TRUTH

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

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READY REFERENCES

on

Celestial Marriage

The Mormon Marriage System

Containing

Burning Testimonies

of

Apostles--Prophets--Holy Men
and Women of God

and

Honorable Men and Women of the Earth

in the

Dispensation of the Fullness of Times

Concerning

Celestial (or Plural) Marriage in the New and Everlasting Covenant, as Revealed From God to Man Through the Prophet Joseph Smith

(Doctrine and Covenants, Section 132*)

But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto you more than unto God, judge ye.—Acts 4:19.

* As mentioned elsewhere herein, this is the first installment of a series of articles bearing upon the subject of CELESTIAL MARRIAGE—THE MORMON MARRIAGE SYSTEM.

FOREWORD

Our use in this Treatise on Marriage of the terms "Polygamy", "Plural", "Patriarchal", or "Celestial Marriage", comprehending the marriage order of Heaven, has reference to that system of marriage under which a man, properly qualified and authorized by the Lord, shall have more than one living wife at the same time. This is commonly referred to in the world as "Polygamy", but is not the polygamy of the world. World polygamy as defined by the dictionary, is the **"mating with more than one of the opposite sex"**; the **"condition of having more than one wife or husband at once."** Polygamy as in general practice in the so-called Christian world, leads to clandestine associations of the sexes, often resulting in gross immoralities, while "Mormon" polygamy or Celestial marriage, pertains to the Celestial sphere in which God dwells, and is practiced only under direct authority from heaven and according to strictest rules of chastity; **"for"**, said the Lord to Joseph Smith, **"they (wives) are given unto him (the husband) to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.—D. & C., 132:63.**

The treatise will disclose the practice of Celestial or plural marriage by qualified Saints of God, during different periods of the world's history from the beginning thereof; that God's revelation of this principle to Abraham was to him and his dispensation only, and that justification for its practice in this day lies in a new revelation to the Prophet Joseph Smith the head of the present gospel dispensation.

Since many of the alleged followers of Joseph Smith—among them the "Reorganized" Church of Jesus Christ of Latter-day Saints—disclaim divine authorship of the revelation received by the Prophet, we deem it proper to begin our treatise with evidence bearing upon this point; for if this revelation (D. & C., sec. 132) is found to be spurious, there is ground to doubt the entire Mormon structure as being of divine origin.

The revelation was received by Joseph Smith as early as 1831, but was not reduced to writing in its present form until 1843. Meanwhile, Joseph Smith, under direction from the Lord, introduced the principle among his most trusted associates, with extreme caution, this being necessary because of the strong opposing traditions then existing in the Christian world. Quoting the words of the late Apostle, Orson F. Whitney, from the Life of Heber C. Kimball (p. 333):

> Joseph was not a coward; it was he who said that a coward could not be saved in the kingdom of God; but neither was he lacking in caution; especially when warned of the Lord of the necessity for its exercise. Therefore, was he now revealing, to a chosen few, whom God had prepared to receive what he should tell them, one of the grand principles of the everlasting Gospel (plural marriage), "unlawful to be uttered" to the multitude, yet one day to be thundered from the house-tops in the ears of all living, with many other mighty truths locked in the treasure house of future time, of which eternity still holds the key.

A tradition has become rooted in the minds of many that polygamy was introduced in the Mormon Church by Brigham Young after the arrival of the Saints in the Rocky mountains in 1847, and that Joseph Smith knew nothing of it before his death. The fact that the principle first became a tenet of the Church in 1852 lends color to this fallacy. It is true the principle was not made public and published to the world through church channels until after September, 1852; and it is equally true that Joseph Smith and others entered the practice some ten years earlier.

Some time after the issuance of the Woodruff Manifesto of 1890, the gifted writer, Elbert Hubbard, visited Utah, and receiving favorable impressions of the sincerity, sobriety and industry of

the Mormon people, upon his return East, gave out the impression that Polygamy was instituted by the Mormon leaders "AS A MATTER OF EXPEDIENCY", having as a prime object the caring for surplus women among the early pioneers; also increasing the population more rapidly the better to build up a strong community life. He also characterized polygamy as "NOT A VITAL MATTER IN THE MORMON CHURCH—IT IS MERELY INCIDENTAL, AND IS A MATTER THAT SEEMS TO GO NATURALLY WITH A PIONEER LIFE."—Selected Writings of Elbert Hubbard, 7:71; 9:74.

From this theory of Mr. Hubbard, it would seem that Elder James E. Talmage justified his statement that "PLURALITY OF WIVES WAS AN INCIDENT—NEVER AN ESSENTIAL."—Story of Mormonism, Talmage, p. 86.

And, too, present day apologists among the Mormons, probably taking their cue from this Hubbard statement, occasionally advance the foolish idea that connected with the early Mormon immigation to the West were so many widows (made such by Missouri and Illinois mobbings) and spinsters that polygamy was introduced as a measure to afford them honorable marriage. As late as April 11, 1933, in a lecture in the Metropolitan Opera House, New York, on the "Future of Political Science in America", the noted English author and lecturer, George Bernard Shaw, gave credence to the theory that Mormon Polygamy was based on political expediency. Among other things he said:

> **There was a time when the Mormons were so few in number that they were in very great danger of being killed by their pious neighbors because their views were unpopular. But they were themselves a very pious people. They were brought up with the strictest old-fashioned ideas with regard to the relations of the sexes and the sanctity of marriage: marriage, of course, being the established monogamous marriage of the Christian west.**
>
> **Well, their leader went to these pious men and women and said to them, "I want you to take to polygamy. I want all you men to have as many wives as you can possibly afford instead of one wife."**
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> **Think what a terrific thing that was to say to such people! I do not know any more moving passage in literature than that in which Brigham Young describes how, after receiving this appalling order, he met a funeral on his way home and found himself committing the mortal sin of envying the dead! * * ***
>
> **Now nothing can be more idle, nothing more frivolous, than to imagine that this polygamy had anything to do with personal licentiousness. If Joseph Smith had proposed to the Latter-day Saints that they should live licentious lives, they would have rushed on him and probably anticipated the pious neighbors who presently shot him. The significant point in the case was that the reason he gave them was a purely political reason. He said, "Unless we multiply our numbers, we are lost; and we can multiply our numbers rapidly only by polygamy. And, therefore, whatever our prejudices, whatever our feelings may be, if we are to save the Church of the Latter-day Saints from annihilation by the superior numbers of its enemies in this state, we must take polygamy. And they did it. That was the wonderful American thing. * * ***

It is to be noted that Mr. Shaw impliedly places credit where it belongs in attributing the polygamy message to the leader, Joseph Smith; while, of course, he is greatly misled in his conception of the purpose of introducing the marriage system he mentions.

The "Reorganized" church is avowedly monogamous in its teachings. This is made clear in "An Open Letter to the Clergy" by Elbert A. Smith, a member of its First Presidency, from which we quote on pages 4 & 5:

> **First of all, let me state that we do not teach, practice, or believe the doctrine of polygamy, nor have we ever done so. We regard it as unscriptural, unscientific, and contrary to the nobler sentiments of manhood. We look upon it with unmixed abhorence, as a menace to that great corner stone of civilization, the home. We believe that a man should have but one wife, and her he should love and cherish with all his heart, keeping himself sexually for her and from all others.**

Assuming this attitude, the "Reorganized" Church has found it necessary to either repudiate that part of the Prophet's work pertaining to Celestial marriage, classing it as a mistake and a sin for which the Prophet later repented, or of fastening the introduction of the principle on the leadership of Brigham Young and his early associates; some blaming the trio—Brigham Young, Orson Pratt, and Orson Hyde—while others linking Brigham Young and John Taylor in the alleged conspiracy to turn the Mormon marriage system from monogamy to polygamy. However, sufficient evidence is supplied from "Reorganized" sources to fasten the introduction of the system on the Prophet Joseph Smith.

We quote from the Pamphlet, "Blood Atonement and the Origin of Plural Marriage", which comprises correspondence between Elder Joseph Fielding Smith of the Quorum of Twelve, and Mr. Richard C. Evans, at the time, Second Counselor in the Presidency of the "Reorganized" Church. To show that at the time the "Reorganized" movement took place, it was recognized that Joseph Smith was responsible for the introduction of polygamy, Elder Smith quotes from an Editorial article on Polygamy, written by Isaac Sheen, Editor of the "Saints' Herald", the official organ of the "Reorganized" church, and published in the first volume thereof, in which an attempt was made to excuse the Prophet for his part in introducing the principle. We quote from this "Herald" article:

> **And if the prophet be deceived when he hath spoken a thing, I, he Lord, have deceived the prophet (1), and I will stretch out my hand upon him and will destroy him from the midst of my people Israel. * * ***
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> **We have here the facts as they have transpired and as they will continue to transpire in relation to this subject. The death of the prophet is one fact that has been realized, although he ABHORRED and REPENTED of this iniquity before his death.—Page 9.**
>
> **He (Joseph Smith) caused the Revelation (on plural marriage) to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said that if it had not been for that ACCURSED SPIRITUAL WIFE DOCTRINE, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet. If Abraham and Jacob, by repentance, can obtain salvation and exaltation, so can Joseph Smith.—Page 27.**

While we deny that Joseph Smith **"abhorred and repented"** of his part in introducing this principle, **"before his death"**, or that he referred to it as **"that accursed spiritual wife doctrine"** or caused the **"Revelation to be burned"**, we accept the statement in the "Herald" as proof that the leaders of the "Reorganized" church, at the time of its organization, regarded Joseph Smith as the author of the Revelation on plural marriage. From an unbiased analysis of the record and an honest consideration of the circumstances, the conclusion that Joseph Smith and not Brigham Young—acting under authority of revelations from the Lord—introduced the principle in question, is inescapable.

In the discussion from which we have quoted, Elder Smith refers to **"One hundred or more"** affidavits on file in the Church Historian's office supporting the fact that Joseph Smith taught the order of plural marriage, receiving unto himself and giving to others wives thereunder. Lack of space prevents the presentation of more than a brief sketch of this very reliable evidence.

Sworn Affidavit of President Lorenzo Snow

> **In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening. We walked a little distance and sat down on a large log that lay near the bank of the**

(1) Ezek. 14-9. The inspired translation reads: "I the Lord have NOT deceived that prophet."

river. He there and then explained to me the doctrine of plurality of wives; he said that the Lord had revealed it unto him, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow, and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obey the commandment.

He further said that my sister, Eliza R. Snow, had been sealed to him as his wife for time and eternity. He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

Excerpt From Sworn Affidavit of Lucy Walker Smith

I was a plural wife of the Prophet Joseph Smith, and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and she was well aware that he associated and cohabited with them as wives. The names of these women are Eliza and Emily Partridge, and Maria and Sarah Lawrence, all of whom knew that I, too, was his wife.

Excerpt From Sworn Affidavit of Catherine Phillips Smith

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

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife. THE SEALING WAS PERFORMED BY THE PROPHET JOSEPH SMITH HIMSELF, in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Robert and Julia Stone, and was witnessed by my mother, Sister Stone, and her daughter Hettie.

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

Affidavit of William Law, extracted from the Nauvoo Expositor, published June 7, 1844; Law, formerly a counselor to the Prophet, now being his accuser:

I hereby certify that Hyrum Smith did (in his office) read to me a certain written document which he said was a revelation from God. He said that he was with Joseph when it was received. He afterwards gave me the document to read and I took it to my house and read it and showed it to my wife and returned it the next day. The revelation (so called) authorized certain men to have more wives than one at a time in this world and in the world to come. It said this was the law, and commanded Joseph to enter into the law. And also that he should administer to others. Several other items were in the revelation, supporting the above doctrines.

Letter from Benjamin F. Johnson, addressed from Mesa City, Arizona, March 9, 1904, to President Joseph F. Smith, then in Washington, D. C., as a witness in the Reed Smoot trial:

My Dear Brother:

In reading reports from the Senate Committee on the Reed Smoot case, I see that witnesses are subpoenaed to prove that the Prophet Joseph Smith did not authorize or practice polygamy; and I do know that he did teach plural marriage, and that he did give me a plural wife who is still living with me, and that I saw one of my sisters married to him. * * *

And I do know that at his Mansion House was living Mariah and Sarah Lawrence and one of Cornelieus P. Lott's daughters as his plural wives with the full knowledge of his wife, Emma, of the married relations of him.

At that time I was his legal business agent at Macedonia or Ramus, and was familiar with his family or domestic affairs; and occupying, as I did, the family mansion often in a business way with Emma, the Prophet's first wife, who at no time did ever in my hearing deny the plural character of her husband's family.

And now with this and much more knowledge relating to this subject, could my evidence before the Senate Committee be of any real value to the cause of truth? If so, although too infirm to travel alone I would willingly try to be there, if according to your counsel and wish.

As a closing testimony we have selected a signed statement from Elder William Clayton to Madison M. Scott, under date of Nov. 11, 1871. It will be remembered that Elder Clayton was the private Secretary to the Prophet Joseph Smith and, at his dictation, wrote the Revelation (D. & C., Sec. 132) on plural marriage:

Salt Lake City, Utah,
November 11, 1871.

Madison M. Scott, Esq.

Dear Sir:

Your letter of 23rd of June last, was received by due course of mail, but owing to my being so very closely confined wih public duties, which has almost destroyed my health, I have not answered your letter so promptly as is my practice. My health is yet very poor, but I have resigned the office which was bearing so heavy upon me, and am in hopes to regain my usual sound health.

Now, in regard to the subject matter of your letter, it appears to me that the principle topic is what is commonly called polygamy, but which I prefer to call celestial marriage. As to young Joseph saying that the Church here have apostatized; that we have introduced polygamy, denying bitterly that his father ever had a revelation on the subject, that is all mere bosh! I believe he knows better, and I have often felt sorry to learn that the sons of the Prophet should spend their time in contending against a pure and holy principle which their father's blood was shed to establish. They will have a heavy atonement to make when they meet their father in the next world. They are in the hands of God, and my rspect for their father will not permit me to say much about the wicked course of his sons.

NOW, I SAY TO YOU, AS I AM READY TO TESTIFY TO ALL THE WORLD, AND ON WHICH TESTIMONY I AM MOST WILLING TO MEET ALL THE LATTER-DAY SAINTS AND ALL APOSTATES, IN TIME AND THROUGH ALL ETERNITY, I DID WRITE THE REVELATION ON CELESTIAL MARRIAGE GIVEN THROUGH THE PROPHET JOSEPH SMITH, ON THE 12th OF JULY, 1843.

When the revelation was written there was no one present except the Prophet Joseph, his brother, Hyrum, and myself. It was written in the small office upstairs in the rear of the brick store which stood on the banks of the Mississippi river. It took some three hours to write it. Joseph dictated sentence by sentence, and I wrote it as he dictated. After the whole was written Joseph requested me to read it slowly and carefully, which I did, and he then pronounced it correct. The same night a copy was taken by Bishop Whitney, which copy is now here (in the Historian's office) and which I know and testify is correct. The original was destroyed by Emma Smith.

I again testify that the revelation on polygamy was given through the Prophet Joseph on the 12th of July, 1843; (2) and that the Prophet Joseph both taught and practiced polygamy I do positively know, and bear testimony to the fact. In April, 1843, HE SEALED TO ME MY SECOND WIFE, my first wife being then living. By my said second wife I had two sons born in Nauvoo. The first died; the second is here now, and is married.

I had the honor to seal one woman (3) to Joseph under his direction. I could name ten or a dozen of his wives who are living now in this territory, so that for any man to tell me that Joseph did not teach polygamy, he is losing his time, for I know better. It is not hearsay nor opinion with me, for I positively know of what I speak, and I testify to the truth, and shall be willing to meet all opponents on the subject through all eternity.

As to the Church here having apostatized that is all a mere matter of assertion, destitute of truth. President Young and his associates are, and have been doing everything they can to carry out the plans and instructions of the Prophet Joseph, and so eternity will prove to the condemnation and confusion of all their enemies. Any one who says to the contrary does not know Joseph nor the mission the Lord gave him to fulfill.

We close this chapter with the names of 27 of the plural wives of the Prophet Joseph Smith, as given in the Church Historical Record, Vol. 6; 233:

Louisa Beman, Fanny Alger, Lucin-

(2) In a note on page 77, Elder Smith states: "This, however, was not the time this principle was first made known to the Prophet Joseph Smith, for as early as 1831 the Lord revealed the principle of celestial and plural marriage to him and he taught it to others." See also Joseph F. Smith in Journal of Discourses 20:29.

(3) Lucy Walker Smith.

da Harris, Zina D. Huntington, Precindia L. Huntington, Eliza Roxcy Snow, Sarah Ann Whitney, Desdemona W. Fullmer, Helen Mar Kimball, Eliza M. Partridge, Emily D. Partridge, Lucy Walker, Almera W. Johnson, Malissa Lott, Fanny Young, Maria Lawrence, Sarah Lawrence, Hannah Ells, Flora Ann Woodworth, Ruth D. Vose, Mary Elizabeth Rollins, Olive Frost, Rhoda Richards, Sylvia Sessions, Maria Winchester, Elvira A. Cowles, and Sarah M. Cleveland.

(To be continued)

EXPRESSIONS Commemorating the Lives of BRIGHAM YOUNG and HEBER C. KIMBALL Whose Birthdays Occur in the Month of June.

BRIGHAM YOUNG

(An item of history culled from the files of the Deseret News of date March 11, 1863 (Vol 12:292), chronicling the arrest by the Federal Government of President Brigham Young, on the charge of polygamy, will be of interest here.—Ed.)

Arrest of Brigham Young for Polygamy

Ever since we as a people were driven from our homes in Illinois; traversed an almost trackless desert and settled in these distant valleys, a constant effort has been made by wicked and designing men to disturb our peace and interfere with those religious rights secured to us by the Federal Constitution. We have neither time, space, nor inclination to review the wrongs and insults that our bodies, and we as a people have suffered. They are all matters of history; delineating them will present one of the darkest pages ever recorded of any religious people.

It is well known that the Latter-day Saints have publicly proclaimed for many years, through their discourses and published volumes, the **divine right of polygamy.** It rests upon the sacred scriptures for its foundation.

As a principle, it is **incorporated into, and forms part of our religious faith.** Our fathers, in forming the Federal Constitution, wisely guarded and protected the religious rights of the citizen. Left free to adopt such faith and mode of worship as the subject might choose he was secured from all intolerance and interference by law or otherwise.

Well aware, as the late Congrss of the United States must have been, that plurality was as much a part of our religious faith as the crucifixion of the Savior for the redemption of man, still true to that same persecuting spirit which has been too painfully manifest ever since our religion was established upon the earth, they passed a law making this part of our faith penal and criminal.

We have been aware for a number of days that the issuance of writs against President Young was in contemplation. There has been an unusual stir at Camp Douglas, the most ample preparations made for the purpose of making a descent with an armed force upon the President, whenever those writs should be placed in the hands of the Marshal. It was vainly and foolishly supposed that he would resist the service of a writ issued under the act referred to. Persons desiring collusion were anxious to make the pretext of an armed military force in executing this process the excuse for gratifying their wicked purposes. But in this they have been disappointed. As a people we beleive in, and have ever taught obedience and submission to the law of the land. No one has more earnestly taught this than the President of this church. It is well known that in his private and public teachings he had taken the position of obedience to any legal writ emanating from proper authority, whether against him or any of the people under this, or any other law.

On the 10th inst., an affidavit was made before His Honor Chief Justice J. F. Kinney, charging Brigham Young with having violated the act of Congress, by taking another wife. Judge Kinney promptly issued a writ for his arrest and placed it in the hands of Mr. Gibbs, United States Marshal. The Marshal adopted the very prudent

course of serving the writ himself, without calling for a "posse", and accordingly waited upon the President, only fortified by the process, and with such civil authority as the law invested him.

An immediate response was made to the writ, by the prompt appearance of the defendant before Judge Kinney at the State House, accompanid by two or three of his immediate friends. An investigation was made of the facts charged in the affidavit, by the introduction of evidence, resulting in the judge holding the defendant to bail in the sum of two thousand dollars, for his appearance at the next term of the United States Court for the Third Judicial District. (1)

The sureties were required to justify under oath, when it appeared that they were worth some twenty thousand dollars.

We have no fault to find with Judge Kinney for issuing the process, or his determination upon the testimony. As the Judge of this district, he can make no distinction, and it is his duty to magnify all constitutional law, as we trust it will ever be the pleasure of the people to submit to and obey the authority with which such law invests him.

(1) The grand jury failed to indict, on the ground of an insufficiency of evidence, and the President in due time was released.—His. of Utah, Whitney, 2:98.

A Missionary Experience

When I left my family to start for England, I was not able to walk a mile, I was not able to lift a small trunk, which I took with me, into the wagon. I left my wife and six children without a second suit to their backs, for we had left all our property in possession of the mob. Everyone of my family was sick, and my youngest child was ten days old. * * * Joseph said, **"If you will go, I promise you that your family shall live, and you shall know that the voice of God is calling you to go and preach the Gospel of life and salvation to a perishing world."** He said all he could say to comfort and encourage the brethren. This was our situation, and I say, with regard to the remainder of the twelve, they had all been driven like myself, and we were a band of brethren about equal. My family lived. When I left them they had not provision to last them ten days, and not one soul of them able to go to the well for a pail of water. I had lain for weeks, myself, in the house, watching from day to day for some person to pass the door, whom I could get to bring us a pail of water. In this condition I left my family, and went to preach the Gospel.

As for being cast down, or at all discouraged, or even such thoughts entering into my heart as, "I will provide for my family and let the world perish," these feelings and thoughts never once occurred to me; if I had known that every one of them would have been in the grave when I returned, it would not have diverted me from my mission one hour. When I was ready to start, I went and left my family in the hands of the Lord, and with the brethren.—Contributor, 10:43.

Agency Necessary

Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yeild implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator. There are those among this people who are influenced, controlled, and biased in their thoughts, actions, and feelings by some other individual or family, on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end. These persons do not depend upon themselves for salvation, but upon another of their poor, weak, fellow mortals. "I do not depend upon any inherent goodness of my own", say they, "to introduce me into the kingdom of glory, but I depend upon you, Brother Joseph, Brother Brigham, upon you, Brother Heber, or upon you, Brother James; I believe your judgment is superior to mine, and

consequently I let you judge for me; your spirit is better than mine, therefore you can do good for me; I will submit myself wholly to you, and place in you all my confidence for life and salvation; where you go I will go, and where you tarry there I will stay; expecting that you will introduce me through the gates into the heavenly Jerusalem."

I wish to notice this. We read in the Bible, that there is one glory of the sun, another glory of the moon, and, another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men, or those women, who know nor more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, **suspending their own understanding, and pinning their faith upon another's** sleeve, will **never** be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others; but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them, **they never can become Gods,** nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold scepters of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course.—J. of D., 1:312.

The volition of the creature is free; this is a law of their existence and the Lord cannot violate his own law; were he to do that, he would cease to be God. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death, they must abide the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. **Every intelligent being must have the power of choice,** and God brings forth the results of the acts of his creatures to promote his Kingdom and subserve his purposes in the salvation and exaltation of his children.

My independence is sacred to me—it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that would be deprived of the **free exercise of his agency** so far as he does not infringe upon others' rights, save by good advice and a good example.—Dis. of B. Y., p. 95.

It is as much my right to differ from other men, as it is theirs to differ from me, in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. I feel it sometimes very difficult indeed to word my thoughts as they exist in my own mind, which, I presume, is the grand cause of many apparent differences in sentiment which may exist among the Saints.

I am not going to drive a man or a woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence in us is as independent as the Gods. People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire.—Ib. 99.

The Two Schools

The Lord has a school upon the earth, and we are his scholars; and the Devil also has a school attended by a great number of scholars. While we have been learning how to sustain the Kingdom of God upon the earth, the Devil and his pupils have been learn-

ing how to sustain the kingdom of darkness. From the very nature of the two kingdoms upon one planet, the crisis must come when there will be a literal open warfare, just as much as there now is a warfare within us against evil; and if we, as individuals and as a community, have gained the victory over our passions to such a degree that our Father knows that we are capable of actually sustaining the Kingdom of God upon the earth, just so true we shall be a kingdom by ourselves. If we are not yet capable of maintaining and rightly managing that kingdom, it will not at present be given to us in the fulness thereof; but the time will come when it will be given and established in its perfect organization on the earth.

The law of liberty is the law of right in every particular.—Ib. 101.

Give Freely

A man who wishes to receive light and knowledge, to increase in the faith of the Holy Gospel, and to grow in the knowledge of the truth as it is in Jesus Christ, will find that when he imparts knowledge to others he will also grow and increase. Be not miserly in your feelings, but get knowledge and understanding by freely imparting it to others, and be not like a man who selfishly hoards his gold; for that man will not thus increase upon the amount, but will become contracted in his views and feelings. So the man who will not impart freely of the knowledge he has received, will beome so contracted in his mind that he cannot receive truth when it is presented to him. Wherever you see an opportunity to do good, do it, for that is the way to increase and grow in the knowledge of the truth.—Ib. 514.

Good Example

Elders of Israel and Bishops, be fathers, and take a course by which you will win the affections of the people. How? With your silken lips? No, no; but with the fear of the Almighty. Do you know that men and women of God love truth? They do not love sophistry, it is an abomination to them.

A few words now, with regard to preaching. The greatest and loudest sermon that can be preached, or that ever was preached on the face of the earth, is practice. No other is equal to it.—Ib. 515.

How a Witness of the Truth Is Won

I do not want men to come to me or my brethren for testimony as to the truth of this work; but let them take the Scriptures of divine truth, and there the path is pointed out to them as plainly as ever a guideboard indicated the right path to the weary traveler. There they are directed to go, not to Brothers Brigham, Heber, or Daniel, to any Apostle or Elder in Israel, but to the Father in the name of Jesus, and ask for the information they need.—Ib. 658.

Approaching God

When you approach the throne of grace and petition the Father, in the name of the Savior who has redeemed the world, do you use the name as the name of a stranger? If you understand your own religion, you petition that personage as you would one of your brethren in the flesh. Is this strange to you? It should bring near to you things that pertain to eternity, give your reflections and views a more exalted cast, stamp your daily actions with truth and honesty, and cause you to be filled with the Spirit and power of God.—Ib. 67.

Mormon Motto

LET US MIND OUR OWN BUSINESS—I will repeat part of the "Mormon Creed", viz: "Let every man mind his own business." If this is observed, every man will have business sufficient on hand, so as not to afford time to trouble himself with the business of other people.—Ib. 415.

(Continued on Page 19)

EDITORIAL

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EDITORIAL THOUGHT

NOW you Elders who understand the principles of the Kingdom of God, what would you not give, do, or sacrifice, to assist in building up His kingdom upon the earth? The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. If you give a penny for a million of gold, a handful of earth for a planet, a temporary worn out tenament for one glorified, that will exist, abide, and continue to increase throughout a never-ending eternity, what a sacrifice, to be sure!—Brigham Young.

THE LORD TOLD ME THAT JESUS CHRIST WAS THE SON OF ADAM.—Heber C. Kimball.

ANNIVERSARY NUMBER

With the current number TRUTH ends its fourth year of publication. We feel a pardonable pride in the achievements of the Magazine thus far. Beginning with less than fifty subscribers in 1935, and they confined to the intermountain region, the publication now reaches most of the States of the Union, besides Canada, Mexico, South America, England, Scotland, Wales, Holland, Germany, Switzerland, Scandivania, France, Hawaii, New Zealand, Australia, Palestine and "FAR OFF JAPAN." Many letters reach us highly commendatory of our efforts, testifying of the good the Saints and investigators are receiving from the Magazine. Two samples of laudatory expressions, which reflect the general tone, will suffice here:

An official in the Church writes:

"My wife and myself feel very grateful to you and your associates for the many good things which appear in every issue of TRUTH. We are unable to understand how you can accomplish so much with your limited resources. We first became acquainted with you about a year ago and we feel that we have learned more in this one year than in any other period of our lives."

A veteran Latter-day Saint from Southern Utah writes:

"In the late edition of TRUTH (January number), which I have recently received, I find gratified to the fullest extent my hope that you would answer the recent statement of Brother Ballard concerning President Woodruff and the Manifesto (TRUTH, 4:148.)

"You have met him with the master hand of a champion and to you (through the inspiration of the Lord) is due the plaudets of every one who is interested in the preservation of the fundamental principles of the Gospel. I am thankful for you and what you are doing to re-establish the truth."

TRUTH first made its appearance as a twelve page periodical, creeping up to sixteen and then to twenty pages. We begin the fifth volume as a 24-page Messenger of light and truth. The type heretofore employed—6 and 8 point—we are now increasing to 8 and 10 point, better to enable our many readers, especially those whose eyes are below par, to peruse its pages with greater ease and comfort. The Magazine carries no advertising; it is solid in reading matter.

As has been expressed on previous occasions (1:1, 81; 4:5, 209) the purpose of this publication is to spread the truth, to re-establish faith in the hearts of the Latter-day Saints in the fulness of the Gospel of Jesus Christ; to

combat errors that are creeping into the church polity and to make way for the complete establishment of the kingdom of God.

In this work we have tried to be guided by reason and moderation, with due regard to the seriousness of our mission. We respect SINCERITY in belief, but sincerity is not the test of truth. We accord HONESTY to many now engaged in changing the essence of the Gospel, but honesty is no guarantee of correctness. We respect AGE and POSITION, but cannot condone fallacious teachings from either. In a word, we claim that which was Gospel in the days of Joseph Smith is Gospel today and can no more be changed by men, however high in position they may be, than can the law of gravity. We contend that truth can NEVER be defeated. Temporary set-backs may impede its progress but can NEVER change its indubitable course. While error falls under its own weight, truth will gain strength for each engagement until the final triumph.

We are in harmony with the present policy of the Church, expressed through its organ, the Deseret News, in championing the Constitution of the United States, but, with former leaders of the Church, we contend for God's interpretation of its provisions and not man's. We hold that no principle of the Gospel may be laid aside or surrendered at the behest of either man or nation, and that, to use the Lord's words' **"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."**

This, according to our understanding, and as the Prophets Wilford Woodruff and Joseph F. Smith, together with Heber J. Grant, have each expressed, places the Saints under like obligation with the three Hebrew Saints with reference to the fiery furnace, and Daniel in the den of lions. As they could not accept man's law, neither can the Saints today accept it when it conflicts with the law of God.

TRUTH will continue its present policy of sustaining and advancing the truth, hewing to the line, let the chips fly where they will.

This number of TRUTH appears in the anniversary month of the birth of two stalwarts who figured prominently in the early history of the church and the settlement of the inter-mountain region—Brigham Young and Heber C. Kimball. We are impressed that no better testimonial can be accorded these true servants of the Lord, than the presentation of a few of their teachings through our columns.

Brigham Young, once pelted with false and filthy epithets, is now hailed as the modern Moses. His leadership in pioneering the great West, is receiving the plaudits of the enlightened world. He was born June 1, 1801, in Whittingham, Windham County, Vermont. He succeeded Joseph Smith as the President of the Church of Jesus Christ of Latter-day Saints. His death occurred August 29, 1877. He is credited with having nineteen wives and being the father of fifty-six children, seventeen wives, sixteen sons and twenty-eight daughters surviving him. His memory will live among the faithful through the eternities.

Heber C. Kimball, born in Sheldon, Franklin County, Vermont, June 14, 1801, became the first counselor to Brigham Young on the re-organization of the First Presidency in December, 1847. His was a most extraordinary character. It was said of him by Brigham Young at his funeral: "He was a man of as much integrity, I presume, as any man who ever lived on the earth." He was a true Prophet of God, President Young referring to him on occasions, as "Heber is my prophet; I love to hear him prophesy." Another said of him: "His knees never trembled, his hands never shook." According to Joseph Smith's testimony, Brigham Young and Heber C. Kimball were the only two in the original Quorum of Twelve that didn't lift their heels against the Prophet. He was the

husband of forty-five wives and the father of sixty-five children to whom he transmitted an heritage that might well be envied by kings and rulers. President Kimball died June 2, 1868. We feel honored in being permitted to present elsewhere in this issue, a few of the teachings of these two notable characters.

A leading feature of Volume Five will be the presentation of a "READY REFERENCE" compilation of information pertaining to celestial or plural marriage as presented in ancient and modern scriptures, by our former leaders, and from non-Mormon sources. The offering will include Presidential Proclamations as affecting the Mormon question, texts of anti-polygamy laws, Supreme Court decisions, arguments for and against the Mormon question by leading Constitutional authorities, etc. Work of our Research Department is bringing to light much information practically unknown to present day readers and which should prove of great interest to the student, as well as other earnest investigators. Chapter 1 of this compilation is presented in this issue.

That this work may reflect the fullest possible symposium of facts, we invite our friends to contribute such information as may come to their attention bearing upon the subject. Such articles should be accurately proofread and given with references; or if complete copies are not supplied references may be sent in from which our "Staff" can cull the information.

An added feature of Volume Five will be a QUESTIONNAIRE DEPARTMENT, in which limited space will be devoted in each issue to the answering of such proper questions as may be submitted by readers of TRUTH. In this Department many questions now receiving attention in personal correspondence will be treated. Of course, our friends will appreciate the fact of human limitations. Our best services will be placed at your command.

We aim to continue presenting to the reading public such source information from writings, sermons and other statements of early leaders of the Church as well as from secular sources, which is not readily available to the masses. This service, we believe, is proving of inestimable interest and benefit.

Our policy, as stated, will be to contend for principles, ignoring as far as possible personalities; to uphold the truth and, within the reasonable scope of our facilities, to fight error whenever and wherever detected. And to the end that we may serve the Master well we humbly dedicate our lives and efforts and petition the Throne of Grace for a continuance of divine guidance. Let us hope that our future efforts will merit the same kind, tolerant and honest consideration which a large majority of our readers have accorded them in the past.

DOCTRINAL LECTURES

In the six doctrinal lectures given by Elder Joseph Fielding Smith under the auspices of the Lion House Social Center, ending April 2nd, there was a great deal of valuable information disseminated and much material to ponder over. The lectures were published in the Church Department of the Deseret News and have doubtless received wide attention from the Saints. By reason of his training and his church position, Elder Smith is in an excellent situation to impart the word of the Lord, and the Saints will do well to heed his counsel to forsake Babylon, to return to the Lord and so order their lives as to become recipients of eternal blessings rather than earthly pleasures.

"My experience has taught me," said Elder Smith in his initial lecture, "that the people of the Church are hungry for gospel themes. I think they have been 'fed up' on philosophy and ethical ideas,

> and they are CRYING for the fundamental things of the gospel of Jesus Christ."

That such is true of a good many Latter-day Saints, if not ALL "the people of the Church" cannot be denied. Many of the younger generation—we say it to their credit—are seeking true light and are sick and tired of the skimmings offered them in their theological researches of the past. The lecturer struck the chord of truth, too, in quoting from Joseph Smith, the Prophet, as follows:

> I * * * spoke to the people, showing them that to get salvation we must not only do some things, but EVERYTHING which God has commanded. Men may preach and practice everything except those things which God commands us to do, and WILL BE DAMNED AT LAST. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God. The object with me is to obey and teach others to obey God in just what He tells us to do. (D. H. C., 6:223.)

Again:

> The question is frequently asked, "can we not be saved without going through with all those ordinances?" I would answer No, not the fulness of salvation. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. HOUSE here named should have been translated KINGDOM; and any person who is exalted to the highest mansion HAS TO ABIDE A CELESTIAL LAW, and the WHOLE LAW, TOO.
>
> 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.

Commenting on the above, Elder Smith observes:

> That is what the Prophet Joseph Smith has said, so if we want to enter into the celestial kingdom we have got to keep the WHOLE OF THE LAW. We have our agency, and many, very, very many members of this Church when they come to that judgment and are judged according to their works are going to be consigned to the telestial kingdom, others to the terrestrial kingdom, BECAUSE THAT IS THE LAW THAT THEY HAVE WILLED TO OBEY and we are going to get our reward according to the law that we obey.

And upon the subject of Agency, Elder Smith said:

> We have our agency and we can do as we please. If I want to I can live the celestial law, I can keep the commandments of God, and be entitled to an exaltation. THE WAY IS OPEN. I know what the commandments are. They are stated very, very clearly. If I am obedient, if I am willing to accept the law as the Lord has given it for my guidance—the principles of the gospel—I can come back into the presence of God into celestial glory.—Des. News, Ch. Dept., 4-22-39, p. 8.

The speaker further observed that one may, if he chooses, live the law of the terrestrial kingdom, or if he considers that too difficult, he may live the telestial law, and be rewarded accordingly.

Agency is a precious boon. Men cannot be saved and exalted without its free exercise. To lean upon the arm of flesh and expect to be saved with a celestial exaltation is tantamount to an attempt to lift oneself up by one's bootstraps. It may be further illustrated by the student that, too lazy to work out his own problems, borrows the answers for the "exams" from his seat-mate. His papers may pass in the school, but his knowledge has not increased, and he will find himself alone and limping through the world when the test of true knowledge is required. But, as Elder Smith points out, eternal laws appointed unto men for their salvation, however unpopular they may be to the masses, MUST be complied with or the blessing cannot be had.

Another major point Elder Smith made, in closing his lectures, applies to all people and particularly to Latter-day Saints. He said:

> * * * There isn't anything in this world of greater importance to us than obedience to the gospel of Jesus Christ. LET US SEARCH THESE SCRIPTURES, let us KNOW what the Lord has revealed, let us PUT OUR LIVES IN HARMONY WITH HIS TRUTH. Then we will not be deceived, but we will have power to resist evil and temptation. Our minds will be quickened and we will be able to comprehend truth and segregate it from error. The man who can't segregate truth from error is the man WHO

HAS NOT kept himself in harmony with the Spirit of God.

"Search the scriptures" is a fundamental requirement. The Saints should hail such counsel with joy and satisfaction. It has become so general in the present day for ward and stake authorities, and even "higher-ups" to discourage the Saints "searching" the word of the Lord and having their opinions formed therefrom. "We have the living oracles" they say, "forget the written word." Such has been a command in some quarters, and yet it is a position so positively foolish and erroneous that it is refreshing to the human soul to have the assurance that to "search after truth" is an inherited right to which all Saints should cling. It is the honest searching of the scriptures that enables one to place his life "in harmony with the truth", as Elder Smith admonished. No other course will accomplish the result for which we are working.

There are some points in this excellent course of lectures that are in error and misleading; two of them, we feel it necessary briefly to mention. Our purpose is to publish TRUTH, and TRUTH strikes wherever error rears its head.

Speaking of Father Adam's beginning on earth, Elder Smith subjects him to the rule of Jesus Christ, son of Mary, and conveys the impression that he experienced his first mortality and death here: that he did not come here a resurrected being. Said the speaker:

> **I want to get Adam's status fixed here tonight, because it is necessary. He stands next to Jesus Christ in this world's history, and in authority next to the Son of God. * * ***
>
> **We hear a lot of people talk about Adam passing through mortality and the resurrection on another earth and then coming here to live and die again. Well, that is a contradiction of the word of the Lord, for a resurrected being does not die, whether that resurrected being enters the celestial kingdom, the terrestrial kingdom, or the telestial kingdom, or whether he becomes a son of perdition and is cast out into hell, AS I UNDERSTAND IT, because the spirit and the body become inseparably connected in that resurrection. Adam had not passed through a resurrection when he was in the Garden of Eden.**

We agree with our brother that a "resurrected being does not die", and again become resurrected. We are aware that the scriptures state that Adam did die; but we also remember that it is stated that Eve, Adam's wife, was made from one of his ribs. Neither statement can be taken in the literal sense. Nor do we believe that Adam was subject and subordinate to Jesus Christ the son of Mary, as inferred from the statement of Elder Smith. Joseph Smith and Brigham Young held differently, that Adam came to earth an immortal, resurrected being. This subject we have gone into in previous issues of TRUTH, (Vol. 3:1 et seq.; Vol. 4:150) hence we will touch but lightly upon it now. In the same lecture we are now treating (March 23, 1939) Elder Smith stated:

> **I am going to read another statement from another President of the Church. SOME don't believe these things now. They have become so highly educated in these days that the doctrines of these good men of those EARLY DAYS have been discarded by them. BUT I WANT TO TELL YOU THEY DID KNOW WHAT THEY WERE TALKING ABOUT. Here is what Brigham Young says:**

We present the above statement to show that the teachings of Brigham Young are still good, and are only apt to be rejected by those who "have become so highly educated in these days that the doctrines of these good men of those early days have been discarded by them." We take it from his statement that Elder Smith is not one of these "highly educated persons", who rejects the former prophets. As to Father Adam coming on earth a resurrected being, President Brigham Young said:

> *** * * 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; TRUTH, 4:153.

Elder Smith will not contend that Adam could have had spirit children in the spirit world before he had become resurrected, and since he lived in a MORTAL state on an earth before coming here, he surely must have begat spirit children. No other conclusion can be drawn from President Young's statement.

We now quote from Sister Eliza R. Snow Smith, wife of the Prophet Joseph Smith, who claimed to have been taught the doctrine by her husband:

> 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 of the tabernacles of the sons and daughters of men. * * * The (this) doctrine is new to the world, but old as the universe. It has just been unsealed to mortal view. When Brighm Young proclimed 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, p. 179 et seq.; TRUTH 4:155.

These are but two of many such evidences tending to show the error in Elder Smith's stand. For a more exhaustive study of this subject the reader is referred to the articles in TRUTH mentioned. A common error, as we have previously pointed out, is to confuse the name with the office. We have John's testimony that (speaking no doubt of the Christ office),

> The world's were made by him; men were made by him; all things were made by him, and through him, and of him.—D. & C., 93:10.

To take such a statement literally and apply it to Jesus the son of Mary, one must suppose that this Jesus was the creator of ALL WORLDS and EVERYTHING ELSE up to date. Jesus, the son of Mary, will not assume the office of Christ in the literal sense until the work of redemption is complete.

> "The Savior has not finished his work," said Brigham Young, "and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection."—Dis. of B. Y., 45.

It was doubtless the Christ office, through which all creations were accomplished. Jesus the son of Mary could not have created world's without number, etc., before he himself was created; and it was not Jesus the son of Mary, that had "no beginning and no end", but the Christ office which, as pertaining to earth, is to be occupied by this Jesus when the time comes.

The Saints will do well to listen to their early leaders, as Elder Smith advised, and not be led into grievous errors by the sophistries of men who have consented to and in many cases assisted in "modernizing" the Gospel to fit into present day philosophies.

The second point to which we desire to call attention pertains to the sealing powers of the Priesthood. Elder Smith claims the right to exercise the sealing authority pertaining to the marriage covenant, provided he exercises it within the TEMPLE, but not otherwise. He states that the President of the Church governs the sealing keys WITHIN the CHURCH, but, inferentially, not OUT of the CHURCH.

This point we have emphasized in previous writings. As Elder Smith infers, the jurisdiction of the President of the Church is confined to the Church. Elaborating on this important point he continues:

> Now there is one thing in this definition (on Celestial marriage) that I have read to you that is VERY SIGNIFICANT, and I want to spend a few minutes discussing it. It states here (D. & C., 132:7) that there is only ONE man at a time on the earth who holds the

> keys of all this authority, and that is the President of the Church. All authority radiates from him, AS FAR AS THE CHURCH IS CONCERNED. He holds the sealing power, the binding power. He makes valid every act—that is he has the power by virtue of his Priesthood and calling to make valid every act that is performed by every minister IN THIS CHURCH; and he has the right by virtue of that authority to STOP any minister in this Church from performing any act IF THE LORD SO REVEALS IT UNTO HIM. I WISH WE UNDERSTOOD THAT.—Des. News, Church Dept., 5-6-39, p. 5.

In making this jurisdictional point clear we feel Elder Smith has performed a distinct service. Naturally, all authority within the Church RADIATES FROM ITS HEAD. And, as the speaker explained, the President of the Church can rightfully "stop any minister in the Church from performing any act", only "IF THE LORD SO REVEALS IT UNTO HIM." Incidentally it will be recalled that the present President of the Church has repeatedly disclaimed receiving any revelation from the Lord, and therefore he may not be in a position to give the "STOP" signal.

Another point we must notice: The statement that the "President of the Church" is necessarily the "ONE" man holding the sealing keys is true in part only. In his day, Joseph Smith was that "ONE" man; but he was such not as President of the Church but as President of Priesthood. He held three presiding positions: President of Priesthood, President of the Church and President of the High Council in Kirtland; the latter two positions being subbordinate to the first. The President of the Church may not always be the President of Priesthood, in which case obviously he cannot be the "ONE" man that holds the keys to the sealing authority, since such function is strictly a priesthood perogative.

The present President of the Church once said: "AS PRESIDENT OF THE CHURCH, I once again solemnly declare that no man living has the authority to solemnize a plural marriage." (Conference Report, Oct. 1926: 12.) Here the noted ecclesiast spoke strictly as "President of the Church." We agree that so for as the Church is concerned "NO MAN LIVING" has the authority spoken of, for that organization has repudiated the principle and is now persecuting SOME of its members for living it, or even teaching it. But, as "President of Priesthood", and under authority from the Lord, John Taylor, on September 27, 1886, set men apart to solemnize such marriages independent of the Church, it having been shown to him by revelation that the Church would eventually surrender the principle. (TRUTH 4:87).

Since the principle of celestial or plural marriage is strictly a law of the Priesthood (D. & C., 132-28) and not purely a Church function, and since the Priesthood is above the Church and acts independently of it, it is obvious that the law has not been discontinued and that the Saints MUST continue to "carry on" if they wish the blessings of Abraham. This conclusion should be clear to all clear-thinking Latter-day Saints.

On another phase of the subject, Elder Smith makes this peculiar statement:

> Now marriage for eternity can be performed ONLY in the TEMPLES. It CAN'T be performed ANYWHERE ELSE. Authority by which such marriages are solemnized must be vested in the one who performs the ordinances by virtue of appointment by the one who holds the keys.

In this statement we are concerned chiefly with the declaration that marriages for eternity can be performed only in the Temple. We have previously refuted this fallacy (TRUTH 2:183). We now ask Elder Smith if the hundreds of such sealings performed for and by the Prophet Joseph Smith, Brigham Young and others in Nauvoo days, and during the trek to the mountains, and while here before a Temple was built, and those performed in Mexico, Canada, and on the high seas after the issuance of the Manifesto, were not intended for eternity? If they were not

so meant, what a great blunder was committed by the early Prophet-leaders! If Elder Smith is right, what a sorry condition exists among the Mormon people, both the living and the dead—those who are victims of this great mistake! However, we personally prefer to accept the teachings of the early Prophets and leaders, clearly epitomized in the following statement from the Prophet John Taylor:

> We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to any one; I don't think I would, not unless He told me to. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where," I was asked—"Anywhere besides in temples?" Yes. "Anywhere besides the Endowment House?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes; but it is said in our revelations pertaining to these matters:
>
> "Verily, verily, I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoves me to require that work no more at the hands of those sons of men, but to accept of their offerings."
>
> Thus under such circumstances we preceive that our operations elsewhere will be all correct; it makes no difference. It is the AUTHORITY of the PRIESTHOOD, NOT THE PLACE, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes, I could have told them I was sealed outside, and lots of others.
>
> I want to show you a principle here, you latter-day Saints. When Jesus was asked if he thought it was proper for his disciples to pluck ears of corn on the Sabbath day, he told them, "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for temples, but temples were made for man, UNDER THE DIRECTION OF THE PRIESTHOOD, and WITHOUT THE PRIESTHOOD TEMPLES WOULD AMOUNT TO NOTHING.—J. of D. 25:355-6.

While testifying as a witness in the case of the Government against Rudger Clawson on the subject of plural marriage, in 1884, President John Taylor was asked: "Is there any place called the Endowment House, a Temple, or known by any other name, which is set apart for the celebration of plural marriages?" He answered: "Not specifically. THE RITE OF PLURAL MARRIAGE CAN BE PERFORMED IN OTHER PLACES."—History of Utah, Whitney, 3:303.

Elder Smith will not contend that plural marriages, under direction of the Priesthood, were not intended to be marriage for eternity.

In closing our comments, for the present, on the lectures of Elder Smith, we again admonish the Saints to adopt his counsel to "search the scriptures", and find out "what the Lord has revealed." The Saints should avoid falling into the position that the Prophet Nephi spoke of:

> And others will he (the Devil) pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well — and thus the devil cheateth their souls, and LEADETH THEM AWAY CAREFULLY DOWN TO HELL.—2 Nep. 28:21.

THE UNPARDONABLE SIN— SYSTEM OF PERDITION

A great soul has written a book which should be to this generation what Les Miserables was to France, Oliver Twist to England and Uncle Tom's Cabin to pre civil war America. It is titled, "The Grapes of Wrath." It tells what the depression has done to countless human beings, especially the dispossessed cotton growers and the social group they represent, tracing a family from their southern plantation to the Pacific coast, broke, discouraged, starved and degraded by an outmoded social system. The writer pictures children actually starving to death in sight of great piles of kerosine sprayed golden oranges, and right well does he conclude, "The spring is beautiful in California, but the smell of rotting bodies and perishing souls fills the country—a crime beyond denunciation, a sorrow weeping cannot symbolize, a failure that topples our success."

Yes, it is all too true that the system has permitted people to starve in

the midst of abundance—so much abundance that it has been ordered destroyed in sight of famishing children. This is the crime of the ages, the unpardonable sin; a reflection on the intelligence of man an insult and a blasphemy against God. The system that practices it was born out of Babylanic perdition and will go down in chaos to another perdition, unwept, unhonored and unsung.

We copy the above cogent paragraphs from PROGRESSIVE OPINION and join that intrepid weekly in deprecating the insane stupidity of the age—that of needlessly destroying life, either human, animal or vegetable. To abort nature may grow into a cardinal sin, and so long as men resort to this more than savage practice, all the "New Deals" in the world will not correct the economic ills now damning it. The command was to "Multiply and Replenish" not to **subtract** and **destroy and make empty**, and any nation, state or community that wantonly destroys the necessaries of life while a part of its citizenry, or even its nighbors are in dire need, will pay the price in just that which now threatens the very life of this nation.

Word comes from southern California that oranges are still being dumped by thousands of tons, while millions of children and grown-ups are on federal and state relief, many suffering ills that a plentiful supply of orange juice would doubtless go far in correcting. Nor are Californians alone to blame for this sinful practice as the example was set them by the national government, in burning wheat stacks, slaughtering and destroying meat animals, plowing potatoes and cotton under, and restricting crop planting. Like father like son. The whole country seems to have gone stark mad in its orgy of destruction. The condoners of such crimes shall pay the price!

The Gospel of Jesus Christ teaches higher ideals and every true Latter-day Saint will look with abhorrence on the needless waste of life now cursing our fair land of Joseph.

HEBER CHASE KIMBALL

(Continued from page 10)

A TRIBUTE

By George Q. Cannon

Heber Chase Kimball was one of the greatest men of this age. There was a certain nobility about his appearance as well as his disposition that would have made him conspicuous in any community, and the Church of Jesus Christ afforded ample scope for the exercise of his ability, and the trying scenes through which he passed called into play his best powers.

He was a man of commanding presence, with eyes so keen as to almost pierce one through, and before which the guilty involuntarily quailed. He was fearless and powerful in rebuking the wrong-doer, but kind, benevolent and fatherly to the deserving. He possessed such wonderful control over the passions of men, combined with such wisdom and diplomacy, that the Prophet Joseph Smith called him "the peace-maker." His great faith, zeal, earnestness, devotion to principle, cheerfulness under the most trying circumstances, energy, perseverance and honest simplicity marked him as no ordinary man. He possessed great natural force and strong will power, yet in his submission to the Priesthood and obedience to the laws of God he set a pattern to the whole Church. His example throughout life was one of which his posterity may ever think with pride, and which the Saints generally will do well to follow.

No man, perhaps, Joseph Smith excepted, who has belonged to the Church in this generation, ever possessed the gift of prophecy to a greater degree than Brother Kimball. Although not at all pretentious, he was somewhat celebrated among his acquaintances for his prophetic inspiration. Scores of predictions were made by him and literally fulfilled.—Life of Heber C. Kimball, 464-5.

Lineage of Christ

In Heber, his character, manner and methods—we say it reverently—there

was much of the Christ; the might of the lion, with the meekness of the lamb. His, also, was the Savior's lineage; in his heart a kindred spirit, in his viens the self-same blood. Where causes are similar, should there not spring similar results?—Ib. 185.

Increase and Decrease

And those that do not wish to increase, may God help them to dry up quickly, that they may pucker up and come to an end. And let them that will increase, increase, and increase, and multiply, and fill the earth with the knowledge and power of God. Why? Because this work is true.

Joseph was a true prophet of God, and Brigham is his successor, and I am his brother, and Daniel is my brother; and we will live and prosper until the devils are all shut up in hell, where they belong. They will cease troubling this earth; for they will all dry up like an old herring, as will every one that sympathizes for them or with them. Now, sympathize with the Devil, if you want to crimp up. Just as quick as you begin that, the juice will run out of your eyes; and when the juice is drawn out of a tree it will dry up and die.—J. of D., 4:366-7.

Obedience to Law Necessary

Will one out of twenty of those who are here today go through the gates into the Celestial city? As I told some today, when passing through the gate at noon, when you go to the straight gate that we read of, you will not go through there crowding by hundreds as you do now, the righteous and wicked all mixed up together; you cannot go into the celestial world unless you are **sanctified** through the **celestial law.** Do you not think that it will require faith, repentance and baptism to enable you to get through the celestial gates? Yes, and it will require obedience to **every** word that proceeds from the mouth of God.—March 2, 1856. Des. News, Vol. 6:3.

Church Organized in Heaven

When you go into heaven, into the celestial world, you will see the Church organized just as it is here, and you will find all the officers down to the Deacon. Our Church organization is a manifestation of things as they are in heaven, and you are all the time praying that the Church here may be brought into union and set in order as it is in heaven.—Life of H. C. K., 477.

Personal Knowledge Necessary

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.

"Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be graded by the light within himself. If you do not have it, how can you stand? Do you believe it?"—Ib. 460-1.

Remarkable Predictions

I will mention a circumstance in relation to the first child born in the Church of Jesus Christ of Latter-day Saints in Great Britain, which was on the 7th of October, 1837, at Barshe Lees. She was the daughter of James and Nancy Smithies, formerly Nancy Knowles. After she was born her parents wanted to take her to the church to be sprinkled, or christened, as they call it. I used every kind

of persuasion to convince them of their folly; it being contrary to the scriptures and the will of God; the parents wept bitterly and it seemed as though I could not prevail on them to omit it. I wanted to know of them why they were so tenacious. The answer was, "If she dies she cannot have a burial in the church-yard." I said to them, "Brother and Sister Smithies, I say unto you in the name of Israel's God, she shall not die on this land, for she shall live until she becomes a mother in Israel, and I say it in the name of Jesus Christ and by virtue of the Holy Priesthood vested in me." That silenced them, and when she was two weeks old they presented the child to me; I took it in my arms and blessed it, that it should live to become a mother in Israel. She was the first child blessed in that country, and the first born unto them.

The child's name was Mary Smithies. She grew to womanhood, emigrating with her parents to America, and became Heber's wife and the mother of five of his children.—Orson F. Whitney, Ib. 169.

His son, David H., relates the following:

One day President Young made a call upon father for $1000, for some public purpose, and not having the ready cash, he was at a loss to know where to get it. At his suggestion we went down in the garden and bowed ourselves in prayer, father calling upon the Lord to direct him in the matter. We then arose and started down the street, and he remarked that the Lord would answer our prayer and direct him aright. When even with Godbe's corner (First South and Main streets), William Godbe came out of his store and told him that, in looking through his safe, he had come across about $1000 in gold-dust, belonging to him, which his son Heber P., had left there for him some time before, though father until then knew nothing about it.—Ib. 439.

In 1857, I was working for Brother Heber and asked him for some goods, which he refused to let me have. Feeling bad over it, I went home and laid the matter before the Lord. The next morning when I came to work, Brother Heber called me into his room and said, "Robert, what have you been complaining to the Lord for, about his servant Heber? Here are the things you asked me for, and after this don't go to the Lord about every little thing that happens."—Col. Robert Smith, Ib. 452.

Covenant Breakers

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 of 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.

Famine of 1856

In the course of some remarks at a special conference in Provo, July 13, 1855, President Kimball said:

"Perhaps many feel a little sober because our bread is cut off, but I am glad of it, because it will be a warning to us, and teach us to lay it up in future, as we have been told. How many times have you been told to store up your wheat against the hard times that are coming upon the nations of the earth? When we first came into these valleys our President told us to lay up stores of all kinds of grain THAT THE EARTH MIGHT REST ONCE IN SEVEN YEARS. The earth is determined to rest, and it is right that it should. It only requires a few grasshoppers to make the earth rest, they can soon clear it. This is the SEVENTH YEAR; did you ever think of it?"

Then came the famine, the second one in the history of the Saints (1), in

fulfillment of the warning words of their prophets and seers. IT WAS THE FAMINE OF 1856.—Life of H. C. K., 412.

NOTE—(1) The first one in 1848, known as the "Cricket Year."

Go and Marry a Wife

It is related that, during this famine, a brother, sorely in need of bread, came to President Kimball for counsel how to procure it.

"Go and marry a wife," was Heber's terse reply, after relieving the immediate wants of the applicant.

Thunderstruck at receiving such an answer at such a time when he could hardly provide food for himself, the man went his way, dazed and bewildered, thinking that President Kimball must be out of his mind. But the more he thought of the prophetic character and calling of the one who had given him this strange advice, the less he felt like ignoring it. Finally he resolved to obey counsel, let the consequences be what they might. But where was the woman who would marry him was the next problem? Bethinking himself of a widow with several children, who he thought might be induced to share her lot with him, he mustered up courage, proposed and was accepted.

In that widow's house was laid up a six months' store of provisions!

Meeting President Kimball shortly afterwards, the now prosperous man of family exclaimed:

"Well, Brother Heber, I followed your advice—"

"Yes", said the man of God, "and you found bread."—Ib. 415.

The Great Test

"Yes", said Brother Heber (by which name he was so familiarly known), "we think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy of the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a **test,** a TEST coming, and who will be able to stand?—Ib. 456-7.

Jackson County

There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of Brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the celestial law.—J. of D., 4:106.

Will the time ever be that we can make our clothing? We nearly can at this time. I would like to see the people take a course to make their own clothing, make their own machinery, their own knives and their own forks, and everything else we need, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and famine, bloodshed and fire, and thunder and lightning will roll upon the nations of the earth, insomuch that we cannot get to them, nor they to us.—Life of H. C. K., 411.

"Wake up, ye Saints of the Most High, and prepare for any emergency that the Lord our God may have pleasure in bringing forth! We never shall leave these valleys—till we get ready; no, never: no never! We will live here till we go back to Jackson County, Missouri. I prophesy that, in the name of Israel's God." The congregation shouted "Amen", and President Young said, "It is true."—Ib. 410.

He said to me one day, taking up a small stick from the ground, "You see this stick. If it had remained down there you never would have noticed that there was any dirt clinging to it. But now that I hold it up you observe it is covered with dirt. It is just so

when a man is put into office. He may be just as clean before he gets there as those around him, but his being lifted up above them makes his faults more manifest, and he is far more apt to be criticized than before."—A Friend, Ib. 448.

O TEMPORA! O MORES!
(What Times! What Morals!)

A correspondent has submitted the following lines from the gifted mind of Apostle Orson F. Whitney—Copied from Contributor 11:119-20. Quoting from the Introduction: "This is a satire in which are held up to ridicule the various efforts that have been extended to 'reform' the Latter-day Saints, by their enemies. It is a cutting article, which is yet unfinished, but there is ample room and material to extend it. Here are a few striking quotations":

Oh for a pen, to blaze on history's page
The follies of a false and flagrant age!
Lay bare its wrongs, disclose each dire defect,
Link fast each shameful cause with like effect;
Hold high the mirror o'er the face of time,
And bid him blush to read the damning rhyme!
"The times are out of joint", not Surgeon's skill,
Emperic nostrums, sworn to "cure or kill";
Nor aught, appears, can calm the fever's strife,
Or set the broken bones of social life.

* * * * * * * *

Mine be the task to single from a train
Of slaves that wear to wield a despot's chain,
A ring of rogues, disguised in patriot's dress,
Who scheme for power their fellows to oppress;
The wilful blind who lead the willing blind,
Foes of their God, and traitors to their kind,
Who feign to point the better way of life,
Yet fill our land with bitterness and strife;
Berate for hire, belie for daily bread,
Lampoon the living, and defame the dead;
Or sit in judgment on their neighbor's flaw,
To flaunt their own unnoticed of the law;
Of "liberty", of "virtue" loudly prate,
While trampling that, while this they violate;
Vipers that creep for shelter from the storm,
To bite the willing hand that made them warm.
Lay on, my muse, and lash where'er you find,
Such shameless vices of most shameful kind;
Spare not, but speak; let satire keenly sing,
And feel it most, who merit most the sting!
There was a time—oh, that such times should be
The few, far isles of memory's widening sea!

* * * * * * * *

When each revolving sun that rose or set
Along the hills and vales of Deseret,
Gazed gladly down o'er scenes with promise rife,
Whose germs of beauty, bursting into life,
Foretold the rising of a better star,
From out Hesperian darkness, flaming far,
Than fairest of the free-born lights which now
In solemn splendor bind Columbia's brow.

When honest men content with honest toil,
Wrung frugal thrift from hardship's stub-born soil,
Ignoring wealth earth's bosom still might give,
Sufficed to live and teach the way to live,
Redeemed the waste and "solitary ways",
Where echoing rose their shouts and songs of praise.

* * * * * * * *

Dear days of eld, that gild the poet's dream
Of pictured bliss with joy's remembered beam,
Your life hath left, like summer's faded flower,
In memory's faded vase, the perfume of that hour!

So Ephraim had flourished until now,
The fairest branch of Joseph's fruitful bough,
Had killing frosts not seared his promise fair,
Half turned his teeming field to desert bare;
A moral blight which Hate's malicious hand
With fatal aim flung broadcast o'er the land.

* * * * * * * *

On, on it rolled, a surging flood of vise,
Eager to seize and virtue sacrifice;
Priests, panderers, politicians, on they come,
Like locusts swarming to the harvest-home;
Their aim unanimous—God's fort to storm,
Beneath the banner-blazoned lie: "REFORM."

On Zion's Mount—there fostered by her foes—
The gambling hell and brothel next arose,
Thrice cursed cumberings of the sainted sod,
Once clean and sacred to the cause of God.
Where rose aloft the voice of sainted prayer,
The horrid oath now rent the midnight air;
O'er street deserted once, ere darkening night,

The glare of sin sent forth its baleful light;
The grog-shop, held aloft from arm of law,
Poured forth its poison with defiant maw;
O'er walks where virtue long had wandered free,
Staggered the drunkard, lurked the debouchee;
With watchful eye the gambler lay in wait,
To lure his victim with a gilded bait;
While pimp and harlot ply their artful game,
To drag our youth to dens of death and shame.

Such was in part the plague—the canker worm,
By Christian priest and press surnamed "reform".
Reforming what?—Great God! Thou knowest well—
REFORMING LIFE TO DEATH, AND HEAVEN TO HELL.

THE MEASURE OF A MAN

Not—"How did he die?" But—"How did he live?"
Not—"What did he gain?" But—"What did he give?"
These are the units to measure the worth
Of a man as a man, regardless of birth.
Not—"What was his station?" But—"Had he a heart?"
And—"How did he play his God-given part?
Was he ever ready with a word of good cheer,
To bring back a smile, to banish a tear?"
Not—"What was his church?" Nor—"What was his creed?"
But—"Had he befriended those really in need?"
Not—"What did the sketch in the newspaper say?"
But—"How many were sorry when he passed away?"

THOUGHTS

"Our doubts are traitors and make us lose the good, we oft might win, by fearing to attempt."

"The happiest people are those who touch life at the greatest number of points. People who suffer are those who have only one interest of which fate robs them."

ISMS

There are many isms today to perplex us—Nazism, Communism, Fascism and so forth, but most of them will cancel each other. There is only one ism which kills the soul and that is pessimism.—Lord Tweedsmuir, Gov. Gen. of Canada.

WITHOUT RHYME OR REASON

A customer once called the photographic department of Macy's, New York City, to ask if it would enlarge a snapshot of her son. Of course it would. Then she wanted to know if they could remove his hat—she would rather have the enlargement without it. That, too, could be done; but on which side did he part his hair, and was it straight or curly?

"Don't be silly," snapped the woman. "You'll see that when you take his hat off!"—Ruth Parsons.

An English university professor was waiting in the bitter cold for a train to London when the non-stop Cornish express astonishingly stopped at the station. The professor promptly got on board. He had one foot in the carriage when the railway official called out: "You can't get on here, sir. The train does not stop."

"That's all right," said the professor. "If it doesn't stop, then I'm not on it."—The Manchester Guardian.

Then there is the story of the man at ease in a barber's chair, demulsified under hot towels, when a boy rushes in shouting: "Mr. Schmidt, Mr. Schmidt, your house is on fire!"

Horrified, the customer leaps from the chair, snatches off the apron, and speeds wildly up the street. After two or three blocks, he stops suddenly and cries out in perplexity, "What the deuce am I doing? My name isn't Schmidt!"—Christopher Morley in The Saturday Review of Literature.

FRIENDS

When two friends part, they should lock up each other's secrets and exchange keys.—Anon.

TRUTH

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

VOL. 5. JULY, 1939 NO. 2.

Hysteria Excommunicatus

AN EDITORIAL

The dread disease, "Hysteria Excommunicatus", has again broken out in some of the wards and stakes in Zion. At first, appearing in a mild and apparently non-contagious form, the ailment has gradually increased in virulence and seems now to be highly contagious. It is causing no end of uneasiness and gossip among the timid and non-thinkers in the Church.

Symptoms: Mild revulsion to independent thought, leading, at mention of the higher principles of truth, to intermittent chills and fever, resulting in ugly feelings and a desire on the part of the patient to noisily contend with his brother in the faith and settle controversial questions by physical prowess. Affected officials of the Church have hallucinations of members of the flock thinking and even praying for light and knowledge without special permission. A fear of some grave disaster seems impending in avoidance of which the forward thinking Saints must read no books or pursue no inquiry pertaining to gospel themes not directly recommended by the leaders. Hatred for all that is good and sound develops and as the disease advances into its final stage the patient will tolerate in his flock no thought nor intimation on religious dogma not in conformity with its own; having the peculiar effect of making the patient try to turn one somersault forward and four back and light at the point of beginning.

Treatment: Pay no attention to foolish actions; refrain from antagonizing. Let the disease run its course and "burn out". Those of the victims who are naturally corrupt will finally surrender to the inevitable and pass into oblivion, while the honest in heart among them will come to regret their error and seek reconciliation and forgiveness.

We have in particular mind the movement in church circles to "unchurch" such of its members as believe in the fulness of the Gospel and openly avow such belief. The purpose of wielding the sword of excommunication is ostensibly to rid the Church of polygamously inclined members, the ocense attaching not only to the act but to belief. A belief unexpressed gets by, but expressions of faith in many ecclesiastical quarters are severely penalized. We recall the incident of an overflow

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

meeting during a general conference of the Church, held in the Assembly Hall, at which the late J. Golden Kimball was to be one of the speakers. As he approached the pulpit he was stopped by the Elder in charge who in whispered tone admonished him to "be careful" in what he said. His first words were: "Thank God they can't keep us from thinking!" We are of the belief that some of the present officials in the Church would, if it rested within their power, keep the Saints from thinking and even praying on subjects pertaining to light and truth which have now been thrown into the discard.

During the last few months several of the Saints have been "handled" in their wards and stakes and many others threatened, for presuming to hold, in faith, to the fundamental doctrines of the Gospel as established by the Lord through Joseph Smith the Prophet and perpetuated by his faithful associates, and as they are recorded in the Law Book of the Lord, the Doctrine and Covenants. Not only are proceedings instituted against them, but "mock" trials are held in which the victims are decapitated by the ecclesiastical guillotin and consigned to spiritual oblivion. Natural rights are not respected and simple judicial precedents and rules are shamefully over-ridden. One naturally supposes that the Gospel of Jesus Christ would inspire the Church officials with the spirit of charity, long-suffering, love and helpful desire, whereas, from the methods being employed it must be concluded they are moved by envy, jealousy, malice and hatred.

It will not be amiss briefly to review a few recent cases:

Elder Heber K. Cleveland was cited to appear before the Bishopric of the Hawthorne Ward, Granite Stake, October 29, 1938, charged with **"Teaching, encouraging and conspiring with others to enter into so-called polygamous marriages."** At the trial a transcript of the evidence shows the charges were in no sense sustained. It was shown:

1st.—That Elder Cleveland believed in celestial or plural marriage as the marriage system of heaven and as the Saints have been commanded to live it by the Lord (D. & C. 132). The evidence showed it to be his personal belief, but in no sense proved that he was "teaching, encouraging, and conspiring with others" to enter into the practice, nor that he himself was practicing it.

2nd—That he permitted a few friends to meet at his home on occasions, to study the scriptures and seek knowledge regarding the Gospel of Jesus Christ.

3rd—That while he sustained the President of the Church as such and considered him a good man, he could not vote him a "Prophet, Seer and Revelator", as he had no evidence to affirm the point, but on the contrary had heard the President deny having had revelations, or having seen angels or the face of his master, nor having heard their voices.

4th—That he refused to sign a declaration of denial that any one of the General Authorities was "living a double life", on the ground that he was not personally acquainted with any of them, much less their personal lives, though he did believe them to be good men.

5th—That he could not accept the Manifesto of Wilford Woodruff of 1890 as a revelation from the Lord, or as an honest effort on the part of the leaders to have plural marriages discontinued, since men were appointed to solemnized such sealings in Mexico and other places with the knowledge and approval of high church officials, after the Manifesto, and since he still knows of men acting in official positions in the Church who have taken plural wives since the Manifesto.

6th—That he believed in sustaining the laws of the land when not in conflict with the laws of God.

7th—That he accepted the twelfth article of faith—"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law"—only as it may be interpreted with the eleventh article, which provides that "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." Since the Lord refused to endorse the twelfth article independently, and had specifically enjoined upon the Priesthood to live plural marriage in opposition to the laws of the land (Revelation of 1882 calling Seymour B. Young into the First Presidency of Seventies provided he would enter that law) he himself could not contravene the will of the Lord by sustaining anti-Christian laws.

In the trial the Bishopric produced evidence showing that two of the brethren had, by appointment, been shadowing the home where the defendant lived, gathering evidence against him. These special sleuths had worked on the case for "about six months." One of these agents, George Lund, testified in effect:

"I was appointed by the Bishopric to investigate these meetings at Brother Cleveland's home, 1361 South 9th East St., about six months ago. I saw there many times Joe Musser, who had been excommunicated from the Church; Mr. Zitting, also cut off from this ward. Mr. ——— I saw him take charge of the meeting one night. Mr. Cleveland also took charge. Many women attended a women's class held in the kitchen. Night after night I would ask members as they came out what kind of a meeting was being held, and some would say it was Priesthood meeting, some genealogical, others—'Oh, just a few friends', and some were nasty and mean and said **it was none of my business.**"

Bishop Curtis: Bro. Lund, do you know if they taught Plural marriage at those meetings?

Lund: No, I don't, only through rumor.

Lund continuing: I observed thirty-two coming out one night and counted fifty another night. Sometimes they would tell me they were studying the gospel in its fulness and was glad they could have the privilege. They usually gather at 7:30 and continue until almost ten.

Questioned by the defendant:

Q. Bro. Lund, how do you know Mr.——— took charge? A. I saw him through the window. Q. How could you see him, the blinds were down? A. Sometimes the window was up and I could see and hear. Q. And you were on the sidewalk (some 25 feet from the house)? Yes, but I could both see and hear. Q. Did you hear plural marriage discussed? A. No. Q. How did you know there was a women's class? A. I could see them in the kitchen. Q. How could you; there is not a window facing the street and the front door was closed? A. I was not on your property, I walked on the driveway of the house north of you. Q. Did you hear plural marriage being taught there? A. No. Q. What did you hear? A. I do not remember now. Q. Bro. Lund, have you ever known of me telling a lie? A. No. Several questions combined: Have you ever known me to steal, commit murder, commit adultery, bear false witness, drunken with liquor, take the name of the Lord in vain, disturb the peace, refuse to pay my just debts, or to conduct myself other than a gentleman and a brother? To each of which questions the answer was, "No." Q. Can you truthfully say anything against my character either through personal knowledge or hearsay. A. No.

A Brother Frederickson, the other official shadower, gave corroborating evidence, declaring, however, as his opinion, the character of Brother Cleveland to be "BEYOND REPROACH." Being granted the privilege of presenting a brief statement, the defendant read from the Book of Mormon: Alma 30:7-11; 32:9-13; 34:29, 30. Doctrine and Covenants 132:28, (to which passages the attention of our readers is directed). He further stated: I have not apostatized and do not intend to. The Gospel is true and I know it; it has been revealed to me through the Spirit, and also through visions and dreams. You should be patient with me for I was born an alien to the Holy Covenant and perhaps do not know as much as I should. I did not have the advantages of a home and church training in my youth. I have lived in the world since my early childhood and I know much of its wickedness and ways. I have been happy in the Gospel and, God being my helper, I shall never forsake it. I am glad that when I heard the Gospel I got the truth. I have no false traditions to overcome because the gospel came to me in its purity—the fulness of it—straight from the lips of a qualified High Priest. I have nothing to forget except my past life. I am happy to know that it is gone. I have nothing more to say at this time.

The Bishopric, after retiring a few moments, returned and pronounced the edict of disfellowshipment.

And thus ended an **alleged** Bishop's trial resulting in the disfellowshiping of a member of the Church whose only offense was to believe in the Gospel of Jesus Christ as contained in the Revelations of the Lord!

Without being permitted to read the record and verify its correctness, and without being called before the High Council, Elder Cleveland received the following notice from the Stake Presidency of the Granite Stake of Zion:

Office of
GRANITE STAKE PRESIDENCY
Church of Jesus Christ of Latter-day Saints
1512 So. 9th East
"It can be done"
Salt Lake City, Utah
March 21, 1939.

Mr. Heber Kimball Cleveland,
1361 South Ninth East,
City.

Dear Brother Cleveland:

Pursuant to your trial before the Bishop's Court of the Hawthorne Ward of the Granite Stake of Zion, October 29, 1938, at which time you were disfellowshiped from the Church for "teaching, encouraging, and conspiring with others to enter so-called polygamous marriage", on December 11, 1938, the Granite Stake Presidency and High Council reviewed the proceedings of the Bishop's Court, and the recommendation of the Bishopric that you be excommunicated from the Church was unanimously sustained.

You, of course, understand, Brother Cleveland, that as an excommunicant you are not a member of the Church and have no claim to any right or privilege therein.

It is our sincere prayer, Brother Cleveland, that you will see the error of your ways and not further participate in the activities of the group advocating these principles contrary to the declared stand of the Church and General Authorities thereof.

Sincerely your brethren,
GRANITE STAKE PRESIDENCY,
By (Sig.) Lorenzo H. Hatch.

This highhanded and irregular procedure would seem to be wholly bereft of the Spirit of the Lord and of the rules and regulations of the Church as God revealed them, wherein He said through His Prophet, Joseph Smith:

> No man is capable of judging a matter in Council unless his own heart is pure; * * * we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions.—Teachings of J. S., 69.

Dark and irregular as such a procedure is, it is eclipsed, if possible, by the trial of Elder Hans Gerhardt Butchereit, before the Stake Presidency and High Council of Pioneer Stake, April 21, 1939.

At the trial, Elder Butchereit gave uncontradicted testimony that he believed in "All the principles of the Gospel: Faith, Repentance, Baptism, the Gift of the Holy Ghost by the laying on of hands, the Priesthood to function in the ordinances of the Gospel, the law of Gathering, of Consecration, of Celestial marriage, and the Principle of Free Agency". Speaking further, Elder Butchereit said:

> The charge against me is for talking against the "Prophet of the Lord." I have no personal feelings against him. I contend only for principle. I maintain that the statement quoted by me, and for which I am criticised, and which is from "Discourses of Brigham Young", p. 213, shows that a Prophet, Seer and Revelator does not necessarily have to be the President of the Church. I uphold Heber J. Grant as President of the Church, and say that the written word of the Lord does not condemn a man for not being a Prophet, Seer and Revelator. The sustaining of a man as a Prophet does not make him such, but the sustaining act on the part of the "yes" man tends to bind him to regard all that the President does in his official capacity as coming from the Lord.

The defendant then quoted from the Millennial Star (14:594-5) to show that the Church's position formerly was that its members are not bound to accept direction from their leaders when the same is unsound:

> We have heard men, reads the statement, who hold the Priesthood remark that they would do anything they were told to do by those who presided over them, IF THEY KNEW IT WAS WRONG; but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man that would thus willingly degrade himself, should not claim a rank among intelligent beings,

until he turns from his folly. * * * Others, in the extreme exercise of their Almighty (!) authority, have taught that such obedience was necessary, and that NO MATTER what the Saints were told to do, by their Presidents, they should do it without asking any questions.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the CLOAK of their AUTHORITY to cover it with, * * *

Since the main charge against Brother Butchereit involved his refusal to acknowledge the present head of the Church to be a "Prophet, Seer and Revelator", he defended his position by quoting from earlier leaders of the Church; first from the late President Charles W. Penrose, as follows:

President Wilford Woodruff is a man of wisdom and experience, and we respect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints INVESTIGATE IT, they do not shut their eyes and take it down like a pill.—Mill. Star, 54:191.

And Brigham Young:

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they 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. * * *—Dis. of B. Y., 209.

"The very idea that you **force** me to accept a man as a Prophet, Seer and Revelator," said Elder Butchereit, "is a sign to God, Angels and man that he is not such, for God will never force a man and neither will a Prophet of the Lord." He read the following statement from the late President Joseph F. Smith before the Committee on Privileges and Elections in the Reed Smoot case (Vol. 1:98):

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. * * * 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.

Continuing, the defendant said:

I am also charged with devoting all my time to another organization. It is not true. I am interested in no other organization. I have attended the Sunday School in my ward every Sunday morning, my wife the evening services. For some time I was active as Chorister. I have helped in the erection of the new chapel financially and by labor. You have many members so-called "Jack Mormons" not attending meetings or paying their tithing, and you keep them on your records. I believe, without mental reservation "all that God has revealed, all that he does now reveal, and I believe that He will yet reveal many great and important things pertaining to the kingdom of God." I 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. I take as my guide the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, they being the standard works of the Church. * * * I hold with the statement of President Heber J. Grant at the October, 1937, semi-annual conference of he 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 in "WALKING IN OBEDIENCE TO THE COMMANDMENTS" that will bring salvation to mankind. I 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 in this day. * * * I 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. * * *

Elder Butchereit's testimony went unrefuted, and his character was unassailed, yet action of excommunication was taken against him.

It will be seen from the evidence that Elder Butchereit is a believer in the Gospel—ALL OF IT; that he probably believes it more fully and intelligently than thousands of present day members of the Church and perhaps, without wishing to be offensive, than many of those who sat is judgment against him. In no sense of the word can he be termed an apostate, nor was his character in honesty and sobriety attacked. The Church is spending hundreds and thousands of dollars annually to bring converts from out of the world (1), not nearly as sound and wholesome in their faith as this man, and yet he must be sacrificed because he is not willing to declare to be true that which his intelligence and understanding teach him to be false.

Elder Butchereit had engaged a stenographer—Sister Leila Ada Newbold, a Latter-day Saint wife and mother. Elder William Thomas was also invited to the trial as a witness. The stenographer, however, was denied admittance. During the trial, Elder Thomas being called upon, testified as to the good character of the defendant and of his faith in the Gospel. The sequel to this experience is that Elder Thomas was cited to appear before his Bishopric and answer to charges of unchristian-like conduct arising out of his appearance at the Butchereit trial as a witness and action was taken against him May 26, 1939. When he attempted to take notes of the proceedings of his trial he was denied the privilege, a fact indicating the authorities were ashamed of their anticipated action.

But the limit of judicial buffoonery was reached when sister Newbold was cited before her Bishopric and excommunicated as the result of her willingness to be employed as a stenographer in the Butchereit case. It seems her Bishop was notified of the incident and she was questioned and later cited to appear for trial resulting in the following letter from her Bishop:

THIRTIETH WARD
Pioneer Stake of Zion
Salt Lake City, Utah
April 28, 1939.

Mrs. Leila Ada Newbold,
1417 So. 2nd West,
City.

Dear Mrs. Newbold:

This is to advise you that at a Bishop's Court held in the 30th Ward Chapel, April 27, 1939, at which you were not present, you were excommunicated from the Church of Jesus Christ of Latter-day Saints.

This action was taken because you advocate the practice of polygamy in direct opposition to the practice of the Church.

In accordance with instructions received by us from the Stake Presidency, we ask that you and your husband please absent yourselves from all our gatherings.

Yours truly,
30TH WARD BISHOPRIC,
By H. Hudson Webb, Bishop.

Shades of Missouri Mobocrats! Has the time arrived when ecclesiastical dictatorship so poisons the life stream of justice that men may be "unchurched" for their belief in the laws of God, and others "handled" for acting as character witnesses, and finally, to consent to act in the professional role of stenographer means religious castigation and complete spiritual annihilation! Is the Church re-enacting the outrages of the "Holy Crusaders"? Note the clause:

"IN ACCORDANCE WITH INSTRUCTIONS RECEIVED BY US FROM THE STAKE PRESIDENCY, WE ASK THAT YOU AND YOUR HUSBAND PLEASE ABSENT YOURSELVES FROM ALL OUR GATHERINGS."

(1) We are informed that one of the General Authorities recently placed the cost for each convert to the Church, outside of the organized stakes of Zion, at $1800.

This is the word of the Lord:

> Nevertheless ye are commanded NEVER to cast any one out from your public meetings, which are held before the world.
>
> Ye are also commanded not to cast any one, who belongeth to the Church out of your sacrament meetings; nevetheless, if any have trespassed, let him not partake until he makes reconciliation.
>
> And again I say unto you, ye shall not cast any out of your sacrament meetings, who are earnestly seeking the kingdom: I speak this concerning those who are not of the Church.
>
> And again I say unto you, concerning your confirmation meetings, if there be any that are not of the Church, that are earnesly seeking after the kingdom, YE SHALL NOT CAST THEM OUT.—D. & C., 46:3-6.

By what authority did Bishop Webb deny these good people a right to attend the public gatherings of the Church? Is the Bishop greater than God? What man having a speck of Christian charity, would deny good, faithful, virtuous, honest, honorable seekers after truth, association in public meetings and gatherings of the Church? We believe the case is without parallel in the true Church of Christ. It is difficult indeed to express one's contempt for such insolence, and infidelity to the sacred trusts imposed on a shepherd of the flock. We opine that nothing within the knowledge of their traducers can be brought to reflect on the good character of these people; and yet, like the over-pious "priest" and "levite" who, seeing their wounded brother who had been beset by robbers, "passed by on the other side of the way" (Luke 10:30-32), these frocked hypocrites essay to deny children of God who are earnestly seeking knowledge and are endeavoring to live up to the light they have, the common rights of mortals.

Freedom in worship has been the boast of the Saints in all ages. Good men do not always see alike. In our imperfect condition we see as "looking through a glass darkly" and not until that **which is perfect** shall come, may we hope to be united by a common understanding. In the present day the Church has adopted the policy of seeking the friendship of the world. In thus doing it has been necessary to surrender principles of the Gospel that, by reason of their exalting nature and the purity of life they command, are obnoxious to the world. We have compromised with Satan. To this surrender of principle some of the Saints have not been able to acceed, while many, wishing an easy life and social freedom, take to it very readily. There can be no doubt in this. Those sustaining the policy of the Church are in the great majority by reason of which it is demanded of the minority that they surrender their opinions and sear their consciences. This the minority cannot do for, say what one likes, CONVICTION IS CONVICTION, KNOWLEDGE IS KNOWLEDGE, and a testimony prompted by the Spirit of the Lord cannot easily be rejected. And, too, the minority are heartened in their faith and in the maintenance of their spiritual rights by the early counsel of the present President of the Church who, by way of showing that the majority may not necessarily be right and should not be followed in ERROR, said:

> No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, PLACE OURSELVES IN THE SAME POSITION AS THAT OF THE THREE HEBREWS WHO WERE CAST INTO THE FIERY FURNACE. If we are living in the light of the Gospel we have a testimony of the truth, and we have but ONE choice, that is to ABIDE IN THE LAW OF GOD, no matter as to the consequences. It is sometimes held that the Saints are in error because so many are opposed to them. But when people know they are right it is wrong for them to forego their honest convictions by yielding their judgment to that of a majority, no matter how large. (Whether in the Church or out.) When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him.—Des. News, April 6, 1885.

The whole trend of human experience has proved that the **minority** and not the majority is most often right. The Latter-day Saints is a **minority** Church, and within the Church from its

beginning, right has been with the **minority**. President Heber C. Kimball said when he left for his first European mission, there weren't **twenty people** in Kirtland (out of the thousands then members of the Church) that would say Joseph Smith was a Prophet of God. In the trek to the mountains from Nauvoo a **minority** of the Saints took part, the large majority of the Church membership remaining in the East, finally breaking up into cliques and "ites". And during the sojourn of the Saints here, it has been the **minority** that has "carried on" as shown by adherence to the crowning principle of the Gospel, the patriarchal order of marriage, of only from two to three per cent of the male population, as claimed by the Church; and, respecting this **minority,** as we have shown previously (TRUTH 4:231), the early leaders repeatedly spoke of a small portion of the Saints that would be chosen out of the body of the Church, from whom the Lord would look for continued faithfulness. Sentiment along this line is epitomized in the following statement of the Church published 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; "who have not worshipped the beast, neither his image, neither have received his mark upon their foreheads or in their hands." These shall stand steadfast, firm-rooted as the rock upon which their hopes are built, and though the floods come and the rains descend and the winds blow and beat upon their house, IT SHALL NOT FALL. But it shall withstand the fury of the tempest, and endure FOREVER, for it is founded upon a rock—upon the rock of Obedience to the Gospel—the Gospel, THE WHOLE GOSPEL, AND NOTHING BUT THE GOSPEL; a foundation as unchangeable as truth, as indestructible as the eternal elements, as ever-enduring and immovable as the unshaken throne of Jehovah!—Mill. Star, 44:314.

Tolerance, patience, and charity are essential virtues of true Saints. Since men cannot all believe alike, allowance must be made for those who may be considered of "little faith", especially so long as their lives are pure and their determination to qualify in their "second estate" continues. We have already quoted the inspired words of President Joseph F. Smith on this point.

The Gospel is to save and not to damn and destroy, and if men are incapable of living the fulness and qualify for celestial glory, perhaps they can make the terrestrial grade, or maybe the telestial. So long as they are making any progress, or any effort to progress, they should not be cast out of the Church and forbidden to **"attend any of its gatherings."** That order did not come from the Lord—it was born of hatred and malice. The Bishop said it came from the Stake Presidency. If so, those brethren have assumed a terrible responsibility, for are they not using their Priesthood powers in unrighteousness? (D. & C. 121). The Church, when operating under the Spirit of the Lord, reaches out its great arms to gather all into the fold who are willing to strive for a higher life. We have the example of Martin Harris, Oliver Cowdery, Thomas B. Marsh excommunicated; and Orson Pratt, Orson Hyde and others dropped from high positions, but who ever heard of the Prophet Joseph Smith, or any of his early associates or successors denying these men the right to **attend the public gatherings of the Church,** especially if they are "earnestly seeking after the kingdom" as Brother and Sister Newbold are doing?

It seems to have become an obsession with many ward and stake leaders, prompted in large measure, no doubt, by instructions from "higher-ups", to demand on the part of their flock that they openly avow—that the present leader of the Church is a "Prophet, Seer and Revelator." Some, while according the President due respect and having a kindly feeling toward him, do

not feel to do this. They have heard his testimony—admiring his frankness in it—that he has never seen an angel, his Lord or other divine messenger, nor has he heard their voices, nor received a revelation from God, other, of course, than that sort of inspiration that every good man is entitled to. He has not been heard to prophesy in the name of the Lord, but on more than one occasion has lamented the fact **that he could not get direction from heaven on questions involving the Church and which the leaders and Saints alike were divided on.** They recall the statement of the late President B. H. Roberts, speaking of the present leadership of the Church: **"We have prophets but they have ceased to prophesy, seers that cannot see, and revelators that do not reveal."** Under these circumstances these Saints cannot bring themselves to acknowledge the present leader as a Prophet, Seer and Revelator. Is there any crime in this? Suppose all the world voted that the President of the Mormon Church is a Prophet, would that make him such? On the other hand, suppose he were a Prophet and the whole world denied the fact, would such denial make him less a Prophet?

Genuine Prophets of God do not force people's conscience. We have never heard of any inspired leader in Israel, from the Prophet Joseph Smith down—nay, let us say from the days of Father Adam, until the advent of the present leader, disfranchising the Saints for refusing to publicly proclaim him a Prophet of God. God alone makes His Prophets—all the votes in the world will not do so. It would seem that a becoming modesty in any person would restrain him from trying to force the conscience of the Saints in this respect. The Saints in this day are told to vote with freedom and yet are penalized if they vote contrary to the will of the leaders. We are reminded of a street brawl wherein a man was being pummeled unmercifully by fifty others. Asked what was the matter, a by-stander stated: "These fifty men are trying to make that one man VOLUNTEER for the army." The two situations—forcing Saints, against their will and better understanding, to vote a certain man a **Prophet of God,** and forcing another against his will to **volunteer** to fight for a cause he cannot endorse—have much the same ring, and yet quite a group of Saints have been "unchurched" during the past few years, and under the present presidency, for refusal to acknowledge the leader to be a "Prophet, Seer, and Revelator". Twenty-one adults, involving a membership of nearly 100 persons were thus acted upon at Short Creek, Arizona, resulting in the dis-organization of the Church there. (TRUTH 1:97); and in Cache Valley ten adults, involving a large membership were "handled" (TRUTH 1:129). Many others have been and are now being thus treated.

It has been shown in our writings (TRUTH 4:141 et seq.) that the counsel given by the present leaders, and their interpretation of the word of the Lord on certain subjects, clash with those given by the earlier leaders. If the inspired words of Brigham Young may be taken as truth, this situation is wrong. He said:

> Adam, Seth, Enoch, Noah, all the Patriarchs and Prophets, Jesus and the Apostles, and every man that has ever written the word of the Lord, have written the same doctrine upon the same subject; and you never can find that Prophets and Apostles clashed in their doctrines in ancient days; NEITHER WILL THEY NOW, if all would at all times be led by the Spirit of salvation.—Disc. of B. Y., 209.

It must be clear to all that when contradictory statements are made by two persons, one or both of them MUST be wrong; and if two claiming to be Prophets "clash" in their instructions and interpretations of the word of the Lord, at least one of them is not a Prophet of God.

"KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE." Free to do what? Free to do as you are told—right or wrong—or free to exercise agency, to think, pray, worship, sing, rejoice, bless, and live in accord-

ance with one's highest conception of right, so long as others' rights are not infringed upon? The present trend in the Church of forcing one's conscience is aptly countered by the noted writer, Elbert Hubbard, whose warning was sounded some forty years ago. He wrote:

> Galileo, writing in 1610, complains because the theologians would not so much as LOOK THROUGH HIS TELESCOPE, but sat back and declared him an "infidel" and an "atheist". (How like this are many of the Saints today!)
>
> Two popes, Pope Alexander the Seventh and Pope Urban the Eighth, placed interdicts upon Galileo and forbade his teaching that the earth revolved, under serious penalty. The works of Galileo and Copernicus were forbidden to all good Catholics, and were upon the Index for over two hundred and fifty years, or until the year 1836. For teaching the truths of natural science BRUNO WAS BURNED ALIVE, and his ashes scattered to the four winds.
>
> The policy of every formal religion has always been to allow the fullest play possible to individuality, and yet not risk the life of the institution. The institution being the important thing—the individual, secondary. This is the idea of society in general, as well. Individuals, however, threaten at times the life of the institution or system, by an excess of strength, and these powerful individuals it has been thought necessary to subdue and suppress. SO, WHEN ONE READS HISTORY HE NOTES THE FACT THAT IN DAYS GONE BY NATIONS HAVE KILLED, BANISHED OR DISGRACED THEIR MEN OF GENIUS.
>
> This has always been done with the avowed purpose of protecting the state or the prevailing religious system. Socrates, Pericles, Jesus, Anaxagoras, Aristotle, Savonarola, Copernicus, Galileo, Bruno, Huss, Wycliff, are the types that society has suppressed.
>
> That those who have done the destroying did not know what they were doing is probably very true. In one way they were surely self-deceived—they thought they were working for the good of the state or their religious system, WHEN WHAT THEY REALLY FEARED WAS THE CURTAILMENT OF THEIR OWN INDIVIDUAL POWER. Men do the things they wish, and absolve their consciences at their convenience. AND FOREVER DO THEY DECEIVE THEMSELVES AS TO THEIR MOTIVES.
>
> Pope Leo XIII, the wisest man who ever sat in the papal chair, once wrote, "The real enemies of the Church have been those o'er zealous churchmen WHO HAVE SOUGHT TO STAMP OUT ERROR BY VIOLENCE, forgetful that man is little and our God is great, and that in His wisdom the Father of all has provided that EVIL LEFT ALONE SHALL SOON EXHAUST ITSELF, AND RIGHT, OF ITSELF, WILL SURELY PREVAIL. Impatient defense of our holy religion springs from limitation and lack of faith. Against its avowed enemies the Church stands secure, but against those who are quick to draw the sword and strike off the ear of Malchus, we are often powerless. IF THE SERVANTS OF THE CHURCH HAD EVER TAUGHT BY EXAMPLE, THROUGH LOVE AND PATIENCE, EVEN NOW THE REIGN OF OUR GOD WOULD BE UNIVERSAL, AS THE FLOWERS OF SPRING CARPET THE GENTLE HILLSIDE SLOPES."
>
> Said Archbishop Ireland, "THE ENEMIES OF THE CHURCH HAVE BEEN INSIDE THE CHURCH, NOT OUTSIDE OF IT. The supreme blunders of churchmen have been in suppressing strong men—in thwarting individuality. All the good law and all the good order which the state or Church enjoys today may be traced back over some route to the words and deeds of men, who rebelled against the kind of law and the kind of order that they found administered by its "constituted guardians"; by MEN WHO DARED TO APPEAL FROM THE "KEEPERS OF DIVINE TRUTH" TO DIVINE TRUTH ITSELF—FROM THE "TRUSTEES OF GOD" TO GOD HIMSELF.—White Hyacinths—Hubbard, pp. 83, 85, 87.

High sounding phrases expressive of human liberty given out at conference time; liberal sentiments pertaining to the "fatherhood of God and the brotherhood of man" thrown from the pulpits into ether for the radio audience; protestations from the lips of all the Church leaders to the effect that its members enjoy the broadest freedom of conscience, are so often rendered empty and void by the actions of those who voice them. It is as the noted Columnist, Frank R. Kent of the Baltimore Sun, recently stated about Government officials saying one thing and meaning or acting another. He was speaking of the many promises that have been made regarding reforms in the "New Deal", and which have constantly failed to materialize. He said, speaking of Mr. Hopkins, Secretary of Commerce, who, upon

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EDITORIAL THOUGHT

THEN positivity comes in and says that the highest wisdom lies in knowing that we do not know anything, and never can, concerning a First Cause. All we find is phenomena, and behind phenomena, phenomena. The laws of nature do not account for the origin of the laws of nature. Spencer's famous chapter on the unknowable defines the limits of human knowledge. And it is worth noting that the one thing which gave most offense in Spencer's work was this doctrine of the unknowable. This, indeed, forms but a small part of the work of this great man, and if it were all demolished there would still remain his doctrine of the known.—Elbert Hubbard.

his inauguration into office, made many promises for good times:

> It does seem that this is a gullible nation which cares little about either consistency or sincerity in its public servants. Apparently the stage has been reached where they can say one thing and do another with COMPLETE IMPUNITY.—S. L. Tribune, 5-24-39.

And by the same rule one might assume the gullibility of the members of the Church, for "apparently the stage has been reached where they (the leaders) can say one thing and do another with complete impunity." This fact is illustrated in teaching the Saints strict adherence to all the revelations of the Lord, and then "unchurching" them for adhering to some of them; it is so when the present Church leader said: "The Church is definitely and fully Christian in every possible interpretation of that characterization. It proclaims itself to be the Church of Jesus Christ and is so denominated. The Christian virtues constitute the standards of living for its members. It advocates no COMPULSION but ONLY PERSUASION through KINDNESS AND LOVE", and yet it has certain of its members "handled" for refusing to uphold him as a Prophet of God; it is so when the President proclaims that "when people know they are right, it is wrong for them to forego their honest convictions by yielding their judgment to that of a majority, NO MATTER HOW LARGE", and yet have members cast out and denied the right of attending public meetings, for insisting on enjoying the privileges of the minority.

One phase of the whole sorry mess we are writing about, so reeks with the stench of hypocrisy and criminal abandon, and reflects so definitely on the integrity and divinity of the Church leadership we hesitate to bare the noisome putrefaction to the public, and yet not to do so would be failing in our plain duty. We speak of the actions of certain Bishops, as brought out in the trial of Elder Cleveland, in appointing agents to SPY on the Saints for evidence that might be used in such trials. These "SNEAKING SLEUTHS" acting the part of "PEEPING-TOMS" have, of late become most obnoxious and brazen and are guilty of acts that no gentleman, let alone Saint, would indulge in.

Without any intention or effort at secrecy, a few of the brethren, with their wives, have met in different homes in social and religious communion; they have met openly and freely in accordance with their inherent rights, as many other groups throughout the wards and stakes in Zion are meeting—some as literary classes; some in history classes; others in card games, and what-

not. Save for this one group, so far as we can learn, there has been no interference from "meddlesome busy-bodies", and they enjoy perfect freedom both in meeting together and in their discussions. But not so with the group we speak of.

For some weeks past, Bishops and their appointed spies—from two to four of them—have insolently and obnoxiously posted themselves, in their cars, in front of one of the homes where these good people are occasionally gathering. These "window-peepers" have busied themselves taking the license numbers of cars, the names of the occupants and, during the meetings have engaged in "peeping" through the windows, listening to the discussions from such vantage points as they can find, plying the Saints with insolent questions as they emerge from the house. Nor are the women free from this unholy invasion of common decency. The "peeping-Toms" have spied on them as they have met in a separate room to discuss matters especially pertaining to their responsibilities as wives and mothers.

Such unlawful encroachments on private property and sacred rights were so futile and needless as to make the "nosey" culprits a hiss and by-word and a stench in the nostrils of decent people. On several occasions they were given an invitation to come into the gatherings and participate in the proceedings. Such invitations were extended in a kindly and gentlemanly spirit and with a genuine desire that misunderstandings be corrected, but they were rejected with the statement that they (the spies) were ordered to remain on the outside and could not enter without permission from their superiors.

Great heaven—think of the insolence and sycophancy! We had supposed male members of the Church to be gentlemen—Latter-day Saints, men of courage, possessing the Spirit of the Lord, but have discovered in them the "yellow" the Church in ages past has encountered in "meddlesome miscreants." They came to "peep" and to "tattle"—to give evidence that happily might cause mental distress and soul sorrow to their fellow church members, and they choose to remain at their posts as "informers" and engage in messy ribaldry, ungentlemanly aspersion and perhaps unclean jokes, while the victims of their nefarious espionage are humbly and studiously seeking the light that feeds the spirit and tends to the upbuilding of the kingdom of God. Such characters were once classed as Judases, but today the courage is lacking in them to hang themselves.

In the early days when the federal agents acted in the role of persecutors of the Saints, like scenes were enacted by the "spying" mischief-makers. They were referred to in that day as "cowardly jackalls", "slinking cayotes" and "skunks", and were frequently treated with the only kind of justice such animals could understand. They were then, according to Whitney's History of Utah, following like tactics as employed in this day by agents of the Church. The History states: **"At night dark forms prowled around people's premises, peering into windows, or watching for the opening of doors, to catch glimpeses of persons supposed to be inside."**

President John Taylor referred to this particular animal in the following forceful language:

> And let us all seek after one another's welfare. If we can help one another, let us do it—financialy and socially—and don't betray one another. Some people, some poor, miserable—I don't care to say a hard word—I will call them SNEAKS, they will try, because a man has married a wife according to the laws of God, to bring an accusation against him. Such men will be damned and such women will be damned. Do you know that, when these MISERABLE SNEAKS come into your house on every kind of pretense—perhaps to sell wagons or machinery of some kind, in the midst of their conversation they are known to ask such questions, as "How many wives has your husband got?" POOR, LOW, MISERABLE SNEAKS. KICK THEM OUT OF YOUR HOUSE, have nothing to do with such LOW, INFERNAL TRASH. While we treat good men aright, kick such villains out of your house, they have no business among decent people.

We do not want them. Tell them to attend to their own affairs and let our business alone. Tell them to go back where they came from, we do not want them among decent people. These are my feelings. That's saying a pretty hard word. It is such a word, though, as suits such people, for THERE IS NO DECENT WORD that's appropriate for SUCH CONTEMPTIBLE BEINGS.—Spoken Nov. 22, 1879, at American Fork: Des. News, June 5, 1880.

We must confess that these are hard terms used by the Prophet of God, and especially so when employed against members of the Church—and members of the Church were among the "sneaks" in that day as well as in this day—and yet when, through their actions, men merit such condemnations they alone are to blame.

We choose to believe that this practice of sleuthing against certain of the Saints is not wide-spread, but is generally confined to local districts; neither are we disposed to believe that the policy emanates from the General Church Authorities, except as Bishops and Stake Presidents have taken their cue from the action of the Church at the April conference of 1931, wherein its members were pledged to assist the legal machinery of the State in procuring evidence with which to prosecute those of the Saints living in plural marriage. While such an order might naturally lead up to present conditions of sleuthing, we do not think the brethren had these extreme and un-American methods in mind when issuing the order. We hope not.

In the present day when the fight against the marriage laws of heaven has been relinquished by the State and Federal governments to the Church, we have indulged the hope that men would operate on a higher plane, meeting issues fairly and honestly, and according others the natural rights they claim for themselves. We are disappointed. But may we yet not hope for a millennium of human heart-throbs and spiritual understandings, when men will employ their time in removing the "beam" from their own eyes, leaving the "mites" for the Lord to handle as He will—a time when men will seek to uplift and not tear down, will learn to love their neighbor as themselves; when they shall begin to enjoy the Fruit of the Spirit,—"LOVE, JOY, PEACE, LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE", FOR "AGAINST SUCH THERE IS NO LAW."—Paul.

History informs us of a resolution offered by Senator Henry Clay, under which a "Day of public humiliation, fasting and prayer", was appointed "as a gesture to the Deity to save the Nation from yellow fever which was epidemic in New Orleans and Philadelphia", and which had made frequent appearance in the United States.

Would it not be in order to call another such day to be observed within church circles, as a measure to ward off the effects of the present "Hysteria Excommunicatus"? Its present virulence and destructive effects on the spiritual well being of the Church warrants heroic treatment, which we trust may be applied at once.

APPRECIATION

From a Canadian reader:

"I have now been a subscriber to TRUTH and other publications emanating from the TRUTH PUBLISHING CO. for a period of twelve months, and I would prove ungrateful if I did not, in some measure, express to the publishers my deep and hearty appreciation for this cogent and spiritually uplifting and most necessary magazine, especially in this late hour of the Church when apathy and indifference are rampant among the members of the Church—I speak collectively and not individually. Never before, as a result of reading TRUTH, have I so strongly felt the force of the Master's statement—a fitting caption for the TRUTH magazine—KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE."

CELESTIAL MARRIAGE
—The Mormon Marriage System—

(Continued from page 7)

Meaning of the Law

Before considering the purpose, the essentiality and perpetuity of the law of Celestial Marriage it is proper that its meaning be understood. As implied by the term—"Celestial"—it is the system of marriage that pertains to celestial glory, the glory in which God resides. The word "Celestial", from the latin "Caelum", implies, in the sense we use the term, sky or heaven—the place where God has His seat of power. Celestial Marriage lasts not only during mortal life but continues in the post-mortal existence and throughout the eternities. Celestial glory, then, has reference to the glory that perfected beings enjoy—the glory that obtains where God is, who, of course, enjoys the highest exaltation in the celestial world.

A tradition has grown among the Latter-day Saints that Celestial Marriage may be comprehended either in the monogamous or patriarchal form, when the ceremony is performed under the authority of the Melchisedek Priesthood, and by one so authorized. (1) This theory, however, is in direct conflict with the word of the Lord on the subject and with the teachings of the early leaders of the Church, including the Prophet Joseph Smith, through whom the law was revealed from heaven.

True, a marriage performed for time and eternity, by an authorized servant of the Lord and sealed by the "Holy Spirit of Promise", is of a celestial nature as it is intended to extend into the celestial sphere; but it is equally true that the full and complete act of Celestial Marriage comprehends a plurality of wives and can not be complete in the monogamic form. The title first given to the Revelation on Celestial Marriage was, "A REVELATION ON THE PATRIARCHAL ORDER OF MATRIMONY, OR PLURALITY OF WIVES." (2)

This caption clearly indicates the nature of the marriage principle under discussion. Patriarchal marriage means the kind of marriage entered into anciently by such Patriarchs as Abraham, Isaac, Jacob, Moses, and others, and has reference to a plurality of wives.

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(1) The late Dr. James E. Talmage is responsible for the following expression:

"The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practised by a limited portion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church IS NOT TRUE. What the Latter-day Saints call celestial marriage is characteristic of the Church and is in very general practice; but of celestial marriage plurality of wives was an incident, never an essential."—Story and Philosophy of Mormonism, pp. 89.

In an "Official Statement" dated June 17, 1933, the First Presidency of the Church backed up this statement of Dr. Talmage with the following declaration:

"Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages."

Elder Melvin J. Ballard, expressing approval of the present Church position and accusing early leaders of the Church of stressing the principle beyond its real meaning, yet states that those living the principle have "power to grow more rapidly and attain unto the glories and privilege sooner than one who only has one wife."—Ballard-Jenson Correspondence, pp. 10, 11, 26.

This seems to be an attempt at compromise between the early position of the Church and the present one, as a man having more than one wife can attain to exaltation sooner than the one having only one wife, and yet, according to his reasoning, a monogamist may reach the same goal in time.

(2) The Seer, p. 7. Following acceptance of the law of Celestial marriage by the Church on August 28, 1852, Elder Orson Pratt was sent to Washington, D. C., to publish to the nations of the earth the true meaning of the law and its essentiality. In his "Prospectus of THE SEER", Elder Pratt refers to the "Doctrine of Celestial Marriage or Marriage for all Eternity as believed and practiced by the Saints in Utah Territory", stating that this doctrine "WILL BE CLEARLY EXPLAINED. THE VIEWS OF THE SAINTS IN REGARD TO THE ANCIENT PATRIARCHAL ORDER OF MATRIMONY OR PLURALITY OF WIVES, AS DEVELOPED IN A REVELATION GIVEN THROUGH JOSEPH THE SEER, WILL BE FULLY PUBLISHED." Ib. p. 1. Modern versions of the Revelations give the title, "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives." However, the text itself clearly indicates the basic nature of the Revelation refers to "PLURAL MARRIAGE" the marriage that Abraham and others had entered into with Divine approval.

(3) Jacob 2:27. This positive prohibition, however, it must be remembered, was modified by the statement in verse 30: "FOR IF I WILL, SAITH THE LORD OF HOSTS, RAISE UP SEED UNTO ME, I WILL COMMAND MY PEOPLE; OTHERWISE (unless and until they are commanded) THEY SHALL HARKEN UNTO THESE THINGS."

It seems that Joseph Smith was pondering over the passage he had read in the Book of Mormon, wherein the Lord instructed the Saints, "Thou shalt not any man among you have save it be one wife; and concubines he shall have none." (3) Not being able to reconcile this prohibition with the scriptural account of Abraham and others "having many wives and concubines" through Divine gift, he made inquiry of the Lord, and received an answer of which the following is the first paragraph:

> Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God. (4)

Here it will be noted that the Lord proceeds to answer Joseph's question, **"as touching the principle and doctrine of their having many wives and concubines."** He was told to prepare his heart to receive the revelation to follow, "For behold," said the Lord, "I reveal unto you a new and an everlasting covenant"; which He said was instituted for the fulness of His glory, **"and he that receiveth a fulness thereof MUST and SHALL abide the law (of Celestial or plural marriage), or he shall be damned, saith the Lord God."**

And herein lies the sequel to the principle of raising up seed unto God as mentioned in Jacob 2:30. Royal seed comes through the channels of Patriarchal marriage, for that is the ONE and ONLY order of marriage in the celestial heavens, and the only order that God recognizes as having an eternal existence; and, too, it is the order of marriage which can obtain only through the consent of the Lord, for **"If I will, saith the Lord of Hosts, raise up seed unto me, I WILL COMMAND MY PEOPLE."** Command my people to do what? Why, to enter into the only order of marriage—celestial or plural—that will enable "seed to be raised up" unto the Lord: the order of marriage that Abraham and other patriarchs had entered into.

Speaking of this order of marriage as being peculiar to heaven, Elder Orson Spencer wrote:

> 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 famiy organization on the earth, that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. * * * This family order of Abraham was spread out before God, and met with His entire and full approbation. And why did God approve of 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, free love, etc.) will utterly deceive and perish with the using.—Spencer's Letters, p. 193.

In Confirmation of Elder Spencer's statement, we quote from Brigham Young:

> 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 re-

(4) Reference to the current editions of the Doctrine and Covenants, shows this single paragraph to be divided into six verses, a situation that tends more to confusion than to clarification. Read as a single paragraph it clearly indicates that it is an answer to Joseph's question concerning plural marriage, and that no other subject was under consideration. It may be noted that as originally published the Revelation was divided into twenty-five verses. (His. of Church 5:501; SEER pp. 7-12) while in current editions of the Doctrine & Covenants it is divided into sixty-six verses.

> ligion popular in heaven? IT IS THE ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and, unless we do the work of Abraham, we are not Abraham's seed and heirs according to promise.—J. of D. 9:322; Ballard-Jenson Correspondence, 57.

Now, as to the rules of interpreting revelation: We are indebted to Brigham Young for the following explanation—

> When revelations are given through an individual appointed to receive them, (Joseph Smith was the appointed one in his day) they are given to the understandings of the people. These revelations after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given.—J. of D., 3:333.

This is a natural and correct rule. Obviously the Prophet to whom a revelation is first entrusted is better able to interpret its meaning than those who follow after, and especially those of another generation and school of thought. Joseph Smith received the revelation—he rendered its interpretation. He said:

> They accuse me of polygamy, and of being a false Prophet, and many other things which I do not now remember; but I am no false Prophet: I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and PLURAL MARRIAGE and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do so, they will kill me. O, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, AND I KNOW THEY WILL. BUT WE HAVE GOT TO OBSERVE IT. It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, Vol. 5:259.

Here Joseph was accused of "polygamy" and being a "false prophet." He denied the latter charge and admitted the first by affirming that God commanded him to obey the law of "Celestial and plural marriage". No other deduction can be made from this statement or from his compliance with the law. To Joseph Smith, Celestial Marriage meant a plurality of wives sealed to a servant of the Lord for time and eternity by Divine approval and authority.

We here quote from a number of the early leaders upon the meaning of the law:

President JOHN TAYLOR

> We are not ashamed to proclaim to this great nation (United States), to rulers and people, to the President, Senators, legislators, judges; to high and low, rich and poor, priests and people, that we are firm, conscientious believers in polygamy, and that it is PART and PARCEL of our religious creed.—Life of John Taylor, P. 255.

Speaking of the patriarchal order of marriage, he said:

> If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept (Celestial or plural marriage), we CANNOT GO WITH HIM. A man obeying a lower law is not qualified to preside over those who keep a higher law.—Life of Wilford Woodruff, p. 542.

> If it had been obeying the law, for us to have taken our wives that we then had (in Nauvoo) and been sealed to them, for time and eternity, we would gladly have done that; but when we were told to take other wives IN ORDER TO OBEY THE LAW, it was a hard task, but the Prophet Joseph Smith said the Lord required it of us.—New and Everlasting Covenant of Marriage, p. 18.

President WILFORD WOODRUFF

> Father Abraham obeyed the law of the Patriarchal order of marriage. His WIVES were sealed to him for time and all eternity, and so were the WIVES of ALL the Patriarchs and Prophets that obeyed that law.—J. of D. 24:244.

President LORENZO SNOW

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

President HEBER C. KIMBALL

Plurality is a law which God established for His elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun, at to remove polygamy, or the Church and kingdom of God.—Mill. Star 28:190.

Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac and Jacob, in order to be admitted where they are—THEY HAD TO BE POLYGAMISTS in order to be received into their society.—J. of D., 4:224.

ORSON PRATT

Why, then, do Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God, who gave revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it but COMMANDING IT, as He commanded Israel in ancient times. —J. of D., 17:223.

GEORGE TEASDALE

I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a NECESSITY, and that the Church of Christ in its FULNESS, never existed without it. Where you have the eternity of marriage you are BOUND TO HAVE PLURAL MARRIAGE; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances.—Ib. 25:21.

CHARLES W. PENROSE

Speaking to the Saints in Centerville, he showed that the revelation that had been the subject of attention, (Sec. 132) was only one published on Celestial marriage, and if the doctrine of Plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other.—Mill. Star., 45:454.

Petition for Amnesty

In a petition to the President of the United States, dated December 19, 1891, signed by the "First Presidency and Apostles of the Church", asking for general amnesty, they stated:

We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your Excellency, the following facts:

We formerly taught to our people that POLYGAMY, OR CELESTIAL MARRIAGE, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come. That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was STEADILY taught and impressed upon the Latter-day Saints up to a short time before September, 1890, (the date of the signing of the Woodruff Manifesto). * * *—Contributor, 13:196.

A Protest

March 31, 1870, a mass meeting was held in the Tabernacle to protest the passage of the Cullom anti-polygamy bill then before Congress. The meeting was presided over by Daniel H. Wells of the First Presidency of the Church, and the following brethren were elected Vice-Presidents: J. M. Bernhisel, Wilford Woodruff, John Taylor, George Q. Cannon, Orson Pratt, Joseph F. Smith and Joseph A. Young. A Committee of thirteen was appointed to prepare resolutions of protest to be presented to Congress. These resolutions were read by George Q. Cannon and were unanimously adopted by the large congregation of Saints, "filling", as the report states, "every seat and window of the Tabernacle."

To show the understanding of the leaders in that day regarding the meaning of the law of Celestial Marriage, we quote from the resolutions mentioned:

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

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

binding as ANY OTHER PRINCIPLE of the holy gospel of the Son of God.

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

We now give an excerpt from the "Remonstrance", following the resolutions:

Gentlemen of the Senate and House of Representatives: We * * * are believers in the principle of PLURAL MARRIAGE or POLYGAMY, not simply as an elevating social relationship and a preventative of many terrible evils which afflict our race; but as a principle revealed by God, underlying our very HOPE OF ETERNAL SALVATION and happiness in heaven. * * *—Deseret News, March 31, 1870. Ballard-Jenson Correspondence, 54-56.

Bishop SAMUEL WOOLLEY

It was there (at my house in Nauvoo), one afternoon when the Prophet and Patriarch Hyrum Smith called in, and the latter read a revelation on eternal marriage and plurality of wives, told me * * * that that revelation was of God and that no man could or would receive a fulness of the Celestial Glory and eternal life EXCEPT HE OBEYED THAT LAW AND HAD MORE THAN ONE LIVING WIFE AT THE SAME TIME.—Historical Record, 6:231.

Talents

The Savior often taught valuable lessons in parables. It was a subtle way he employed in driving his messages home. One such parable was that of the one, two and five talents. (Matt. 25: 14:30.) A "Talent" may be a mental endowment, a spiritual gift, or money—and it may be a wife, child or other human treasure. At a meeting of the First Presidency, Quorum of Twelve, and Presidents of Stakes, held Oct. 14, 1882, for the purpose of considering and accepting the revelation to President John Taylor of 1882 pertaining to the calling of Heber J. Grant and George Teasdale to the Quorum of the Twelve, and Seymour B. Young into the Presidency of the Seventies, among other speakers was Apostle Erastus Snow, who said:

Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more.—Taken from Journal of Wilford Woodruff.—See Supplement to New and Everlasting Covenant of Marriage, p. 55.

Brigham Young made a similar comparison. Said he, speaking of the man who preferred monogamy to polygamy:

Now, where a man in this Church says, "I don't want but one wife, I will have my reiigion with one", he will perhaps be saved in the Celestial kingdom; but when he gets there he will not find himself in posssion of any wife at all. He has had a TALENT that he has hid up. He will come foreward and say, "Here is that which thou gavest me. I have not wasted it, and here is the one TALENT", and he will not enjoy it, but it will be taken and given to those who have improved the TALENTS they received, and he will find himself without any wife, and he will remain single forever and ever. —J. of D., 16:166. (See also Zach. 5:7).

Apostle Erastus Snow, speaking in the Tabernacle in 1883, upon the subject of the unholy unions between men and women who practiced "birth control" under the guise of monogamous marriages, among other things, said:

It is as Jesus said concerning the man who hid it (his wife—TALENT) in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four; another says I received five TALENTS, and now have ten; the Master says to the one who hid his TALENT, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; or in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, "Take from him that which he seems to have and give to him that has ten; for he that has and improves upon that which he receives, shall receive more abundantly."—J. of D. 24:75.

From the foregoing array of testimony relative to the true meaning of

the law of Celestial Marriage, surely no sober minded Latter-day Saint will be so simple as to regard a monogamous union, by whomsoever it may be consummated, a fulfillment of the law as it was received and established through the Prophet Joseph Smith. We close this chapter on the meaning of Celestial Marriage with the very comprehensive statement of the late President Joseph F. Smith which, being the position of the Church as it was for more than three-quarters of a century, should settle for all time this much discussed and greatly misunderstood question:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one, I WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the celestial law of marriage IN PART * * * But this is only the beginning of the law, not the whole of it. Therefore, WHOEVER HAS IMAGINED THAT HE COULD OBTAIN THE FULNESS OF THE BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT. * * *
>
> Man cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptised without the laying on of hands by proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes. * * *
>
> I understand the law of celestial marriage to mean that EVERY MAN IN THIS CHURCH who has the ability to obey and practice it in righteousness, and will not, SHALL BE DAMNED. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. * * *—J. of D., 20:28.

Only in the love we have for others can we truly live.—Phillips Brooks.

OLIVER COWDERY
Letter No. 6

(Continued from Vol. 4:230)

To W. W. Phelps; Dear Brother:

Yours of the 24th February, is received and inserted in this number of the **Advocate.** When reviewing my letter No. 3, I am led to conclude that some expressions contained in it are calculated to call up past scenes, and perhaps paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space, you know, to go into every particular item noticed in yours, as that would call my attention too far, or too much from the great object lying before me—the history of this church; but one expression, or quotation contained in your last strikes the mind (and I may add—the HEART) with so much force, that I cannot pass without noticing it. It is a line or two from that little book contained in the Old Testament, called "Ruth". It says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

There is a something breathed in this, not known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life; but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods: and why? Because Israel's God was God indeed? And by joining herself to HIM a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably. And the same covenant of Ruth's, whispers the same assurance in the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge

of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper as it is evident that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the Saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said (Ps. 100): "**Make a joyful noise unto the Lord, all ye lands**", that is, all the earth. "**Serve the Lord with gladness; come before his presence with singing.**" This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says (Ps. 107): "**O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and led them in the right way, that they might go to the city of habitation.**"

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert; but he farther knew that they were not gathered from the east, the west, the north, and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous (see 144 Psalm), when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner stones, polished after the similitude of a beautiful palace. IT IS THEN THAT THE SONS AND DAUGHTERS SHALL PROPHESY, OLD MEN DREAM DREAMS, AND YOUNG MEN SEE VISIONS. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: "**The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord.**"

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown not only thir calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophecies of their dispersion. He says: "**Your country is desolate, your cities are burnt with fire. Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers.**" He further says, while speaking of the iniquity of that people: "**Thy princes are rebellious, and companions of thieves; every one loves gifts, and follows after rewards. They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the Mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies.**" But after this calamity has befallen Israel, and the Lord

has poured upon them his afflicting judgments, as he said by the mouth of Moses: "**I will heap mischiefs upon them; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the earth.**" He will also fulfill this further prediction uttered by the mouth of Isaiah: "**I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards you shall be called the city of righteousness, the faithful city.**" Then will be fulfilled, also the saying of David: "**And he led them forth by the right way, that they might go to a city of habitation.**"

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: "**The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense.**" "**And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance.**" For behold, says the Lord by the mouth of the prophet:: "**The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.**"

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah should violate the covenant, the Lord, in the last days would make with them a new one: not according to the one which he made with the fathers in the day that he "took them by the hand to lead them out of the land of Egypt"; which, said the Lord, "my covenant they broke, although I was a father unto them; but this shall be the covenant that I will make with the house of Israel." "**After those days,**" says the Lord, "**I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.**"

"**For thus saith the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as a foretime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.**"

"At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. And in those days and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the Holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths."

That the way for this to be fully accomplished may be prepared, **"the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel when they came up out of the land of Egypt."**

And thus shall Israel come; not a dark corner of the earth shall remain unexplored, nor an island of the seas to be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, **"send for many fishers and they shall fish them; and after send for many hunters, who shall hunt them"**; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshiped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to hearken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days is NOT ONLY FOR THE BENEFIT OF ISRAEL, BUT THE GENTILES, if they will repent and embrace the gospel; for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respector of persons. This was shown to Moses, when he wrote: **"Rejoice, O ye, nations, with his people."**

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom and for this obedience are to be favored with the gospel in its fulness FIRST in the last days; for it is written: **"The first shall be last, and the last first."** Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be DECLARED TO THE GENTILES FIRST, and whoso will repent shall be delivered for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit —they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great

glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noonday; for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed an arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration.

There is another item I wish to notice on the SUBJECT OF VISIONS. The Spirit, you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvelous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to the quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared (Moriancumer) all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; **I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them;** I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and mervelous things, which were to transpire when the same should come forth; and I also believe that God will give line upon line, precept upon precept, to his Saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be

wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.

O. COWDERY.

THE LADDER

(Ella Wheeler Wilcox)

Unto each mortal who comes to earth
A ladder is given by God, at birth,
And up this ladder the soul must go,
Step by step, from the valley below;
Step by step, to the center of space,
On this ladder of lives, to the starting place.
In time departed (which yet endures)
I shaped my ladder, and you shaped yours.
Whatever they are—they are what we made;
A ladder of light, or a ladder of shade,
A ladder of love, or a hateful thing.
A ladder of strength, or a wavering string;
A ladder of gold, or a ladder of straw,
Each is the ladder of righteous law.
We flung them away at the call of death,
We took them again with the next life breath,
For a keeper stands by the great birth gates;
As each soul passes, its ladder waits.
Tho mine be narrow, and yours be broad,
On my ladder alone can I climb to God.
On your ladder alone can your feet ascend,
For none may borrow, and none may lend.
If toil and trouble and pain are found,
Twisted and corded, to form each round,
If rusted iron or mouldering wood
Is the fragile frame, you must make it good.
You must build it over and fashion it strong,
Tho the task be hard as your life is long;
For up this ladder the pathway leads
To earthly pleasures and spirit needs;
And all that may come in another way
Shall be but illusion, and will not stay.
In useless effort, then waste no time;
Rebuild your ladder, and climb and climb.

"Question not, but live and labor
'Till your goal be won;
Helping every feeble neighbor—
Seeking help from none.
Life is mostly froth and bubble—
Two things stand like stone:
Kindness in another's trouble,
Courage in your own."

EVIDENCE

By H. Miller Lehman

The fool has said in his heart:
"There is no God."
But a fool has not the mind to know.
Cycles of coppery suns and silvered moons
Declare the wonderment of God,
And all the things of earth
Silently manifest His handiwork.

He spoke, and there was Light;
He breathed, and man became a living soul.

Aeons of time declare the everlastingness of Him.
The fragrance of a flower
And the mystery of a throbbing heart
Are witnesses to His creative power.

The wise have not the minds to understand,
Yet they must say, in all humility,
"There is a God."

I'D RATHER . . .

I'd rather lose than win, as some men win;
I'd rather quit where many men begin;
I'd rather walk the paths that others pave
Than know my winning dug my neighbor's grave.
I'd rather fall and stay there as I fell
Than climb to heights on which I am to dwell,
Wherefrom my fortune's hanging in a scale
That only figures when I see them fail.

I'd rather wear my suits with patches strewn
Than pick a wardrobe from the man in ruin;
I'd rather have my soles feel of the chill
Of winter snows than gain through any ill
Adventure or through ways, where to expand,
I practice in a manner underhand,
Or revel in a deal I put across
To raise me by some other fellow's loss.

I'd rather be just what I am than know
That I have caused the world a mite of woe,
For failure in itself is filled with pride;
To feel it proves, at least, that I have tried.
So when they count my failures on the sheet
Which tallies out the score I made, complete,
What numbers they shall find I do not care,
Provided each will show I played it fair.

—Joseph R. Cushing.

PARAPHRASED

We are no longer voluntary Mormons as involuntary Gentiles.

Thousands of us no longer know the ways of our father's.

Thousands more consider those ways out-worn and unappealing.—Readers Digest—Re-Jew.

TRUTH

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

VOL. 5. AUGUST, 1939 NO. 3.

An Open Letter to J. Reuben Clark, Jr.

Of the First Presidency of the
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

During the administration of the present leaders of the Church there seems to have been a seasonal recrudescence of attempts at either civil or ecclesiastical prosecution of those members of the Church adhering to the principle of Celestial marriage.

It is tacitly understood that Francis M. Lyman, then President of the Quorum of Twelve, was the first general Church official to undertake the complete subjugation of the principle through application of ecclesiastical pressure and threats of criminal prosecutions in the civil courts. It is within the knowledge of the writer that President Lyman, then in his sixties, was strong and hearty. In his zeal to destroy the practice he was particularly severe on his former colleague in the Quorum, John W. Taylor. The night before the latter's death (Oct. 10, 1916), and in the presence of a few of his brethren, Apostle Taylor, rising from his pillow, said in substance: "Brethren, I am called home and will soon leave you. When I get there I am going to demand that Francis M. Lyman be brought before my God and Redeemer, and I am going to be vindicated." One witness to this statement—Daniel R. Bateman—is still alive. At that time Prest. Lyman (76 years of age) appeared to be in the pink of health, and boasted that he would live to be a hundred. But sudden death overtook him (Nov. 18, 1916) and that before his having made any material headway toward stopping the system.

President Lyman's task was said to be transferred to Dr. James E. Talmage also of the Quorum of Twelve. His program evolved an elaborate system of sleuthing both by members of the Church as such, and by civil officers working under the direction of Dr. Talmage. A few of the brethren were arrested—none convicted—when death suddenly put an end to the Doctor's work. His mantle, we are informed, was transferred to the late President Anthony W. Ivins. Having previously been engaged in perpetuating the system was he now undertaking to destroy it?

President Ivins, in his earlier life having served as Sheriff, also occupying other public positions of trust, as might

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

be expected, worked more quietly, with less blare of trumpets and withal a subtle thoroughness that seemed bound to produce results. Previously, however, he had published a statement that to some meant a foreshadowing of the part it was intended he should play in the drab drama. He said:

> I expect the time to come when the civil law will enter into the question (of living in Celestial marriage), making the lives of these people more miserable than they already are, for that appears to be the only manner in which the system can be stayed.—Supplement to New and Everlasting Covenant of Marriage, Musser & Broadbent, 22.

Suiting actions to words—this particular warning—we are informed that Prest. Ivins had evidence prepared for the prosecution of a number of cases of alleged polygamous living and was about to order action on the part of the civil authorities, when, with an appalling suddenness, he also died, and his efforts seemed to have suffered a like defeat with those of his predecessor, Dr. Talmage.

We are now informed that this "mantle" of clearing the community of polygamous teachings and living has fallen upon you. Confirming this understanding, President Paul C. Child of the Pioneer Stake, in a meeting held June 5th, 1939, with the Bishoprics of his stake, and replying to a charge that polygamous propaganda is going on in the temples, is quoted as saying in substance:

> If anyone will furnish me the name of any person working in the temple or anywhere else, advocating doctrines of this nature (polygamous living), I will see that they are taken care of; I will turn their names into the First Presidency and PRESIDENT CLARK HANDLES THESE CASES.

We assume the President, himself considered a man of more than average intelligence, spoke from knowledge and that present activities in the field mentioned are being conducted under your supervision. Such a choice should be a happy one. One directing the Church judicial system should, of all qualities, have that of fairness; his should be an analytical mind; possess a broad understanding of the rights of individuals; live on a plane above prejudice, forever keeping his mind open that full justice may be meted out in every case. The Prophet Joseph Smith set the standard for your position. At a council of High Priests and Elders held at Kirtland, February 12, 1834, he said:

> And I continued and said, No man is capable of judging a matter, in council, unless his own heart is pure; and that we are frequently so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions.—His. of Church 2:25.

In later instructions the Prophet said:

> That the Council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; neither should they suffer the character of anyone to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the counselors BE NOT PREJUDICED for or against anyone whose case they may possibly have to act upon.—Ib. 4:154.
>
> "In ancient days", the Prophet explained, "councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit, was obtained, * * *—Ib. 2:25.

We are informed that this procedure, in principle, obtained in the Jewish Sanhedrin when conducted under the Spirit of the Lord. "In that council sentence could not be pronounced in a case of criminal conviction", said Rabbi Wise in Martyrdom of Jesus, "until the afternoon of the second day. After the first conviction the judges left the hall of hewn stone and gathered in groups of five or six to discuss the case. They then walked home by twos, arm in arm, still seeking for argument in behalf of the accused. After sunset they made calls on one another to discuss the case further, and to PRAY FOR DIVINE GUIDANCE. The next day was spent in prayer and fast-

ing, nothing being eaten until the case was disposed of."

These precautionary methods employed to arrive at justice, we are sure, have your full endorsement. Added to your very sacred calling in the Priesthood, itself a challenge to wrongdoers, are your very unique experiences in the administration of both ecclesiastical and civil law. You are an internationally famed lawyer. Your mind is poised to understand the intricacies of the law and of its devious operations. As to your reputation and the esteem in which you are held by your fellow men we can do no better than quote from the editorial columns of the Salt Lake Tribune, Nov. 20, 1936, wherein you were being noticed as a "member of the special committee created and authorized by the League of Nations to pass upon contracts relating to international loans." The statement continues:

> No better choice could have been made to fill a position so full of complications, possibilities and respensibilities. It will require knowledge of financial affairs of the world, courage to insist upon justice between greedy disputants and diplomatic skill to avoid creating needless antagonisms. Mr. Clark has all these qualifications. By temperament, training, experience and personality he is eminently fited for the important task undertaken by the league as its most adequate function.
>
> Upon a foundation of classical and legal education, Mr. Clark built a reputation as legal adviser of the state department, as a counsellor to diplomats, as an ambassador in foreign service, as an exponent and champion of the Monroe doctrine and as president of the Foreign Bondholders' Protective council for the past two years. He has shown and developed ALL THE QUALITIES that will make him an influential member and a directing force of the league committee.

To this highly merited eulogy must be added your splendid work as "Undersecretary of State" (1928) in preparing a "Memorandum on the Monroe Doctrine", as that principle has evolved from the early history of our nation into a specific code of international understanding. Your work clarified the hazy atmosphere of diplomacy as related to this very delicate and world provoking question, bringing the doctrine in appropriate clearness within the understanding of present day statesmanship.

As we view the situation it was largely due to your labors, as Assistant of the late Dwight W. Morrow, Ambassador to Mexico—and later yourself the Ambassador—that a definite rupture with Mexico and probably with the more southern Republics, was averted. Mr. Walter Lippmann, the noted Columnist, speaking of your work in connection with that of Mr. Morrow, said:

> His (Morrow's) mission marked the decisive end of our imperialism in this hemisphere, the abrupt abandonment of what was popularly known as dollar diplomacy. His work was carried on by Mr. Reuben Clark as undersecretary of state and as ambassador to Mexico. It was Mr. Clark who wrote the historic memorandum demonstrating that the Monroe Doctrine has no rightful connection with the idea that the United States could or should intervene at will in this hemisphere.
>
> All this is worth recalling, because it shows that if things are better in the Americas today, they are better because they have been made better when they might have been made worse.—Tribune 12-7-36.

We also recall your appointment to represent the United States on an International Commission of seven on codification of international law pertaining to the Pan-American Union; this appointment in itself presaging your remarkably clear understanding of the law of nations as well as of states and communities. You were also honored with the degree of Doctor of Law conferred upon you in 1934 by the University of Utah, for distinguished service both to your state and the nations of the world.

In passing let us observe that while these very extraordinary honors augur well your learning and ability, and the value of the services you have been able to render the public, one familiar with the danger to Latter-day Saints of world emulation and the "flattery by prominent men of the world", as mentioned by President Joseph F. Smith (Gospel Doctrines, pp. 391-2) cannot

look upon them except as a distinct handicap to a full and complete spiritual life—a handicap that few men can successfully meet and overcome, but which we prayerfully hope will not work to your undoing.

Professionally then; also temperamentally and through Priesthood appointment and experience, as well as in line with most sacred covenants of brotherhood, you must be admirably qualified for the very important mission of dealing justice tempered with mercy to members of the Church wherein their beliefs on doctrine are not in full harmony with those of its present leaders. Incidentally we might state that since the present leader of the Church is in his dotage and his former vigor and ability are rapidly declining, there is little hope for any orderly solution on his part of the many questions today vexing the Church, and which, as perhaps never before, require level-headedness, sober thought, extreme patience, and a keen sense of justice and honesty. Naturally and rightfully, in the circumstances, it is expected of you to see that orderly procedure shall follow charges against members of the Church. It is for you to see that rules of evidence are safeguarded in the interest of justice, and the presumption of innocence, until guilt (or "unchristianlike conduct") may be actually proven, shall be rigorously maintained, and that the principle of **onus probandi** is sacredly guarded.

We would expect your standard of dispensing justice such as meets that outlined in early church procedure:

> **Those who are entrusted with power to excommunicate must act in truth and righteousness in their official duties. They are not authorized to cut off any live limb, or any inactive particle of the body which may be warmed, or quickened or encouraged into life. Sin and transgression, or positive discord with the system (as God established it), must exist before excommunication is justifiable. Woe unto those who are cut off the Church (for actual sin)! And woe unto them who cut men and women off the Church for private pique, or to exercise undue dominion, or for any reason not prompted by TRUTH and RIGHTEOUSNESS.—Mill. Star, 40:263.**

With these preliminary reflections of our estimate of your natural aptitude for the task you are reported as assuming, let us very briefly review a few cases of ecclesiastical disciplining where the breaking down of our judicial system is seriously threatened:

Case of Heber K. Cleveland, Granite Stake

Elder Cleveland's preliminary trial before the Bishopric proved him innocent of even a suspicion of guilt of "unchristianlike conduct", and this notwithstanding the fact that two men had been deputized by the Bishop to watch the home of the accused, and had been on duty, according to their statement, for some six months! His only offense was that of permitting friends to gather at his home periodically to study and discuss gospel problems. It was shown that in such discussions beliefs were advocated that were in no way opposed to the revelations of the Lord. These sleuthing detectives, comprising bishops and other ward and stake officials, were, on numerous occasions, invited to attend these gatherings, but refused to enter the home, seemingly preferring to obtain their information through "window-peeping" and insolently plying questions to the brethren and sisters as they left the meetings. For this an order of disfellowshipment was entered; and on the strength of that record, without even submitting it to the defendant for correction or approval, **and without calling the defendant before it, the stake High Council allegedly excommunicated him!**

Insisting on a hearing before the High Council, the same was later granted, and on the evening of his appearance to answer the citation previously served by the Bishop, a new citation embracing new charges was presented as a surprise on the defendant and the trial proceeded with. Obtaining a private interview with the members of the Council appointed to act in his defense,

the accused was advised that while the court might recess to give him time to prepare a defense on the new charges and to obtain witnesses, yet it would do no good, intimating that orders had come from "higher-ups" to "cut him off", and that there was no other alternative!

Thus Elder Cleveland was tried, sentenced and executed by a tribunal he was not permitted to appear before, the High Council simply acting in the perfunctory role of announcing a decision already arrived at. Not a scintilla of evidence was presented against him that could in the least cast a shadow on his moral or religious character, or on his faith in the Gospel as revealed in this dispensation and contained in the law books of the Church.

Can such an irregular procedure, stripped as we believe it to be, of all right and justice, be your understanding of **"Truth and righteousness"?** And is this free and easy judicial procedure your conception of proper form?

In the case of Hans Gerhart Butchereit, before the High Council of Pioneer Stake:

Elder Butchereit engaged the services of a stenographer—a Latter-day Saint lady in good standing in the Church—to record the proceedings for his personal use. She, however, was denied admission to the trial, but the President of the Stake promised the accused a copy of the record after the trial was ended. On the strength of this promise, the defendant went to trial; and although nothing was produced to even remotely reflect a departure from the faith on his part, an order of excommunication was entered. His major offense was that he could not testify that President Heber J. Grant is a Prophet, Seer and Revelator, though he did accept and support him as the President of the Church. Upon application for a copy of the record as promised him, he was denied it. The plighted word of a stake president—Paul C. Child—to a humble Latter-day Saint, as in an earlier day the pledge of a state in the Union for the safety of a Prophet of God, was ruthlessly broken! Paul C. Child had cheated!

Surely, President Clark, this does not meet your sense of **"truth and righteousness?"** And are we to accept the oft repeated charge that the word of the Mormon Church officials can no longer be relied upon? Had this been an isolated case of official deception one might, in charity, overlook it, but it has happened before in other stake trials, and it appears is a general policy.

In the case of David W. Jeffs, before the Bishopric of the 4th Ward of Pioneer Stake:

Elder Jeffs was cited to appear before the Bishopric for **"investigation of alleged apostacy."** Previous to instituting proceedings the defendant was subjected to a three and a half hour grilling at his home by the Bishopric amounting, as the defendant expressed it, to a "third degree" procedure.

Being later cited to appear for formal trial he very properly demanded a "bill of particulars" in the case, also the name or names of his accusers. This information was necessary to enable the accused to prepare a defense and to select witnesses; but it was denied him, and he was informed that he must stand trial on the citation presented or submit to excommunication: in either case it obviously meant excommunication as will be shown later. The rights accorded the Saints in former days were denied him. (See Keeler on Priesthood, p. 120).

Other glaring inconsistencies and injustices are repeatedly occurring in the alleged trials of members of the Church, which need not be detailed here. However, it will not be amiss to mention some general rules adopted by certain church officials, sitting as judges in Israel, and which being called to your attention, will doubtless receive your emphatic condemnation:

Under present day church trials the defendant is permitted witnesses chosen only from among those who can produce a recommend from their Bishops showing them to be in good standing:

"Witnesses will be required to present a recommend from their Bishop certifying as to their good standing in the Church", reads the order.

This requirement may, without reflection, look innocent enough, but, as you will no doubt perceive, is apt to work a positive injustice. Example:

Brother Jones is being tried on the charge of apostacy. Knowing him as a good neighbor and a consistent Latter-day Saint, Brothers Brown and Smith consent to attend the trial as character witnesses. Being members of the same ward with Brother Jones, they apply to the Bishop before whom Brother Jones is to be tried and who, as in the instance of Elder Jeffs, is the accusing witness, for a statement of good standing. The Bishop cautions Brothers Brown and Smith against appearing as witnesses, vaguely suggesting that such action might involve their own standing. (Such an instance is reported in Pioneer Stake.) Under such conditions justice may easily be defeated.

Or should Brothers Brown and Smith be regarded as not strong in the faith, judging from their tithing record, although no other evidence of faithlessness is shown, the Bishop may deny them a recommend and thus deprive Brother Jones of his right to their testimony.

Why should not Brother Jones have the benefit of any witness having a membership in the Church, whether considered in 100 per cent good standing or not? If a member is permitted to remain on the books of the Church, surely he is competent to appear as a witness in a case wherein his evidence may be vital to the cause of justice. And even though he were not a member of the Church, circumstances may arise when to exclude his testimony might work a great injustice. In civil trials men are granted the broadest possible scope in which to maintain their innocence. Can the Church afford not to be as liberal?

In the Butchereit trial, recounted herein, one of the witnesss, William Thomas, was later reported to the Bishopric of his ward and was excommunicated as a direct result of acting as a character witness for Elder Butchereit. And the sister who consented to be employed as a stenographer was, in consequence thereof, cited before her Bishop and excommunicated. Her crime (?) was in believing the word of the Lord as recorded in the Doctrine and Covenants, and proceedings were instituted against her, if not as a direct result of her attempting to attend the Butchereit trial, at least it must be confessed that incident brought the issue to the fore and she was "handled" for her **belief** in a divine principle of the Gospel; which belief, in earlier days, was necessary as a qualification for baptism. And in her case, in a seemingly studied effort to be as vicious and hurtful as possible, the Bishop, claiming to express orders from the Stake Presidency, denied both her and her husband the right to thereafter meet with the Saints in their gatherings, (the husband having been "handled" previously on a like charge). The order reads:

> **In accordance with instructions received by us from the Stake Presidency, we ask that you and your husband please absent yourselves from ALL our gatherings. (See the word of the Lord, D. & C., 46:3-6.)**

Surely, President Clark, with your very understanding mind and your keen sense of justice, you do not approve of such hocus-pocus, hit-and-miss procedures, as much as you may desire to rid the Church of certain thinking Saints?

A feature of these alleged trials, frequently exhibited,—as in the case of Elder Cleveland—is that when the word of the Lord is appealed to in justification of the accused, the statement is

brushed aside with the curt rejoinder, —**"It is you who are on trial and not the scriptures!"**

If the written word of the Lord is not competent evidence in a Church hearing involving the charge of "apostacy" or "unchristianlike conduct", where can a Latter-day Saint whose motives are misjudged by a prejudiced judiciary look for justice? From the situation one may be excused if reminded of the Spanish inquisition or of the actions of present-day dictators in Europe and elsewhere. Though your Councils do not hold the power of life and death evidences of ruthless bigotry do not augur well for spiritual progress.

Another vicious practice, gaining momentum in church judicial procedure, and which we do not believe can receive your endorsement: it is manifestly unfair and lacks the dignity and high purpose attaching to proper procedure in the Church of Jesus Christ. We refer to the policy of having "snoopers", "peeping-toms", "spies", etc., shadowing Latter-day Saints with a view to getting evidence that might reflect upon their faith in present Church policies.

In the trial before his Bishopric, Elder Cleveland brought out the fact that two such "peepers"—George Lund and David F. Frederick—had "snooped" about his premises for some six months, looking in through window openings, peering through open doors, and questioning the guests of Elder Cleveland as they emerged from the home. The Bishop admitted appointing these sleuths to that task. It is a matter of common knowledge that a few of Elder Cleveland's friends occasionally meet at his home, as well as at other homes, in social and spiritual intercourse. This is not a new departure, for throughout the Church generally are groups of Saints meeting as "History classes", "Literary clubs", "Missionary reunions", "card games", etc., and such meetings are apparently unopposed by the Church. Elder Cleveland's friends, without a single exception that is known, are devout Latter-day Saints. They seek no other Church, their full ambition being to serve the Lord in accordance with His revealed word, having in mind that some day the Church will understand their motives and invite their cooperation. These people, for the most part, are not living plural marriage as may be imagined, but are trying to qualify to live all the Gospel as the Lord, in his due time and way, may will it. For several months past from two to six of the "snoopers" mentioned have planted themselves in front of this residence, busied themselves in taking license numbers on cars of guests and have peeped through the windows and open doors. We are informed they have even ventured to raise windows the better to hear and see. On several occasions those gathered have, in a kindly and gentlemanly manner, invited these appointed "investigators" inside that they might learn first hand the nature of such gatherings. They have consistently refused such invitations and insolently continued their sneaking tactics. In a recent investigation of one of the Saints by the Fourth Ward Bishopric, Bishop Sperry admitted being one of the sleuthing parties.

Now we venture the assertion that not one of the people who gather at Elder Cleveland's home would, if approached in a gentlemanly manner, hesitate a moment to disclose his or her purpose in thus meeting and the nature of the discussions. These are true Latter-day Saints and have nothing to hide. Such "peeping" methods are unnecessary and exhibit a degree of depravity that must be humiliating to those over whom the offenders preside.

Under your operations, President Clark, and with your fine sense of dignity and right, is it possible that the Church is permitted to descend to these questionable methods of procuring evidence against suspected people?

If there is any one thing the Lord has been specific concerning, it is that

His judges shall keep themselves free from prejudice and malice. **"God! how I hate prejudice"**, said the late President J. Golden Kimball, **"a man who is prejudiced CANNOT BE JUST!"**

> We have learned, by sad experience, said Joseph Smith, that it is the nature and disposition of ALMOST ALL men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. HENCE MANY ARE CALLED, BUT FEW ARE CHOSEN.

That these sacred injunctions are unheeded by many of the present ward and stake leaders is sadly apparent. Even in the opening prayer in the trial of Elder Cleveland before the High Council, this tendency to pre-judging was clearly shown. **"We are here,"** reads the prayer offered by a member of the Council who was to sit as a judge in the case, **"to sit in judgment on one of thy servants WHO HAS BEEN LED ASTRAY!"**

At a meeting of the Presidency and bishops of Pioneer stake, mentioned above, Prest. Paul C. Child, in speaking of certain church actions against its members, revealed the fact that others were to be "handled", mentioning specifically one David W. Jeffs of the Fourth Ward, saying, **"he is away from home, but upon his return he is to be handled."** The President didn't say he is to be investigated—**"he is to be HANDLED."** You will agree, President Clark, that even to mention his name under such circumstances, is a prejudicial act, lacking dignity and wholly devoid of a sense of judicial responsibility. And, may we ask, is this the kind of a judiciary the present dictatorship in the Church is consciously creating? Surely as astute in the knowledge of the course of justice as you are, and as definitely pledged as you must be to uphold the law—yourself being a judge of the law—you do not countenance such lawlessness in the name of the law! Here is a man legitimately away from home. His integrity as a Latter-day Saint had never previously been questioned. In his ward, until recently moving away, he had been uncommonly active under official appointments. Without warning to him or his loved ones, it is proclaimed before the world that he is a religious misfit and is to be "handled", and that by the man—Paul C. Child—who, if he is granted a trial, is to sit as his judge! This man Jeffs, when he returns, is to be "handled" for what? That doesn't matter. It is "thumbs down" for him. He has become off color and orders have been issued to excommunicate him!

And another thing happened that should make men of honor blush in shame: The same stake President, descending to the level of a common "gossip", informed his audience, and through it the world (for such things are never regarded as confidential), **"that it is rumored that William Thomas and Hans G. Butchereit"**, both of whom had been "handled" as it was intended to "handle" Elder Jeffs, **"each had four wives tucked away somewhere in South Jordan or West Jordan."**

A president of a stake repeating a falsehood with the intention of having it appear as truth! Giving way to salacious gossip! As if the brethren had not been mistreated enough by "handling" them for their faith in the word of the Lord, and "casting them out" as unclean, this president must set in motion the false report of wagging tongues and draw a giggle from his ward "yes-men!" These human mischief-makers should know that there are "six things which the Lord doth hate: yes, SEVEN are an abomination unto Him: **A proud look, a LYING tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, A FALSE WITNESS that speaketh lies, and he that SOWETH DISCORD among the brethren."**—Prov. 6.

We have scarcely recounted a tithe of the irregularities cropping out in different parts of the Church, whose officers are determined to punish such

of its members who are not 100% in harmony with its policies.

It must be apparent to you, President Clark, that all men—though they may be good men—cannot see alike. Even in the First Presidency of the Church, of which you are a member, we have your word for it that opinions sometimes differ; for instance, your file leader favored and supported the Lague of Nations set-up, while you opposed it and assisted materially in defeating it. It is but natural that men, left to their own wisdom, should thus differ for, as Paul said, we "see as through a glass darkly." President Joseph F. Smith, reflecting the attitude of himself and former leaders of the Church, stated:

> 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 Investigation 1:98.

Surely, President Clark, your mind is not so warped with prejudice as to assume that these men and women who are being "handled" and seemingly excommunicated for their faith in the higher principles of the Gospel are wholly lacking in **"honesty"** and **"virtue"** and a **"belief in God?"** They must "have a **little faith** in the Church organization", in consequence of which they should be, as Prest. Smith recommended, **"nurtured"** and **"aided"** and encouraged to "continue **faithfully as members of the Church,** though they may not believe ALL" that is claimed for the present policy of the Church. The Master once left his ninety and nine sheep to rescue the one that was straying off. Should His shepherds be less faithful today?

In the present policy of the leaders of the Church, to compel all men to accept certain formula, including the theory that the leader is a Prophet, Seer and Revelator, or submit to excommunication, the leader falls far short of the charity shown him in times past by his file leaders. He relates in the July, 1939, number of the Improvement Era how, when he was installed as President of the Tooele Stake and made a miserable failure of attempting to speak without the aid of the Spirit of the Lord, he was asked by President Joseph F. Smith, (Counselor to President John Taylor) if he knew the Gospel to be true. His answer was an emphatic "NO, I do not know it!" A president of a stake presiding over a body of God's people and not able to testify that that which he stood for was true! Did they drop him as he is doing to others today for lack of testimony? No, they did not. But they nursed him along. They figured he was "honest", "virtuous", and "had a little faith" in the Gospel, and they kept him on, although the proposition had been made to drop him because of his weak testimony. But today this same beneficiary of the mercy and patience of the Lord through His servants then seems to forget the mercy shown him and mercilessly has good men and women "cut off" because they cannot bring their consciences to testify all that he says or that is claimed for him is true.

Jesus Christ once told of a man who was about to foreclose on a servant who owed him some money and defaulted in the payment. **"The servant besought him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of the servant was moved with compassion, and loosed him, and forgave him the debt. But the servant went out and found one of his fellow-servants which owed him a much smaller debt; and he laid hands on him, and TOOK HIM BY THE THROAT, saying, Pay me that thou owest."** This servant begged for mercy and patience, but none was shown. (Matt. 18:23-32). We ask in all candor, has not the time come for **this servant** to whom charity has been extended in so great a measure, to show forth some of the same element?

It is claimed that Franklin D. Roosevelt is taking a course to rule all Democrats out of the party who will not support the "New Deal" policies.

Such, if true, is the workings of a dictatorship. Can it be that the Church, imbued with the same spirit, is trying to rid itself of all members not fully in harmony with its present policy, and yet who are firm believers in the Gospel of Jesus Christ?

President Clark, from our acquaintance with you and your life, we cannot visualize you taking an antagonistic position against the principle of Celestial marriage. Though its suspension by church edict may be urged as justification for present efforts at suppression you are surely converted to the law as being both necessary and eternal. Elder Joseph Fielding Smith, a member of your quorum, said: "**Plural (Celestial) marriage is one of those irrevocable and unchangeable laws of the Gospel, but the Church is not teaching it now.**"

Now if this law is "**irrevocable** and **unchangeable**", as Elder Smith states, and as you in your faith and experience must hold, though "the Church is not teaching it now", where is the crime in the members of the Church believing and even **teaching it** as a necessary requisite to gaining the highest exaltation? And are you justified in having Saints "handled" who entertain such a belief? We remind you that the Revelation (D. & C. 132) forcing this belief is still a part of the Law Book to the Church.

> Many of this people have broken their covanants * * * by finding fault with the plurality of wives and trying to SINK IT OUT OF EXISTENCE", said Prest. Heber C. Kimball. "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.

President Clark, would it not be more consistent with your advanced understanding of correct judicial procedure, of the inherent rights of the minority, of the proneness of men in high positions to succumb to the "flatteries of the world"—in a word, of your keen sense of justice mingled with mercy, to let men and women who are not 100% converted to present Church policies remain as members, nursing them along, teaching them in patience, using them as their faith and growth justifies, and cease this ruthless "handling" which is demoralizing to every sense of right and justice as conceived by the present Church membership—or have they already lost all sense of justice and mercy?

Isaiah struck with prophetic precision at the present reckless over-riding of justice. He said:

> And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.
>
> Yea, TRUTH FAILETH; and he that departeth from evil MAKETH HIMSELF A PREY: and the Lord saw it, and it displeased Him, THAT THERE WAS NO JUDGMENT.—Is. 59:14, 15.

This is your opportunity. It is you to whom the Church looks for leadership in these matters of judicial procedure. Upon you and the wisdom you display depends much. Will you have a consistent faith, a devoted Priesthood, a united people, or will you continue this fostering of class distinction, hatred, malice, envy and the spirit of dictatorship? It is our prayer that you may prove yourself a man of God and not a mere PRETENDER.

EDITOR OF TRUTH.

Moreover, no country enjoying a fair amount of economic prosperity and security has given itself over to the dictators. They are the product of misery, jealousy, bankruptcy and desperation—adventurers whom civil disorder and social confusion have thrown to the top to strut for a brief time as heaven-sent deliverers. If history has any lesson at all, it is that their day will be short. Even wise Thales, more than twenty-five centuries ago, declared that one sight the world would never see was "A tyrant growing old."—Readers Digest.

If truth be mighty and God all-powerful, His children need not fear disaster will follow freedom.—Hubbard.

EDITORIAL

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EDITORIAL THOUGHT

A WONDERFUL and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people LOVE TO HAVE IT SO: and what will we do in the end thereof?—Jer. 5:30-31.

TRUE CHRISTIANITY

"He that hath pity upon the poor lendeth unto the Lord."

In this day when the malady, "Hysteria Excommunicatus", seems to be obtaining the mastery with certain ward and stake leaders, and the standing of many of the Saints is imperiled on the grounds of alleged "unchristianlike conduct", would it not be well for certain officials in the Church to inventory their own motives and actions —hunt for the beam in their own eyes before spending both time and energy in trying to isolate the mote from the eyes of their neighbor?

In our last issue of TRUTH we recounted the action of certain officials in the Church in "sleuthing", "peeping" and "nosing" into the affairs of some of the Saints with the object of finding something in their lives to officially condemn. As unchristianlike and reprehensible as this practice is—a practice calculated to deaden every sense of honor in those who follow it, totally robbing them of the delicate and finer qualities of true Christians—another and, in our mind, a far greater error is fast developing, which if not checked at once, may result in a malignant cancerous growth that threatens the very life of the Church. We speak of what is known in modern warfare as the "blockade". Efforts of one side to control food, water and other necessities, to the point of starving the adversary into submission. As we now write, such tactics are being used by the Japanese against the British at Tientsin, the purpose being through the process of starving British subjects in the Chinese provinces, to compel the British government to cooperate with the Japanese in subduing the Chinese nation; at least the Japs want the British to cease their sympathetic attitude toward their foes.

Such a blockade, somewhat different in operation, but very similar in principle, is counseled by certain stake presidents against saints in their jurisdiction who are not entirely in harmony with present Church policies. At a meeting of the Presidency and Bishops of the Pioneer stake held June 5, 1939, we are informed the Bishops were counsled to see to it, that no help reached the families of those in destitute circumstances who are involved in polygamous teachings or living, however serious the situation may appear to them. **"I have been told and I believe it"**, President Paul C. Child is quoted as saying in substance, **"that all those families** (referring to those living in the Patriarchal order of marriage) **are in very humble circumstances, being practically destitute, and if we help them we are helping to support plural families."** According to the report the Bishops were counseled, to see that no "relief orders" reach this class. It seemed not enough to sound this general warning, but the president called attention to one such family—broadcasting the name—that had in the past received some help from the Church, which he characterized as a grave mis-

take on the part of the Church. He also spoke of this particular family—the widowed mother—applying to the Bishop of her ward for the privilege of having her son baptized, since he had arrived at the age the Lord designated for such an ordinance. This rite was refused the good woman pursuant to Church Bulletin No. 223 providing that children of polygamous parentage be denied the baptismal rites until they are old enough to and do repudiate the principle that gave them birth. Prest. Child is reported to have justified this ruling and informed the Bishops it is to be followed in their respective wards. Incidentally there is no order in the Church against baptising children of murderers, thieves, adulterers, etc., but only against those living in the higher order of marriage for the establishment of which Joseph Smith and scores of others gave their lives.

Of course there is no word in the English language that can adequately express the contempt that the angels in heaven must feel for such an infinitude of smallness and reckless display of heartlessness on the part of an alleged servant of God.

The widowed lady involved in this case is a true and faithful Latter-day Saint. She accepted plural marriage under the sanction and blessing of the Priesthood of God. The writer personally recollects seeing the arm of the late President Joseph F. Smith on the shoulder of her husband as he blessed him, calling attention to the fact that there was no occasion for criticism because of his marriage relations for the Lord had approved of his actions. President Smith also blessed his wife, saying to her, "I wish I had a daughter with such courage"—courage to enter into and fight for the principle of plural marriage as she was doing. The husband was called home, leaving a large and honorable family. One of the widows, the sainted mother of a splendid group of children, struggling to care for her human stewardship, found her own strength and resources inadequate to the burden. She complained not, nor did she beg—hers was a spirit proud in the achievement of **holy motherhood.** Time and again she had offered life for life, ascending the altar of maternity with a ready step and a firm resolve. True to her mission to "multiply and replenish" the earth she hesitated not, often depriving her own body of the necessary nourishment in order that her progeny might be fed. In her secret closet she poured out her heart—mingled with tears of gladness, in thanks for the jewels the Lord had entrusted to her care, and she pledged her life for their safety. In these more than human struggles she still lacked in food and raiment, when a beneficent providence prompted the Church to make an approach to do its duty toward her. She received, praising the Lord for His goodness and mercies, while exerting her own energies to the limit in an effort to add to the scant offerings from the Church, that her children should not cry with hunger. This good woman is humble, contrite, patient to a fault and her great spirit is filled with charity.

It is this woman that Paul C. Child, President of the Pioneer Stake, railed against, calling out the family name in a crowded meeting—denying her succor as if she were something debauched, unclean and wholly undeserving. "She is getting some help from the Church, but it is a mistake; it never should have been started." Let her, with her precious children STARVE! We who are holier than she must not pollute our heritage by giving her even the crumbs from our tables—better that the dogs should have them! O Lazarus, the lesson your fabled experience was meant to teach, has failed of its purpose on the present day "drunkards of Ephraim!"

As unchristianlike as this incident appears it but follows precedent and precedent is dangerous. We recall this incident: During the most crucial period of the "depression" one of the relief workers is reported to have called attention of a member of the First Presidency of the Church who was cooperating with the relief program, to the fact that a polygamous mother—a member of the Church—had applied for relief on behalf of her children. His

impulsive instructions were, "let them starve, they are leading lives contrary to church orders!" Fortunately, in this case, the agent was not without human emotions. Upon expressing her contempt for such an attitude the brother relented, his heart softened, he repented and the "prayer of the widow was granted."

Another member of the General Authorities, being confronted with a like situation, said, "Let them starve!" We prefer to believe this outburst was not meant, as we want to believe that within his better self President Child expressed instructions that came to him rather than those of his own feelings.

"Blessed are the meek: for they shall inherit the earth."

Who are the meek? The dictionary answers: **"Of gentle and long-suffering disposition; gentle, kind, compassionate, indulgent."** The good woman whom Paul C. Child spoke of as unworthy is one of the meek of the earth; and one day she, with her children, will be among the rightful inheritors of it.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will be paid him again."

Poor, deluded, cramped, and shriveled men, too short-sighted to **"lend unto the Lord"**—men engaged in self praise, in "I am holier than thou" shoutings—forgetting that God causes the rain to fall in blessings alike upon the "just and the unjust."

And in this incident, as TRUTH has pointed out on numerous occasions, we are confronted with an enigma in human reasoning. This widowed mother and children were praised and blessed by a former president of the Church, their husband and father being held up as an example for the youth of Zion to follow; while under a succeeding President of the Church they are castigated, insulted and deemed unworthy of the few "crumbs" being contributed for their support.

And another point: This widow's child is denied baptism until it becomes old enough to repudiate the principle that gave him birth. He was born a polygamous child just as Heber J. Grant, Reed Smoot, Paul C. Child, and scores of other leading men in the Church were born. Are they not proud of their birth, while this young man, of like heritage, must deplore his? This boy was born under the same principle that Joseph F. Smith's forty-four children were born, a principle that his father was commended publicly in obeying by President Smith, and now, under a succeeding President, this child is not regarded worthy of baptism!

President Paul C. Child cautioned the bishops to see to it that "no relief orders" reach the families where celestial or plural marriage is being either taught or practiced. At the same time as this counsel was being given President J. Reuben Clark, speaking before a large audience in the University Summer School and treating the principle involved in President Child's policy of starving the Saints into obedience to priestly orders, stated in effect:

> **One of the more modern methods of so-called peaceful pressure is the "peaceful blockade", or, in newer parlance, "Economic sanctions." This is based upon the theory that the whole population is responsible for the actions of its Government and, boiled down to its real meaning, the "peaceful blockade" as "economic sanctions" is a move to starve the whole population—the children, the aged and the infirm, as well as the fighting forces; and no measure has ever been proposed or made that is more diabolical!**

Here Prest. Clark very properly refers to this system of "economic sanctions" as a most **diabolical** one—and it must be so whether applied in a political, economic or religious sense. To threaten a group of people in the Church—"children, aged and infirm" —with starvation, because a few among them are either living in or believing a principle of the Gospel, the operations of which the Church is engaged in suppressing and to deprive a boy of baptismal rights because of his birth, though approved and encouraged by former leaders of the Church, is in effect the application of the "peaceful

blockade'' which President Clark characterized as a ''diabolical'' measure.

We read of the recent address given before the ''Citizens' Conference'' at Estes Park, dilating with men of renown upon the wholesomeness of the Church Security plan—its justness and unselfishness—in comparison with the plan being followed by the government. President Clark quoted as an underlying principle involved in the Church relief plan:

> 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. 104:18.

In line with this command of the Lord, the speaker stated it to be a **''fundamental principle of their (the Mormon) religion that Church members, not in distress, shall care for the needy widow and orphan, and for the poor, * * * . No exception has been made to these commands, and no person has been taken out from under them.''**

This is in conformity with the definition of the Apostle James of ''pure religion'', also quoted by the speaker: **''Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.''** (James 1:27.)

These high sounding words, if meant, are calculated to express a proper care for the poor among the Latter-day Saints, and of the worthy in the world, for that matter. But, according to President Child's instructions help must be confined to those of the Church of present-day orthodoxy, while others are thrown upon outside charity or left to starve. But the Government plan, when the emergency exists, knows no race, color or religion. The alien it will not permit to go hungry. The theory of the Church, at least in practice in the Pioneer stake, seems to force obedience to its policies, if necssary, by starving its members into submission, while the Government, at least in theory, works upon the broad principle of right toward all men. With the Government, it is as Shakespeare expressed it—

> The quality of mercy is not strained;
> It droppeth, as the gantle rain from heaven,
> Upon the place beneath; it is twice blessed;
> 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.

Is the Church set-up a plan of talking B I G and D O I N G little?

In closing we commend the words of King Mosiah to the prayerful consideration of President Child, with the hope his heart may soften and the ''milk of human kindness'' penetrate his soul, broadening it into an expression of true charity:

> And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.
>
> Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him my substance that he may not suffer, for his punishments are just—
>
> But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.
>
> For behold, ARE WE NOT ALL BEGGARS? Do we not all depend upon the same Being, even God, for ALL the substance which we have, for both food and raiment, and for gold and for silver, and for ALL the riches which we have of every kind?—Mosiah 4:16-19.

ANOTHER EXCOMMUNICANT

(In the ravages of the disease "Hysteria Excommunicatus" now afflicting the Church, men and women under slightest suspicion are being "handled" on slimest possible evidence. Among those recently acted upon are Brother and Sister Eric Axel Erickson, than whom perhaps there are no more humble or faithful members in the Church. Their faith in the Gospel as revealed through the Prophet Joseph Smith is proverbial.

It seems these good people were dropped from Church records, but given a probationary furlough of two weeks, in which to "repent" and sign the "OATH OF ALLEGIANCE", doing which they may return to their former positions of membership.

That these good people would not thus stultify themselves, preferring to remain with their faith in the fulness of the Gospel than to renounce it and pin their hopes to the "arm of flesh", is to their everlasting credit.

By their permission TRUTH is permitted to publish the following reply to the Bishop's request that they reconsider and remain in good standing with the Church. The spirit of the letter, its logic and soundness, speak for themselves.—Editor.)

171 Q Street, Salt Lake City,
July 3, 1939.

To the Bishopric of the 27th Ward,
Church of Jesus Christ of Latter-day Saints,
George A. Christensen, Bishop.

Dear Brethren:

We have your letter of June 27th informing us that we are disfellowshipped from the Church for "Teaching, encouraging, or conspiring with others to enter into so-called polygamous or plural marriages in violation of the rulings laid down by the First Presidency of the Church of Jesus Christ of Latter-day Saints." Also extending to us two weeks' probation in which we are urged to "repent of our attitude and activities complained of and indicate our determination to abide by the precepts of the First Presidency of the Church, and a willingness and desire to accept and sign the PLEDGE PRESENTED TO US at the said trial"; under which condition we will be forgiven and the action of disfellowshipment expunged from the record.

We are deeply conscious of the genuineness of your desires in this matter and of your kindly spirit and feelings toward us, and for which we are truly grateful. In the proceedings to date you have shown a disposition to be tolerant and patient, and to be guided by the spirit of love and charity, which fact makes the more difficult our determination to follow the whisperings of the Spirit of the Lord and, within our ability, to live the fulness of the Gospel. In the light of your very touching appeal this is not easy to do, for we love the Church with all our hearts and have always entertained the hope of being permitted to remain in cordial fellowship with our brethren and sisters in the face of all trials and difficulties.

Involved in our case are five major points which have been incorporated into a "PLEDGE" for our signature, our refusal to sign which having resulted in the action you have taken. They are these:

1st. That we "solemnly declare and affirm that we sustain and support the Presidency, the Apostles, and the other General Authorities of the Church." This is supplemented by a verbal request that we hold that the present leader of the Church is a Prophet, Seer and Revelator.

Our answer to this is that we do now, that we always have done, and hope so to continue supporting the brethren mentioned in their respective positions in ALL their acts which are in harmony with the genius of the Gospel and with the revelations from the Lord given to guide the Saints in this dispensation.

As to affirming that the present leader is a Prophet, Seer and Revelator, this we do not feel competent to do. If he is such it is because the Lord has so decreed it and our vote one way or the other will not change the fact. We have no definite testimony that he is as you claim. We have heard him deny having received a revelation and we believe his denial to be genuine.

2nd.—That we "accept and believe the solemn affirmation by the Presidency and Apostles of the Church that no one of

them is living a double life; that we repudiate those who are accusing them of leading such a life."

To this proposition we are not prepared to give an unequivocal answer, either yes or no. We are not personally acquainted with these brethren and do not know what kind of lives they are leading, though we have always regarded them as men of virtue and integrity. If to have entered into the principle of plural marriage since the Manifesto of Wilford Woodruff of 1890 and the abiding in that principle, is regarded as living a "double life" we are not in a position to believe some of them are innocent of this charge, for our information convinces us otherwise; neither do we condemn them for entering into this holy principle—indeed, short of doing so and abiding in it, as we understand the teachings of the early leaders and the revelations, definitely disqualifies men from "presiding over My Priesthood"; (See revelation to John Taylor, 1882) hence to live such a "double life", if it may be thus termed, is a virtue and not a reproach.

3rd.—That we accept the "Official Declaration" or "Manifesto" of October 6, 1890 as interpreted by the President of the Church, and accepted by the Church, as being the word and the will of the Lord to this people and Church on the subject of plural marriage.

We accept this "Official Declaration" of Wilford Woodruff's for what it was intended to mean when issued. That it was not intended to put an end to plural marriage among the Saints, under proper priesthood supervision and authority, is clearly evident in the fact that certain brethren were authorized and directed to exercise the sealing powers in Mexico, Canada, and other parts of the country after the Manifesto; and that hundreds of men and women —among them a number of the General Authorities of the Church, entered into plural marriage and continued to abide in it. That such is true is too self-evident to be denied or questioned, for the evidence is conclusive.

If the interpretation of the famous document given by the present Church leaders differs from the interpretation of those who issued it, we do not feel censurable for clinging to the earlier interpretation, especially so in view of the fact that the principle is ETERNAL, UNCHANGEABLE, and ESSENTIAL.

4th.—That we believe and accept the Articles of Faith of the Church, promulgated by the Prophet Joseph, and have particularly in mind Article Twelve thereof; (We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.)

We do whole-heartedly accept these Articles of Faith, keeping in mind the fact that the 12th Article must be interpreted and accepted in connection with the 11th article which reads: **"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."**

In our minds the 12th Article is not consistent or complete except in association with the 11th. The Lord, Himself evidently took this view for long after anti-polygamy laws were enacted against this people by Congress, and in direct opposition to said laws, the Lord commanded the Saints to continue living the principle of plural marriage, a specific case being that of the late Seymour B. Young, wherein he was commanded in the revelation of 1882 to enter the principle in order to qualify for a position in the First Presidency of Seventy. Surely the Lord knew what He was doing and the Saints are not required to repudiate that which the Lord did and which He has not since counseled against?

5th. That we denounce the practice and advocacy of plural marriage as contrary to the word and will of the Lord and to the declared principles governing the Church as adopted by the Church in accordance with the word and will of the Lord; and that we ourselves are not living in such alleged marriage relationship, nor counseling nor advising others to do so.

Although we are not living in the plural marriage relationship, and may only be permitted to do so under the

direct will of the Lord, we cannot "DENOUNCE THE PRACTICE AND ADVOCACY OF PLURAL MARRIAGE, as contrary to the word and will of the Lord"; for the revelations of the Lord, the teachings of all of the leaders of the Church, including those of the present leader, the whisperings of the Spirit of the Lord to our souls affirm to our understandings the direct opposite.

We came into the Church with this principle of marriage literally burned into our hearts. To us it is basic. We cannot believe that any principle of the Gospel restored in this last dispensation will be withdrawn by the Lord. We are firm believers in the revelation of the Lord to John Taylor, of September, 1886, wherein He said: "I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof." We cannot believe that the Lord has reversed Himself.

Since the Manifesto of Wilford Woodruff was not a revelation from the Lord; and since, as shown, it was not intended to stop the practice of plural marriage under proper priesthood direction; and since no revelation is claimed by the leaders of recent date calling for a discontinuance of the same, we cannot accept the theory that a belief in or advocacy of the principle in this day is a sin.

In arriving at our decision, dear brethren, we have done so after serious prayer and reflection. Our one and only hope is to serve the Lord, remaining true to the faith which brought us "Out of the World", to the Zion of our Lord, where we were given the freedom to worship Almighty God" according to the dictates of our own conscience.

Deeply appreciative of your kindly consideration, and with a prayer in our hearts that we will one day ALL come to a unity of the faith, we remain,

Very sincerely,

ERIC AXEL ERICKSON
EMILY P. HAWKS ERICKSON.

READY REFERENCES
—on—
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 43)

Purpose of the Law

Having treated the MEANING of the law, we now come to its PURPOSE. Since some in the Church have regarded the law as merely permissive and incidental, to a complete exaltation, while others, among them the early leaders of the Church, held and still hold to the contrary—i. e. that the underlying principle involved is a pre-requisite to an exaltation among the Gods in the Celestial glories—the real purpose of the law should be understood, even though such understanding may disturb the Saints in their present beliefs and ideologies.

Regarding the purpose of the law the Lord told Joseph Smith:

> **And as pertaining to the new and everlasting covenant, it was instituted for the FULNESS OF MY GLORY; and he that receiveth a fulness thereof, MUST and SHALL abide the law, or he shall be damned, saith the Lord.—D. & C. 132:6**

The Lord here is speaking of the law which His servant Abraham lived and by which he (Abraham) was given "wives and concubines", and which law is designated as **"A new and everlasting covenant." "That covenant was instituted"**, the Lord said, **"for the fulness of my glory."**

Under these instructions it would seem that in no other way than strict compliance with the law, can a servant of the Lord accomplish the "fulness of God's glory." Again, the Lord said, referring to the plural family relationship:

> *** * * For they (wives) are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.—Ib. 63.**

Then Celestial or plural marriage was instituted to enable mankind to keep God's commandment to **"multiply and replenish the earth"**, to **"fulfill the promise which was given by the Father before the foundation of the world"** and for **"their exaltation in the eternal worlds"**, and that they **"may bear the souls of men."**

Plural marriage is a principle by which eternal propagation is assured:

> Plurality is a law which God established for His elect before the world was formed, FOR A CONTINUATION OF SEEDS FOREVER.—Heber C Kimball, Mill. Star 28:190.

Celestial or plural marriage properly entered into and its requirements fully complied with (D. & C. 132:19-22) enables the participants to have **part in the first resurrection** and to

> Inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, and when out of the world * * * they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads which glory shall be a FULNESS AND A CONTINUATION OF THE SEEDS FOR EVER AND EVER.
>
> Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.
>
> Verily, verily, I say unto you, except ye abide my law, (the New and Everlasting Covenant of Marriage—or the law of Abraham) YE CANNOT ATTAIN TO THIS GLORY.

Some have supposed and so hold—oftentimes vehemently—that because the Lord said (V. 19) "If a man marry **a wife** by my word, etc." reference is made to monogamy—one wife—and not to plural marriage; and that monogamy, when performed under proper priesthood authority, is celestial marriage and a complete compliance with the New and Everlasting Covenant of Marriage. (1)

(1) See Note (1) page 38.

A closer study of the Revelation, however, should disabuse the mind of this fallacy. In the first place the entire revelation was given in explanation of the Lord's justification of plural marriage as practiced by "Abraham, Isaac, and Jacob; also Moses, David and Solomon": it revealed "A New and Everlasting Covenant of Marriage" and provided that non-acceptance and non-compliance with that covenant meant damnation.

Then, too, a man may marry a number of wives, each time the ceremony is performed he marries **"a wife"**—only one wife at a time. The Revelation was given to explain **plural marriage**, the Abrahamic marriage law, and not monogamy, which latter by reflection will be found to be the marriage system of Lucifer.

The Lord spoke (V. 30) of certain promises made to Abraham from whose loins Joseph Smith is and who inherits a like promise (V. 31) provided he will "do the works of Abraham; enter into my (the Lord's) law." (V. 32). But if "ye enter not into my law ye cannot receive the promise of my Father, which He made unto Abraham, (V. 33)."

Now, what is this "law and promise?"

> God commanded Abraham, and Sarah gave Hagar to Abraham to wife, and why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. (V. 34).

The question is, could Abraham have fulfilled the law and obtained the promises without having entered into plural marriage? The Lord says he "commanded it", (V. 35). If the Lord commanded Abraham to enter into plural marriage, it must have been necessary for him to do so.

In the ceremony uniting husband and wife in celestial marriage the contracting parties enter into a solemn **"covenant and promise"** to not only be constant and true to each other, but also to **"fulfill ALL the laws, rites and ordinances pertaining to this holy order of matrimony in the New and Everlasting**

Covenant'', in consequence of which ''covenant and promise'' the blessings mentioned (V. 19) are sealed upon them, Isaac and Jacob, which blessings, as together with the blessings of Abraham, shown, pertain to plural marriage.

If the marriage of one woman to a man completely fulfills the celestial law, why the inference that there are other ''laws, rites, and ordinances'' to be fulfilled, and why the necessity for such a ''covenant and promise?'' There is but one answer: The marriage of one wife to a husband in the celestial order, as explained by the late President Joseph F. Smith, (J. of D. 20:28) is only the beginning of the law of celestial marriage the full consummation thereof being accomplished in the plural act and its proper abidance. The taking of one wife, as the act relates to the law of celestial marriage, may be likened to an alien filing his first papers —a ''declaration of intention'' to become a citizen of the United States. Stopping there, however, he never becomes a citizen; there are other preparations and papers necessary; and so in entering into Celestial marriage other steps are necessary.

The Prophet Isaiah saw the time when men because of their scarcity, brought about by the destruction of the wicked—the righteous only remaining—will be considered **''more precious than fine gold; even a man than the golden wedge of Ophir.''** (Is. 13: 12). In which day **''seven women shall take hold of** (attach themselves to) **one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.''** (Ib. 4:3).

Then plural marriage has a high purpose in providing husbands for women after the scourges shall have destroyed the wicked, and the ''daughters of Zion'' shall have become purified and prepared for real wifehood and motherhood.

We close this chapter by quoting from early Church leaders bearing on the point of the **''Purpose of Plural Marriage'':**

Brigham Young:

> God never introduced the patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a ROYAL PRIESTHOOD, a peculiar people. * * * This revelation which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been reserved to come forth in the kingdom of God, and that they might not be obliged to take tabernacles out of the kingdom of God.—J. of D. 3: 264-5.

At the time the law of celestial or plural marriage was presented for Church acceptance (August 28-29, 1852) President Brigham Young declaring, **''I am now ready to proclaim it''**, publicly stated:

> It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a priest, yea, even a God, like his Father in Heaven. Without the doctrine that this revelation reveals (D. & C. 132) NO MAN ON EARTH COULD BE EXALTED TO BE A GOD. —Mill. Star Sup., Vol. 15.

Wilford Woodruff:

> Again, this testament which Joseph Smith left contains a revelation and commandment from God, out of heaven, concerning the patriarchal order of marriage. * * * And God, our heavenly Father, knowing that this was the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers, and dominions, and heirs of God and joint hairs of Jesus Christ to a fulness of Celestial Glory I say, the God of Israel, knowing these things, commanded Joseph Smith, the Prophet, and the Latter-day Saints, to obey this law, "or you shall be damned", saith the Lord.—Mill. Star, 41:242-3.

In these brief citations the ''purpose of the law'' must be apparent to the reader. Plural marriage and not monogamy is the order of heaven: and therefore, in order to get into heaven—that heaven in which our Father and Mother reside and to become ''joint heirs'' with them, the order of ''plural marriage''

must obtain. The order may be opposed to the traditions of the present generation and to their conception of ideal living, but God and not man is the final arbiter. Eternal laws will prevail.

To be continued.

OLIVER COWDERY

LETTER NO. 7 (Excerpts)

(Continued from page 48)

To W. W. Phelps; Dear Brother:

* * * You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams; for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt; also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called", the angel of the Lord appeared in a dream to Joseph again; also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes. But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words, so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliance, so that darkness wholly disappeared; he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint. Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged. He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth it must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart, nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lord-

ing over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger: **"Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same and the welfare and restoration of the scattered remnants of the house of Israel"**—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought of hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. **Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectation of anyone of like inexperience, placed in similar circumstances.** But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of his life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two or three miles—the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always —which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, **a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.**

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne county, to Canadaigua, Ontario county, New York, and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canadaigua it lessens gradually until the surface assumes its common level, or is broken by other small hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north must attract the notice of the traveler as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon you will read Mormon's account of the last great struggle of his people (Mormon Chap. 6, Current Edition), as they were encamped round this hill Cumorah. (It is printed Camorah, which is an error.) In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored by the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesied this. He, however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah; but it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellowmen. Here may be seen once sunk to naught the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infants, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn! **In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard nor the calamities of contending armies no more experienced for a thousand years?** Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens and thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of Him who is Eternal.

With sentiments of pure respect, I conclude by subscribing myself, your brother in the gospel,

OLIVER COWDERY.

BEHOLD THE FISHERMAN

"He riseth up early in the morning and disturbeth the whole household. Mighty are his preparations. He goeth forth full of hope. When the day is far spent he returneth, smelling strong of drink, and the truth is not in him."

A DREAM

By Orson F. Whitney

At the October conference of 1876, I was called on a mission to the United States. I had just enough faith to be willing to go and fill it. But it was not that response of the soul I would feel today were I called to go on a similar errand. It was not long, however, before I became imbued with the testimon of which I have been speaking. I was then laboring in company with Elder A. M. Musser. I became interested in writing for the Utah press accounts of the scenes I witnessed, so that I did not engage in my spiritual labors with that zest which I should have felt. But right then God gave me that witness, which I now esteem as more precious than life.

I dreamed that I was in the garden of Gethsemane. I saw the Savior and three Apostles enter a little gate at my right into the garden, and I stood, as it were, in the background, or in the foreground, of the picture, which I beheld as plainly as I now see the faces of those before me. They did not see me, but I saw them. The Savior stationed the three Apostles in a little group and asked them to pray without ceasing, while he went to the left of the scene, bowed himself down and prayed also. Presently he arose, and walking over to where Peter, James and John were kneeling, fast asleep, he shook them, woke them up, and again asked them to pray. He returned to his place and prayed again and again. He went back to them and found them sleeping. Awaking them once more he exhorted them to pray, to keep their eyes open, and not to sleep upon their watch. Again he returned to his place, until this had transpired three times, and as he knelt there praying to God to give him strength to perform his mission, to pass through the ordeal which was before him, to drink of "the bitter cup" prepared for him by his father—as he called upon God in the agony of his soul and asked Him if it were possible to let that cup pass from him, the tears streamed down his cheeks, and, gazing upon his mental agony, I was constrained to weep in unison with him.

Presently he arose and beckoned his Apostles to him. Then the circumstances seemed to change. The scene remained as it was; but instead of being in time before the crucifixion, it now appeared to be after that event. I thought he was about leaving the earth and taking these Apostles with him. My heart was so drawn out to him with love and sympathy for his great suffering that I ran out from behind the tree where I had stood gazing upon the picture, and fell down at his feet, clasped his knees, and asked him to take me with him.

I shall never forget the look of indescribable tenderness, affection, and compassion with which he gazed down upon me as I knelt before him. He lifted me up and embraced me. I could feel the very warmth of his bosom, against which I rested; and as he took me in his arms with all the tenderness of a father or an elder brother, he shook his head and said: "No, my son, your work is not finished; you must remain and perform your mission. These (pointing to his Apostles) have finished their work and they can go with me; but you must remain."

I was so anxious, I felt such a love for him and a desire to be with him, that I clung to him and pleaded with him to let me go. But he continued to shake his head. I then said: "Promise me that when I have finished my life I will come to you at last?"

Again he gazed with tenderness and compassion, and uttered these words in tones which pierced my very soul, "That, my son, will depend entirely upon yourself." I awoke and it was morning, but I knew that I had been gazing upon a vision, that God had indeed spoken to me, and that he had told me the truth in plainness and simplicity. I saw that I, too, must be awake, that I must not sleep upon my post, I must not consider any of the things of this world as of paramount importance to the mission which I was

sent to perform as a servant of the Lord Jesus Christ. I have often reflected upon the wisdom of the answer which he gave me when he told me that it would depend entirely upon myself.—Orson F. Whitney, October 5, 1889, Vol. 39, pp. 487-8, The Deseret Weekly.

Editor of Truth:

In comparing the claims and contentions existing in the reformation now well in progress among the Latter-day Saints with those of the one which followed the great apostacy I find the following striking similarity:

Swingli, in protest against the claims of the then predominating church said: "All who say that the Gospel is nothing without the APPROBATION OF THE CHURCH err and cast reproach upon God." (Improvement Era, June, 1939, page 345.)

Melvin J. Ballard, voicing the sentiment of the present day church, says, "The pretended revelation of President John Taylor never had his signature added to it but was written in the form of a revelation, and **undoubtedly was in his hand writing**; nevertheless it was never submitted to his associates in the Presidency and the Twelve **nor to the Church** and consequently **does not bind** the church in any sense." (Ballard-Jenson Correspondence, page 27.)

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

Certainly the Gospel is still the Gospel whether the Church accepts it or not. Have some professed Latter-day Saints gone the way of the "Great and Abominable Church?"

J. A. B.

APPRECIATION

From a Southern Utah Reader:

I have been reading TRUTH regularly. I do not want to miss a single copy. I think TRUTH to be the only publication that is upholding the original teachings of the Church concerning vital questions. May TRUTH survive and continue the good work. I enclose my subscription for another year, and if more is needed please let me know.

WHATEVER IS—IS BEST

I know as my life grows older
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of Right!
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But, as sure as the sun brings morning,
Whatever is—is best.

I know, that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

I know there are no errors
In the great Eternal plan,
And that all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand Eternal quest,
I shall say, as I look earthward,
Whatever is—is best.

Ella Wheeler Wilcox.

WILD GEESE

By Doris R. Beck

I watched the wild geese flying—flying,
I heard the wild geese crying—crying,
I listened to the wild geese,—sighing
For their freedom in the air.

Our thoughtless words are wild geese, flying—
To some soul they may go—crying,
Careless, sharp—they may cause sighing—
So let us guard our words with care.

LOVE AND KINDNESS

"Write your name with LOVE, MERCY and KINDNESS on the hearts of those about you and you will never be forgotten."

Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.—George Bernard Shaw.

A SERMON

Six days a week the devil works—
Works overtime on Sunday—
And then he's ready once again
To go to work on Monday.
You must begin at early dawn
And keep your conscience level,
So if all evil you would shun
And work just like the devil!

TRUTH

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

VOL. 5. SEPTEMBER, 1939 NO. 4.

A MESSAGE AND PROCLAMATION from JAMES BUCHANAN, PRESIDENT OF THE UNITED STATES OF AMERICA

Involving the Religion and Actions of the Mormon People

(From Messages and Papers of the Presidents, 4:2985-87, 3024-26)

(Editor's note: Congressional enactments against the Latter-day Saints, Presidential messages and Proclamations involving this group of people, as well as statements from men of national and international repute, from a chapter in the annals of the Mormon regime with which but few of the present generation are familiar, and which should be made easily available, not only to our present readers, but also to future generations.

With this thought in mind we present in the current issue of TRUTH, excerpts from a message to Congress by James Buchanan, President of the United States, dated December 8, 1857, which was followed shortly after by an official proclamation signed by the President.

One familiar with the history of the mobbings and drivings of the Saints from their homes in the United States, and their final forcible expulsion from its boundaries into the heart of the "Great American Desert"—then Mexican territory—with the boasted hope that they would perish and become an extinct people, must smile in derision either at the hypocrisy the message voices or the dense ignorance prompting it. It will be noted, however, that the wordy ebulitions of the President, as shown in his Message and Proclamation, are sobered by the acknowledgment that the Mormons were a formidable force, requiring an organized army to cope with it.

And, too, the offer of Federal forgiveness for imaginary crimes, as might be expected, naturally aroused the contempt of the leaders of a plundered and persecuted people.

We publish the following historical data as relating to the Latter-day Saints while in the "Wilderness", and as it affected the celestial law of heaven pertaining to Marriage.)

Fellow citizens of the Senate and House of Representatives:

* * * A Territorial government was established for Utah by act of Congress approved the 9th September, 1850, and the Constitution and laws of the United States were thereby extended over it "so far as the same or any provisions thereof may be applicable." This act provided for the appointment by the President, by and with the advice and consent of the Senate, of a governor (who was to be ex-officio superintendent of Indian affairs), a secretary, three judges of the supreme court, a marshal, and a district attorney. Subsequent acts provided for the appointment of the officers necessary to extend our land and our Indian system over the Territory. Brigham Young was appointed the first governor on the 20th September, 1850, and has held the office ever since.

Whilst Governor Young has been both governor and superintendent of Indian affairs throughout this period, he has been at the same time the head of the church called the Latter-day Saints, and professes to govern its members and dispose of their property by direct inspiration and authority from the Almighty. His power has been, therefore, absolute over both church and state.

The people of Utah almost exclusively belong to this church, and believing with a fanatical spirit that he is governor of the Territory by divine appointment, they obey his commands as if these were direct revelations from Heaven. If, therefore, he chooses that his government shall come into collision with the Government of the United States, the members of the Mormon Church will yield implicit obedience to his will. Unfortunately, existing facts leave but little doubt that such is his determination. Without entering upon a minute history of occurrences, it is sufficient to say that all the officers of the United States, judicial and executive, with the single exception of two Indian agents, have found it necessary for their own personal safety to withdraw from the Territory, and there no longer remains any government in Utah but the despotism of Brigham Young. (1) This being the condition of affairs in the Territory, I could not mistake the path of duty. As Chief Executive Magistrate I was bound to restore the supremacy of the Constitution and laws within its limits. In order to effect this purpose, I appointed a new governor and other Federal officers for Utah and sent with them a military force for their protection and to aid as a **posse comitatus** in case of need in the execution of the laws.

With the religious opinions of the Mormons, as long as they remained mere opinions, however deplorable in themselves and revolting to the moral and religious sentiments of all Christendom, I had no right to interfere. Actions alone, when in violation of the Constitution and the laws of the United States, become the subjects for the jurisdiction of the civil magistrate. My instructions to Governor Cumming have therefore been framed in strict accordance with these principles. At their date a hope was indulged that no necessity might exist for employing the military in restoring and maintaining the authority of the law, but this hope has now vanished. Governor Young has by proclamation declared his determination to maintain his power by force, and has already committed acts of hostility against the United States. Unless he should retrace his steps the Territory of Utah will be in a state of open rebellion. He has committed these acts of hostility, notwithstanding Major Van Fliet, an officer of the Army, sent to Utah by the commanding general to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the government, and that the troops would only be employed as a **posse comitatus** when called on by the civil authority to aid in the execution of the laws.

There is reason to believe that Governor Young has long contemplated this result. He knows that the continuance of his despotic power depends upon the exclusion of all settlers from the Territory except those who will acknowledge his divine mission and implicitly obey his will, and that an enlightened public opinion there would soon prostrate institutions at war with the laws both of God and man. He has therefore for several years, in order to maintain his independence, been industriously employed in collecting and fabricating arms and munitions of war and in disciplining the Mormons for military service. As Superintendent of Indian affairs he has had an opportunity of tampering with the Indian Tribes and exciting their hostile feelings against the United States. This, according to our information, he has accomplished in regard to some of these

(1) A sufficient refutation of this statement is recorded in History of Utah—Whitney, Vol. 1:567 et seq., and particularly in the letter from Curtis E. Bolton, Deputy Clerk of the United States Supreme Court of Utah, pp. 283-4, to which the attention of the reader is directed.

tribes, while others have remained true to their allegiance and have communicated his intrigues to our Indian Agents. He has laid in a store of provisions for three years, which in case of necessity, as he informed Major Van Fliet, he will conceal, and then take to the mountains and bid defiance to all the powers of the government. A great part of all this may be idle boasting, but yet no wise government will lightly estimate the efforts which may be inspired by such frenzied fanaticism as exists among the Mormons in Utah. This is the first rebellion which has existed in our Territories, and humanity itself requires that we should put it down in such a manner that it shall be the last. To trifle with it would be to encourage it and to render it formidable. We ought to go there with such an imposing force as to convince these deluded people that resistance would be vain, and thus spare the effusion of blood. We can in this manner best convince them that we are their friends, not their enemies. In order to accomplish this object it will be necessary, according to the estimate of the War Department, to raise four additional regiments; and this I earnestly recommend to Congress. At the present moment of depression in the revenues of the country I am sorry to be obliged to recommend such a measure; but I feel confident of the support of Congress, cost what it may, in suppressing the insurrection and in restoring and maintaining the sovereignty of the Constitution and laws over the Territory of Utah. * * *

BY JAMES BUCHANAN
President of the United States of America

A PROCLAMATION

WHEREAS the Territory of Utah was settled by certain emigrants from the States and from foreign countries who have for several years past manifested a spirit of insubordination to the Constitution and laws of the United States. The great mass of those settlers, acting under the influence of leaders to whom they seem to have surrendered their judgment, refuse to be controlled by any other authority. They have been often advised to obedience and these friendly counsels have been answered with defiance. The officers of the Federal Government have been driven from the Territory for no offense but an effort to do their sworn duty; others have been prevented from going there by threats of assassination; judges have been violently interrupted in the performance of their functions, and the records of the courts have been seized and destroyed or concealed. Many other acts of unlawful violence have been perpetrated, and the right to repeat them has been openly claimed by the leading inhabitants, with at least the silent acquiescence of nearly all the others. Their hostility to the lawful government of the country has at length become so violent that no officers bearing a commission from the Chief Magistrate of the Union can enter the Territory or remain there with safety, and all those officers recently appointed have been unable to go to Salt Lake or anywhere else in Utah, beyond the immediate power of the Army. Indeed, such is believed to be the condition to which a strange system of terrorism has brought the inhabitants of that region that no one among them could express an opinion favorable to this government, or even propose to obey its laws, without exposing his life and property to peril.

After carefully considering this state of affairs and maturely weighing the obligation I was under to see the laws faithfully executed, it seemed to me right and proper that I should make such use of the military force at my disposal as might be necessary to protect the Federal Officers in going into the Territory of Utah and in performing their duties after arriving there. I accordingly ordered a detachment of the Army to march for the city of Salt Lake, or within reach of that place, and to act in case of need as a posse for the enforcement of the laws. But in the meantime the hatred of that misguided peo-

ple for the just and legal authority of the government had become so intense that they resolved to measure their military strength with that of the Union. They have organized an armed force far from contemptible in point of numbers and trained it, if not with skill, at least with great assiduity and perseverance. While the troops of the United States were in their march a train of baggage wagons, which happened to be unprotected, was attacked and destroyed by the portion of the Mormon forces and the provisions and stores with which the train was laden were wantonly burned. In short, their present attitude is one of decided and unreserved enmity to the United States and to all their loyal citizens. Their determination to oppose the authority of the government by military force has not only been expressed in words, but manifested in overt acts of the most unequivocal character. Fellow Citizens of Utah, this is rebellion against the government to which you owe allegiance; it is levying war against the United States, and involves you in the guilt of treason. Persistence in it will bring you to condign punishment, to ruin, and to shame; for it is mere madness to suppose that with your limited resources you can successfully resist the force of this great and powerful nation. If you have calculated upon the forbearance of the United States, if you have permitted yourselves to suppose that this government will fail to put forth its strength and bring you to submission, you have fallen into a grave mistake. You have settled upon Territory which lies, geographically, in the heart of the Union. The land you live upon was purchased by the United States and paid for out of their treasury; the proprietary right and title to it is in them, and not in you. Utah is bounded on every side by states and territories whose people are true to the Union. It is absurd to believe that they will or can permit you to erect in their very midst a government of your own, not only independent of the authority which they all acknowledge, but hostile to them and their interests. Do not deceive yourselves nor try to mislead others by propagating the idea that this is a crusade against your religion. The Constitution and laws of this country can take no notice of your creed, whether it be true or false. That is a question between your God and yourselves, in which I disclaim all right to interfere. If you only obey the laws, keep the peace, and respect the just rights of others, you will be perfectly secure, and may live on in your present faith or change it for another at your pleasure. Every intelligent man among you knows very well that this government has never, directly or indirectly, sought to molest you in your worship, to control you in your ecclesiastical affairs, or even to infringe you in your religious opinions. This rebellion is not merely a violation of your legal duty; it is without just cause, without reason, without excuse. **You never made a complaint that was not listened to with patience; you never exhibited a real grievance that was not redressed as promptly as it could be. The laws and regulations enacted for your government by Congress have been equal and just, and their enforcement was manifestly necessary for your welfare and happiness.** You have never asked their repeal. They are similar in every material respect to the laws which have been passed for the other territories of the Union and which everywhere else (with one partial exception) have been cheerfully obeyed. No people ever lived who were freer from unnecessary legal restraints than you. Human wisdom never devised a political system which bestowed more blessings or imposed lighter burdens than the government of the United States in its operation upon the Territories. But being anxious to save the effusion of blood and to avoid the indiscriminate punishment of a whole people for crimes of which it is not probable that all are equally guilty, **I offer now a free and full pardon to all who will submit themselves to the just authority of the Federal Government.** If you refuse to accept it, let the consequence fall upon your own heads.

But I conjure you to pause deliberately and reflect well before you reject this tender of peace and good will.

NOW, THEREFORE, I, James Buchanan, President of the United States of America, have thought proper to issue this my proclamation, enjoining upon all public officers in the Territory of Utah to be dilligent and faithful, to the full extent of their power, in the execution of the laws; commanding all citizens of the United States in said Territory to aid and assist the officers in the performance of their duties; **offering to the inhabitants of Utah, who shall submit to the laws, a free pardon for the seditions and treasons heretofore by them committed, warning those who shall persist after notice of this proclamation, in the present rebellion against the United States that they must expect no further leniency, but look to be rigorously dealt with according to their deserts**; and declaring that the military forces now in Utah and hereafter to be sent there will not be withdrawn until the inhabitants of that Territory shall manifest a proper sense of the duty which they owe to this government.

IN TESTIMONY WHEREOF I have hereunto set my hand and caused the seal of the United States to be affixed to these presents.

(Seal)

Done at the city of Washington the 6th day of April, 1858, and of the Independence of the United States the Eighty-second.

(Signed) JAMES BUCHANAN

By the President;
LEWIS CASS,
Secretary of State."

OLIVER COWDERY

Letter No. 8 and Supplement

(Continued from page 70)

(The following documents close the Oliver Cowdery series of letters which TRUTH began the publication of in its February, 1939, issue (Vol. 4:161).

That the information contained in the letters is authentic is shown in the fact that the Prophet Joseph Smith edited them, they having been prepared and published under his personal supervision. On this point Church Historian, Joseph Fielding Smith, has written the following:

> **It should be remembered that these letters * * * were written at the Prophet's request and under his personal supervision. * * * At the commencement of these historical letters is found the following: "That our narrative may be correct, and particularly the introduction it is proper to inform our patrons, that our Brother J. Smith, Jr., has offered to assist us. Indeed there are many items connected with the fore part of this subject that render his labor indispensable. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative well worth the examination and perusal of the Saints."—Messenger and Advocate, p. 13."—Taken from the Deseret News (Ch. Sec.) Sept. 10, 1938.**

These letters, then, possess a faith promoting back-ground and are of definite historic value. We are pleased to have been permitted to place them in a permanent record easily accessible to all interested readers. In this contribution we feel that TRUTH has performed a distinct service. —Editors.)

To W. W. Phelps; Dear Brother:

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited": The first promise I have fulfilled and must proceed to the latter.

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in the summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found. * * *

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried and that, too, on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being

placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1923. * * *

The manner in which the plates were deposited:

First, a hole of sufficient depth (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal.

I must not forget to say that this box, containing the record, was covered with another stone, the bottom surface being flat, and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact.

I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother in 1823, a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passer by. * * *

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel had entirely gone from his recollection, that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother; he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be somthing more equally as valuable, and to take only the plates, might give others on apportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of

the former times, and without premeditating he exclaimed: **"Why can I not obtain this book?"**

"Because you have not kept the commandments of the Lord," answered a voice, within a seeming short distance.

He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record; but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, **"Look!"** And as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said:

"All this is shown, the good and evil, the holy and impure, the glory of God, and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one; it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they can not be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan. You see that there is nothing that is desirable in the works of darkness; that they can not bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God, and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them, When

they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water and after that they shall have power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way remembering what the Lord has done for thee, and be diligent in keeping His commandments, and He will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Though I am unable to paint before the mind a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct His servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the Book of Mormon by the gift of God, and endure the afflictions, the temptations, and devices of Satan, without being overthrown, unless he had been previously benefitted with a certain round of experience; and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Threfore, God knowing that Satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to mulfill his purpose. So, however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned by experience how to discern between the spirit of Christ and the spirit of the devil. * * *

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord, confirmed unto them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus,
OLIVER COWDERY.

We supplement this series of letters by adding the following from the pen of Oliver Cowdery to the "Messenger and Advocate," in the October number for 1835, after John Whitmer became its editor:—

THE RECORD OF THE NEPHITES

Tuesday Morning, September 22nd, 1835.

On the morning of the 22nd of September, 1827, the angel of the Lord delivered the record of the Nephites to Joseph Smith, Jr. This opening a new era, as it were, the mind runs with the rapidity of lightning over the history of the eight past years, and views with wonder the hand of God in its dealings with men, in that thousands and tens of thousands have since heard the contents of that volume which had remained locked up form the eyes and knowledge of the nations of the earth.

The book has been translated, though its translator was driven from his native land, to do the same, by the hand of wicked and designing men, and those too who professed the religion of heaven, or were instigated so to do, by such; it has been printed, though many sought to keep it from the public eye, and actually stole a part, which was, however, supplied from the writings of another; a few embraced its truths, yielded obedience to the gospel, and tasted the good word of God and the powers of the world to come; many of the elders of Christ's church have since been commissioned and sent forth over this vast Republic, from river to river, and from valley to valley, till the vast sunny plains of Mis-

souri, the frozen regions of Canada, and the eastern Maine, with the summer States of the South, have been saluted with the sound of the voice of those who go forth for the last time to say to Israel, Prepare for the coming of thy King.

Wonderful to tell! Amid the frowns of bigots, the sneers of hypocrites, the scoffs of the foolish, the calumny of slanderers, the ridicule of the vain and the popular prejudice of people estranged from God, urged on to deeds of villainy by the priests of Baal, the word has been proclaimed with success, and thousands are now enjoying the benign influence of the love of God shed forth by the Comforter upon the pure in heart.

Nor has the sound been confined alone to our shores: Europe has heard that the great King was doing wonders for us, and the eyes of many are now anxiously turned to behold the rising, spreading glory of the Church of the Latter-day Saints, in the new world. In that world, though vast its forest and broad its rivers, where but a few centuries ago the roaming red man chased the buffalo, the elk and the bounding deer, unnoticed and alone, now subdued, the Father of mercies has lifted to the nations of the earth a standard; has raised up to the gaze of the world an ensign; has caused his voice to be heard; has shown to his faithful ones that Israel is about to be gathered; the indignation toward the Jews is also to cease; and that he will soon bring the house of Jacob from the north country, and gather them from the coasts of the earth, the blind, the lame, the aged and the suckling, that they may sing in the height of Zion, and flow together to the goodness of the Lord.

Prepare your hearts, O ye saints of the Most High, for great things await you! Hasten ye, hasten ye, to the places of gathering, for after a little the indignation of the Lord will cease toward those who are called by His name, and then His arm must fall upon the wicked. His sword is bathed in heaven, and must fall upon Idumea, and who can stand amid the crash and fall of empires?

Sanctify yourselves, O ye servants of the Lord, for much is required at your hands; the blood of souls will cry against you except you hasten on your mission; yes, let all raise their warning voice, in meekness and in mildness, for soon will there be a famine for the word of God. Listen, O ye elders, for soon the voice from distant lands will salute you—Come over and help us! Think, for a moment, on the millions in your own land who are destitute of the word of life; think also on the vast multitudes whose thoughts never reached our shores, who are now perishing for lack of vision, and bowing to idols; think of the numberless islands where darkness and the shadow of death prevail, whose waters never covered a soul for the remission of sins, and whose groves, though spicy, were never saluted with the voice of one who proclaimed life and immortality through the power of a risen Savior!

Should one ask, what has been done during these eight years, of which you speak? I would say, the first two and a half only translated and printed the record, and organized the church with six members! And the fruit of the labor of five and a half are so great that the hearts of thousands are astonished; the vail of superstition has been rent from the minds of many: the church increased to thousands; the list of elders multiplied to hundreds; the deaf have heard the words of the book; the eyes of the blind have seen out of obscurity and out of darkness; the meek have increased, (for their joy is in the Lord) the poor among men rejoice in the Holy One of Israel; many that erred in spirit have come to understanding, while others that murmured have learned doctrine.

OLIVER COWDERY.

QUESTIONNAIRE BOX

(This Department will undertake to answer such proper questions as may be submitted as lies within the scope of our information.—Ed.)

A Sister asks: "May a Latter-day Saint Sister lay hands on the sick in the household of faith, anointing and administering to them?"

Answer: Yes. Sisters may anoint the sick and administer to them by the laying on of hands; not, however, attempting to exercise the functions of Priesthood. And where the Priesthood is available we deem it proper that its powers should be employed. The Lord says, "The prayer of faith shall save the sick." Faith may be exercised in behalf of the sick by any believer in the mission of Jesus Christ.

The Prophet Joseph Smith, in speaking to the members of the Female Relief Society, April 28, 1842, among other things told them:

"Respecting females administering for the healing of the sick, he further remarked, there could be no evil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick than in wetting the face with

water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration. * * *

"President Smith then gave instruction respecting the propriety of females administering to the sick, by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy and compassion? No one."—Historical Record, pp. 492-3.

Editor of TRUTH:

"Can you tell me where I can find the account of an angel standing over Joseph Smith with a drawn sword, commanding him to accept plural marriage? I am unable to find it."

Answer: One account of this incident comes from the Journal of Heber C. Kimball. See Life of H. C. K. by Orson F. Whitney, pp. 331-2.

Joseph Smith refers to being thus commanded: See Contributor, Vol. 5: 259.

In a discourse delivered by Joseph F. Smith, July 7, 1878, treating on Celestial Marriage, the speaker referred to the angel incident as follows:

"But he (Joseph Smith) 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 (plural marriage) or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine."—J. of D. 20:29.

APPRECIATION

From a Stake President and Lawyer in northern Utah:

"I received today another copy of the publication which you CALL Truth. * * *

"I am not in sympathy with the ideas, so-called, which you write, or with what you are trying to accomplish.

"Perhaps you had better send the copy you have been wasting on me to some poor, deluded, soft-headed person, who may possibly fall for the Bunk you advocate."

Being a Stake President and under orders as we know this man to be, we are neither surprised nor perturbed by his explosive denunciation of our work. He could not be otherwise and retain his ecclesiastical position.

The following sentiments are but a sample of hundreds received from free-thinking Saints, whom our correspondent refers to as "poor, deluded, soft-headed persons" and whom we wager are, at least his intellectual equals:

From a Church official in Los Angeles:

"This issue of TRUTH (July, 1939, number) was very interesting and I might say very dynamic. * * * It is the most powerful number I have read. It makes one think that the fight for truth is really on in earnest."

From another Los Angeles Brother:

"Have just returned from speaking in one of our wards. I use the TRUTH magazine considerably in getting valuable information on which to speak. I appreciate your acquaintance, your courage and sincerity. Your writings have contributed much to my faith and to my understanding of the Gospel."

A San Diego Brother writes:

"The perusal of TRUTH becomes more instructive and more enjoyable as time goes on. Since coming here from Utah I have had ample opportunity to make use of much of the material in it to oppose some of the erroneous policies and practices of the brethren in this district."

From a devoted Saint in Salt Lake City:

"Enclosed is $5.00 to aid you in your production of the "TRUTH" magazine. May God bless you in the wonderful work you are doing."

"The majority is inclined to be influenced by mass mentality and to drift with the tide instead of swimming against the current."

EDITORIAL

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EDITORIAL THOUGHT

I SAY to the sisters, seek to have confidence in your husbands, and believe that they are capable of leading you; and when you seek instruction, believe them capable of giving it to you; and be faithful, humble, and obedient to them. Their feelings should not be concentrated in you, but your feelings should be in them, and their's should be in those who lead them in the Priesthood. Their feelings are concentrated in the Lord their God and what is ahead, and there is where they should be.—Daniel H. Wells.

MELVIN J. BALLARD

In the death of Melvin J. Ballard, July 30, 1939, a unique figure was called from this stage of action, and a vacancy is created in the Quorum of Twelve.

Elder Ballard has been a prominent figure in Church circles for many years, having been especially active in missionary and boy scout work. His was a pleasing personality and he was endowed with fluent speech and attractive manners. In his younger days he won the admiration of many of the Saints as a soloist of no mean ability—a favorite song being, "I'll go where you want me to go, dear Lord." Indeed, at the time of his death besides being regional vice president and a member of the national council, Boy Scouts of America, he was chairman of the Church music committee. He was prominently connected with the Church Welfare organization, being the chairman of the general committee while the movement was in a formative stage; at the time of his death, under a reorganization of the committee he was adviser to the program. He also served in the General Superintendency of the Young Men's Mutual Improvement Association with associate members of his Quorum, George Albert Smith and Richard R. Lyman.

Elder Ballard was born in Logan February 9, 1873, spending his early life on his father's farm.

During the period 1896-8 Elder Ballard accompanied the late B. H. Roberts and George D. Pyper on a tour of the east and the middle west, organizing missions and allaying prejudice. Following this tour he was made President of the Northern States mission, later being appointed President of the Southern Illinois conference, and still later presiding over the Northwestern States mission. He served in the Bishopric of the Logan Second ward, in the High Council of Cache Stake and, on January 7, 1919, was ordained a member of the Quorum of Twelve and as such he traveled extensively in the United States, Canada, Mexico, and the Hawaiian Islands.

In Civic matters he was one of the founders of the Logan Knitting factory. He was intense in his desire for the success of the Church Welfare plan, once, in a burst of enthusiasm, declaring: "This welfare program is the greatest thing in the Church today. It MUST NOT, WILL NOT fail."

In late years Elder Ballard has been a strong advocate and formidable champion of Church policies as they

involve "world friendships", sustaining his file leaders in their declared attitude on popularizing Mormonism. While it must be admitted the Church is sharply divided on the wisdom of this movement, the voice of Elder Ballard has done much to keep the Saints in line with the present day teachings; although at times he seemed to sense the danger in such policy as will be shown.

While we recognized in Elder Ballard many admirable qualities we have been forced to take sharp issue with him on points pertaining to the higher principles of the Gospel wherein his interpretation of the revelations of the Lord differed from that of former leaders of the Church, and particularly those through whom the revelations were given. We recognize human limitations in all men and that human wisdom often falls into error—men of prominence professing the same belief disagreeing with each other. This fact is illustrated in the stand taken by Elder Ballard with reference to an erroneous statement made by the First Presidency of the Church involving the real scope and meaning of the principle of Celestial marriage. In an "Official Statement" given out by the Presidency, dated June 17, 1933, reference is made to a revelation received by President John Taylor September 26-27, 1886, in which the Lord declared the law of plural marriage to be eternal and could not be revoked, but must be lived by those seeking the presence and glory of Abraham, and of which revelation the present leaders denied the existence. On this point the statement reads:

> **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 a revelation exists.—Official Statement, p. 17.**

The purpose of this extraordinary denial was to banish from the minds of all Saints any notion that President Taylor either claimed to or did in fact receive the purported revelation; and even though they knew it did exist it seemed to be the purpose of the leaders to keep the facts from the Saints.

The late President B. H. Roberts, Assistant Church Historian, contended the "Official Statement" was misleading as such a document was a part of the records of the Church and its existence was widely known. However, he died without officially placing himself on record. This deficiency was, however, supplied by President Anthony W. Ivins (See Supplement to New and Everlasting Covenant of Marriage, p. 15), and later by Elder Ballard. In a letter written to Elder Eslie D. Jenson, of Millville, Utah, of date December 31, 1934, Elder Ballard 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.**

This admission, whether intended or not, proved a distinct service to the Church in definitely settling the fact that a document purporting to be a revelation to John Taylor was in known existence, **the statement of the First Presidency to the contrary notwithstanding.** Of course the inference expressed in the prefix—"pretended"—that John Taylor may have tried to foist on the Church a bogus revelation, displayed the bias and ignorance of the speaker and was decidedly to his discredit.

On another and a recent occasion, Elder Ballard countered the general Church attitude and the popular belief among the Saints that "Zion Prospereth, all is well." It will be recalled, as previously expressed, that the Church leaders have followed the policy of courting "world friendships" —popularizing Mormonism. It is con-

tended that because the world seems friendly to the Church and has ceased to persecute it that the Saints are drawing nearer unto the Lord and receiving more bounteously of His blessings. TRUTH has been firm in the contention that the seeming absence of persecution and hatred on the part of the World is not a good omen; that Paul reflected the truth in his statement that "ALL that will live godly in Christ Jesus SHALL suffer persecution;" (2 Tim. 3:12) and James' admonition: "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) is still a safe guide. We have also contended that the constant changing of ordinances and revealed procedures, with a gradual lowering of former high standards of Christian conduct, among the Saints is tending to destroy their faith in the Gospel of Jesus Christ. Our position, while upheld in the sermons of some of the leaders has been severely criticised by others. Elder Ballard veered strongly to the "right wing" and upheld our contention in a sermon delivered at the recent June M. I. A. conference. He said:

> I sometimes feel concerned at the absence of opposition. We have passed through a period of persecution, but there is none in evidence today. * * * However, we are confronted with a new experience and the gospel is facing its most difficult situation. It takes more courage and strength to stand firm and true to our standards IN THE FACE OF PRAISE AND ACCLAIM than in the face of persecution. THE PERIL OF THE HOUR IS THE TEMPTATION TO DEPART FROM OUR STANDARDS, A LITTLE HERE AND A LITTLE THERE, IN ORDER TO PLEASE THE WORLD. But the enemy of this work is not dead. He seeks now to GENTLY DIVERT US FROM OUR PRINCIPLES, and our youth must be trained to meet this situation.—Salt Lake Tribune, June 12, 1939.

We choose to credit Elder Ballard with honesty in this statement and wish the leading quorums in the Church might see the situation in its true light and as he expressed it.

But aside from these scattered incidents and admitting a high rating for much of Elder Ballard's work during the past decade, yet if his name and works are to be remembered in history it will probably be through his published address delivered in the Ogden Tabernacle, a few years back on the "Three Degrees of Glory", and the discussion that grew out of it, popularly referred to as the "Ballard-Jenson Correspondence", based on the Mormon marriage system. This correspondence has caused no end of controversy and criticism and is destined to be reflected as historic data throughout the councils of the Church.

Elder Ballard has gone to his reward and, unlike the human and often misguided judgment being meted out to the present Saints by ward and stake officials, he will be accorded divine justice and will, in full measure, receive the reward merited by his actions. Let us hope that his good deeds shall overbalance the bad.

THE MANIFESTO IMBROGLIO

An English Saint calls attention to a question and the answer published in June, 1939, issue of the Millennial Star, and asks that we comment on it. The question is:

> "Was the Manifesto, which discontinued the practice of plural marriage, a revelation from God?"

Answer:

> The Manifesto, issued in 1890 and adopted by the Church in conference assembled, was not a revelation but was a statement drawn up by the leaders of the Church, based upon a revelation from God given to President Wilford Woodruff. The Church has not repudiated the principle of plural marriage but, in obedience to a DIVINE COMMANDMENT, has suspended its operation.—Mill. Star 101:413.

Incidentally, the question itself is misleading, for the Manifesto DID NOT "discontinue the practice of plural marriage" among the Saints, as every rightly informed Latter-day Saint should know, and as will be shown herein.

There are also inaccuracies in the answer, but we are concerned particularly with the point involving a revelation. For many years the Manifesto was claimed to be a revelation from the Lord and, strange to say, many leading ward and stake officials still hold to such claim. As late as March 16, 1934, Elder Charles A. Callis, a member of the Quorum of Twelve, so held. He stated:

> The Manifesto was given by the will of God through President Wilford Woodruff. It WAS a revelation on the subject (plural marriage) you mention.

However, the statement in the "Star" on this point is partially correct—the Manifesto of 1890 was NOT a revelation from God; nor was it at the time of its issuance intended to be regarded as such. The wording of the document refutes the theory of Divine origin. "To whom it may concern:" it begins, and then proceeds to relate that certain charges made by anti-Mormons against the Church and its members were false, ending with this declaration: "And I now publicly declare that MY (not the Lord's) advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

One may search the revelations of the Lord from the days of Father Adam to the present time and not find the remotest resemblance between the direct word of the Lord and this famed document.

The answer in the "Star", further elaborating, reads that the "statement (Manifesto) was drawn up by the leaders of the Church based upon a revelation from God given to President Wilford Woodruff. The Church has not repudiated the principle of plural marriage", the answer continues, "but, in obedience to a DIVINE COMMANDMENT has suspended its operations."

In treating on this subject (July, 1936) Elder Joseph Fielding Smith, a member of the Quorum of Twelve and general Church Historian, wrote one of the mission Presidents, from which letter we quote:

> It is true that the Manifesto is not a revelation. It is also true that it has never been presented to the people as a revelation. It is verily true that President Wilford Woodruff did receive a revelation from the Lord in which he was instructed to teach the people to discontinue the practice of plural marriage."

As early as 1922 the same author published the following:

> While the Saints were in the midst of these difficulties and afflictions, President Wilford Woodruff sought the Lord for relief. In answer to his earnest pleadings and constant petitions, the word of the Lord came to him in a REVELATION SUSPENDING THE PRACTICE OF PLURAL MARRIAGE. — Essentials in Church History, 606.

A clear-cut issue is presented in these statements—an issue, that if proven true, must be the last word to the Saints upon this much discussed and greatly misunderstood question.

The "Star" says the Manifesto was executed in obedience to a "Divine commandment." Elder Smith states 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." The two statements are in accord, but are they correct? The question is: Did President Wilford Woodruff receive a revelation from the Lord commanding him to sign the Manifesto and teach the Saints to "discontinue the practice of plural marriage"? Upon the answer to this question much depends. If the position claimed in the "Star" and by Elder Smith can be maintained with clearness and definiteness we believe the thousands of Latter-day Saints now holding an opposite view will willingly accept the situation, join hands with the leaders of the Church, and assist them in all honorable ways in having the practice of plural marriage discontinued. We are sincere in this statement. Let us have the facts. Let the leaders of the Church show that the Lord did actually give a revelation to President Woodruff as claimed.

In justice to the Saints throughout the Church and to ourselves, the fol-

lowing points should be covered:

1. The full text of the "Divine commandment" claimed to have been given of the Lord should be presented, together with its date and the circumstances of its reception.
2. If President Woodruff by "Divine commandment" was instructed to sign the Manifesto and "teach the people to discontinue the practice of plural marriage", it should be explained why he took lead in setting Anthony W. Ivins apart to perform such marriages in Mexico for those whom he and his associates should send to him; and why others, including members of the Quorum of Twelve, were thus commissioned to act, not only in Mexico and Canada, but in all parts of the world.
3. If President Woodruff was divinely commanded to see that the practice of plural marriage was suspended, why did he countenance at least six members of the Twelve entering into the principle after the Manifesto?
4. If it was the Lord's will that the practice of plural marriage stop among the Saints, why are men now retained in high positions who entered into that practice since the Manifesto?

If the claims set forth in the "Star" and by Elder Smith are presented in good faith and are true, there should be no trouble in convincing reasonable minds of the fact. Commenting, in the interest of clarity, on three of the points mentioned let us state:

Point 1.—If President Woodruff received the revelation there must be a record of it. It must be borne in mind that this alleged revelation countered four previous revelations, (not including Section 132 of the Doctrine and Covenants), of which there is a definite record. A revelation of such far-reaching import must be within the jurisdiction of the Church and can be produced: in all fairness to the Saints it should be produced.

It is a matter of history that Joseph Smith was commanded, upon pain of death and the loss of his Priesthood, (J. of D. 20:29) to enter into and establish the principle of plural marriage; that he taught it to his brethren whom he felt he could trust, making it clear to them that the Church could not progress further unless the principle was accepted and lived by them. It is also a fact that Brigham Young taught—and his teachings are reflected in those of every President of the Church since his day including those of the present President—that "The only men who become Gods, even the Sons of God, are those who enter into polygamy." (J. of D. 11:268-9). It is a fact that the Lord sustained this position in revelations to John Taylor in October, 1882, and September, 1886, and through Wilford Woodruff in January, 1880, and November, 1889. In the 1882 revelation George Teasdale and Heber J. Grant were called to fill vacancies in the Quorum of Twelve, and Seymour B. Young was called to enter the First Presidency of Seventy, provided he would enter into plural marriage and abide in the law; and in the 1886 revelation the Lord told President Taylor that He had not revoked the law of plural marriage, "NOR WILL I," said the Lord, "for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof;" while in the 1889 revelation the Lord instructed Wilford Woodruff to make no promises or concessions to the enemy; but to continue living His law as it had been revealed. These revelations are of record available to the leaders of the Church, the 1882 revelation having been published in European editions of the Doctrine and Covenants and in other Church publications.

The above facts being established beyond the shadow of a doubt, it is inconceivable that a revelation revoking all five mentioned should not now be in existence. And if in existence, it can and ought to be produced and for all time settle the acrimonious controversy indulged in within certain church circles.

Point 2.—It is well known that Elder Ivins did officiate in numerous cases—the number being placed higher than four hundred couples—and that many of the beneficiaries of such services are still prominent in Church activities. We personally know of such

work having been carried on by others in the Priesthood, including members of the Twelve.

Point 3.—In the Salt Lake Tribune of December 18, 1909, is presented a large list of leading brethren in the Church whom the Tribune charged with having entered into plural marriage after the Manifesto, among whom were six members of the Quorum of Twelve; and this list did not include the names of all the Twelve who had, to our knowledge, entered the principle since the Manifesto. The Church made no denial of the charge presented in the Tribune.

We have tried to make our position clear. We are approaching this problem in good faith. We have personally been invited to discontinue our activities in behalf of plural marriage and accept the position of the Church, with the promise of full fellowship as a reward. Nothing within the gift of the Church could give us greater pleasure than to be in honorable accord with it and its members. Engaged in our, shall we say, school of thought, are thousands as sincere Saints as the Church has in its membership. Is it not worth while to retain these good people in the Church in an harmony of understanding that at once adds strength and power to the system? Let the Church in good faith present facts as requested, and let there be a grand jubilee within its now badly broken ranks—a jubilee of brotherly love and confidence.

THAT "DOUBLE-LIFE" ENIGMA

An outstanding feature of the wholesale "investigations" and "handlings" of Saints because of their faith in the Gospel, is the question pertaining to a "double-life". Certain of the Saints are constantly being asked, oftentimes by their intellectual and spiritual inferiors, to disclaim the inference that the leaders of the Church are living a double life. An oath of allegiance is presented for signature in which this point is made prominent. It reads:

> That we accept and believe the solemn affirmation by the Presidency and Apostles of the Church that no one of them is living a double life; that we repudiate those who are accusing them of leading such a life.

At times considerable discussion and warmth of feeling are indulged in by the appointed "investigators" and ecclesiastical prosecutors involving this particular point. The question is generally put with an aggressive demand. Many of the Saints thus approached are at a loss to understand the relevancy of the question. In the minds of many it may never have occurred that any of the brethren are leading double lives; but to have the question broached so frequently and in such a dogmatic spirit, has the effect of suggesting to their minds that there might be something to it—"perhaps some of the brethren are living double lives, and are trying, by demanding our signatures to a formal denial, to cover up the fact." From the frequency of the question one is involuntarily reminded of the actions and suspicions of criminals who are dodging the law. They become suspicious of every sound or movement, and it takes but little to startle them into a nervous frenzy; lurking behind every dark tree is a policeman and in every shadow is a "bogy-man."

Is this the principle on which the brethren are so apprehensive and worried? If one's conscience is clear, why worry about what people may think. Men who are living up to the light of the Gospel must expect to be misjudged, often even by their close associates and pretended friends. An outstanding promise to the boy Joseph Smith was that his name should be known both for good and evil throughout the world. Evil begets evil, thinks evil, revels in evil, and all the oaths of allegiance in the world will not reform evil.

It is no crime to be suspected of living a double life so long as the suspicion is false. It is an extraordinary departure from sound sense and the proprieties to go about, as some Bishops and Stake Presidencies are doing, demanding the signature of Latter-day

Saints to a document in which the leaders are declared to be pure and holy—they are not living a double life. Certainly we do not know of any wholesale accusations in this respect. It seems to us that real servants of the Lord—His Prophets—have more serious matters to engage their attentions than to worry about what some of the people think of them. "Do what is right and let the consequences follow" is pretty good advice.

In the early days of the Church in this dispensation, Joseph Smith and others had to face a very decided opposition from members of the Church, but we know of no demand on their part that the Saints sign a pledge not to think evil of them. Those men were too big to let such trifles trouble them. Jesus Christ was accused of many things—being a "wine-bibber", consorting with publicans, guilty of blasphemy, etc., but one never heard of him flashing a document in the face of the Saints demanding their signatures declaring him to be free from fault! Think if you can of the uncompromising Moses, Isaiah, Jeremiah, Daniel, Amos or Paul resorting to such a feeble-minded policy as a means of preserving their standing before the Lord! It is positively ludicrous and must be humiliating to the people to have their leaders resort to such childish subterfuge.

And, too, this demanding a signature to a pledge tends to hypocrisy and dishonesty. How often we hear Saints say in effect, "If the damn thing is presented to me I would sign it with my fingers crossed, or "I would sign it and then change my mind", etc. We know of instances where friends of the suspected person whose signature is demanded—members of the Bishopric and some in the High Councils—have advised them to sign the paper in order to remain in the Church, and change their minds as they see fit later. Such underhanded, sneaking, sycophantic suggestions are the result of and spring out of the present dictatorial policy of the leaders.

A sensible answer to this school-boy question is found in Elder Erickson's reply to his Bishop, (TRUTH 5:63-4). It reflects the feelings of most of the Saints now being "investigated". We repeat it:

> **To this proposition we are not prepared to give an unequivocal answer, yes or no. We are not personally acquainted with these brethren and do not know what kind of lives they are living, though we have always regarded them as men of virtue and integrity. If to have entered into the principle of plural marriage since the Manifesto of Wilford Woodruff of 1890 and the abiding in that principle, is regarded as living a "double life" we are not in a position to believe some of them are innocent of the charge, for our information convinces us otherwise; neither do we condemn them for entering into this holy principle—indeed, short of doing so and abiding in it, as we understand the teachings of the early leaders and the revelations, definitely disqualifies men from "presiding over my Priesthood"; (See revelation to John Taylor of 1882), hence to live such a "double life", if it may be thus termed, is a virtue and not a reproach.**

Elder Erickson's position is sound. Certainly no one knows just what kind a life his brother is leading, unless the knowledge is revealed from heaven. God knows, and that should suffice. If the brethren are sinfully leading double lives, the Lord is their Judge, and they will be "caught up with" in due time and punished accordingly.

But what do the brethren mean by double life? So far as we can understand this double life theory seems to revolve around the intimation that some of the leaders have taken plural wives since the Manifesto of 1890. Suppose they have: it is no disgrace or sin—provided they took them properly. The mistake is in denying other good men the like privilege. A favorite expression of the late J. Golden Kimball was that "there are no bargain counters in Heaven." Under God's plan all men are treated alike—or accorded like opportunities to grow and expand in the truth. If to enter into the principle of plural marriage is a necessary step to exaltation with Abraham and to live in the presence of the Father and His Son

—and this is true according to all the leaders of the Church in this dispensation—certainly no qualified Latter-day Saint should be deprived of the privilege, much less "handled" by the Church for emulating the example of its leaders. Then if to live the higher principles of marriage, as Elder Erickson basically states, is classed as living a double life, in such event one should be commended and not penalized. If the living of Celestial or plural marriage is a double life, then Abraham, Isaac, Jacob, Moses, the Brother of Jared, Joseph Smith, and scores and scores of others are equally guilty; and if such men are to be commended of the Lord for living such a life, certainly our present leaders should not carry on so for being placed in like category.

According to the word of the Lord it is an eternal law that no man shall preside over the Priesthood of God who doesn't live according to this law of marriage: "For it is not meet that men who will not abide my law (the law of plural marriage) shall preside over my Priesthood." (Revelation to John Taylor, 1882). In line with this instruction, in the early days, men were set apart as Apostles and Seventies only after they had entered into the law, or upon covenant and promise to enter it. If that was the law then it is still the law, though the leaders have tried to suspend its operations so far as the Church is concerned. The Lord said, "I have not revoked this law nor will I, for it is everlasting."

Even if the contention of the present leaders be true, that the Manifesto suspended the practice of plural marriage within the Church, such act does not and cannot change eternal law. To be qualified to preside over God's Priesthood, one must himself be living the laws of the Priesthood, one of which is plural marriage (D. & C. 132:61). This fact to reasoning minds must be self-evident. Then, too, under the law all the general authorities of the Church must, if they claim qualification in their appointment, be "abiding in my law"—be living in plural marriage. Under the laws of the Priesthood the Saints are justified in assuming this premise; and should they not rejoice in the fact that their file leaders are still living double lives in the sense that the application seems to be made in the oath of allegiance and the attitude of the brethren?

We repeat, that according to the revelations of the Lord, and the instructions of the early Church leaders, that unless the present general authorities are living the principle of plural marriage they are not legally qualified to preside over their brethren who are doing so, nor can they excommunicate them or in any way sit in judgment in cases where this principle is involved. The present leader of the Church will recall an experience in the Tooele Stake where he was disqualified from sitting in judgment in such a case, until he himself had entered the principle.

In closing let us again suggest the impropriety in the leaders trying to force the Saints to sign an oath of allegiance declaring them faultless, as the very act has the effect of causing many to believe there must be something to the charge sought to be squelched—Where there is a great deal of smoke there is very apt to be some fire.

IGNORANCE

It will be noted that TRUTH is carrying two potent epigrams on the front page of each issue:

"Know the truth and the truth shall make you free."

"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignornce: That mental attitude is condemnation before investigation."

Ignorance is perhaps the most formidable foe to true progress. Joseph Smith stated, **"A man cannot be saved in ignorance"**, and **"men are saved**

only as fast as they obtain knowledge.''

There can be no question of the terrible and degrading part ignorance plays in human affairs. Why are men —especially Latter-day Saints—ignorant? The late President B. H. Roberts in his day assumed to answer this question by calling it ''mental laziness.''

A deplorable feature of the make-believe trials now being conducted by ward and stake officers, at the behest of the general authorities, in which many of the Saints are being ''handled'' for their belief in the revelations of the Lord, is an ignorance displayed among those sitting as Judges that is appalling and a disgrace. Through His Prophet the Lord spoke of a day—this day, as we understand it—when ''darkness shall cover the earth and gross darkness the minds of the people'' (D. & C. 112:23). He told Joseph Smith of the greatness of the sin of this people and that it consisted in the ''walking in darkness at noon-day.'' (Ib. 95:6). We seem now to be living in that time when a large portion of the Saints are ''walking in darkness at noon-day'', and when ''gross darkness (ignorance) covers their minds.''

In the trials mentioned stake and ward officials frequently hold to the theory that the Woodruff Manifesto is a revelation from God, though they admit never having read it and frequently ask the brethren being tried on the charge of apostacy where the document can be found. Think of men sitting as judges against their co-religionists on charges involving the true meaning of the Manifesto, and they have never read the document, nor do they know where to find it! (Gross darkness.) For the benefit of such, the Manifesto follows Section 136 in the current editions of the Doctrine and Covenants. It is titled ''Official Declaration'' and is addressed, ''to Whom it may Concern'', and is signed by Wilford Woodruff. It is a political document prepared by a committee of Church members, corrected and added to by a committee of non-Mormons and was signed to satisfy the demands of certain members of Congress and the Chief Executive of the Nation at the time. According to the late President Charles W. Penrose, the chief author of the document, it was ''signed to beat the Devil at his own game, and was never intended to stop plural marriage.''

Another lamentable show of ignorance on the part of these pseudo-Judges is their lack of knowledge of the revelations of the Lord, and particularly those not published in the English editions of the Doctrine and Covenants. We refer especially to those given through John Taylor and Wilford Woodruff. We particularly refer to the revelation of 1882 wherein George Teasdale and Heber J. Grant were ''called and appointed'' to fill vacancies in the Quorum of Twelve, while Seymour B. Young was called to fill a vacancy in the first presidency of Seventy, provided he would enter the principle of plural marriage. This revelation besides being broadly published in Church literature, was made a part of European editions of the Doctrine and Covenants. It has been referred to on numerous occasions in the councils of the Church as justification for the calling of these brethren and for ignoring the laws of the United States enacted for the suppression of polygamy among the Mormons.

In a recent ''investigation'' being conducted by a Ward Bishopric, the Bishop admitted never having heard of this revelation and was doggedly engaged in condemning the principle of plural marriage which that revelation definitely establishes as being necessary to be lived by those presiding in Priesthood capacities! How Church officials can reconcile their consciences to sit as Judges on cases involving this mighty principle, and know so little concerning it, as to its history and efficacy, is beyond our power to understand!—**(''Gross darkness shall cover the minds of the people.'')**

It is related by a man and his good wife, converted to the Gospel in Idaho, through the efforts of the ward teachers assisted by members believing in the fulness of the Gospel—that when they applied to the Bishop for baptism they were quizzed as follows:

Question: Do you believe in the Gospel as taught by the Mormon Church? Answer: Yes, we do.

Q. Do you believe in Heber J. Grant as the rightful President of the Church? A. Yes we certainly do.

Q. Do you believe in plural marriage? A. Yes, fully.

Q. Do you believe plural marriage should be lived now? A. Yes; that is if the Lord reveals that it should.

Q. Do you want the Lord to reveal it? A. Yes, we certainly do.

To the great astonishment of these converts their application for baptism was rejected, and they were placed on probation and told to repent! Their mistake was in wanting the Lord to reveal or re-enact a principle of salvation! **(Consummate ignorance!)**

One member being interrogated by his Bishop on his faith showed that he believed 100% in every principle of the Gospel as revealed to date, and asked what further he should do. He was told, "You must harmonize yourself with present Church policies." Asked how he could do that, the answer was, "You have got to take Heber J. Grant for it and forget the scriptures." His laconic reply was: "Well, Bishop, when I was baptized and confirmed a member of the Church, I didn't have Heber J. Grant conferred upon me."

Another Brother—of foreign birth—was being questioned by his Bishop and reproved for attending certain public lectures in the City and reading literature not recommended by the Church. He stated when he left his Church in the "Old Country" and embraced Mormonism he did so with the intention of going right to the top and getting everything the true Gospel offered; and with this in mind, he asked the Bishop, "Haven't I the right in my search for greater knowledge to read all the books published under Church sanction or authority, such as the Seer, Journal of Discourses, Millennial Star, Improvement Era, etc.?" "Yes, you have."

"Well, suppose I haven't some of these books, and no means to buy them with, can't I go to places where they are available and get the information that way?" 'Why, yes, of course you can."

"Does it matter where I go—whether to the public library, the home of an acquaintance, to 'Darter's lectures', the Catholic Church, so long as I am seeking the truth?" "N-o, I g-u-e-s-s it doesn't."

"Well, then, what's the matter with you fellows—why do you criticise me and want to cut me off for doing this very thing?"

Incidentally, the missionaries that visited this good man in his native country, were led to criticise his Church because his Pastor tried to prevent his investigating Mormonism. And now the Mormon Church is after him because he is seeking all available light pertaining to the Gospel which he has whole-heartedly embraced!

One of the Brethren on trial before his Bishopric, appealed to the law book of the Church—the Doctrine and Covenants—to settle a point of doctrine, but was denied the right on the ground that "living oracles" have taken the place of the "written word", they having power to change the "written word" at will with or without a revelation from God, as Elder Stephen L. Richards advocated "in accordance with our knowledge and experience." (TRUTH 3:51); and yet we have seen the present President of the Church hold the Doctrine and Covenants up before the congregations of the Saints and proclaim the truth, "That this book contains the revelations of the Lord to this people, and every revelation contained in it must be lived"; "but if you do", he might have added in the

light of present Church policy, "we will cut you off!"

If there is one being the early members of the Church were trained to entertain a supreme contempt for it was a "spotter", "snooper", or "informer". This thought is suggested by facts related in recent trials of certain members of the Church, wherein Bishops and other Church officials have admittedly acted in such roles. They testify with no show of shame of this their unsavory occupation. One such Bishop —Fred E. Curtis of the Hawthorne Ward—is reported to have "snooped" for information and then to go around in different wards and stakes, wholly outside of his own jurisdiction, from one trial to another, boasting of his nosey proclivities, not only volunteering to act as a witness, but also posing as the prosecutor in such cases. The contempt of decent people for such low actions was voiced by the late President Joseph F. Smith, in his testimony before the Committee on Privileges and Elections in the Reed Smoot case before the U. S. Senate. Expressing regret that he was compelled, under the laws and rules of the investigating committee to give certain information regarding the domestic affairs of his brethren, the venerable President stated with characteristic warmth:

> I do not want it understood, being compelled, as I have been, to give information and to make statements of opinion in relation to my friends, that I am in any sense a spotter or informer. If there is anything, gentlemen, that I despise it is an INFAMOUS SPOTTER AND INFORMER, and I am not one of those. I wish to state that in order that it may go down on record.—Smoot Investigation 1:149.

President John Taylor referred to such men as "miserable sneaks", while others were wont to characterize them as "skunks" and "jackals". If men find pleasure and ease of conscience in attempting to impersonate these highly repulsive animals while attempting to bring trouble on their co-religionists, we say, "Go to it and get all the joy you can out of it, before you are brought before the real bar of justice to be judged in your true light."

Jeremiah doubtless had this animal in mind when he said:

> For among my people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: * * *.—Jer. 5:26-27.

READY REFERENCES ON CELESTIAL MARRIAGE

The Mormon Marriage System

(Continued from page 68)

Necessity of Observance

In previous chapters we have treated the "**Meaning**" of the law and its "**Purpose**" and it is now proper to treat on the "**Necessity of Its Observance.**"

It must be apparent to the reader that God's laws are eternal; that a law which was necessary for Abraham to live in order to attain to "**eternal lives**" was also necessary for Jesus Christ, Peter and their associates, and likewise Joseph Smith and his followers to live. Eternal laws have eternal application. It is alike incumbent on the law-giver and the law receiver to live eternal law. We quote from the late President Joseph F. Smith:

> Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, "FOLLOW ME."—Mill. Star 2:97.

God being a celestial personage, His laws are celestial, and those who go where God is and become heirs with Him, must live the laws that He lives and which were the means of exalting Him unto Godhood. We have quoted from President Brigham Young and Elder Orson Spencer (page 39-40), showing that celestial or plural marriage is the only order of marriage obtaining in

the celestial heavens—the place where God dwells. On this point Joseph Smith said:

> 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.

From this statement it is clear that short of entering into the "new and everlasting covenant of marriage"—which, as has been shown, is patriarchal or plural marriage—one cannot obtain the highest exaltation, attain to Godhood. On this point of the law we have quoted the Prophet Joseph Smith (p. 40) to show that the work of redemption could not go on short of obedience to the law. We now quote from others of the early leaders:

From Life of **Heber C. Kimball.**—Whitney, pp. 331-2:

> An angel with a flaming sword descended from the courts of glory and confronting the Prophet, commanded him in the name of the Lord, to establish the principle so long concealed from the knowledge of the Saints and of the world. That principle was the law of celestial or plural marriage. Well knew the youthful Prophet the danger of his task. Well knew he the peril and penalty of disobedience.

Joseph F. Smith:

> But he (Joseph Smith) 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, (plural marriage) or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine.—J. of D., 20:29. (See TRUTH 5:43).

Brigham Young:

> Now, sisters, do not say, "I do not want a husband when I get up in the resurrection." You do not know what you will want. * * * If in the resurrection you really want to be single and alone, and live so forever and ever, and be made servants, while others receive the highest order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants and you can be a servant to them.—Ib. 16:167.

> It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * THE ONLY MEN WHO BECOME GODS, EVEN THE SONS OF GOD, ARE THOSE WHO ENTER INTO POLYGAMY. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—Ib. 11:268-9.

Wilford Woodruff:

> The law of the patriarchal order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph, he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people. * * *—Life of W. W., p. 546.

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

> The reason why the Church and Kingdom of God could not progress if we did not receive the patriarchal law of marriage is that it belonged to this dispensation as well as the baptism for the dead and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. The leading men of Israel who are presiding over stakes will have to obey the law of Abraham, or they will have to stop.—Copied from Journal of Wilford Woodruff: see Supplement to New and Everlasting Covenant of Marriage, p. 55.

William Clayton:

> From him (Joseph Smith) I learned that the doctrine of plural and celestial mar-

riage is the most holy and important doctrine EVER REVEALED TO MAN ON THE EARTH and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.—His. Record 6:226.

Orson Pratt:

At a special conference held August 28-29, 1852, at which the revelation on plural marriage (D. & C., Sec. 132) was introduced to the Church and accepted, Elder Pratt spoke at length from which we excerpt the following:

> Now let us inquire, "What will become of those individuals who have this law taught unto them in plainness if they reject it?" I will tell you: "They will be damned", saith the Lord God Almighty in the revelation he has given. Why? Because where much is given much is required; * * * This was the word of the Lord to His servant Joseph, the Prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned, and the same is true in regard to all those who reject these things. * * *
>
> There will be many who will not harken there will be the foolish among the wise who will not receive the new and everlasting covenant in its fulness; and they never will attain to their exaltation, they NEVER WILL be counted worthy to hold the scepter of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the seashore.—Mill. Star (Supplement), 15:26-27.

The Revelation (Sec. 132) is supported by later revelations, two of which we mention as particularly bearing upon the necessity of observing the law.

On October 13, 1882, the Lord spoke through His servant John Taylor, President of Priesthood, directing that George Teasdale and Heber J. Grant "be appointed to fill the vacancies in the Twelve", and "Seymour B. Young to fill up the vacancy in the presiding Quorum of Seventies, **if he will conform to my law**; (the law of celestial or plural marriage) for", said the Lord, "it is not meet that men who will not abide my law shall preside over my Priesthood."—Supplement to New and Everlasting Covenant of Marriage, 63.

It is very clear from this that a definite and necessary qualification for one who presides over the Priesthood is to live this law of the Priesthood (D. & C., 132:58, 61) and that while men may be appointed to such positions who are not abiding in that law and who refuse to do it, they are wholly lacking in qualifications and credentials.

At a later date—September 26-27, 1886—the Lord again spoke through John Taylor upon this all important subject. The Saints were weakening and demanding some sort of a modification of the law, and President Taylor asked the Lord how far it was binding upon His people. The answer came clear and positive. We quote excerpts:

> 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. * * *
>
> I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST and SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into my glory MUST OBEY THE CONDITIONS THEREOF.—Ib 62-63.

Saints entertaining a belief in the divinity of these Revelations will not misunderstand their meaning, nor minimize their import.

A. Milton Musser:

The above facts bearing upon the **necessity** of the **observance** of the law are appropriately epitomized in the following statement by Elder A. Milton Musser.

> If the "Mormons" were ever so unwilling to become polygamists, they have no choice in the matter. God has commanded and they must obey. If there was not a single word or example to be found in the Bible in its favor, still they must observe its practice. It is in no sense optional with them. It is as much an integral part of their faith as baptism for the remission of sins or the laying on of hands for the bestowal of the Holy Ghost.

It holds precisely the same relation to the Gospel plan of salvation, redemption, and exaltation (which of a verity we know to be true, and for the testimony of which hundreds of our people have laid down their lives) as the arms and legs sustain to the human body. And with us it is absolutely as necessary to the eternal happiness and behoof of the Latter-day Saints, as the union of the head and trunk of the body is necessary to the perpetuity of mortal life.—Mill. Star 39:407.

THINKING

(In the present day when members of the Church are being penalized for daring to think—aloud, the following lines from Edgar A. Guest, and suggested by a valued reader of TRUTH, are thought to be appropriate.—Editor.)

"The trouble with thinking is this:" said he,
"A fearless man must the thinker be.
He must have courage to dwell alone,
To turn his back on the friends he's known
And to see men smile in a pitying way
When some shocking truth he is heard to say.

"It's easy to drift with the care-free crowd,
With whom 'yes' is the only reply allowed.
But once you have ventured to answer, 'No!
I have thought it through and that isn't so,'
You will know by the sneers, you've begun to rank
In the minds of men as 'another crank.'

"If you would have friends at your home to call,
Don't bother your head about thinking at all!
If you would be gay where the glasses clink,
Eat, drink and be merry, but don't you think!
For at table unwelcome you're bound to be
If with popular people you disagree.

"It takes courage to think in this world", said he,
"For a lonely man must the thinker be.
And most of us saddled and bitted and curbed,
Are wholly content if we're not disturbed.
So loving our comfort and peace we shrink
From the views of the fellow who dares to think."

WHICH?

In our last issue of TRUTH (5:59) we presented instructions from Paul C. Child, President of the Pioneer Stake of Zion, to his ward Bishops to see that no help from Church funds reached the families of the destitute where polygamous living or teachings are involved. He is reported to have stated that he believed all those living in this order of marriage were "in very humble circumstances, being virtually destitute", but the Bishops should see that no "relief orders" reach them, otherwise they "would be assisting plural families."

As a challenge to such a beggarly and shriveled attitude we have a communication from a good sister in an adjoining County. She is the widowed mother of a large family of children. Her income from a small farm which she operates and which involves toil and hardships, is but meager and she has experienced privation and want. Notwithstanding this situation she writes:

I have read your wonderful TRUTH magazine with great interest and I was shocked to read of the incident of Stake President Paul C. Child denying help to poor Saints and especially those believing in and living the principle of plural marriage. Will you please let me know if the few dollars I can spare will help the situation. I shall gladly contribute what I can. Let me know where to send the money or may I send it to you and you place it where it is needed?

Which of the two spirits is of Jesus the Christ?

TRUTH

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

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The Coming Crisis — How to Meet It

INTRODUCTION

Among the early documents published by the Church of Jesus Christ of Latter-day Saints, few if any are more strikingly prophetic or more profoundly attuned to the present-day situation than is "THE COMING CRISIS—HOW TO MEET IT", appearing in the Millennial Star, April 30, 1853. (15:273 et seq.)

In terseness, richness and trueness the document is outstanding as a literary gem, possessing a definite historical background, lending itself to present-day conditions with a force and exactness that at once stamps it as divinely inspired.

The article was re-published in the TRUTH magazine, Vol. 1, Nos. 6-7, copies of which are now unavailable from that source. Yielding to the earnest solicitation of many of our readers, we now re-publish the article for broader circulation.

The Publishers commend this offering to the earnest consideration of all Saints—both in and out of the Church; in fact it should prove profitable to all sober minded and thinking people of whatever sect or belief, serving as a reflex of the events now taking place in the earth and which particularly affect man's eternal standing.

PUBLISHERS.

A GREAT and awful crisis is at hand—such a crisis was never known before since the foundation of the world. All nations are looking through the misty future, in order to decry, if possible, what is about to happen. Many sermons have been preached, many speeches have been made, and some pamphlets have been published, with the hope of lifting up the veil of the future. Yet none but the servants of God who have the testimony of Jesus, which is the spirit of prophecy, can unfold the mysteries of the future. They can give the trump a certain sound, and their counsel will not be guess work. God will do nothing except He reveal His secrets to His servants and Prophets. God, the Lord God of Israel, will take the control of these great events which are shortly to come to pass. Not a sparrow will fall to the ground without His notice. But His servants will be fully advised of every important event that is to transpire. They will be the heralds of blessings and also of vengeance. For the Lord hath a controverssy with all nations, and the hour of recompense is at hand.

But, says the reader, I would like to know of what this crisis is to consist! Who are the contesting parties? Well, reader, if you will be patient and honest-hearted, praying withal, with unceasing diligence and thanksgiving to God, you shall have the keys of such knowledge as all the sectarian priests of Christendom are by no means able to reveal, because they are only revealed to God's servants, the Prophets.

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! This, reader, is the great key to all the marvelous events that are to transpire shortly upon the earth.

Now just stop right here, and pause, and mark emphatically this key. Then you and I will proceed to unlock the mysteries and to prepare ourselves to the battle. For there

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

will be NO NEUTRALS in the approaching controversy. I say again, that God the Highest of all will make bare His arm in the eyes of all nations. And the heavens even will be rent, and the lighting down of His power will be felt by all nations. But this is not all. SATAN ALSO WILL BE REVEALED. He has made some manifestations of his power in different periods of the world, but never before has there been such an array of numbers on his side, never before such a consolidation of armies and rulers, never before has there been such an imposing and overwhelming exhibition of miracles as Satan will shortly make manifest. Don't suppose for a moment, that I am uttering dark sayings or speaking unadvisedly upon speculation or the strength of mere human opinion. Don't tell me about Popes and Prelates SITTING IN THE TEMPLE OF GOD AS GOD. One far greater than any Pope or Prelate is soon to be revealed, and HE WILL CLAIM TO BE WORSHIPPED AS GOD. Now remember, that it is no modern wicked man that is going to claim divine honors. No, it is that old Serpent, the Devil. He it is that will head the opposition against God and His Christ. And he, the son of perdition it is, that will be allowed a much longer chain than heretofore. 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.

It is not to be expected that Satan will carry on his great warfare against Christ and His Saints, by means of any one religion exclusively. It is not the Papal or Protestant religion alone that you have need to fear. But the great and abominable Church which you should expect to encounter is Anti-Christ. WHATEVER EXALTS AND OPPOSES ITSELF TO GOD, THAT IS ANTI-CHRIST, WHETHER IT IS A CIVIL OR RELIGIOUS POWER. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the REVELATIONS OF SATAN. These revelations of Satan will come through every medium and channel by which the cunning and power of Satan can be brought to bear against the Saints and their Lord. It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. He is a POLITICIAN, A PHILOSOPHER, AN ERUDITE SCHOLAR, A LINGUIST, A METAPHYSICIAN, A MILITARY COMMANDER, A PRINCE, A GOD, A NECROMANCER, AN ENCHANTER, A DIVINER, A MAGICIAN, A SORCERER, A PROPHET, and (if it were not railing) A CLERGYMAN and LIAR FROM THE BEGINNING. With these universal endowments he has never hitherto made a full and grand exhibition of himself as it remains for him to do. But the Lord who gave him an opportunity to try his battery upon good old Job is fully designing to give him sufficient apparatus to deceive all the nations that love not the truth, and have pleasure in unrighteouness. His signs and tokens are as ancient as the APOSTACY OF CAIN, and as varied as will suit the secret designs of all ages. Through him men learn how to become "observers of time and seasons", with great skill and astonishing accuracy. He presides over the arts of ASTROLOGY, CLAIRVOYANCE, MESMERISM, ELECTRO-BIOLOGY and all AUGURIS and DIVINATIONS. Being Prince of the power of the air he understands AERONAUTIC and STEAM NAVIGATION, AND HE CAN COMPOSE AND COMBINE THE VARIOUS ELEMENTS, THROUGH THE CO-OPERATION OF THEM THAT BELIEVE IN HIM, WITH FAR MORE THAN HUMAN SKILL. Now don't doubt what I say concerning this matter, but rather read the history of his skillful exploits and his mighty power, as they are recorded in the Old and New Testaments. Take a Bible and Concordance, (if you have any Faith in the Bible left, in an age when the Bible is perverted beyond all other books), and read attentively for yourselves, and you will there learn that I am telling you the truth.

Now there is a GREATER DESTRUCTION coming upon the wicked nations of the earth, than was even experienced by Pharaoh at the Red Sea. But before that dstruction can be made manifest, men's hearts will be hardened, and wickedness will rise to a more overtowering height than many bygone generations have been allowed to witness. God, through His Prophet, will ROAR OUT OF ZION. His voice will be heard in spite of all the confusion and indignant opposition from many nations. After the testimony of His servants has been proclaimed to all nations, as a witness, then shall the scene of the end come. And great shall be that scene. The Devil in the last stage of desperation, will take such a preeminent lead in LITERATURE, POLITICS, PHILOSOPHY, AND RELIGION; IN WARS, FAMINES, PESTILENCES, EARTHQUAKES, THUNDERINGS AND LIGHTNINGS, SETTING CITIES IN CONFLAGRATION, ETC., THAT MIGHTY KINGS AND POWERFUL NATIONS WILL BE CONSTRAINED TO FALL DOWN AND WORSHIP HIM. And they will marvel at his great power, and wonder after him with

great astonishment. For His signs and wonders will be among all nations. Men will be raised for the express purpose of furthering the designs and marvelous works of the devil. Every description of curious and mysterious arts that penetrate beyond the common pale of human sagacity and wisdom, will be studied and practiced beyond what has been known by mere mortals. The great capabilities of the elements of FIRE, AIR, EARTH, AND WATER, will be brought into requisition by cunning men under the superior cunning of the prince and the God of this world. And, inflated with the knowledge of these wonderful arts and powers, men will become boasters, heady, high-minded, proud, and despisers of that which is good. But the God who is above all, and over all, and who ruleth in the armies of heaven, and amongst the inhabitants of the earth, will not be a silent observer of such spiritual wickedness in high places, and among the rulers of the darkness of this world. For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire. Now just at this time, God will come out of His hiding place and vex the nations in his hot displeasure. By the mouth of His Prophet He will REBUKE STRONG NATIONS afar off, notwithstanding their strong armies and great miracles, and cunning arts. His servant, the Prophet in Zion, will have a marvelous boldness to rebuke them, and to lay down before them in plainness and inflexible firmness the law of the Lord. As Moses laid down the law to Pharaoh, and continued to multiply evils and judgments until he made an utter end of Pharaoh and the Egyptians, even so will the living God prescribe the line of conduct to be pursued, and the penalties of violation, to great and mighty nations, until they rally around the ensign established upon the mountains, and go up to the house of the God of Jacob to learn His ways, or are utterly overwhelmed in keen anguish and ruin.

The ways of the God of Jacob are easily recognized in these days of general wickedness. It is true, that they are clearly revealed in the Scriptures of truth, and by a living Priesthood of inspired men, yet they have been so long and so grossly perverted by the precepts and opinions of a hireling ministry, that doubts and contentions have sprung up in every land, and the plainest and simplest truths are denied, abrogated, or accounted obsolete. God is not allowed to speak from the heavens by the mouths of Prophets as in former days. Notwithstanding there is much preaching and praying, still there is a virtual acknowledgment amongst all nations that God, as He was known unto the Patriarchs and Prophets of old, has FORSAKEN THE EARTH. And men are left to discover the way to heaven by the light of nature, or the misty nebulae of a hireling Priesthood. And it is a fact, undeniable, that infidels in the school of nature have more true piety towards the living God, than the hireling ministry of Christendom have. Hence priests are doing so much, often unwittingly, to blind the eyes of the people, so that they shall not see the approaching crisis in its true character until the catastrophe is completed, and Great Babylon and all her lofty cities, great wealth, princely merchants, chief captains, and mighty sovereigns, are laid low in one general ruin. Oh ye great and strong nations! ye philosophers and religionists! ye spiritual mediums and ye revelators, sitting upon thrones over great nations! how can you fulfill the prophecies that are so clearly revealed, concerning the destructions of the last days! Ye perhaps marvel that the great men and governors over one hundred and twenty-seven provinces in ancient Babylon, with a brave monarch at their head, should have been such firm believers in the astrologers, magicians, and interpreters of dreams, in their days! But marvel not, for when the greater power of the like class of persons, under the direction of Satan, shall be brought to bear in your own day, the delusion will be so much stronger that Princes, Presidents, Governors, and chief Captains, will be constrained to bow to it. Their credulity will be taxed beyond the power of resistance. The workers of these mystrious and supernatural arts will bring to their aid both natural and supernatural causes that will challenge and defy disputation. The senses and judgment of men cannot withstand such imperative facts as will arrest their observation. For it cannot be denied that facts and truths will constitute such a measure of the ingredients of these mysterious and wonderful arts as to give them an irresistible strength of conviction to those who are unenlightened by the spirit of God. And so far as facts and truths are mingled, it must also be acknowledged that God, the true and living Sovereign of heaven and earth, will contribute to produce the delusion. He has said that "HE WILL SEND THEM STRONG DELUSIONS THAT THEY MIGHT BELIEVE A LIE." He gives His reason and apology for acting after this strange manner—because, knowing the truth, they do not love it unadulterated. And knowing God, they do not choose to glorify Him as God. Therefore their foolish hearts become darkened, and God suffers Satan to compound and mix up truth and error in such proportions as to be captivating and strongly delusive. As a snare, this composition will be ingeniously mixed and administered to all nations, by skillful and practiced hands.

And who shall be able to withstand? Do you think that your great sagacity and the compass of your profound, philosophical turn of mind will enable you to detect the error

and delusion of these arts? Oh, man, this is a vain hope. Your mind will not be competent to detect the delusion. God Himself will allow Satan to ply your scrutinizing eye with powers and sophistications far beyond your capacity to detect. Do you say then, I will stand aloof from investigation, I will shun all acquaintance with these mysterious workings, in order that I may not be carried away with their delusive influence. Vain hope. Oh, man, YOU CANNOT BE NEUTRAL. You must choose your side and put on your armor. Those that come not up to the help of the Lord in the day of battle, will be sorely cursed. The captive Hebrew Daniel stood up boldly against all the governors and whole realm of Babylon with their monarch at their head. Daniel readily acknowledged that it was not from any wisdom in him, above other men, that he could surpass the astrologers and magicians. But holding intercourse with the God of heaven, he became endowed with supernatural comprehension that effectually shielded him against supernatural delusion. Thereby he escaped the snare that entwined around the great statesmen and governors of that immense empire of Babylon. Thereby those who take refuge in the name of the Lord and in immediate revelation from heaven, will be safe, and no others. HE THAT IS NOT FOR GOD AND THE PRINCIPLE OF IMMEDIATE REVELATION, will inevitably be ensnared, overcome and destroyed. Because he that is not for Him must be against Him. No man in any age was ever for God, that did not hold intercourse with Him personally, and receive for himself the revelations of His will. The rock of revelation, by which Peter knew Jesus Christ, is the only basis upon which any man can escape the strong delusion which God will send among the nations through Satan and his mediums and coadjutors. Reader, if you live long, you will be compelled to take a side for God or for Satan. Satan was allowed to try a compulsory process upon as good a man as Job. The whirlwind and tempestuous elements, with disease and death, were put into Satan's hand that he might compel Job to abandon his integrity. Had not Job possessed the key to revelation from God, he would have been compelled to have made peace with Satan, and forsaken the Lord. His wife urged him to do so—says she, "Curse God and die"; or in other words, take the side of Satan against God. Now reader, if you have ships of precious merchandise, floating at sea, the time is fast coming when Satan will destroy those ships, unless you bow down to his power and become a co-operator with him. And if you do bow down to him, to work wickedness and say, no eye seeth me —then God will destroy those ships and you too, and peradventure He will destroy your family also, and make a clean end of you, and blot out your name under heaven. Your beautiful mansion and flourishing family still have to be consecrated to God or to Satan, whichever you may choose. The controversy is begun and the war will never end TILL THE VICTORY IS COMPLETE AND UNIVERSAL, AND THERE SHALL NOT BE FOUND SO MUCH AS A DOG TO MOVE HIS TONGUE AGAINST THE LORD, AND THE IMMEDIATE REVELATIONS OF HIS WILL. Your being a minister of some Church, will not serve as the last screen for you against the hot indignation of God, unless you have the law and the testimony of the true and living God made known to you personally. For the time has come that God will write His law upon every man's heart, that will receive it, not with ink, but with the Spirit of the living God. And against him that hath this law, the gates of hell never have prevailed and never will prevail. Heaven and earth shall pass away before a jot of this law shall be made to succumb to wicked men or devils. The heavens have been shaken once when angels rebelled, and they are destined to another shaking even with the earth. DO YOU SAY YOU DON'T NEED ANY MORE REVELATION FROM GOD. THEN THE DEVIL WILL BE ALLOWED TO GIVE YOU SOME WHICH YOU DON'T NEED. And by the time that he has revealed himself to you, and buffeted you, and trained you under his rigorous discipline to fight in this awful crisis against the heavens, peradventure you will not then feel so rich and increased in goods, but that you can take a little counsel from the Lord, and feel a little of your extreme poverty and destitution.

YOU CANNOT KNOW GOD WITHOUT PRESENT REVELATION. Did you ever think of this most solemn and essential truth, before? You may have been accustomed to pray, all your life, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practice them, and yet you do not know God. But it has been decided in the court of heaven, that no man can know the Father but the Son, and he to whom the Son revealeth him, Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force—has he revealed Him to you? A revelation to another man is by no means a revelation to you. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. But the call to Samuel is by no means a call to you to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance unto John the

Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God to go where God is, and be happy—and how will you get it except it is revealed to you personally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is revealed from faith to faith." Don't say now, as some do, that revelation was anciently given in order to establish the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from personal knowledge, that Jesus Christ was the Christ only by the Holy Ghost—and you are just as weak and dependent as they were. You most assuredly cannot call Jesus, Lord, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the TRUE PRIESTHOOD, then you can know God for yourself. Why? Because the Holy Ghost teaches all things, even the deep things of God. This generation needs present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practice as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and blood-guiltiness as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now as much jargon and schism, contention and strife, and persecuting zeal, as there ever was before. Now, reader, you need present revelation from God to your own dear self, in order to help you out of this nasty, confused labyrinth, and to set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man. I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. Although I know that I am declaring heaven's truth to you, in all sobriety, yet, my knowing it, does not suffice for you. YOU ALSO MUST KNOW IT FOR YOURSELF, and not for another. This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance. Now, go and get revelations for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the Gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostles, and I promise you in the name of Jesus Christ, whose I am both by covenant and by sacrifice, that you shall have the desire of your heart. Even so. Amen.

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when He calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the daylight of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may know the things that are freely given to you of God. And follow the Spirit of revelation, as fast as you receive its whisperings, down into the water where Jesus went, for the remission of your sins, and you will very soon become a witness to the one truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will KNOW, from present and personal revelation, that the Lord is a God at hand, revealing Himself as freely as He ever did in Patriarchal days. Will you not, then, be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will. You will then feel deep pity and sorrow for any one that says he doesn't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that is blinded by the God of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the Spirit of prophecy will in due time rest even upon you, O man! and also upon you, O woman! The spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise", have prophesied and dreamed dreams. Now when this promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this article with a humble, prayerful heart. And when you see the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of gospel is in very deed the power of God unto salvation to every one that believeth! And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a Temple like Solomon's, in which God will place the ark of

His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth. When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbor, who is an imposter and who is not—you will know from the fountain head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reconciled, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and he cannot see afar off.

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 man 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 there shall arise scoffers, 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 if men that conform to the pure sanction and penal restrictions of that most holy Order.

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted which these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withal. All men have such a measure of the Holy Spirit as to enable them to make a profitable use of the light and opportunities that they have and to obey the law under which they are placed. All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Spirit. If an holy angel talk with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummim is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost. Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. A dream from the Lord being always true in all its legitimate bearings, will be so disembarrassed from error and uncertainty to him that has the spirit of truth in lively exercise, that he will know it perfectly in distinction from all false hallucinations or deceptions of the mind. Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the Lord, for any important end, are plainly distinguishable from all deceptive influences. When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, etc., after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says, "How terrible is this place", etc. When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share. When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph. When God gives a dream to a wicked man, He makes him fully to understand it, unless he wishes to hide the meaning from him. Abimelech understood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream. THE LORD DOES NOT SUFFER WICKED SPIRITS TO FOUL AND BLOT AND MAR A DREAM, WHEN HE WANTS TO COMMUNICATE HIS MIND AND WILL IN A DREAM. FOUL SPIRITS ARE REBUKED AND COMMANDED TO DEPART WHEN GOD WANTS TO INDICT THE TRUTH UPON ANY ONE'S MIND. THE ANGEL OF GOD GUARDS THE DREAMER TILL A CLEAR AND A DISTINCT IMPRESSION IS MADE. And that impression is of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation. David saw an Angel of the Lord with a drawn sword, even the pestilence, standing between the heavens and earth. The Prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through

the ministry of angels. An angel forewarned Lot to leave Sodom. Angels gave the Law to Moses, upon Mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again God reveals things by Urim and Thummim, and by burnt offerings, and by divers tongues, etc.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that because others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days, and in these lands. Even in England, rich men oppress you, and many cheat you, and defraud you, and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day. I have seen you and your little sons and tender daughters, hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all the time that you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with the workhouse if you don't grind for the oppressor, and you have but little time to see your own families, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, THE VOICE IS TO YOU. Gather up the poor and bless them, and your riches shall not waste, but increase fourfold and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel and any priests or ministers who are hired and paid for preaching. GOD NEVER HIRED ANY MAN TO PREACH, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 96)

Having thus far treated the subject under the headings of "Meaning", "Purpose", and the "Necessity of Observance", we shall now give general testimonies—scriptural and personal—in support of the principle, treating first the holy scriptures.

However, preliminary to this proposed introduction it is proper to make clear the fact that the practice of celestial or plural marriage in the present day, under proper priesthood authority, does not depend for sanction or authority in scriptural backing, nor on what the people of God did in other dispensations. Ours is a new and the last gospel dispensation, and while reverential respect is accorded truths expressed in ancient writings, we look to modern revelation as basis for authority to enter into the gospel plan and administer in the ordinances thereof. On this point we quote from Elder Orson Pratt, at the time a member of the Quorum of Twelve:

> Supposing I should prove by ten thousand examples from the Bible that polygamy was practiced in ancient Israel, is that a reason why you and I should practice it? No; we must have a command for ourselves. God sometimes repeats a command. The Latter-day Saints in this Territory (Utah) practice polygamy; not because God commanded it in ancient times, not because Moses gave laws to regulate it; not because it was practiced by good men of ancient times, but because it is as divinely legal as monogamy and enjoined upon us by divine command.—Pratt-Newman Debate, 1870, p. 18.

George Q. Cannon, also of the Quorum of Twelve, said upon this point:

> I wish, here, to make one remark in connection with this subject (polygamy) —that while there is abundant proof to be found in the scriptures and elsewhere in support of this doctrine, still it is not because it was practiced four thousand years ago by the servants and people of God, or because it has been practiced by any people or nation in any period of the world's history, that the Latter-day Saints have adopted it and made it part of their practice, but it is because God, our Heavenly Father, has revealed it unto us. If there were no record of its practice, to be found, and if the Bible, Book of Mormon and Book of Doctrine and Covenants were totally silent in respect to this doctrine, it would nevertheless be binding upon us as a people, God himself having given a revelation for us to practice it at the present time.—J. of D., 13:197.

While the soundness of this proposition is obvious yet it must be borne in mind that truth is eternal and a principle of righteousness practiced with divine approval in ancient days must necessarily remain a principle of righteousness throughout all time. On this point we quote approvingly from that excellent treatise, "The History and Philosophy of Marriage", by James Campbell (3rd Ed., p. 75):

> Now polygamy is either right, or it is wrong. If it is wrong, it is contrary to the will of God. If it is contrary to the will of God now, it always has been, ever since the fall of man; for God has not changed, human nature has not changed, and the mutual relation of the sexes has not changed. If it is contrary to the divine will, God would certainly have expressed decided disapprobation of it in His word, and denounced those who practiced it. But on the contrary, it was, by the Mosaic law, expressly sanctioned, and, under certain circumstances, expressly commanded, as fully appears from Deut. 22:28, and 25:5.

As to the antiquity of the practice the same author observes:

> It is attested and proved by competent authority, which no one doubts, that polygamy, or that social system which permits a plurality of wives, has always prevailed in most countries and in all ages of the world, from time immemorial; but this form of marriage, being foreign to the customs of modern Europe and her colonies in America, is very naturally regarded throughout these enlightened regions as something heathenish and barbarous.—Ib. 11.

That the "Mormon" position on the all-important subject might be clearly understood we can do no better than give excerpts from the chapter on "Plurality of Wives" in "A Compendium of the Doctrines of the Gospel", compiled by Elders Franklin D. Richards and James A. Little, and published in 1882 by the Church of Jesus Christ of Latter-day Saints:

> Plural marriage is a very ancient institution. Although generally ignored by peoples professing modern Christianity, it is still customary among a large portion of the family of man. * * * While the Christian sects of today profess some respect for the patriarchs of Israel, they practically condemn their family relations as corrupt and immoral.
>
> If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation.
>
> God said to Abraham, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." Gen. 17:1-4.
>
> Here we are informed that God talked with Abraham, told him to be perfect, bestowed upon him the blessings of a numerous posterity, and, as a sequence, future power and glory. If polygamy was contrary to his law, it is remarkable that God should have condescended to talk with and greatly bless a man who had, but a short time before, taken a second wife, while the first was living; a fact of which we are informed in second and third verses of the previous chapter. If this was criminal, Sarai, the mother of all Israel, was involved in the transgression, for she gave Hagar to her husband for a wife.—Gen. 16:3.
>
> The Lord told Joseph, the Seer, that he commanded, "And Sarah gave Hagar to Abraham to wife"—Doc. & Cov., 132: 34. This is also the testimony of Josephus, the Jewish historian. (1)

(1) "Accordingly Sarai, AT GOD'S COMMAND, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; * * *.—Josephus Ant. Book 2, Chap. 10, p. 2.

When Hagar was in distress, on account of difficulty with her mistress, the Lord did not treat her as a profane, cast-off woman, but sent an angel to counsel and comfort her, by assuring her that her posterity should not be numbered for multitude.—Gen. 16:8-10.

The Lord further promised to bless Ishmael, the fruit of this polygamous marriage, and said, "I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation."—Ib. 17:20.

Jacob, the grandson and heir to all the blessings of Abraham, was a polygamist. He served seven years for Rachel, the daughter of Laban, but being deceived, and Leah given him instead, he served another seven years for Rachel. Each of these wives had a handmaid, which they gave to their husband for wives.—Gen. 29:18-35. 30:3-12.

Moses was conversant with the Lord, and was the great lawgiver of Israel; in his laws especial provision was made for polygamous children.—Deut. 21:15-17. In them polygamy was mot mentioned as one of the crimes for which penalties were provided.

Elkanah was a polygamist, yet his (polygamous) son, Samuel, was a great prophet, and judge in Israel. He was born, and lived under the special favor of God.

David, king of Israel, was the chosen of the Lord.—I Sam. 16:12, 13. He took Abigail and Ahinoam, "And they were also both of them his wives." I Sam. 25:42, 43. He "Took him more concubines and wives out of Jerusalem."—2 Sam.5:13.

We are further informed, that "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite".—I Kings 15:5. In this passage we have an assurance that David did right in taking all his wives and concubines, except in one instance, for which he was severely chastised. When Nathan, the prophet, reproved him for this sin, he said to him, in the name of the Lord, "I gave thee thy master's house, AND THY MASTER'S WIVES INTO THY BOSOM."—2 Sam. 12:8.

Surely the Lord would not have given David wives if it was a sin to possess them! David's child born in adultery God smote with death, while his legitimate child, Solomon, by the same mother — Bathsheba — was greatly blessed, receiving many wives at the hands of the Lord, though he erred in taking wives from idolotrous nations against the command of God.

The Latter-day Saints believe that all men should marry.—Doc. & Cov. 49:15-17. The Lord is "of purer eyes than to behold evil, and can not look upon iniquity."—Hab. 1:13; and says, that "A bastard shall not enter into the congregation of the Lord; even to his tenth generation."—Deut. 23:2. Yet the patriarchs of the twelve tribes of Israel were the sons of four wives of Jacob.—Gen. 35:22-26.

Joseph, the first son of Rachel, the second wife of Jacob, received especial blessings.—Gen. 49:22, 26. The Lord called Samuel, the son of a polygamous father.—I Sam. 3:4-14. Solomon was the son of a polygamist, yet he was a child of promise.—I Chron. 22:9, 10. Jesus Christ was descended from David through Solomon the son of her who had been the wife of Uriah.—Matt. 1:1-17.

The Lord said to Isaiah, "Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."—58:1. This commission was to be faithfully executed.—Ezek. 3:18. Polygamy was common in the Jewish nation, yet none of the prophets reproved them for it; but they were sharply reproved for adultery, whoredom, fornication, and other sins.—Jer. 5:7-8, 23. Ezek. 22. Chap. 23, 36-44.

History evidences that plurality of wives was generally customary among the nations of Asia, yet it is not condemned in any of the epistles of the apostles, nor does John the Revelator mention it in the letters he was commanded to write to the seven churches of Asia.

Paul mentions nearly every crime, in I Cor. 6:9, 10, but, says nothing about plurality of wives. Every species of commerce between the sexes, outside of marriage, is often mentioned in the scriptures as crime, but plural marriage is never, except on the part of the woman, who is forbidden to marry another man during the lifetime of her husband.—Rom. 7:3.

It is the boast of the Christian world that Abraham is our father and the final triumph in life is to "rest in his bosom" during the eternities. If polygamy were adultery or whoredom, as many of the same Christians assert, then Abraham is guilty of those crimes and there could be no sense in want-

ing future association with him. Paul told the Hebrew Saints:

> Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.—Heb. 13:4.

Speaking of those who gain only a telestial glory, the Lord said, (D. & C. 76:103):

> These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

Abraham not only took Hagar as a plural wife and lived with her as such, but later, also, took Ketura,—if not in Sarah's lifetime yet in the lifetime of Hagar—he had at least two wives at the same time. The Lord referred to Abraham's household as comprising many wives and concubines. (Ib. 132:1). Abraham, then, was either an adulterer, a whoremonger, a fornicator, or else he was a man of God and his polygamous life was approved of the Lord. The Lord whom, it is said, "Cannot look upon sin with the least degree of allowance", blessed Abraham beyond the power of human understanding. Surely He would not do this if Abraham was living in whoredom.

Then there is the case of Moses. The record gives the recital of his marrying two wives—Zipporah, daughter of Jethero the priest of Midian, and Tharbis, a daughter of the king of the Ethiopians.—Num. 12:1. Josephus Ant. Book 2, Chap. 10, p. 85.

Because of taking the Ethiopian woman, doubtless as a plural wife, Moses was criticised by the prophetess Miriam, whereupon she was smitten with leprosy. If Moses had been guilty of committing the sin of whoredom or adultery, as some claim plural marriage to be, surely the Lord would not have approved of his course, and state, as He did in this instance:

> And He (the Lord) said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.
>
> My servant Moses is not so, WHO IS FAITHFUL IN ALL MINE HOUSE.
>
> With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?—Num. 12:6-8.

Here Moses is characterized as more than a prophet. Luke says (Acts 7:22):

> Moses was learned in all the wisdom of the Egyptians, and mighty in words and deeds.

Under the law of Moses, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation" (Deut. 23:2), while Joseph, Samuel, Solomon, and others—the offspring of plural marriage—were blessed of the Lord in numerous ways. Even the twelve gates of the "New Jerusalem" which God is to send down from heaven, will bear the names of the twelve polygamous sons of Israel.—Rev. 21:12.

Quoting from the Millennial Star, (39:343):

> God actually commanded the prophet Hosea to take two wives, (Hos. 1:3; 3:1), and in the same connection, He denounced adultery and other sins. Esau was a polygamist. The great and good Gideon had seventy sons and many wives. It was he who, (under the Lord's direction) delivered Israel from the Midianites—God wrought miracles in his behalf, and notwithstanding the fact that he was a practical polygamist, the angels of the Lord were his special ministers. Abdon, a judge in Israel, had forty sons. Elkanah had two wives. Ashur and Shaharaim were polygamists. Rehoboam, King of Israel, had eighteen wives. Jehoida, the Priest, (who, in consideration of his upright life, when he died was buried with the kings) gave two wives to Joash the king.
>
> Abijah waxed mighty (in the Lord), and had fourteen wives.

One may search the Bible in vain for a censuring word against the polygamous lives of these men.

On the question of the universality of the practice of plural marriage among the Israelites as recorded in the Bible, we present figures from Elder Orson Pratt, disclosed in the Pratt-Newman debate (pp. 49-50):

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EDITORIAL

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EDITORIAL THOUGHT

IF we are not free to vote yes or no according to our free and untrammelled choice, it is not common consent. The privilege of voting but one way is a snare and a delusion, a mockery of freedom; it must be not only free in theory but in practice. An open vote is a dangerous and very doubtful method of choice, especially when not accompanied with the free and open discussion. We have a church rule that voting shall be open, but the discussion secret or private.— Bishop Heber Bennion.

WAS THERE A REVELATION?

In our last issue we asked that the revelation which it is claimed the late President Wilford Woodruff received directing him to sign the Manifesto, be produced, thereby settling a controversy that is doing much to bring disharmony in the Church. The existence of such a revelation is seriously doubted by thinking Latter-day Saints. A brief history of the situation will not be out of place now.

It will be recalled that at the time of issuing the Manifesto no claim was made as to its being a revelation from the Lord, but as time drifted on and people became less familiar with the text of the document, the notion that it was an actual revelation began assuming shape, and that notion has grown apace. The article itself furnishes the best argument against divine origin, but a great many of the Saints will not take time to read it, and prefer to go on believing the myth that has grown up around its appearance. However, those reading the Manifesto and discovering, as they invariably must, its lack of divine spirit, naturally turn to Church leadership for other explanation of its true purpose and meaning. This further explanation may be epitomized in the brief statement of Elder Joseph Fielding Smith, general Church Historian. He said:

> While the Saints were in the midst of all these difficulties and afflictions, President Wilford Woodruff sought the Lord for relief. In answer to his earnest pleadings and constant petitions, the word of the Lord came to him in a REVELATION suspending the practice of plural marriage.—Essentials of Church History, p. 606.

We have questioned this statement and asked for a verification. None has come, except the oft repeated remarks of President Woodruff at a Stake conference in Brigham City, October 25, 1891, a little over a year after the issuance of the Manifesto. These remarks were published in the Deseret News (Weekly), October 31, 1891, and were quoted by the late Asst. Church Historian, B. H. Roberts, in instructions to the "Temple Block Mission" as follows:

> I have received a revelation and a commandment from the Lord, which I have not revealed to any man, which I shall reveal to this assembly, and the command of the Lord I shall give to this people is this: The Lord has revealed to me that there are many in the Church who feel badly tried about the manifesto, and also about the testimony of the Presidency and Apostles before the master in chancery.
>
> The Lord has commanded me to put the following question to the Saints, and those who will give strict attention to it

shall have the Holy Ghost to be with them to inspire them to answer that question for themselves, and the Lord has promised that the answer will be to all alike. The question is this: Which is the wisest course for the Latter-day Saints to pursue: to continue to attempt to practice plural marriage, with laws of the nation against it, and the opposition of 60,000,000 of people, and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the leaders or heads of families in the Church, and the confiscation of the personal property of the people (all of which of themselves would stop the practice) or, after doing and suffering what we have through our adherance to this principle, to cease the practice and submit to the law, and through doing so leave the temples in the hands of the Saints, so they can attend to the ordinances of the Gospel, both for the living and the dead?

Now, the inspiration of the Lord will reveal to any person which course wisdom would dictate to us to pursue. And the Latter-day Saints throughout Israel should understand that the First Presidency of the Church and the Twelve Apostles are led and guided by the inspiration of the Lord, and the Lord will not permit me nor any other man to lead the people astray.

It is doubtless this statement that Elder Smith referred to and which he also mentioned, July, 1936, in a letter written to one of the Mission Presidents, as follows:

It is true that the Manifesto is not a revelation. It is also true that it has never been presented to the people as a revelation. It is verily true that President Wilford Woodruff did receive a revelation from the Lord in which he was instructed to teach the people TO DISCONTINUE THE PRACTICE OF PLURAL MARRIAGE.

The statement from Wilford Woodruff is emphatic and, standing alone, might lead some of the Saints to believe the Manifesto was signed by direct command from heaven; but to an open mind a close examination into the facts will give a different impression.

It will be remembered that following the Manifesto—itself quite an innocent sounding document—a hearing was had before the Master in Chancery—Judge Loofbourow — appointed by the Supreme Court of the Territory to take testimony to determine to what charitable uses the escheated Church property could most justly be applied, the Church having applied for it to be used for the relief "of the poor and distressed members of the Church and to the building and maintenance of houses of worship for members of the Church." Before granting the petition the Government made an investigation to ascertain the scope and meaning of the Manifesto as it involved plural marriage. With reference to this hearing we quote again from the statement of Elder Roberts:

This attempt to have the escheated property returned to the Church, brought the Presidency and other prominent brethren upon the witness stand, and raised the question of the interpretation of, and the scope of, the recently issued Woodruff Manifesto, a matter of grave importance. The witnesses were under oath, and both the direct examination and the cross-examination were most searching.

The Presidency, Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, Lorenzo Snow, President of the Quorum of the Twelve Apostles, and Anthon H. Lund of the same council, all testified, with the following result.

1. It was established most positively that all regarded the Manifesto as the result of the inspiration of God upon the mind of President Wilford Woodruff; that in effect it was the word of the Lord to the Church forbidding the practice of plural marriage. But it did not deny the rightfulness nor the divinity of the doctrine of plural marriage. The same authority had directed the discontinuance of plural marriage BY THE CHURCH as had inaugurated it in the first instance.

2. In effect though not in express terms, the Manifesto went to the matter of polygamous living as well as to the contracting of plural marriages; the counsel of President Woodruff covered the whole scope of the laws of Congress forbidding unlawful marriages and the relationships established thereby.

3. The practice of PLURAL MARRIAGE BY THE CHURCH was definitely abandoned, without the expectation of its renewal as long as the present order of things remain.

4. The prohibition of polygamy was to be universal, as well in foreign countries as in the United States—the decrees against its practice WERE EFFECTIVE IN ALL COUNTRIES of the world.

5. Anyone violating the inhibition of polygamy, promulgated by the Manifesto, was liable to excommunication from the Church.

Thus, officially, the practice of the system of plural marriage IN THE CHURCH, clung to so tenaciously by the Church leaders, and the Latter-day Saints generally, terminated.

In the light of the above statement, i. e., that plural marriage was not only discontinued in all the world, but that polygamous living (with wives already taken) was banned by the famous document, a spirit of unrest and ill-will arose in many quarters, with severe criticism against the leaders, the repercussions of which became alarming to the leaders, placing them, as it were, "between the devil and the deep sea." It was this situation that forced an explanation from President Woodruff more than a year later. An emergency existed which must be met by an act of expediency.

Here let us again emphasize the fact that men are sometimes driven to an expediency, as they view it, in which full facts are withheld and real situations camouflaged. This was such an occasion. Had the real purpose of the Manifesto been publicly divulged it would have re-awakened the savage bitterness previously exhibited by the enemy, and to admit an action that forced men to surrender their religious rights and compelled many to forsake their wives was man inspired, would work havoc in the camp of the Saints. An atmosphere of divine direction must be given the act. Let us briefly analyze the statment of President Woodruff in Brigham City:

(a) The revelation was of recent occurrence, over a year after the issuance of the Manifesto. This fact in itself precludes the theory that the Manifesto was signed as a result of this alleged revelation.

(b) "I have received a revelation and commandment of the Lord which I have not revealed to any man." This could not have been a revelation for his personal guidance not to be divulged to others, for he further states that he would reveal it to his auditors. Is it not singular that the aged President—then 84 years of age—would receive a revelation and announce it in public before confiding it to his counselors or to the Quorum of Twelve? This was not Wilford Woodruff's way of acting in his great office.

(c) However, in the alleged revelation the Lord commanded him to put certain questions before the Saints, but did not indicate the answers they should make, nor place a penalty of disobedience on their actions one way or the other. There is nothing in the revelation as explained by President Woodruff that commanded him to ignore previous revelations and sign the Manifesto. In a previous article (TRUTH 5:87) we expressed wonderment that the Lord would give a revelation cancelling five other revelations, (The one first published in 1843, also those of 1880, 1882, 1886 and 1889) and not have it written down, or presented to the Church in an orderly way. And, too, in these remarks of President Woodruff he stated the inspiration of the Lord would indicate to each person which course to pursue. This is a significant statement and the promise has been realized to a remarkable degree, whether the inspiration always came from the Lord or not. We find some men led to accept the Manifesto in toto and thank the Lord for it! while others—good and faithful to their covenants—are led to cling to the patriarchal order of marriage hazarding their liberty and even life in its maintenance.

In justice to President Woodruff we wish here to state that we knew him personally and quite intimately; that we always regarded him as a man of God. He was honest and enjoyed the favors of the Lord in wonderful measure. We believe certain facts were revealed to him pertaining to his anticipated action in having polygamy stopped **in the Church**, but that the real purport of such a message or messages was not confided to the Saints, nor was he told to sign the Manifesto or have the practice of plural marriage stopped. President Woodruff succumbed to the urgings of the members of the Church. Some years after signing the Manifesto he stated, "**Joseph Smith continued**

visiting myself and others up to a certain time, and then IT STOPPED.'' (The Vision, Lundwall, p. 102) It is our view that these visits stopped at the signing of the Manifesto, which signing had the effect of nullifying laws that Joseph and others gave their lives to establish. The facts, according to the record are these:

1. On November 4, 1889, Wilford Woodruff entered in his Journal a revelation in which, in line with previous revelations, the Lord told him to make no promises or concessions to the enemy, but to continue living the law. Following this, leading politicians in Utah and Washington, D. C., including United States Senators and the President of the United States besieged the First Presidency with demands that a formal document be signed carrying out the verbal understanding had with the leaders and which was based on the action of the main body of the Church in 1887, when a constitution for a proposed State was framed, in which document polygamy was completely forbidden.

2. On September 25, 1890, President Wilford Woodruff entered the following in his Journal:

> **September 25. I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the Church. The United States government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage, and after praying to the Lord and FEELING INSPIRED, I have issued the following proclamation which is sustained by my counselors and the Twelve Apostles.**

Here, it is seen, it was not a positive revelation that moved President Woodruff to sign the Manifesto, but, as the facts stand, being subjected to constant political pressure from many of the leading brethren as well as from non-Mormons, and being urged by at least one of his counselors—George Q. Cannon—and ''FEELING INSPIRED'', he was led to and did sign the document.

There was no intimation here of a revelation which Elder Smith states he received counselling him ''to teach the people to discontinue the practice of plural marriage.'' And, it will be observed that this statement of President Woodruff's agrees with that of Elder Roberts quoted above, in which he attributes the signing of the Manifesto, not to a new revelation but to ''the inspiration of God upon the mind of President Wilford Woodruff.''

3. The Manifesto was presented at the semi-annual conference of the Church on October 6, 1890, and received a vote of sanction, after which Lorenzo Snow, President of the Quorum of Twelve, offered the following resolution:

> **I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 25, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.**

The vote to sustain the motion was seemingly unanimous. But, again, this resolution makes no claim to a revelation authorizing the suspension of the principle which took at least five revelations to establish and keep it established.

4. Following this resolution of Lorenzo Snow, George Q. Cannon, First Counselor to Wilford Woodruff, based justification for the issuance of the Manifesto, not upon a new revelation, but upon a revelation given through Joseph Smith the Prophet, January 19, 1841,—quoting from B. H. Roberts—''Concerning the commandments which the Lord had given to His people to build a city and a temple to His name, in Jackson County Missouri, but who had been hindered by their enemies in carrying out this commandment. The passage is as follows:

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

And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.—D. & C. 124:49-50.

"It is upon this basis", Elder Cannon remarked, **"that President Woodruff has felt himself justified in issuing this Manifesto."**

President Woodruff followed George Q. Cannon, urging the same point, but in no wise mentioning nor even hinting at a new revelation; his act, as he explained, being solely based upon the revelation of 1841, pertaining to the building of a city and a temple.

From these statements of Presidents Cannon and Woodruff it is clear that it was not upon the authority of a new revelation that the Manifesto was signed and in which the aged President was allegedly "instructed to teach the people to discontinue the practice of plural marriage", but upon a revelation given to the Saints in 1841, in which they were instructed to erect a "city and a house". (Also see History of Utah—Whitney, 3:746-8). And upon this point it is but proper to mention the position of the Church some five years previous to the signing of the Manifesto, as announced in an editorial published in the Deseret News, June 5, 1885, when a strong feeling was growing among the Saints that the practice of plural marriage should be discontinued. This statement doubtless came with the sanction and approval of the First Presidency of which George Q. Cannon was a member. It reads in part:

Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE, (Plural marriage). Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea.

Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. GOOD LATTER-DAY SAINTS, however, who have within themselves that needful reason for the hope that inspires them are not affected by the SHALLOW PRETEXTS OF SEMI-APOSTATES.

Then after introducing the claim of some of the Saints, that the Lord had absolved them from further upholding this order of marriage by revelation (D. & C., 124:49, 50, 51) the article continues:

But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, IF IT EVER EXISTED in their breasts at all, until it is scarcely discernable. They should at once proclaim themselves as UNBELIEVERS in the claim that the revelations on CELESTIAL MARRIAGE is of divine origin, or else admit that they do not POSSESS THE COURAGE OF THEIR CONVICTIONS.

But we are not yet through with treating upon the quotations sometimes referred to by the WEAK-BACKED WHO NEED A RAMROD FASTENED PARALLEL WITH THEIR SPINAL COLUMN, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such will be found on page 435 (D. & C. 124:49-50, already quoted in Elder Robert's article).

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation DOES NOT APPLY EVEN REMOTELY to the present situation.—Ballard-Jenson Correspondence, pp. 71-3.

5. Lorenzo Snow was regarded a "Man of God", and one with strong prophetic gifts. At the age of 71 years, he was convicted of the charge of polygamous living. In pleading for his conviction the prosecution—a Mr. Bierbower—urged the jury to make an example of the defendant, for, he explained, he is the "most scholarly and brightest light of the Apostles", and if he is convicted he predicted "that a NEW REVELATION would soon follow changing the divine law of celestial marriage."

The Jury brought in a verdict of guilty. In his remarks to the Court before receiving sentence, Elder Snow referred to the statement of Bierbower, saying:

> * * * Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest persecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.
>
> Though I go to prison GOD WILL NOT CHANGE HIS LAW OF CELESTIAL MARRIAGE. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown.—Mill. Star 48:111.

Here the aged Apostle uttered a prophecy, which the Saints, at the time, considered as coming from the Lord, but which, if the present contention of the Church be true, failed of fulfillment; for it is now claimed that a "revelation" was given to Wilford Woodruff changing the nature of the law and suspending its operation. **Was Lorenzo Snow a false prophet? Was Attorney Bierbower the true prophet?**

6. In the year 1891, shortly after the signing of the Manifesto, the First Presidency and Apostles signed a petition to the President of the United States, praying for Amnesty, in which this statement was made:

> To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the Government and people, our people have VOLUNTARILY put aside something (plural marriage) which all their lives they have believed to be a sacred principle.—Contributor 13:197.

Here the Manifesto was said to be a "voluntary" act, and, inferentially, not the result of a new revelation. This one statement definitely and most clearly precludes the theory that the Manifesto was signed in response to a revelation commanding it.

President Woodruff, according to his statement, signed the Manifesto from a feeling of **"inspiration"**. This in character is the same as President Joseph F. Smith mentioned as **"impressions of the Spirit of the Lord, * * * just such"**, he explained, **"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, 1:483-4). This, no doubt, explains the state of mind which moved President Woodruff in the matter. He was "impressed" to sign the document—not told to.

An illustration of this is found in the Doctrine and Covenants of the Re-Organized Church, (Sec. 133) the introduction of which reads:

> To the Church: Having given to the general missionary needs of the Church and the condition of the Quorum of Twelve much thought and prayer, I am permitted to say to the church by way of instruction, through INSPIRATION received: (Then follows the instruction.)

Good men are frequently **"impressed"** or **"inspired"**, as they believe, to take opposite stands—one advancing a doctrine and the other opposing it. Such is not revelation from the Lord, and can be received and followed only as it sustains the standards of truth already revealed. God's word never conflicts—He being the same yesterday, today and forever.

We have shown that at no time previous to the Brigham City meeting, did the Church or Wilford Woodruff claim a divine revelation as authority for issuing the Manifesto, except the revelation of 1841, and this revelation the Church had previously proclaimed

could have no such meaning or application whatever. There can be no ifs nor ands in the matter. The record is clear.

Commenting further on this point of revelation let us state: To Wilford Woodruff's Journal the Church has gone time and again for historical data. He was most faithful in recording events in their essential details. The Revelation of 1880 was there. The Council meeting called to consider the Revelation of 1882 to President John Taylor, was carefully recorded there. The Revelation of 1889 wherein the Lord told Wilford Woodruff to make no promises or concessions to the enemy with reference to the practice of plural marriage, is recorded in full; but NO revelation is recorded in his Journal commanding or advising the President to sign the Manifesto, or to teach the people to cease the practice of plural marriage, as alleged by Elder Smith.

SUMMARY

(a) Five revelations are of record, as shown, commanding the Saints to live plural marriage, the last of which was given to Wilford Woodruff Nov. 4, 1889, some ten months before his signing the Manifesto. Yet there is no record of the revelation claimed by the Church leaders demanding the suspension of the law.

(b) In explaining his reason for signing the Manifesto President Woodruff recorded in his Journal that he did so from a FEELING OF INSPIRATION. Elder Roberts said it was "the INSPIRATION of GOD" upon his mind. No mention of a definite revelation is made.

(c) In presenting a resolution for the acceptance of the Manifesto, October, 1890, Lorenzo Snow, President of the Quorum of Twelve, gave no hint of the same having resulted from a revelation; but on the other hand, he had previously very emphatically prophesied that the Lord would not give a revelation changing or suspending the law.

(d) After presenting the Manifesto to the conference, October, 1890, for ratification, both President Woodruff and his First Counselor, George Q. Cannon, justified the action of the President in signing it wholly by a revelation given to Joseph Smith the Prophet, January 19, 1841, in which the Lord absolved the Saints (for the present) from their building a "city and a house to His name", but which revelation the Church previously proclaimed had not the REMOTEST application to the Manifesto, nor to the principle of plural marriage.

(e) In a petition for amnesty to the President of the United States, the First Presidency (Wilford Woodruff being President) and the Quorum of Twelve, stated the principle of plural marriage had "VOLUNTARILY" been surrendered, making no mention of a revelation on the subject. Had there been a definite revelation, it certainly would have been mentioned.

(f) Though President Woodruff was known to keep a detailed account of his actions in his Journals, the revelations of 1880 and 1899 being recorded in detail therein, no mention is made of a revelation such as Joseph Fieldin g Smith mentions and claims the aged President received.

(g) There is nothing in the literature of the Church, nor in the Church records or the archives of the Church, nor in the statement of the leaders of the Church that, in the face of the information adduced herein, can reasonably be construed as proving that the Manifesto was signed by President Woodruff in response to a revelation in which the Lord "instructed him to teach the people to discontinue the practice of plural marriage", as alleged by Elder Smith.

Elder Smith says, "President Woodruff did have a revelation from the Lord", commanding him to sign the Manifesto. In our last issue of TRUTH (5:87) we asked that this alleged revelation to Wilford Woodruff be produced for the benefit of the Saints. That, of course, has not been done. We now assert that the statements of Wilford Woodruff already reviewed, and his actions following the issuance of the Manifesto definitely refute the theory that the Lord commanded him to have polygamy stopped. As stated in TRUTH (5:86) President Woodruff not only did not try to stop polygamy among worthy Saints, but took definite steps looking to a continuance of the principle. This he did as a servant of the Lord; his own son, Apostle Owen H., entered the principle; Apostle Abraham

H. Cannon entered it—other members of the Quorum of Twelve entered it—and he knew this. President Grant knew it. President Clawson knew it. All the General Authorities of the Church, at the time, knew it, or should have known it, and many of them were beneficiaries of the fact.

President Woodruff never intended that the principle of plural marriage —nor the practice of it—should cease; he dared not so intend; and this applies with equal force to his counselors both of whom lived the law after the Manifesto. A better claim than an alleged new revelation will have to appear for justification of suspending the operations of this eternal law. The late President Charles W. Penrose stated before a conference of Elders in England that he was the chief author of the Manifesto. That it was signed as a sop to the Gentiles "to beat the devil at his own game", but was never intended to stop plural marriage. We may fret and fume and gnash our teeth, but by no power of imagination can we make the Manifesto a revelation or clothe it with divine sanction, any more than Joseph Smith was divinely instructed to deliver the 116 pages of the Book of Mormon manuscript to Martin Harris.

In justice to Elder Joseph Fielding Smith let us state that in his message to the Mission President mentioned he modified his first statement, by stating that:

> **President Woodruff did have a revelation, and in that revelation he was instructed to take the course he did and discontinue the practice of plural marriage IN THE CHURCH.**

While we deny that President Woodruff did receive a new revelation, as alleged, yet it is entirely reasonable, in the light of the action of the Church in sustaining the Manifesto, that its members should cease practicing the principle as a CHURCH RITE. The law is a law of the Priesthood (D. & C. 132: 28, 58, 61) and NOT a law of the Church. It was revealed strictly as a Priesthood function. For over twenty years after it was revealed to the Prophet Joseph Smith, the Church knew nothing of it. When the Church received the principle in August, 1852, it then became a law TO the Church, and when the Church voted for its suspension in 1890, it no longer had a right to function in the principle. But nothing less than a direct revelation from the Lord can relieve the Priesthood of the responsibility of living this law and furthering its operations. The Church is forever barred from the practice of this principle unless and until it takes steps rescinding its action of 1890, but the Priesthood MUST carry on, or God will reject it and raise up another people to do His bidding. All things in the Church MUST be done by "common consent"; (D. & C. 26:2) not so with the Priesthood, it receiving its direction from God direct, and that independent of the Church or the people. President Woodruff's action combined with the vote of the people, had the effect of discontinuing the practice of plural marriage as a CHURCH RITE, but it in no sense affected the living of the principle under the authority of the Priesthood. He well knew this, himself making arrangements for men to exercise the sealing authority independent of the Church; and, under this agreement, which was but a continuation of the acts of President John Taylor on Sept. 27, 1886, the system has continued uninterrupted until now, and it is destined to continue until all things are made one in Christ Jesus.

When the Saints learn this important lesson, and cease quibbling about an action, at the time regarded as an ACT OF EXPEDIENCY,—"A SOP TO THE GENTILES"—and which was foolishly alleged to do away with an eternal law—a law by which Gods are qualified—and in humility and true repentance return to the Lord, accepting the fulness of His laws, then there will be hope for their eternal progress.

"The World", Dwight Morrow once wrote to his son, "is divided into people who do things and people who get the credit. Try if you can, to belong to the first class. There's far less competition."

READY REFERRENCES

(Continued from page 106)

Total population of Israel at the time of census taking, (see Numbers) was agreed to by both parties to the debate as 2,500,000. Of these, Elder Pratt showed, men over twenty years of age, 603,550; women over twenty years of age, 1,003,550; children under twenty years of age, 892,900. The surplus of women over men of marriageable age is given at 400,000, which is accounted for largely in the fact that under the reigning Pharaoh in Moses' time all male children were ordered killed at birth, the female children being permitted to live. The figures also show approximately thirty thousand families; making an average membership of 83 to a family, or, counting the household as monogamous, 81 children. Since it is inconceivable that one woman could give birth to 81 children, plural marriage must account for this large family membership. Supposing each man of marriageable age had ten wives, this figure would allot to each wife approximately ten children. Of course it must be assumed that not all the men of marriageable age were married and not all the married men were polygamists, (while, of course, some under twenty years of age were married), yet one cannot avoid the conclusion that plural marriage flourished among ancient Israel on a very large scale. In the light of the facts presented this conclusion cannot reasonably be doubted.

And this brings us to a vital point: The major mission of the prophets of God—both ancient and modern—was to denounce sin and teach righteousness. The Lord, for example, told Ezekiel, (3:17-19) that if he failed to warn his people of their iniquities he himself would be guilty of them; and yet, in all their teachings and warnings, no prophet of the Old Testament denounced the practice of plural marriage. They named numerous sins—fornication, whoredom, adultery, lying, stealing, etc.—but in no instance was the principle of the patriarchal order of marriage classed among sins. And this is true in the earthly reign of Jesus Christ and the Apostles after him.

Polygamy was doubtless a common feature of family life among members of the seven churches of Asia to whom the message of the Lord through John the Revelator was directed. He reproved all kinds of sin, including adultery, fornication, whoredoms, etc., then prevalent, but in no case was plural marriage mentioned.

Critics of plural marriage argue that because the New Testament in no place mentions polygamy as legal, it is illegal; but in what part of the New Testament, or any other part of the Bible, is monogamy mentioned as the law? True, it is said that a Bishop and a Deacon should each be the husband of one wife; but it does not say ONLY one, and may reasonably mean AT LEAST one. However, let us suppose, for argument sake, it means "ONLY ONE", the inference must be, then, that others—laymen, elders, seventies, high priests, etc., may have more than one since no injunction is made as applying to others than deacons and bishops.

In his parable of the rich man and the beggar—Lazarus, (Luke 16:19-31) Jesus gave definite approval of both Abraham and Moses, each a polygamist. Here Abraham is appealed to by the sinful rich man for relief, also to have the beggar Lazarus visit his five brethren yet alive, to warn them of their sinful ways while they might yet repent:

> **Abraham saith unto him, They have Moses and the prophets; let them hear them.**
>
> **And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.**
>
> **And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

It is very singular that if plural marriage were a sin in the eyes of the Lord, He would choose two practical polygamists as examples of righteous living

and after whose lives others were to follow. This is a clear example of the Savior not only not condemning plural marriage, but in a most positive way approving the principle as lived by men of God.

From all available evidence a fair mind must conclude that the Patriarchal order of marriage—or plural marriage—was regarded by ancient Israel as an institution of heaven, and was practiced by the people of God with divine sanction and approval—and even COMMAND, when they were deemed worthy of the blessing.

(To be continued)

ONLY A DREAM

(Readers Digest, July, 1938)

A few days before his assassination, Abraham Lincoln told his friend, Ward Hill Lamon, and Mrs. Lincoln, of a dream he had had. "I went from room to room of the White House and no living person was in sight, but the sound of sobbing met me as I passed along, until I entered the East Room. There before me was a catafalque on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping.

" 'Who is dead in the White House?' I demanded of one of the soldiers.

" 'The President', he answered. 'He was killed by an assassin!'

"Then came a loud burst of grief from the crowd, which woke me. I slept no more that night, and though it was only a dream, I have been strangely annoyed by it ever since."

—Clara E. Laughlin,
The Death of Lincoln.

Andrew Carnegie, asked which he considered the most important factor in industry: Labor, capital or brains, replied, "Which is the most important leg of a three-legged stool?"—Wall Street Journal.

"A clever man tells a woman he understands her; a stupid one tries to prove it."

QUESTIONNAIRE BOX

The question is asked: "Is the name of the Brother of Jared to be found and is there any history regarding him, or the work he performed while on earth?"

The name of the Brother of Jared is Mahonri Moriancumer. In a note of an article on the Jaredites published in the Juvenile Instructor, (27:282) Elder George Reynolds says:

"While residing in Kirtland, Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed and turning to Elder Cahoon he said, 'the name I have given your son is the name of the brother of Jared; the Lord has just shown (or revealed) it to me.' Elder William F. Cahoon, who was standing near heard the prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation."

(See Improvement Era, 8:705; also Dictionary of Book of Mormon, p. 165, 169; also Sunday School Quarterly—July to Sept., 1938, p. 77.)

So great was his faith, the Brother of Jared performed miracles. The record says he "said unto the mountain Zerin, remove, and it was removed." (Ether 12:30). Though little is said of him in the Book of Mormon, he is described as a "large and mighty man."

The "Place, Moriancumer" was doubtless named for this Prophet. (Ether 2:13). Also see D. & C., 17:1.

A Member of the Church in Los Angeles writes:

"Regarding the Lectures on Faith that have been excluded from late editions of the Doctrine and Covenants, I am told they were not written by the Prophet Joseph Smith and hence the Church has found them lacking in unity with other

scriptures, and has thrown them out. What are the facts?

Under date of February 17, 1835, a "Preface" to the first edition of the Doctrine and Covenants was presented over the Signatures of Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams, in which the following appears:

To the Members of the Church of the Latter-day Saints,

Dear Brethren:—We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say that it contains in short the LEADIING ITEMS of the religion which we have professed to believe.

The first part of the book will be found to contain a SERIES OF LECTURES as delivered before a theological class in this place (Kirtland), and in consequence of their EMBRACING THE IMPORTANT DOCTRINE OF SALVATION, we have arranged them into the following work.

The second part contains items or principles for the regulation of the Church as taken from the revelations which have been given since its organization, as well as from former ones. * * *

We do not present this little volume with any other expectation than that we are to be called to answer to EVERY PRINCIPLE ADVANCED, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor will be given him. * * *.—His. of Church, 2:250-251.

Whether the Prophet wrote the lectures or not, he approved them and there are no grounds for considering them out of harmony with truth. We have found no evidence of disharmony in them.

RETORT SUPERIOR

When in America, Dr. Wu Ting-fang, the Grand Old Man of the Chinese diplomatic service in his day, was questioned sweetly by an American: "What 'nese' are you—Japanese, Javanese, Chinese?"

Replying that he was Chinese, he asked in turn: "And what 'kee' are you—monkey, donkey, or Yankee?"—L. Z. Yuan in Shanghai Evening Post and Mercury.

A brokerage house recently advertised: Let us place your name on our wailing list. —Christian Science Monitor.

APPRECIATION

FROM AN OGDEN SAINT:

"The last issue of TRUTH reached me away out in Nevada, my wife forwarding it to me. It was to my mind like a spring to a weary traveler in a thirsty desert. May TRUTH spread until it fills the whole earth."

A MEMBER OF THE CHURCH AT MESA, ARIZONA, WRITES:

"Just a line to tell you how I appreciate reading the TRUTH and to congratulate you and encourage you in the way you are handling the subjects you are treating, and your efforts to get the truth before the people."

FROM A LOS ANGELES SISTER:

"My bound book of TRUTHS came O. K. and how can I express my thanks for the lovely edition? It is wonderful. * * * Ever since the July number of TRUTH came I have felt upset—my blood ran hot, then cold, when I read of the unchristian treatment of some of the Saints by the Church officials. It is shameful, in view of the fact that our religion was founded upon divine revelation, and most of our great leaders suffered persecution because they are loyal to the truth; and now to think of men and women being cut off for believing the truth! I just can't understand it."

WARFARE

In modern warfare, when man does not see his enemy, the poetry of battle is gone, and man is rendered by the unknown into a quaking coward.—Elbert Hubbard.

Neatly engraved card in a Hollywood jewelry store: We Hire Out Wedding Rings.—L. L. Stevenson.

THE COMING ARMAGEDDON

A FORECAST OF COMING CONFLICTS

(Contributed)

In a recent issue of TRUTH (4:54) a prophecy was published in which the Prophet Joseph Smith said that "when the great bear (Russia) lays her paw on the lion (England) the winding up scene is not far distant."

We wish to further draw the attention of our readers to prophecy warning of the coming destructions which are at hand, as spoken of in the scriptures, and recalled by the news of the day.

> And the word of the Lord came unto me, saying, son of man set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief Prince of Meshech and Tubal; And I will turn thee back and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords;. Persia, Ethiopia and Lybia with them; all of them with shield and helmet; Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.—Ezekial 38:1-6).

Now, dear reader, please study the remainder of chapters 38 and 39 of Ezekial, we can make but a few comments thereon. But the time of the fulfillment of the great prophecies therein is at hand.

The following excerpts may aid in better comprehending the text, and the countries to be involved in the coming slaughter.

> "Practically all students agree that 'Gog, of the land of Magog, the Prince of Meshech and Tubal', represents Russia.
>
> "Meshech—is Moscow the Capital of Russia in Europe.
>
> "Tubal—is Tobalsk the Capital of Russia in Asia.
>
> Gomer—means Germany.
>
> "Allied with Gog and Gomer as a third party of this confederacy to overthrow Israel is Turkey—Togarmah." (Heritage of the Anglo-Saxon Race, pp. 47, 48.)

"Persia, Ethiopia and Lybia" evidently bring Italy into the conflict on the side of Germany and Russia, and against England, for England (part of the army of Israel) is spoken of as "the merchants of Tarshish, and all the young lions thereof." This, of course, means England, her colonies, and protectorates (as Palestine) and allies.

It is well to note that great mountain ranges separate Russia from Palestine, where the great, final battle is to occur, and that Russia could best approach Palestine with her now famous cavalry, or horsemen. (See Revelations 9:16, also Ezekial 38:15, 16).

That portion of the text not presented in this outline presents us with a view of many nations, who, in the latter days, are to unite under one head, being mounted on horseback, and armed with all sorts of armor, they will come up against Israel, as a cloud that covers the land. Their object being to destroy the Israelites, who are living peacefully, in possession of their wealth, and to take from them all their gold, and silver, and cattle, and goods.

This transpires after the return of the Jews, and the rebuilding of Jerusalem in the last days; while the towns and the lands of Judea are without walls, having neither bars nor gates.

When this great army is at the point of destroying the Jews, and laying waste their country, behold, the Lord's fury comes upon them. There is a mighty earthquake, so destructive that the fishes of the sea, and the fowl of the air, and all creeping things, and all men upon the face of the earth shall shake at His presence, and every man shall fall to the ground. Every man in that great army shall then be filled with fear and shall turn his sword against his neighbor. And the Lord shall send great hailstones, and fire and brimstone upon them, and thus they shall fall upon the open field, and upon the mountains of Israel.

After this great slaughter and destruction the Jews shall go forth and gather the weapons of war, and these shall last the cities of Israel for seven

years for fuel. They shall cut no wood out of the forests, for they shall burn the weapons of them that spoiled them, and they shall gather gold, and silver, and apparel in great abundance.

And then the fowls of the air and the beasts of the field shall have a great feast, for they shall eat the flesh of captains, and of kings, and of mighty men of war.

And the Israelites shall then have the great task of burying their enemies, and they will select a place on the east side of the sea, called the valley of the Passengers, and there they will bury the countless dead, and they shall name the valley Hamon God. And the scent shall go forth, as a stench in the nostrils of all passers by, until they have cleansed the land. Thus shall the might of the Lord be manifest, and His glory be made known, and Israel shall be saved, and shall dwell in peace, and shall know that the Lord is their God, and the heathen (unbelieving) nations shall know that Israel went into captivity, until that time, because of their iniquities.

Students of this subject, and those that delight in the word of the Lord, and that look forward to the time of the fulfillment of these things, should also read the fourteenth chapter of Zachariah and the ninth chapter of Revelations for additional information and light upon this theme.—R. C. A.

EXCLUSIVE SALVATION
(John Jaques)

The Lord never did send two or more contradictory messages to any people. It is thoroughly inconsistent with His character and perfections. When two men profess to have been sent by the Lord to the same people with conflicting messages, it is a certain truth that one or both of them are false teachers, imposters, wicked designing men, feeding and fattening on the credulity of the people. The messages which a true prophet brings is always an exclusive message. It is approbation or condemnation. It proves a savior of life unto life or of death unto death. There is no middle course. The people must receive or reject it. If received, it will prove their exclusive salvation. If rejected, it will prove their exclusive damnation. There is no alternative. It is a stern law of necessity. A truth that proves itself without reason, and without argument. If a people to whom Jehovah sends a message have power to receive or reject that message with impunity, they are not accountable creatures. Jehovah has no power over them. They are His equals. And who thinks of rendering homage to their equals, especially when those equals send a message to us requiring our implicit submission, filled with terrible denunciations in case of our refusal? No one, certainly. We should treat the message and its authors with perfect contempt.—Mill. Star 13:71.

AN EXPLANATION

We are frequently being asked if a recent pamphlet—"That Man of Sin—The Son of Perdition—Who Is He?" published by Elder Francis M. Darter, is the expression of our views upon the subject treated.

While we recognize much truth in the publication, with commendable purpose behind it, yet there are expressions—personal opinions of the author—with which we cannot agree. One point may be mentioned, that pertaining to the identity of "THE MAN OF SIN". We are not disposed to express an opinion on this question other than that embodied in "THE COMING CRISIS" published in this issue of TRUTH.

This statement is not made to in any way depreciate the work of Elder Darter; there are many plain truths and excellent suggestions in it. And, too, the right to differ on controversial questions must ever be admitted.

Let each reader be guided by the Spirit of the Lord, keeping in mind the excellent closing suggestion of the author.

The Glory of God is intelligence. Therefore, blessed is the man who has the courage to use and develop his own brain; for he that WILL NOT reason is a bigot; he that CANNOT reason is a fool; and he that DARE NOT REASON is a slave.

THE PUBLISHERS.

"Can I lead a good Christian life in New York City on $15 a week?" a young man once asked Dr. S. Parkes Cadman.

"My boy", was the reply, "that's all you can do."—Walter Winchell.

AS YOU GO THROUGH LIFE

Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in the shadows hiding;
It is better by far to hunt for a star,
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force against the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you.
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter.
Some things will go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wise man shapes into God's plan
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

LIVING THE WAY WE PRAY

I knelt to pray when day was done,
And prayed: "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me,
Yet once again, when day was done,
I prayed, "O Lord, bless every one."
But, as I prayed, into my ear
There came a voice that whispered clear;
"Pause, hypocrite, before you pray:
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."
And I hid my face and cried,
"Forgive me, God, for I have lied;
Let me but live another day
And I will live the way I pray."

POINT OF VIEW

"Papa, what is a traitor in politics?"

"A traitor is a man who leaves our party and goes over to the other one."

"Well, then, what is a man who leaves his party and comes over to yours?"

"A convert, my boy?"

THE LIAR

The punishment of every liar is that he eventually believes his lies. The mind of man becomes tainted and subdued to what he works in, like the dyer's hand.—Elbert Hubbard.

WHITMAN'S PHILOSOPHY

Walt Whitman has said:

"I think I could turn and live with animals, they are so placid and self-contained.

I stand and look at them long and long. They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their sins.

They do not make me sick deciding their duty to God.

Not one is dissatisfied, not one is demented with the mania of owning things.

Not one kneels to another, or to his kind that lived thousands of years ago.

Not one is respectable or unhappy over the whole earth."

But we should note this: Whitman merely wanted to live with animals, he did not desire to become one. He was not willing to forfeit knowledge; and a part of that knowledge was, that man has some things yet to learn from the brute.

Much of man's misery has come from his persistent questioning.—Elbert Hubbard.

MONEY

Money is an article which may be used as a universal passport to everywhere except Heaven, and as a universal provider of everything except happiness.—Wall Street Journal.

TALES TOLD IN A WHISPER

A Dutchman was dining in the restaurant car of a German train, and when the waiter approached with the usual "Heil Hitler!" he made no reply. The waiter was annoyed. "Every time I say 'Heil Hitler!' to you, he snapped, "you must say 'Heil Hitler' to me."

"Hitler? He doesn't mean a thing in Holland", remarked the Dutchman.

"Maybe not now", said the waiter, "but one day you'll get our Fuhrer in Holland, too."

"Perhaps so", smiled the Dutchman. "We already have your Kaiser."

—Letter from R. F. Foster in N. Y. Sun.

IMPORTANT NOTICE—Positively no more baptizing in my pasture. Twice here in the last two months my gate has been left open by Christian people, and before I chase my heifers all over the country again, all the sinners can go to hell. (From a small Mississippi paper.)—Column in Wilmington (Delaware) Star.

TRUTH

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

VOL. 5. NOVEMBER, 1939 NO. 6.

HONOR AND OBEY

From a recent leaflet distributed among the Saints titled, "Ward Teachers Message, September, 1939, OBEY THE LAW", we excerpt the following:

> **For more than one hundred years Latter-day Saints have declared to the world that "we believe in honoring, obeying and sustaining the law." Because of this definite statement of our belief, which is accepted WITHOUT RESERVATION by every true Latter-day Saint, and because such action indicates the highest type of citizenship in any nation, every member of the Church should take pride in obeying the law in EVERY RESPECT.**
>
> * * *
>
> **Latter-day Saints have a splendid reputation as good citizens and supporters of law and order. But how much better would that reputation be if every member would prove in action what we say in words—HONOR, OBEY, and SUSTAIN THE LAW? To do this is a duty we owe to ourselves as Latter-day Saints, to the Church which has declared its beliefs and principles, and to the nation in which we live.**
>
> **Ward Teachers should stress the Twelfth Article of Faith, and in all kindliness urge all members to respect their obligations and make every effort to HONOR, OBEY, and SUSTAIN the LAW. We should stand out before the world as a law-abiding people.**

In the abstract we are in full accord with these teachings. Men are necessarily subject to law and order—were so in their pre-mortal state, are so now, and will continue to be after leaving this mortal sphere—it is an eternal truth. Law and order are the elements of spiritual growth and stability; and without these chaos must reign and progress cease. However one must differentiate between—

(a) Laws of Heaven; eternal laws by which Gods develop and are enthroned, worlds come into being and progress never ceases.

(b) Human laws enacted under imperfect conditions, often under the excitement of emotion and prejudice.

The former should always be honored and obeyed; the latter only as they do not conflict with the former.

In every age of the world some laws enacted by men have been out of accord with the laws of heaven, in which event the latter have taken precedence with the faithful of the Lord. By way of illustration, let us refer to the Constitution of the United States. It is the supreme law of the land. Any state or local law or ordinance which conflicts with this supreme law is at once null and void—we call it unconstitutional. So laws emanating from heaven: they

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

are the constitutional laws pertaining to earth, and all legislative enactments opposing them are, in the sight of the Lord, null and void.

Examples:

(1) Abraham ignored the laws of his father's home, worshiping the true God instead of idols. Under the then existing human laws he committed a capital crime and was subject to death —he had refused to obey the laws of the land.—Book of Abraham (P. of G. P.) Chap. 1.

(2) It was the constitutional law of earth proclaimed from heaven that:

> I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 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: * * * .—Exo. 20:25.

Opposed to this supreme law of the universe, a law was decreed by King Nebuchadnezzar that at a certain sound of music, the entire nation should "fall down and worship" a golden image that the king had set up. This law of Nebuchadnezzar was the law of the land, legally, and lawfully enacted in accordance with the rules of government at that time; but it opposed the constitutional law which God had set up and when the silly king tried to enforce it against God's servants, the three Hebrew Saints, his failure was as pitiful as it was complete.—Dan. 3.

(3) Against this constitutional law of Heaven, King Darius enacted a law providing that—

> Whosoever shall ask a petition of any god or man for thirty days, save thee, O king, he shall be cast into the den of lions.—Dan. 6.

The Prophet Daniel disregarded this law of the land, refused to obey it, and was justified of the Lord.

(4) Under Jewish jurisprudence it was a capital offense to claim to be the Son of God. Jesus Christ disregarded that law.

(5) Under like laws it was a crime to "preach Christ and him crucified." This law was likewise disregarded by Peter and his associate Apostles.

(6) In the present dispensation the supreme law of heaven provides for Celestial or plural marriages as a necessary precedent to an exaltation in the presence of God our Father. Men have enacted laws against this order of marriage—one, the law of 1862, signed by Abraham Lincoln as President of the United States. This man-made law was the law of the land, adjudged so by the Supreme Court of the United States (1879.) But God ignored that law and in the year 1880 He said to the Priesthood, through His servant Wilford Woodruff:

> 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 a Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.—Supplement to New and Everlasting Covenant of Marriage, p. 46.

Again, in 1886, the Lord ignored the law of the land by telling His people, through John Taylor, President of Priesthood, that "**All those who would enter into My glory MUST and SHALL obey My law of plural marriage.** He said: "**I have not revoked this law, NOR WILL I, for it is everlasting, and those who will enter into My glory MUST OBEY THE CONDITIONS THEREOF**"; one of which conditions is to live the patriarchal order of marriage.—Ib. p. 62-3.

Again, in 1889, the Lord ignored the law of the land and instructed the Priesthood to continue living HIS LAW notwithstanding it was opposed to human law. They were to make no

pledges nor promises looking to a discontinuance of the same.—Ib. p. 63-4.

(7) Knowing that the Saints would ultimately weaken and surrender to the edicts of man, the Lord had previously (Sept. 26-27, 1886) directed men be set apart under Priesthood authority, to perpetuate the living of the law of heaven, thus again circumventing the law of man.—Ib. pp. 55-61.

We have related a few examples where the laws of God have taken precedence over the laws of man, and properly so. We call attention to these incidents in justification of the actions of our leaders from Joseph Smith the Prophet to the beginning of the administration of our present leader in ignoring certain unconstitutional laws enacted by men.

The present attitude of the Church is one of surrender—it is a jelly-fish attitude. It is born of weakness, having as a foundation the "flattery of the world." It ignores the best in man from the beginning, adopting the course of least resistance. It placidly and sycophantly surrenders that which is of eternal value, for the friendship and praises of a fallen world.

To hold, then, with the "Ward Teachers Message" quoted, that the highest type of citizenship in **any nation** is evidenced by an **unconditional acceptance** and **obedience** to the laws of the land in **every respect,** is to question the loyalty and good citizenship of Abraham, the three Hebrews, Daniel, Peter and his associates, Joseph Smith and his successors, and of scores of thousands of God's servants who have lived since the days of Father Adam; and finally, of Jesus Christ himself, whose teachings and commandments, as we have very briefly mentioned, have shown a consistent disrespect for law—those laws that came in conflict with the laws of heaven.

Even our present leader openly proclaimed:

> **No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God (which, of course means, ignoring the commandments of men which are in conflict). We should, in this regard, place ourselves in the same position as that of the three Hebrews who were cast into the fiery furnace. If we are living in the light of the Gospel we have a testimony of the truth, and we have but one choice, that is to abide in the law of God, no matter as to the consequences.—Des. News, April 6, 1885.**

So strong was President Grant in this conviction, at that time, that he suffered himself to be arrested and fined for an infraction of the laws of man, and was compelled to leave the State and go to Europe (in 1904) in order to avoid further persecution. Is it the policy of the Church today to repudiate President Grant's teachings and brand him as a bad citizen because of his refusal to obey the law of the land in preference to the law of Heaven?

Peter and the other Apostles, replying to the authorities of human laws and in justification of their breaking the law, said: **"We ought to obey God rather than men."**

James said: **"Ye adulterers and adulteresses, know ye not that the friendship of the world (living worldly laws in preference to the laws of heaven) is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God."**—James 4:4.

Paul said: **"Yea, and all that will live godly in Christ Jesus shall suffer persecution."**—2 Tim. 3:12.

Brigham Young said: "I have preached in the United States, in the British Provinces, and in the Island of Great Britain, and have invariably promised the Saints one blessing, viz: hard labor, hard fare, and **plenty of persecution,** if they would only live their religion, and I believe they are generally well satisfied that this promise has been amply fulfilled. **If the Saints cannot endure to the end, they have no reason to expect eternal salvation."**—J. of D. 3:1.

Jesus Christ said: "There is no man that hath left house, or brethren, or

sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, WITH PERSECUTIONS; and in the world to come ETERNAL LIFE.''—Mark 10:39, 30.

To enjoy the kind of citizenship symbolized by the actions of these great personages, men must obey the law, honor and respect it; but they must be careful which law is obeyed, the law of heaven or the law of men. It must be conceded, as President Grant stated, that man's laws, when in conflict with the laws of heaven, must inevitably give way; it matters not whether they are the laws of the kingdoms of Nebuchadnezzar, Darius, of Rome, the United States, or whatnot—only weaklings will contend differently. Blackstone, the great English jurist, stated:

''That if ever the laws of God and men are at variance, the former are to be obeyed in derogation of the latter.'' This truth is unassailable.

If further answer be needed on this subject of law obedience, we will let the late President Joseph F. Smith do so. It will be recalled that President Smith was arrested (Nov. 23, 1906—TRUTH 1:32) and paid a fine of $300 for an infraction of anti-polygamy laws. We quote from the ''Sermons and Writings'' of President Smith, in ''Gospel Doctrine'' as compiled by Elder John A. Widtsoe and others, and published by the Church, pp. 507-511.

THE LAWS OF GOD AND THE LAWS OF THE LAND

Nearly all of the brethren who have spoken at this conference (April, 1882) have referred to the circumstances in which we, as a people, are now placed; and it would seem unnecessary for me to make any further reference to this all-prevailing subject with which the people generally are more or less familiar, and in which we necessarily are considerably interested. But while the brethren who have spoken have merely referred to some of the sayings of the Prophet Joseph, and to items in the revelations through him, to the Church, I feel impressed to read in the hearing of the congregation one or two passages from the revelations previously referred to. I will therefore, call the attention of the congregation to a verse or two in the revelation given in 1831, which will be found on page 219 of the Doctrine and Covenants:

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

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

"Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold, here is wisdom."—D. & C., 58:21-23.

The following I quote from a revelation given in December, 1833, page 357:

"According to the laws and the constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

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

"And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D. & C. 101:77-80.)

Again, in a revelation on page 342:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land;

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

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

"Nevertheless, when the wicked rule the people mourn;

"Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

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

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

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

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

"For if ye will not abide in my covenant, ye are not worthy of me." (D. & C., 98:4-15.)

This, as I understand it, is the law of God to the Church of Jesus Christ of Latter-day Saints IN ALL THE WORLD. And the requirements here made of us MUST be obeyed, and practically carried out in our lives, in order that we may secure the fulfillment of the promises which God has made to the people of Zion. And it is further written, that inasmuch as ye will do the things which I command you, thus saith the Lord, then am I bound; otherwise there is no promise. We can therefore only expect that the promises are made and will apply to us when we do the things which we are commanded. (D. & C., 82:10; 101:7; 124:47-49.)

We are told here that no man need break the laws of the land who will keep the laws of God. But this is further defined by the passage which I read afterwards—the law of the land, which all have no need to break, is that law which is the constitutional law of the land, and that is as God himself has defined it. And whatsoever is more or less than this cometh of evil. Now it seems to me that this makes this matter so clear that it is not possible for any man who professes to be a member of the Church of Jesus Christ of Latter-day Saints to make any mistake, or to be in doubt as to the course he should pursue under the command of God in relation to the observance of the laws of the land. I maintain that the Church of Jesus Christ of Latter-day Saints has ever been faithful to the CONSTITUTIONAL LAWS OF OUR COUNTRY. I maintain, also, that I have a right to this opinion, as an American citizen, as one who was not only born on American soil, but who descended from parents who for generations were born in America. I have a right to interpret the law in this manner, and to form my own conclusions and express my opinions thereon, regardless of the opinions of all other men.

I ask myself, what law have you broken? (Prest. Smith was later fined in the courts for an infraction of the anti-polygamy law). What constitutional law have you not observed? I am bound not only by allegiance to the government of the United States but by the actual command of God Almighty, to observe and obey every constitutional law of the land, and without hesitancy I declare to this congregation that I have never violated, nor transgressed any law. I am not amenable to any penalties of the law, because I have endeavored from my youth up to be a law-abiding citizen, and not only so, but to be a peace-maker, a preacher of righteousness, and not only to preach righteousness by word, but by example. What, therefore, have I to fear? 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 law-makers 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 wish to enter here my avowal that the people called Latter-day Saints, as has been often repeated from this stand, are the most law-abiding, the most peaceable, longsuffering and patient people that can today be found within the confines of this republic, and perhaps anywhere else upon the face of the earth; and we intend to continue to be law-abiding so far as the constitutional law of the land is concerned; and we expect to

meet the consequences of our OBEDIENCE TO THE LAWS AND COMMANDMENTS OF GOD, like men. These are my sentiments briefly expressed upon this subject.

President Smith's statement leaves no doubt as to his stand on the question of law obedience—he stood with the Lord, and against the present policy of the Church. The Saints are commanded to keep the laws of man insofar only as they do not conflict with the laws of heaven. That was the position of the Church then. Why has it changed? Under the interpretation the Church authorities now place on the Twelfth Article of Faith, Abraham, Moses, Daniel, the three Hebrews, Nephi, the early Apostles, Joseph Smith and his associates, Joseph F. Smith, and thousands of other leading men of God:—yes, Jesus Christ himself—were lawbreakers and, if living among us today, would doubtless be "unchurched" for disobedience to corrupt man-made laws.

The Twelfth Article of Faith is meaningless to true Latter-day Saints, except as it correlates and harmonizes with the Eleventh Article:

"We claim the privilege of worshiping Almighty God according to the dictates of our own consciences, and allow all men the same privilege, let them worship how, where, or what they may."

Dare the present leaders of the Church deny these facts before God and heaven? If not, why the fawning pretense of being that which to honest and courageous souls is but hypocritical cant?

FRIENDSHIPS

Solemnity and gravity on all occasions, certainly carry with them dignity; but friendship ought to be easier and more free and more pleasant and tending more to every kind of politeness and good nature.—Cicero.

No one is useless in the world who lightens the burdens of anyone else.—Dickens.

READY REFERENCES
on
CELESTIAL MARRIAGE

THE MORMON MARRIAGE SYSTEM

(Continued from page 116)

Having consulted the Jewish scriptures—the "Stick of Judah"—the Bible, we will now consider the testimony which the "Stick of Ephraim"—the Book of Mormon offers.

It is, of course, clearly apparent that examples of Divine approval of this principle of marriage are not as numerous in the Book of Mormon record, as we have it today, as in the Bible. There are doubtless good reasons for this difference. It will be remembered that the unsealed portion of the Book of Mormon was brought forth in the present day when prejudice against God's order of marriage was at its height. It is conceivably true that had the record openly championed the system as one to be followed in the present day, the rejection of the sacred record would have been swift and positive. Although the revelation pertaining to plural marriage was given to the Prophet Joseph Smith as early as 1831, it was not until some twelve years later (1843) that he was permitted to present it in written form to the higher quorums of the Priesthood, the Church as a body not having been entrusted with the information during the Prophet's life. Even the Saints were not prepared for so radical a departure from the then prevailing marriage systems. From this fact it must be patent that had the part of the Book of Mormon which Joseph was permitted to translate contained open arguments favoring or commanding the patriarchal order of marriage, there could have been little hope for its reception even on the scant scale that later did mark its adoption by the Saints. Children must needs be fed milk before meat. It is more than likely the historians of the record were impressed not to present this marriage principle in fulness in the abridgement prepared to be translat-

ed first, and yet it may be expected that when the sealed portion of the record is available the same will be found to be set forth with clearness and positiveness.

From this explanation, however, let us not assume that the Book of Mormon is at all silent on the order of Celestial or plural marriage. To thinking and unbiased minds the record clearly sustains that system. Those using the Book of Mormon to oppose the law, rely chiefly on Jacob 2:23-27. Here Jacob, under the command of the Lord, is reproving his people for their iniquities. They had waxed strong in iniquity, exhibiting wicked pride and vanity, wearing costly apparel, persecuting their brethren out of a feeling of superiority, and COMMITTING WHOREDOMS, justifying themselves in it by the excesses of David and Solomon who, as the record shows, not only received wives from the Lord, but took additional wives in opposition to His will, King David unlawfully taking the wife of Uriah and having him killed.

> **"Wherefore, my brethren", Jacob continued, "hear me, and harken to the word of the Lord: For there shall not any man among YOU have save it be one wife, and concubines, he shall have none."**

Those relying upon the scripture to combat the principle of plural marriage fail to understand the significance of verses 29 and 30 wherein the Lord made it clear:

> **Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.**
>
> **For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; other wise they shall harken unto these things. (1)**

Properly interpreted, this qualification is the strongest possible evidence that plural marriage was a divinely recognized principle, being the channel through which seed is begotten unto God. "Wherefore, this people SHALL keep my commandments"; — not SHOULD or MAY, but they SHALL, "or cursed be the land for their sakes." And what were the commandments being especially stressed at that time? That they should cease their whoredoms and be governed by the monogamic order of marriage until such time as the Lord should again take them into His favor and COMMAND them to enter into the Celestial or higher order.

There can be no other meaning to this remarkable scripture. The Lord said in effect:

You are waxing strong in iniquity, committing sins of all kinds, among them whoredoms—taking wives and concubines of yourselves for the gratification of the flesh. Not understanding the scripture, you justify yourselves by the excesses of David and Solomon. Because of your sexual sins and other excesses you are not worthy of providing tabernacles for my spirit children, hence from now on you are to have but one wife each and no concubines. If and when you repent and begin again to live righteous lives, I may again command you to observe the law of the patriarchal order of marriage, through which channel seed is raised up unto me. (2)

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(1) The late President Joseph F. Smith, while testifying in the Reed Smoot case before the Committee on Privileges and Elections in the U. S. Senate, March 9, 1904, read this scripture into the record. The Chairman, reading from Jacob 2-25-27, sought to show a contradiction between the Book of Mormon and Section 132 of the Doctrine and Covenants; one, as he supposed, CONDEMNING and the other COMMANDING polygamy. President Smith, however, insisted on reading verses 29 and 30, commenting as follows:

> ALL YOU NEED TO DO, SIR, IS TO READ THE WHOLE THING, AND IT EXPLAINS ITSELF. THE REVELATION TO JOSEPH SMITH DOES NOT REPEAL THIS. IT IS SIMPLY A COMMANDMENT OF THE LORD UNTO HIM, AND RECEIVED BY HIM AND ACCEPTED BY HIM TO ENTER INTO PLURAL MARRIAGE BY HIS LAW AND BY HIS COMMANDMENT AND NOT BY THEIR OWN VOLITION.
>
> THE CHAIRMAN: "THEN YOU CONSTRUE THAT WHICH YOU HAVE READ AS THE COMMANDMENT OF THE LORD TO PRACTICE POLYGAMY WHEN—"
>
> MR. SMITH: "HE COMMANDS IT."
>
> THE CHAIRMAN: "WHEN HE COMMANDS IT."
>
> MR. SMITH: "THAT IS EXACTLY WHAT THE WORDS SAY."—Smoot Case, 1:481.

(2) "For they (wives) are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.—D. & C., 132:63.

In this pronouncement of Jacob the divine principle of Celestial marriage is given full force and the apologist will get scant comfort from it. The principle is acknowledged, but the people, because of their fallen condition, are denied the privilege of living it. Then, too, the statement of Jacob, by implication, shows that polygamy was a common practice among the children of Israel as well on the American continent as it had always been on the eastern continent. (See TRUTH 3:177-183).

Jacob could not have intended, in his instructions, to cast reflections on or condemn a principle through which the Savior's lineage is accounted for. And, too, it will be noted that the Lord did not speak condemnatory of the polygamous relations of Abraham, Jacob, Moses, David, Solomon, and others, as a principle; He condemned the manner in which a fallen nation was prostituting the principle. It is true David and Solomon had led irregular lives in their marriage relations, and the Nephites were falling into the same error, hence they must cease the practic of plural marriage until commanded otherwise by the Lord. (3)

It will also be noted that the injunction of the Lord applied specifically to the people then being addressed by Jacob. "There shall not be any man among YOU". This was between 544 and 421, years B. C., according to Book of Mormon chronology. It was over 400 years later (82 B. C.) that Amulek proclaimed how the Lord had blessed his "women" (wives). He said:

> **For behold, He hath blessed mine house, He hath blessed me, and MY WOMEN, and my children, and my father and my kinsfolk; yea, even all my kindred hath He blessed, and the blessing of the Lord hath rested upon us according to the words which He spake.—Alma 10:11.**

Amulek not only had children and other sacred possessions, but "women" also. He evidently was living in the plural relationship, and the Lord blessed him in it. Doubtless the Lord had again commanded His people—those who were worthy—and they embraced the principle of Celestial or plural marriage and begin again to "raise up seed unto Him."

There is little doubt but that the Jaredites brought the practice of plural marriage to this continent. In commanding them to leave their native land to go "into a land which is choice above all the lands of the earth", the Lord said speaking to the "brother of Jared"—Mohonri Moriancumur:

> **Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and THY FAMILIES; and also Jared thy brother and HIS FAMILY; and also thy friends and their families, and the friends of Jared and their families.—Ether 1:41.**

From this we must assume the brother of Jared had more than one family. He was to take his "FAMILIES", while Jared, a monogamist, was directed to take his "FAMILY". This fact is borne out, too, when the census was taken, after arriving in the promised land:

> **Now the number of the sons and daughters of the brother of Jared were twenty and two souls; and the number of the sons and daughters of Jared were twelve. —Ib. 6:20.**

It is to be expected that the WIVES of the brother of Jared would bless him with more children than the one wife of Jared would bear him. Then there is another point to be considered which is germane to the subject. The question is asked why Jared did not talk with the Lord himself instead of asking his brother to act as a me-

(3) A case in point prevailed in the days of Moses, when through the stiffneckedness of the Israelites—their lack of obedience—the higher blessings of the Priesthood were withdrawn from them, and they were placed under lesser and special laws administered by the Aaronic Priesthood, which were to serve as a schoolmaster to train the children of Israel to aspire to higher Priesthood privileges. (D. & C. 84:23-24; Essentials of Church History—Smith, p. 3). One will not assume from this incident, that because the higher priesthood was taken from the Church in that day the Priesthood principle itself was condemned. And by the same token the taking of plural marriage from the unworthy Saints in Jacob's day, did not condemn the system which God commanded Abraham to live and through the channel of which Jesus Christ came into mortality.

dium between heaven and their group. The answer to the INFORMED is obvious: because the brother of Jared was living a law that entitled him to direct communication with the Lord—the law of Celestial or plural marriage—and Jared was not living that law. The former held the fulness of Priesthood, while the latter did not. In the present dispensation the Lord has made it clear that to preside over His Priesthood, one must be abiding in the law of the Priesthood, which is celestial or plural marriage. This principle was made clear in a revelation through President John Taylor calling George Teasdale and Heber J. Grant to the Apostleship and Seymour B. Young into the Presidency of Seventy. The Lord said, commanding Seymour B. Young to enter into plural marriage: "For it is not meet that men who will not abide my law (of marriage) shall preside over my Priesthood." Plural marriage is a law of the Priesthood, (D. & C. 132: 28, 58, 61.) Those obeying that law in righteousness, and, of course, all other laws of the Gospel, are qualified to commune with the Lord. The brother of Jared enjoyed this privilege and therefore was the mouthpiece of God to the Saints over whom he presided.

Another circumstance we must notice in showing that the principle of plural marriage was not only sanctioned but actually taught in the Book of Mormon: In making up his record, Nephi was led to quote whole chapters from Isaiah, to be preserved for the benefit of his people at a later day. The 4th chapter of Isaiah was thus included as chapter fourteen of 2 Nephi. From this chapter we read:

> **And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.**

What will be the result of this remarkable occurrence?

> **In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.**
>
> **And it shall come to pass, they that are left in Zion, and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem.**
>
> **When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.—2 Neph, 14:1-4.**

That the full import of Isaiah's great message was intended to be impressed on the Nephites is seen from the message of Jesus Christ to the Nephite Saints after the crucifixion:

> **And now, behold, I say unto you, that ye had ought to search these things, (the sayings of Isaiah). Yea, a commandment I give unto you that ye search these things diligently; for GREAT ARE THE WORDS OF ISAIAH.—3 Neph. 23:1.**

Then Nephi clearly taught his people to look forward to the day when as many as seven women would claim salvation at the hands of one man, at which time **"shall the branch of the Lord be beautiful and glorious"**, for then the false notions of a fast decaying society, whose sexual sins will have polluted the earth, will be overthrown; "virtue will garnish the thoughts of men unceasingly", and peace will spread its restful mantle over the earth. It is at this time when the Lord, by destroying the wicked and writing into the hearts of His children the laws of righteousness, "will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Little wonder, then, that the daughters of Zion will approach them seeking leadership at their hands.

In closing this chapter on Book of Mormon evidences of the divinity of plural marriage, the fact should not be overlooked that nowhere in the book is the principle of plural marriage as lived by Abraham and introduced in this dispensation by Joseph Smith, condemned by the Lord. The Jewish people were a polygamous people. The leaders among them were celebrated polygamists: Abraham, Jacob, Moses, Saul, David, Solomon, etc. The Lord, as stated in a previous chapter, on Bible evidences,

condemned sin in every form, not once, however, mentioning plural marriage as a sin, except when practiced contrary to His will. This same truth holds good with reference to the Book of Mormon. In His personal ministry in the land of Jerusalem as well as on the American continent the Lord, while condemning sin of every nature, did not once mention the patriarchal order of marriage as a sin. This significant fact is the strongest kind of evidence that the principle was recognized as a law of heaven to be lived by worthy Saints in all ages of the world under direct command of God.

(To be continued)

LIBERTY AND FREEDOM

In speaking on the occasion of the dedication of a "Marker" at the mouth of Parley's canyon, (Sept. 26, 1939) honoring Utah Pioneers, President J. Reuben Clark presented an appropriate thought. He is quoted as saying:

> **Contrast the difference between the word "conquest" as applied to rulers in Europe and as exemplified by the pioneers who finally reached this spot many years ago.**
>
> **The pioneers made a conquest of the west and because they triumphed over hardship, suffering, want and privation, the city and valley of Salt Lake is what it is today.**
>
> **We should realize what that conquest means and what the LIBERTY and FREEDOM the pioneers fought for means. We should not take our liberty too lightly, regarding it as something that will always be here. IF WE CHERISH IT NOW, WE WON'T HAVE TO SACRIFICE IT LATER.**

Latter-day Saints who today are engaged in a conquest against the encroachments of infidelity pertaining to the higher principles of the Gospel can appreciate the logic and force in President Clark's remarks. Men and women, devotees of the "faith once delivered to the Saints" are now being vilified, persecuted and "unchurched" for presuming to exercise a liberty and freedom of conscience such as Elder Clark referred to. A situation has arisen that is astounding—members of the Church being COMPELLED to accept an interpretation of the word of God contrary to reason as well as to the teachings of all the former leaders of the Church, or be "cast out" as unclean and unregenerate!

The Gospel teaches its adherents the value of liberty—

> **Know this, that every soul is free**
> **To choose his life and what he'll be,**
> **For this eternal truth is given;**
> **That God will force no man to heaven.**

And yet the Saints are being followed by sneaking spies and foul informers and are unceremoniously dropped from Church records for daring to believe in the vitality and necessity of compliance with the revelations of the Lord.

The Saints should heed the warning of President Clark; they should not "take their liberty too lightly, regarding it as something that will always be here", whether they contend for it or not. "If we cherish it now", President Clark truthfully stated, "we won't have to sacrifice it later."

It is incumbent on every Latter-day Saint to get a testimony of the truth as taught by the former leaders of the Church, and stay with it though earth and hell threaten their destruction. To tamely surrender one's freedom of thought and worship is to emulate the unworthy example of Esau—sell one's birthright for a mess of pottage.

"Let no man deem himself of Fate the King,
Or challenge Fortune with a voice defiant—
A tiny pebble in a shepherd's sling
Once overthrew a proud and boastful giant."

Elbert Hubbard to Mark Twain:

"I am awfully sorry you have lost all your money. I am in the same boat, but let's not talk about it all the time."
—Philistine, p. 123.

I could never be an artist no matter how furiously I painted, but I can paint smiles upon the faces of those sad children down yonder. I can bring happiness into their lives and that will be a picture to look back upon.—Rex Beach.

EDITORIAL

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EDITORIAL THOUGHT

"God will not forgive betrayal of His children by those who rule over them.-- J. Reuben Clark, Conference Address, Oct. 6, 1939.

JOHN TAYLOR

We are again honored with the opportunity of mentioning the anniversary of the birth of John Taylor, the third President of the Church of Jesus Christ of Latter-day Saints. He was born November 1, 1808, in Westmoreland County, England, and died in exile for the Gospel's sake in Davis County, Utah, July 25, 1887.

Perhaps no person in the present dispensation, save the Prophet Joseph Smith, has left so lasting an impress upon the annals of our Church history with reference to the stabilizing and perpetuation of the higher principles of the Gospel of Jesus Christ, as has this man who is appropriately designated as "the Lion of the Lord." He lived a long and eventful life and died a martyr to the cause of religion.

We feel inadequate at this time to express a proper appreciation of the life and labors of this mighty warrior for Truth, and shall close the record with the mention of three outstanding incidents that not only delineate his character as a man, but which immortalizes him as a true Prophet and valiant servant of the Lord.

First, as to his love of liberty and abhorrence of the spirit of despotism. We copy from the Life of John Taylor by B. H. Roberts:

> In a letter to one of his brethren, answering one that had laid rather hard conditions upon him, he expressed the following sentiments, in which it is difficult to determine which most appears, his love of liberty or his detestation, his utter abhorrence of slavery:
>
> **"I was not born a slave! I cannot, will not be a slave. I would not be a slave to God! I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend I feel I am, and He is mine:—a slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself—perchance my wives, my children to dig the mud, to mould and tell the tale of brick and furnish our own straw! * * * But stop! I'm God's freeman: I will not, cannot be a slave! Living, I'll be free here, or free in life above—free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!"**

Second, his deep and almost God-like compassion for the poor: It was in 1880, after the death of Brigham Young and fifty years from the organization of the Church, President Taylor proclaimed a **"Jubilee Year"** —the Church forgiving the Saints their indebtedness to it, amounting to over $800,000.00, and which represented loans to assist them in immigrating to Utah and establishing them in indus-

try here. The Saints were not only released of this great burden but there was appropriated from Church properties to assist the poor, a thousand head of cows, five thousand head of sheep, and the Relief Society offered the loan of 34,000 bushels of seed wheat, without interest, until after the harvest. Having moved financially for the Church, the great leader addressed a proclamation to the Saints at large, advising them to extend like assistance to each other. A paragraph from this epistle reads:

> **With these worthy examples as the fruits of the gospel before us, we wish to extend to all our brethren and sisters the privilege of aiding in this good work of compassion and love. We respectfully remind those who have the riches of this world more abundantly bestowed upon them, that they have a fitting opportunity of remembering the Lord's poor. If you hold their notes, and they are unable to pay, forgive the interest and the principal, or so much thereof as you might desire them to forgive were their and your circumstances reversed, thus doing unto others as you would that others should do unto you. * * * Extend to them a Jubilee, if you can consistently. * * * We invite Zion's Co-operative Mercantile Institution as the parent; and all other co-operative institutions as the children and our brethren, who are engaged in profitable railroad, mercantile, manufacturing, or other remunerative enterprises, to extend a helping hand. Free the worthy debt-bound brother if you can. Let there be no rich among us from whose tables fall only crumbs to feed a wounded Lazarus. Rather let each and all do our part honorably, justly, charitably and well.**

Third, his love for the Gospel and his inflexible determination to uphold it against all opposition.

Pressure of the Federal Government from without and a growing feeling of discontent among the Saints from within, with reference to the Patriarchal order of marriage which the Lord had enjoined upon His Priesthood to live, seriously threatened the continued progress of the Church. Many prominent members, particularly men of means, urged action that would halt the menace to their financial and social security—some even demanding it. President Taylor and counselors, with members of the Quorum of Twelve, had been driven into exile and were being hunted as though they were wild beasts, with rewards posted for information as to their whereabouts. The prisons were filled with brethren convicted of polygamous living. In the midst of this delicate situation a manifesto was prepared by a committee of prominent members of the Church pledging the Church to a discontinuance of plural marriage. In his hide-out President Taylor was waited upon and his signature to the document requested. His reply was, "I will lay the matter before the Lord." He did so, on the night of September 26, 1886. He spent the night with heavenly beings—the Lord Jesus Christ and Joseph Smith, receiving from them instruction as to his future course. Instead of signing the iniquitous document which he characterized as emanating from the "lower regions", he, in his capacity of President of Priesthood, and under the immediate direction of the heavenly messengers, proceeded to set certain men apart with the sealing powers of Elijah, with instructions to see that the Patriarchal order of marriage was perpetuated, even after a similar document should be adopted by the Church as the Lord foresaw would be the case. (TRUTH 4:84 et seq.)

It was on this occasion, the aged President, so animated by the Spirit of God that his body rose from the floor and stood in mid-air, pointing to the proposed manfesto, exclaimed:

> **"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!''—Supplement to New and Everlasting Covenant of Marriage, p. 59. Also TRUTH 2:118.

From such incidents it is little wonder that all true Latter-day Saints continue to hold the memory of John Taylor in almost worshipful reverence, nor is it to be wondered at that the work he did on that September day in 1886, continues on without abatement.

NOTES AND COMMENTS ON THE CONFERENCE

The late semi-annual conference of the Church of Jesus Christ of Latter-day Saints will principally be remembered by the forensic expressions of the various speakers on the war situation in Europe. A statement was presented by the First Presidency, making a plea for peace, also one by President J. Reuben Clark, describing the war situation as it affects civilization and attempting to point the way for America to so conduct its affairs that it may become a peace-maker between the warring nations.

These two themes were reflected in the remarks and prepared sermons of the main speakers during the conference.

The attendance was large and the weather entirely propitious. The merchants of the city doubtless benefited on a large scale in the presence of so many people from the outside.

In President Clark's statement was portrayed the natural conflict between nations resulting from petty jealousies, selfishness and greed for power. He wisely advocated a neutral spirit among the Latter-day Saints, reminding the vast audience of the fact that the leaders and not the masses (except as the masses surrender their prerogatives to the leaders), are responsible for the great conflict. Among the Saints there can be but one spirit—that of true brotherhood. Said the speaker:

> **There are in the Church tens of thousands of faithful members, and in the nation, millions of loyal citizens, whose choice would be, because of their German ancestry, that Germany should become the dominant power of Europe, perhaps of the world. For them German art, literature, science, music—perhaps the greatest the world has produced— is part of the warp and woof of their lives and of the lives of their ancestors. All the tender threads of memory and tradition lead them back to the homeland. ..The German people are and have been a great and good people.**
>
> **There are perhaps more tens of thousands of faithful members in the Church, and more millions of loyal citizens in the nation who, because of our British ancestry, would prefer that Great Britain should retain the dominance she has held for generations. * * * As the first love Germany, so we love Britain. But each group of us must see and understand the view and feelings of the other. Who shall dominate Europe * * * is not our concern.**

The statement quotes from Washington in which he declared we should have ''as little political connection as possible'' with Europe; that Europe had a ''set of primary interests'' with which we had ''none or a very remote relation'', wherefore, ''Europe must be engaged in frequent controversies, the causes of which are essentially foreign to our concrn''; ''Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor, or caprice?''

Jefferson said: 'Our first and fundamental maxim should be never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with cis-Atlantic affairs.' ''

President Clark's admonition was that we follow our historic policy and keep free from European entanglements. The statement stressed the possible role which America, ''the great neutral nation'', may be called upon to play in bringing peace to the warring nations. We further quote from the statement:

> **America, the great neutral, will thus become the peacemaker of the world, which is her manifest destiny IF she lives the law of peace. Believing as we**

> do that America is Zion, we shall then see the beginning of the fulfillment of the prophecy of Isaiah of old "for out of Zion shall go forth the law", a law of justice, mercy and righteousness adopted by the nations of their own free will.

Academically the principles and cautions enunciated by the speakers, were sound and well phrased. The avoidance of war should be in the heart-beat of every child of God. "Blessed are the peacemakers: for they shall be called the children of God." However, we are wondering why the many speakers while pointing to the distress of Europe growing out of the spirit of malice, hatred and greed, should at the same time so signally overlook the great abuses existing at home. While America, as President Clark read, is a "choice land, and whatever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven", yet this blessing hinged upon the people "serving the God of the Land, who is Jesus Christ, who hath been manifested by the things which we have written."—Ether 2:12.

The Lord, speaking of this people of America in the present day, said:

> At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders and priestcrafts, and whoredoms and secret abominations; and if they shall do all those things, and shall REJECT THE FULNESS OF MY GOSPEL, behold, saith the Father, I will bring the fulness of my gospel from among them.—3 Nephi 16:10.

That America has failed to catch and abide the message the Lord gave must be patent to all thinking Latter-day Saints. It is scarcely necessary to call attention to the almost utter failure of the people of this continent, and especially of the United States to receive the word of the Lord. From a population of over 120,000,000, the Church has drawn less than a million members, and it must be conceded that a large percentage of those who are members of the Church are only so nominally, failing as they do to believe the gospel in its fulness.

The Lord foresaw the situation as we view it at present and said, "Mine indignation is soon to be poured out **without measure** upon **all nations.**" And, at another time, uttering the great prediction on War, said:

> And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations.—D. & C. 87:6.

A consumption has been decreed, **definitely decided upon** whereby **all** nations, because of their wickedness, are to be destroyed. This includes the United States. So that America must not boast too loudly of her role as peacemaker to the other nations; nor are the Latter-day Saints justified in gloating in their pretended superiority. Considering the light they have been given and their proneness to follow in the excesses of Babylon, it is little wonder that the "decree" of the Lord also provides that **"Upon My house shall it** (the day of vengeance) **begin, and from My house shall it go forth, saith the Lord."**

It would seem therefore that as well meaning as were the speakers at conference in their pronouncements against the war and conditions of infidelity existing in Europe, there is a greater duty at home in warning the Saints against their many sins and preparing them to "stand in holy places" when the great avalanche of destruction descends upon all nations.

It must be clear to thinking Saints that the kingdom of God cannot be established while the present political order exists; that the kingdoms of the world will perforce have to give way to the kingdom of Heaven. The question arises, why spend so much energy

in trying to hold the decaying nations together. It is decreed they shall die. The elements of death are predominant in their actions. Their death will make way for God's kingdom. Should we not rather prepare the hearts of the Saints to receive the true kingdom and to forever divorce their lives from the ways of Babylon?

President David O. McKay, talking upon "UNITY", made particular reference to the danger to the Church from "fault finders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups." (Des. News, Church Dept., 10-14-39 p. 3.) This warning we consider is most opportune. The Saint should regard it with seriousness. "Commandment-breakers" and "apostates" are the "canker-worms" of modern times gnawing at the vitals of Mormonism. Many such, as we see it, are found in high positions in the Church, and are employing their talents in seeking to popularize the Gospel by repudiating certain essential principles thereof, thus completely "apostatizing" from many of the fundamentals as revealed through the Prophet Joseph Smith. These, in our view, are doing more to disrupt the Church than the combined "world" opposition. As President McKay inferred, the Church can accomplish its mission only by adhering strictly to the revealed word of the Lord; and those of its members—be they leaders or privates in the ranks—that contribute to "commandment-breaking" and "apostacy" are engaged in wrecking the institution.

In his brief remarks, President Rudger Clawson wisely urged a study of the Doctrine and Covenants—the law book to the Church. He emphasized the importance of Section 132 and yet, strange as it may appear to the uninformed, men are being "handled" by ward and stake officers for studying and teaching this Section. Such counsel—we say it with sad and heavy hearts—though coming from the lips of men sustained as Prophets, Seers and Revelators, have but little meaning in the face of the real attitude and actions of the leaders.

President Grant, in the statement of the First Presidency, if the same may be taken as genuine, offers a hope and consolation to the Saints not enjoyed in a long time. He said:

> **We earnestly implore all members of the Church to love their brethren and sisters, and all peoples whoever and wherever they are; to banish hate from their lives, to fill their hearts with charity, patience, long-suffering, and forgiveness. The Master said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."**

Most excellent admonition. We are grateful to the Lord for it. It smacks of the true gospel. We pray it may take hold of the hearts of the leaders and the Saints alike. A practical and positive gesture on the part of the leaders toward the realization of this utopian achievement would be to discontinue the present silly and noisome siege of "handling" good men and women in the various wards and stakes because they do not all see alike. Let all hatred and recriminations cease.

The President once said—let us hope it was but a hasty, unguarded and unmeant remark—"I shall rejoice when the government officials put a few of these (those teaching and practicing plural marriage) in the county jail or the state penitentiary."

Certainly no true servant of the Master will rejoice in the suffering of his fellow men. Why should one rejoice to see his neighbor thrown into prison because of a difference in religious belief,—and, too, to see the wife and children of such an unfortunate in distress as a result? In the light of the President's Conference declaration, he surely cannot now mean that remark. "We earnestly implore", the statement reads, "ALL members of the Church to love their brethren and sis-

ters and ALL people whoever and wherever they are; to banish hate from their lives, to fill their hearts with charity and patience, longsuffering and forgiveness''. Love and charity and patience, longsuffering and forgiveness do not bring rejoicings to the heart through the misfortunes of others.

In this counsel of the Presidency is foreshadowed the blessed millennium—an utopia of unity and love, under the spirit of which many present practices will cease, broken hearts will begin to mend and rancor and hatred now dividing the Saints will disappear. In order to carry out the President's counsel we humbly suggest the following:

(a) Let bygones be bygones and let the Church begin anew, under the true Christian spirit of love and patience, the work of reclaiming those wayward-bound.

(b) Let the authorities cease "handling" and casting out those of the flock whose chief offense is an abiding faith in the higher principles of the Gospel, and who, notwithstanding their weaknesses, are attempting to live accordingly. If civil prosecution be deemed necessary let the state and not the church bring it about. LET THERE BE NO FURTHER STONING OF A STEVEN, under the delusion that it is God's will. So far as the Church is concerned let us adopt the spirit of the late President Joseph F. Smith's counsel: "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 Investigation 1:98). And in the Prophet Joseph Smith's declaration: "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 Ch. 5:340.) Let it be remembered that during the Smoot investigation, President Joseph F. Smith, John Henry Smith, Francis M. Lyman, B. H. Roberts, and others testified that with respect to plural marriage, they were living both in violation of the rules of the Church and the laws of the land, and they were not disciplined by the Church for so doing. Why discipline those today guilty of the same act?

(c) Let the practice of spying on one another stop. If group meetings now being held by certain of the Saints for the purpose of better familiarizing themselves with the scriptures and studying out the true meaning thereof, are objectionable to the leaders, or out of harmony with the genius of the work as the Church is performing it, let a labor be taken up with those involved, and in "charity, patience, long-suffering" and the spirit of forgiveness, let the Shepherds of the flock lead their erring charges into a brighter light. It should be charitably remembered that there are other infractions of Church rules—infractions of the laws of God—of a far more serious nature than holding group meetings, and which, in justice to all concerned, demands attention. But, in their zeal to rid the Church of teachers of Celestial or plural marriage, the grosser errors are being winked at by many of the leaders. We hold where there is love and confidence it is unnecessary to station ecclesiastical informers at the homes of Saints, as is the present practice. The system should be definitely abolished.

(d) Let Presidents of Stakes cultivate in their hearts a little more of the "milk of human kindness", and recall their orders to let polygamous wives and children starve rather than render assistance to them through the church welfare plan. "HE THAT HATH PITY UPON THE POOR LENDETH UNTO THE LORD; AND THAT WHICH HE HATH GIVEN WILL BE PAID HIM AGAIN."

(e) Let the order issued by the Church leaders known as Bulletin No. 223, and amplified by letter from the Presiding Bishopric under date of August 1, 1939, wherein children of parents "handled" for their adherence to Celestial marriage, are to be denied blessings and baptism until they are old enough to and do repudiate the principle of their birth, be rescinded and substituted by a Christian attitude. Christ said: "SUFFER THE LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT: FOR OF SUCH IS THE KINGDOM OF GOD."

(f) Let the present practice of demanding certain members sign an oath of allegiance in which they are forced to testify to matters of which they may be entirely ignorant; and forced too, to repudiate their faith in a divine principle of the Gospel, be discontinued. If such a procedure be deemed necessary in the interest of proper church discipline, let it be a general order and not confined

to isolated individuals or groups. There should be no favoritism; "GOD IS NO RESPECTOR OF PERSONS."

These are a few of the steps which, given an honest tryout, will doubtless lead to a "jubilee" of friendship within the Church and which should be a long stride toward carrying out the admonition of President Grant in which we wholeheartedly concur.

May we indulge the hope that the President is sincere in his counsel and may the Lord bless the efforts of the Saints in consummating that glorious end.

ADAM-GOD IN M. I. A.

In the "Course of Study for the Adult Department of the M. I. A. Associations (1939-40"), prepared by Dr. John A. Widtsoe of the Council of the Twelve, the author presents (Chapter 19, p. 114) "What are the facts concerning the Adam-God Myth, so frequently mentioned by enemies of the Church?"

This discussion is, in the main, a reprint of an article in the Improvement Era of November, 1938, by Dr. Widtsoe. The subject has been treated quite exhaustively in the columns of TRUTH (Vol. 3, Nos. 1-6 and Vol. 4, No. 8) and a pamphlet—"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", is published and may be obtained at the office of TRUTH PUBLISHING CO., or from the Book Merchants.

That the eminent Doctor goes far afield in seeking to disprove the doctrine taught by the Prophet Joseph Smith, Brigham Young, and others regarding the God of this earth, is clearly obvious to those who have made an unbiased study of the question. His conclusions not only lack logic but are unscriptural—so lacking in soundness, in fact, that he resorts to the unquestionable expediency of referring to those holding contrary views as, "Those who **peddle** the well-worn Adam-God **myth**" make a long series of **absurd** and **false** deductions"; "**enemies** of **President** Brigham Young and of the Church * * * use these statements repeatedly and widely to do **injury** to the reputation of Brigham Young and the Mormon people"; "**dishonest** inference"; "**calumniators**", etc. To be driven to the use of such ungentlemanly expletives generally indicates a weak cause. Then again, their use reflects upon the integrity of such notable characters as the Prophet Joseph Smith, Brigham Young, B. H. Roberts, Eliza R. Snow, Joseph E. Taylor, and many others whose interpretations, as we have shown in the articles mentioned, are the reverse of those given by Dr. Widtsoe.

Since Dr. Widtsoe's article raises no new question an extended answer is deemed unnecessary at this time, the reader being referred to our previous comments upon the subject. For the immediate benefit of the student, however, we re-publish three statements from Brigham Young made during an interval of some twenty-three years, showing that this great Prophet-leader held closely to the one interpretation throughout his life.

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.—J. of D., 1:50.

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.

June 8, 1873:

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.

To those who persist in Dr. Widtsoe's understanding we dedicate another statement of Brigham Young which he was prompted to voice because of the slowness of the Saints to comprehend sound doctrine:

Whether Adam is the personage that we should consider our Heavenly Father, or not, is considerable of a MYSTERY to a GOOD MANY. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one suecie—of one family—and Jesus Christ is also of our species.—J. of D. 4:217.

In the light of other circumstances, Dr. Widtsoe's seeming bewilderment on this important subject of Godhood is not surprising. In an article published in the Improvement Era, September, 1936, the Doctor made the startling statement that "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. (TRUTH 3:73.)"

This fallacy was previously (March, 1936) exposed by President J. Reuben Clark, also in the Improvement Era. He said:

I conceive the Church to be the organized Priesthood of God, drawn up in battle formation to carry on unceasing war against error wherever error is to be found. * * * THE PRIESTHOOD IS ESSENTIAL TO THE CHURCH BUT THE CHURCH IS NOT ESSENTIAL TO THE PRIESTHOOD.—TRUTH 2:78.

At a later date President Clark expressed the same truth in this language:

The Church is the organized Priesthood of God, the Priesthood can exist WITHOUT THE CHURCH, but the Church CANNOT EXIST WITHOUT THE PRIESTHOOD.—TRUTH 4:89.

One so palpably wrong in his deductions on Priesthood functions and powers may not be expected to readily desectarianize his notions of Godhood.

And again, at the October conference (1938, C. R. 130) Dr. Widtsoe bore testimony of a knowledge of God in the following words:

There are hundreds of thousands of people, I am happy to say, in this last dispensation to have found this testimony * * * and who can bear witness, perhaps even more certainly than I can —THOUGH IT SEEMS TO ME THAT MY FAITH HAS PASSED BEYOND DOUBT—that God lives, that Jesus Christ is the Son of God, that Joseph Smith was indeed a Prophet of God, * * *

Since an Apostle of the Lord Jesus Christ is expected to know his Master

personally—to have been endowed by Him (1) we wonder how there could be "hundreds of thousands of people" in the present dispensation possessing a clearer testimony of the existence of the Savior than he. And if it only "SEEMS" to him that his faith has "passed beyond doubt", one may be excused in considering such a halting testimony of small value; in the face of which, it is little wonder that the Doctor retains his false traditions relative to the true position of Father Adam with His children on earth.

Heaven and Hell

You are talking about heaven and about earth, and about hell, etc.; but let me tell you, you are in hell now, and you have got to qualify yourselves here in hell to become subjects for heaven: and even when you have got into heaven, you will find it right here where you are on this earth. When we escape from this earth, we suppose we are going to heaven. Do you suppose you are going to the earth that Adam came from? That Eloheim came from? Where Jehovah the Lord came from? No. When you have learned to become obedient to the father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves. Not one soul of you ever will leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on the earth; and you will not find it anywhere else. —Life of Heber C. Kimball.

(1) "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 the latter days?"—Charge to the 1st Twelve in this dispensation, by Oliver Cowdery under direction of Joseph Smith; His. of Church 2:196. (TRUTH 3:127; 4:132).

APPRECIATION

A Latter-day Saint in Salt Lake City writes:

"Please find enclosed my renewal subscription for your valuable Magazine, TRUTH. I am a constant reader of TRUTH and deeply interested and edified by its pages. For many years I have been astonished at the lack of moral and spiritual force in church leadership in their failure to stand up courageously for the original Gospel as revealed through Joseph Smith. Your Magazine fills this great need and is bringing the Mormon people to see the extent of their wandering from true Mormonism. I wish you every success in your noble work."

An Eastern States Mission Sister writes:

"I have enjoyed reading each number of TRUTH. Seems we scarcely receive any piece of mail which is so welcome and interesting, and each number of late has seemed even more so than the last. I can scarcely wait to read them when they arrive. . . . Your last TRUTH (September number) seems wonderful beyond words. Surely now they (the Church leaders) should either produce what you ask (evidence of a revelation to Wilford Woodruff to have polygamy stopped) or acknowledge defeat."

From a California Saint:

"I certainly enjoyed the last number of TRUTH. You are very courageous in proclaiming the truth, and God is guiding you day by day. I pray for your health and welfare, for indeed a marvelous work is being unfolded before our eyes in the efforts of you brethren."

A REMARKABLE PROPHECY

An esteemed reader of TRUTH furnishes the following remarkable prophecy of Wilford Woodruff, which is self-explanatory:

"The following is an abridgement from a leaf of President Woodruff's Journal, which tells of a visit of President Young's party to Logan in August, 1861. The occasion was made memorable by the children turning out and strewing flowers in the road as the Presidential party entered the town. A meeting was held in the bowery. Wilford Woodruff arose and spoke. Among other things, he said:

" 'There are those sitting before me who will live to go into the towers of a beautiful temple to be erected upon the east bench; and when you go into those towers and look out upon this valley, you will recall this day and this visit of President Young: You will say, That was in the days when Benson and Maughan presided over us; that was BEFORE NEW YORK WAS SWALLOWED BY AN EARTHQUAKE, BOSTON SWEPT INTO THE SEA BY A TIDAL WAVE, AND ALBANY DESTROYED BY FIRE.'

"As Elder Woodruff sat down President Young arose and said, 'What President Woodruff has told you is prophecy and WILL BE FULFILLED.' "

History recalls to our minds that the site for the temple that was afterwards erected on the "east bench" was dedicated May 17, 1877, sixteen years after this prophecy was uttered in which the temple was mentioned. The temple was dedicated May 17, 1884.

It will also be recalled that in a revelation of the Lord, September 22-23, 1832, the following instructions were given:

> Nevertheless, let the bishop go unto the City of New York, also to the City of Albany, and also to the City of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and UTTER ABOLISHMENT which await them if they do reject these things.—D. & C. 84:114.

"These things" referred to in the revelation was the Gospel in its fulness. Have the cities of New York, Albany and Boston received the Gospel? The Lord tells of their "UTTER ABOLISHMENT" if they refused to receive "these things" and His servant, Wilford Woodruff, knowing that the cities mentioned had rejected the truth, told in what way the destruction and "UTTER ABOLISHMENT" of those cities will be brought about, his testimony being confirmed by God's Prophet, Brigham Young.

That this sad situation was understood by many of the early Saints is evidenced in the writings of Parley P. Pratt, one of the Apostles of that day. He had been working in the city of New York, warning its inhabitants of the judgments that were to follow if they rejected his testimony; and leaving that city he was inspired to write a hymn of which the following two stanzas are a part:

> "Adieu to the city where long I have wandered
> To tell them of judgments and warn them to flee;
> How oft in sorrow their woes I have pondered!
> Perhaps in affliction they'll think upon me.
>
> * * *
>
> When this mighty city shall crumble to ruin,
> And sink as a millstone, the merchants undoing,
> The ransomed the highway of Zion pursuing,
> Sing this lamentation, and think upon me.
>
> —L. D. S. Hymns 244-6.

Elder Pratt's inspired article—"One Hundred Years Hence" — (TRUTH 4:101) also reflects this situation as it will affect New York, as workmen are depicted digging over the ruins of that city trying to find the rich treasure-vaults supposed to be buried there.

On this subject of judgments, the Lord's prediction regarding the "utter abolishment" of the cities of New York, Boston and Albany, is followed

in a later revelation (D. & C. 87:6, 7) on war, a part of which has received a literal fulfillment. An unfulfilled part is:

> And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with FAMINE, and PLAGUE, and EARTHQUAKES, and the THUNDER of HEAVEN, and the fierce and vivid LIGHTNING also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the CONSUMPTION DECREED hath made a FULL END of ALL NATIONS.
>
> That the cry of the Saints, and of THE BLOOD OF THE SAINTS, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, TO BE AVENGED OF THEIR ENEMIES.

In the light of present events we must conclude that these things are near at hand. Certainly the word of the Lord will not fail. He said:

> For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in NO WISE pass from the law, until all be fulfilled.—Matt. 5:20 I. V.

Now, since the "consumption decreed" is a part of the law, IT WILL be fulfilled. It will be noted also that one thing to be accomplished by this great destruction and revolution is the avenging of the "blood of the Saints" against their enemies. The Lord uses no idle language, nor makes no idle promises. His word is a fact. The world is doomed for destruction. In the light of prophecy there can be no alternative. In this situation, what is to become of the Saints? The Lord again answers:

> Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; (when He shall take charge as King of Kings and Lord of Lords), for behold it cometh quickly, saith the Lord. Amen.—D. & C. 87:8.

A tourist speeding along a highway at 100 miles an hour was stopped by a patrolman. "Was I driving too fast?" asked the tourist apologetically.

"Heck, no," replied the patrolman. "You were flying too low."

AN OFFICIAL LETTER

(We are favored with the privilege of publishing the following letter from the Presiding Bishopric of the Church to Stake Presidents and Ward Bishoprics. TRUTH gladly opens its columns to this extraordinary missive, thereby affording a broader circulation of its contents among the Saints.—Editor.)

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Office of the Presiding Bishopric
40 North Main Street
Salt Lake City, Utah
August 1, 1939

Address All Communications to the Presiding Bishopric

STAKE PRESIDENCIES and
WARD BISHOPRICS

Dear Brethren:

There are certain groups of people who are teaching and advocating the practice of so-called plural marriage. Many of those who are identified with this movement are still members of the Church and should be handled for their fellowship, if they persist in supporting doctrines and practices which are contrary to the order of the Church. Others of the groups have already been excommunicated.

Information which we have received reveals that some of these excommunicated persons continue to attend our services and endeavor to avail themselves of the benefits of the ordinances of the gospel.

While the revelation in the Doctrine and Covenants states that no one is to be excluded from our public worshipping assemblies, those who have been excommunicated should be definitely restricted. Under no circumstances should the children of persons excommunicated for polygamous practices be blessed or baptized. The following instruction was printed in the April, 1935, bulletin at the request of the First Presidency:

> We advise that the children of men and women who have been excommunicated from the Church because of their having entered into illicit relations under the guise of plural marriage, be not baptized, until they have sufficient understanding to apply intelligently for baptism, and can give assurance that they accept the teaching and doctrines of the Church, and express regret for the opposition manifested by their parents to the rules of the Church. There is no consistency in baptizing a child and having him re-enter a home, the spirit of which is antagonistic to the authorities of the Church, and out of harmony with its principles.

WHILE THIS INSTRUCTION MENTIONS BAPTISM ONLY, IT APPLIES TO THE BLESSING OF CHILDREN AS WELL. It is also the policy of the Church not to accept tithing from excommunicated members. Tithing receipts are displayed by them as an evidence that they are in fellowship with the Church. It is further recommended that men who may have formerly held the Priesthood be excluded from Ward Priesthood meetings, and that any who have been severed from the Church for the practice mentioned be denied the privilege of speaking or participating in the programs of the auxiliary organizations.

We trust these instructions will be fully complied with.

Sincerely your brethren,

THE PRESIDING BISHOPRIC.

D|Y|Z By Le Grande Richards.

QUESTIONNAIRE BOX

We are asked where the prophecy of Joseph Smith regarding the "bear laying her paw on the lion" is to be found.

The item is published in TRUTH 4:54 (August, 1938, number), being copied from the Juvenile Instructor 25:162.

The question is asked regarding the change from the monthly Fast Day from Thursday, as observed in the early history of the Church, to Sunday as observed at present.

Since the change came about by action of the First Presidency of the Church, November, 1896, for historical purposes we present the full text of the "Address" to the Saints:

AN ADDRESS

TO THE OFFICERS AND MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS:

Dear Brethren and Sisters—It has been a practice in the Church of Jesus Christ of Latter-day Saints, sanctioned by the word of the Lord, to fast and pray, and in this manner to seek for that faith which Saints should possess, and obtain that spirit of humility which we are commanded to cultivate.

Shortly after the arrival of the people in the valley of the Great Salt Lake, the first Thursday in each month was set apart as a day of fasting and prayer. The members of the Church were enjoined to bring on that day their contributions for the relief and sustenance of the poor, and hand them to the Bishop of the ward.

At the time of the adoption of this regulation it was very convenient for the people generally to meet together in their places of worship on that day. The conditions were such that they, being of one faith, employers and employed, could leave their labor and devote a few hours to the worship of the Lord.

For many years these meetings were well attended, and they were of a most interesting character, and were a comfort and a strength to all who shared in them, as it was the practice for persons of both sexes to bear their testimony and take active part in them in each ward under the direction of the bishopric.

As years rolled by, conditions changed, and it became more difficult for the people generally, and especially those in steady employment, to attend these meetings, until at the present time they have dwindled to such an exent that comparatively few have the opportunity of attending them. Thursday as a day of fasting and prayer in the Church no longer serves the object for which it was intended.

Our attention has been called to this subject, and after mature deliberation, it has been decided to change the day that has heretofore been devoted to this purpose. Instead of the customary assemblages in the various wards throughout Zion on the first Thursday in each month, we have concluded to set apart the first Sunday in every month as the day for the regular fast meeting.

Hereafter, therefore, we desire the Latter-day Saints, under the direction of the Presidents of Stakes and the Bishops, to meet in their several places of worship on the afternoon of the first Sunday in each month, whenever it can be done conveniently, and devote the meeting to the administration of the Sacrament, to the bearing of testimony by the members of the Church, to the blessings of children and the confirming of members in the Church, and to such other services as have usually been attended to at such meetings. We feel assured that excellent results will follow the giving of members of the Church an opportunity to bear their testimony to each other and to seek for the gifts which the Lord has promised to those who keep His commandments.

Care should also be taken on such occasions to see that the wants of the poor are relieved by the contributions of the Saints in their behalf, that no cry of the indigent or suffering shall arise from our land in the ears of the Lord of Sabaoth.

In Salt Lake City, instead of the people meeting in the Tabernacle on the afternoon of the first Sunday in each month, we have concluded that it will be better for that

service to be dispensed with, and for the Latter-day Saints to meet in their several wards on that afternoon, so as to give all the members of the ward, including the aged and infirm, and others who are unable to go to the Tabernacle, an opportunity to participate in the fast meeting and share in the blessings of the occasion. In other Stakes where general meetings are held as in this city, we suggest that they also be dispensed with on the first Sunday of each month, and that the Saints meet in their places of worship in the several wards.

In some places the custom has arisen to consider it a fast to omit eating breakfast. This is not in accordance with the views and practice of the past. When fasts were observed in the early days, it was the rule to not partake of food from the previous day until after the meeting in the afternoon of the fast day. In making donations to the poor also it has been the understanding that the food that would be necessary for the two meals should be donated to the poor, and as much more as those who are liberally inclined and have the means may feel disposed to give.

In giving this counsel to the Church upon this subject, we include all the missions where the Elders are laboring, either in the United States or in foreign lands. We think this arrangement will suit the convenience and circumstances of all the Latter-day Saints throughout the world, and we would like it to be observed by all the organized branches of the Church in every land, so that our fasting and praying may be uniform and the time be understood by all.

Before closing this address to the Saints, we feel led to say that if there should be sickness or any evil resting upon or threatening the people, these meetings furnish an excellent opportunity to bring such afflictions and troubles before the Lord. By approaching Him in the spirit of humility and union, we can supplicate Him to remove these afflictions or evils from the individuals or from the people. Our past experience has proved to us how willing our Father in Heaven is to hear our cries in the hours of extremity and difficulty, when we approach Him in a proper spirit and with proper faith. He is quick to hear the cries of His people, and He has promised us that if we will draw near unto Him, He will draw near unto us. Such occasions as these, therefore, ought to be taken advantage of by the afflicted, whether in an individual or in a collective capacity.

With constant prayers for your welfare and happiness and the prosperity of the work of God,

We are your brethren,

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

—Deseret News, November 14, 1896.

YOU'VE READ IT BEFORE— READ IT AGAIN

The prophecy of Mother Shipton, which was first published in 1488, is often referred to. The prophecy is remarkably accurate except in the matter of the world coming to an end in 1881. Often the mind is inspired with concrete information, but the setting of dates is hazardous. Speaking of a related future event the Lord said:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. 24:36.

This is the prophecy:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do,
Now strange, yet be true.
The world upside down shall be
And gold be found at the root of a tree.
Thru hills men shall ride
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen
In white, in black, in green.
Iron in the water shall float
Same as a wooden boat.
Gold shall be found
In a land that is not now known.
Fire and water shall wonders do
And England at last shall admit a Jew.
The world to an end shall come
In eighteen hundred and eighty-one.

"To oppress the minority is like beating a cripple wih his own crutches."

A tyrant's intolerance is his glory; and hate, his reward."

"Fools desire riches for the indulgence of pleasures, but wise men use richs to bring happiness to others."

"Tough going somehow seems the only way to keep some folks humble and decent."

"There are those who look upon civil and religious liberty as a protection only to themselves, and not to those with whom they disagree."

The timid die a thousand deaths in dreading one."

GOD OR SATAN?

When I'm at outs with Satan
I'm then in league with God:
I know that I am traveling
The path my Savior trod.

When I'm in league with Satan
I'm an enemy to God:
You then may know I'm straying
From the firm and iron rod.

When I'm at outs with Satan,
I'm not shouting "All is well."
The devil then can't cheat my soul
And lead me down to hell.

When I'm in league with Satan
And crying "All is well",
He then can surely cheat my soul
And lead me down to hell.

* * * * *

When we're at outs with Satan
We'll harken not to man
But seek the pedestal of truth
Upon which we needs must stand.

When we're in league with Satan
And heed the voice of man,
'Tis then the voice of God is stilled
Upon this holy land.

When we're at outs with Satan
On flesh we can't rely,
We're leaning on God's Spirit
To reach our home on high.

But—
When we're in league with Satan
And sell our souls for gain,
We'll listen to his flatteries
And pray for peace in vain.

—L. H. Baker, taken from
2 Nephi 288.

HUMAN NATURE

I was walking with Sir Herbert Tree one day when my hat blew off. I was about to hurl myself into the thick of traffic in pursuit when Tree restrained me: "My brother Max says", he told me gravey, " 'Never run after your hat. Someone is sure to bring it to you.' "

True enough, a moment later a passer-by dashed up breathlessly and restored my hat to me.—Readers Digest.

In the dressing room of the train the Scot had been boring everyone with tales of the great deeds he had done.

"Well, now," said an Englishman at last, "suppose you can tell us something you can't do, and, by Jove, I'll undertake to do it myself."

"Thank ye," replied the Scot. "I canna pay my railroad fare."

ONLY EXPERTS

"What are you doing here?" said the haughty chairman at the Disarmament Conference in Geneva.

"Excuse me," replied the soldier, in a frayed uniform. "I thought—I might be useful—I went through the whole war in the front line."

"Get out. This is a meeting of experts. An unheard-of intrusion."—Nebelspalter.

"What a big family you have, Mrs. Jones!" said the visitor in an English home.

"Yes'm. And the funny thing is that all their names begin with a haitch. There's 'Orace, 'Erbert, 'Enery, 'Ugh, 'Ubert, 'Arold, 'Arriet, and 'Etty—all except the last one, and we 'ad 'er named Halice."

DWIGHT WHITNEY MORROW

The late Dwight Morrow, who was very absent-minded, was once reading earnestly on a train when the conductor asked for his ticket. Frantically Mr. Morrow searched for it.

"Never mind, Mr. Morrow," the conductor said. "When you find it, mail it to the company. I'm certain you have it."

"I know I have it", exploded Mr. Morrow, "But what I want to know is, where in the world am I going?"

QUIET, PLEASE

A somewhat weary-looking gentleman boarded the train, settled himself, and got out a large sign which he carefully hung on his coat. "Listen", it read, "I think Hitler is crazy, Washington's full of Reds, business is going to pick up in the spring, we ought to get out of the Philippines, and I don't believe in the third term. Wake me up at Spokane."—Collier's.

CANDOR

In India, the monkey business is a Government monopoly.—A New York paper, quoted by Punch.

A party of tourists came upon an Indian brave riding a pony. A heavily burdened squaw walked beside him.

"Why doesn't the squaw ride?" asked the tourist.

"Ugh," said the Indian, "she got no pony."

TRUTH

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

VOL. 5. DECEMBER, 1939 NO. 7.

JOSEPH SMITH THE PROPHET



Among the Prophets of God entrusted with a Gospel dispensation, none will rate higher than Joseph Smith. He stands at the head of the last and greatest of all dispensations. In mortal life he was little appreciated, it being stated at one time by his friend Heber C. Kimball, in early Kirtland days, that though the Church membership numbered into the thousands, "there were not twenty men to be found who would say Joseph Smith was a Prophet of God." Time alone places proper appraisal on men's lives, and time only will place a just value on the life and mission of this great man. No truer nor better expression of the Prophet's worth can be given than was voiced by his bosom friend and successor in office, Brigham Young, in these words:

If you find out who Joseph was, you will know

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

as much about God as you need to at present; for if He said, "I am a God to this people", He did not say that He was the only wise God. Jesus was a God to the people when he was upon earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.—J. of D., 4:271.

December 23rd will be the 134th anniversary of the birth of this great character who died a martyr for the cause he espoused. It has been truly said of him in song:

Great is his glory, and endless his Priesthood,
Ever and ever the keys he will hold;
Faithful and true he will enter his kingdom,
Crowned in the midst of the Prophets of old.

Joseph Smith still holds the keys to the kingdom (D. & C. 90:3) and we reverently look to him as the one "Mighty and Strong" (Ib. 85) who is to set the House of God in order and lead the Saints to their salvation and exaltation.

As a eulogy to the Prophet's personal life as well as to his mighty mission, we feel we can do no better on this occasion than quote from the words of a bosom friend, Elder Benjamin F. Johnson, whose intimacy with the Prophet's life was proverbial.

Elder Johnson, in response to a request by President Joseph F. Smith, for personal glimpses of the Prophet's life, since he for some years was an almost constant associate of the Prophet, gave an extended report of which the following are excerpts:

As a son, he was nobility itself, in love and honor of his parents. As a brother he was loving and true, even unto death. As a husband and father his devotion to wives and children stopped only at idolatry. His life's greatest motto after "God and His Kingdom", was that of "wives, children and friends." On one Sunday morning while sitting with him in the Mansion dining room in private converse, two of Emma's children came to him, (Emma was his first wife) as just from their mother; all so nice, bright and sweet; and, calling them to my attention he said, "Benjamin, look at these children. How could I help loving their mother. If necessary, I would go to hell for such a woman." And although at the time, he had, in the Mansion, other wives, younger and apparently more brilliant, yet Emma, the wife of his youth, to me, appeared the queen of his heart and of his home. * * *

As a companion, socially, he was highly endowed; was kind, generous, mirth-loving and, at times, even convivial. He was partial to a well supplied table and he did not always refuse the wine that "maketh the heart glad." For amusement he would sometimes wrestle with a friend, or others; would test strength with others by siting upon the floor with feet together and stick grasped between them, but he never found his match. Jokes, rebuses, matching couplets in rhymes, etc., were not uncommon; but to call for the singing of one or more of his favorite songs was more frequent. Of these, "Wives, Children and Friends", "Battle of River Russen", "Soldier's Dream", and "Soldier's Tear" and "Last Rose of Summer", were most common. And yet, although so social and even convivial at times, he would allow no arrogance or undue liberties, and criticisms, even by his associates, were rarely acceptable; and contradictions would arouse in him the lion at once. * * *

One small incident, among the many, I will relate, to show his * * * kind and loving nature * * *. Soon after the Prophet escaped from Missouri and arrived at Old Commerce, the future Nauvoo, in 1839, I was with him. The people had flocked in from the terrible exposures of the past, and nearly every one was sick with intermittent or other fevers, from which many died. In this time of great sickness, poverty and death, the Prophet called his brother, Dan Carlos, and cousin, G. A. Smith, as missionaries to administer to and to comfort the people. * * * The Prophet,

too, had a violent attack. * * * As Emma was in no degree able to care for him, it wholly devolved upon me, and both day and night, through a period of little less than two weeks, I was hardly absent from his room; * * * At the termination of this sickness and fasting, he arose from his bed like a lion, or as a giant refreshed with wine. He went to President Rigdon with great reproof, commanding him and his house to repent; and called for a skiff across the river, and finding Elijah Fordham in a tussle with death, he commanded him to arise, which he did at once, and was made whole, as were others by his administrations. * * *

He (Joseph) was first to teach in this age "substantialism", the eternity of matter; that no part nor particle of the great universe could become annihilated or destroyed; that light and life and spirit were one; that all light and heat are the "glory of God", which is His power, that fills the "immensity of space", and is the life of all things, and permeates with latent life and heat every particle of which all worlds are composed; that light or spirit, and matter are the two first great primary principles of the universe, or of being; that they are self-existent, co-existent, indestructible and eternal; and from these two elements both our spirits and our bodies are formulated. He gave us to understand that there were **twelve kingdoms or planets revolving around our solar system** to which the Lord gave an equal division of His time or ministry; and that now was His time to again visit the earth. He taught that all systems of worlds were in revolution, the lesser around the greater. He taught that all the animal kingdoms would be resurrected, and made us understand that they would remain in the dominion of those who, with creative power, reach out for dominion, through the power of eternal lives. He taught us that the Saints would fill the great West, and through Mexico, and Central and South America, we would do a great work for the redemption of the remnant of Jacob. And he taught us relating to the kingdom of God as it would become organized upon the earth through "all nations learning war no more", and all adopting the God-given Constitution of the United States as a Palladium of Liberty and Equal Rights. * * *

I will proceed to give you, so far as I can, the Prophet's last charge to the Quorum of the Twelve Apostles:

(Here Elder Johnson relates concerning a "Council" that Joseph organized and taught, that was apparently separate and apart from any organization in the Church. Said he):

It was in Nauvoo early in 1844 in an assembly room, common to the meeting of a Council, or a select circle of the Prophet's most trusted friends, including the Twelve, but not all of the constituted authorities of the Church, for Presidents Rigdon, Law or Marks, the High Council, or Presidents of Quorums were not members of "the Council", which at times would exceed fifty in number. (1) Its sittings were always strictly private, and all its rules were carefully and strictly observed; and though its meetings were at times oftener than monthly, and my home at Ramus over twenty miles distance, I was present at every session, and being about the youngest member of that Council, I was deeply impressed with all that transpired, or was taught by the Prophet.

Criticism had already commenced by those near him in authority with regard to his teachings and his doings, and we began now, in a degree, to understand the meaning of what he had so often publicly said, that should he teach and practice the principle that the Lord had revealed to him (presumably plural marriage), and now requested of him, that those then nearest him in the stand would become

(1) This "Council" was evidently the "Council of Fifty" mentioned in the History of the Church (7:213)), and which was an organization separate and apart from the Church, being the legislative branch of the Kingdom of God. (For further particulars on this "Council of Fifty" see "Priesthood Items" by Musser and Broadbent, p. 5 et seq.)

his enemies and the first to seek his life; which they soon did, just as he had foretold. And to show you that under conditions then existing that the Prophet really desired no longer to live, and that you may see how my mind was in a degree prepared for after results I will briefly relate an incident that occurred at his last visit to us at Ramus.

After he had at evening preached with great animation to a large congregation and had blessed nineteen children, he turned to me and said, "Benjamin, I am tired, let us go home", which, only a block distant, we soon reached, and entering we found a warm fire with a large chair in front, and my wife sitting near with our eldest upon her lap, and approaching I said, "Now, Melissa, see what we have lost by not going to meeting, Brother Joseph has blessed all the children in the place but ours, and it is left out in the cold." But the Prophet at once said, "You shall lose nothing", and he proceeded to bless our first born, and then, with a deep drawn breath as a sigh of weariness, he sank down heavily in his chair, and said, "Oh, I do get so tired and weary, that at times I almost yearn for my rest", and then he proceeded to briefly recount to us some of the most stirring events of his life's labors, suffering and sacrifices, and then he said, "I am getting tired and would like to go to my rest." His words and tone both thrilled and shocked me, and like an arrow pierced my hopes that he would long remain with us, and I said, as with a heart full of tears, "O Joseph, what could we, as a people, do without you, and what would become of the great Latter-day work if you should leave us?" He saw and was touched by my emotions and in reply he said, "Benjamin, I would not be far away from you, and if on the other side of the veil I would still be working with you, and with a power greatly increased, to roll on this kingdom." Such was the tone, earnestness and pathos of his words to me then, that they cannot be fully recalled but with emotion.

And now before fully returning to the Council and subject in connection with the above, I will relate a dream told to us in Council by the Prophet but a short time before his death, which was as follows:

> **I dreamed that by Law, Marks, Higbee and Foster (who were later successful in plotting his death) I was bound, both hands and feet, and cast into a deep well, soon after which I heard screams of terror and cries of "O, Brother Joseph, save us, save us!" This cry continued until with my elbows and toes I had worked my way to the top, and looking out I saw all those who had bound me, within the folds of a terrible serpent, that was preparing to swallow them, and I told them that as they had bound me, I could render them no assistance.**

This dream made upon my mind an impression never to be forgotten, and just as he related it, so it was fulfilled in his death, for those were the men that opened the way for his assassination.

And now returning to the Council and the last charge:

Let us remember that by revelation he (Joseph Smith) had organized the Holy Priesthood, and that by command of the Lord he had taken from the First Presidency his brother Hyrum to hold, as Patriarch, the sealing power. * * * That he had retained the keys of endowments, to the last anointing and sealing, together with the keys for the salvation of the dead, with the eternity of the marriage covenant and the power of endless lives. All these he held, and under these then existing conditions he stood before that association of his select friends, including all of the Twelve, and with great feeling and animation graphically reviewed his life of persecution, labor and sacrifice for the Church and the kingdom of God, both of which he declared were now organized upon the earth, the burden of which had become too great for him longer to carry; that he was weary and tired with the weight

he had so long borne, and he then said with great vehemence:

> **And in the name of the Lord I now shake from my shoulders the responsibility of bearing off the Kingdom of God to all the world, and here now I place that responsibility with all the keys, powers and privileges pertaining thereto, upon the shoulders of you the Twelve Apostles IN CONNECTION WITH THIS COUNCIL; and if you will accept this, to do it, God shall bless you mightily and shall open your way; and if you do it not you will be damned. I am henceforth free from this responsibility and I now shake my garments clear and free from the blood of this generation and of all men.**

And shaking his skirt with great vehemence, he raised himself from the floor while the spirit that accompanied his words thrilled every heart as with a feeling that boded bereavement and sorrow.

And now my dear brother, after sixty years have passed, at eighty-five years of age, I bear to you and to all the world a solemn testimony of the truth and veracity of what I have written above, for although so many years have intervened, they are still in my mind, and fresh as when they occurred, no doubt, in part, a fulfillment of a prediction of the Prophet, relating to "testimonies I should bear of his teachings, after I had become hoary with age."

There were, my dear brother, other teachings to that Council, of which I am not at full liberty to write, but if I had your ear, I would remember that the Prophet once said to me, "Benjamin, in regard to those things I have taught you privately, that are not for the public, I give you right when you are so led, to commit them to others, for you will not be led wrong in discerning those worthy of your confidence."

And now as to your question, "How early did the Prophet Joseph Smith practice polygamy?" I hardly know how wisely to reply, for the truth, at times, may better be withheld. But as what I am writing is to be published only under the strict scrutiny of the wisest, I will say that the revelation to the Church at Nauvoo (more properly to the Priesthood, it being a law of the Priesthood) July 12, 1843, (D. & C. 132) on the Eternity of the Marriage Covenant and the Law of Plural Marriage, was not the first revelation on that law received and practiced by the Prophet. In 1835 at Kirtland, I learned from my sister's husband, Lyman R. Sherman, who was close to the Prophet, and received it from him, "That the ancient order of Plural Marriage was again to be practiced by the Church." This at the time, did not impress my mind deeply, although there lived then with his family, (the Prophet's) a neighbor's daughter, Fanny Alger, a very nice and comely young woman about my own age, * * * and it was whispered even then that Joseph loved her. (2) * * *

(Here Elder Johnson relates the incident of the Prophet first revealing to him the principle of plural marriage, and says:)

It was Sunday morning, April 3 or 4, 1843, that the Prophet was at my home in Ramus, and after breakfast he proposed we take a stroll together, and taking his arm, our walk led toward a swail surrounded by trees and tall brush and near the forest line not far from my house. Through the swail ran a small spring brook, across which a tree was fallen and was clean of its bark. On this we sat down and the Prophet proceeded to open to me the subject of plural marriage and eternal Marriage, and he said that **years ago** in **Kirtland** the Lord had revealed to him the ancient order of Plural Marriage, and the necessity for its practice, and did command that he take another wife, * * * he came now to ask for my sister Almera. His words astonished me and almost took my breath. I sat for a time amazed, and finally almost ready to burst with emotion, I looked him straight in the face

(2) Fanny Algar is listed as one of the first plural wives taken by the Prophet. See Historical Record, 6:233.

and said, "Brother Joseph, this is something I did not expect, and I do not understand it. You know whether it is right, I do not. I want to do just as you tell me and I will try to, but if I ever should know that you did this to dishonor and debauch my sister, I will kill you as sure as the Lord lives." And while his eyes did not move from mine, he said with a smile and in a soft tone: "Brother Benjamin, you will never know that, but you will know the principle in time and will finally rejoice in what it will bring you."

"But how," I asked, "can I teach my sister what I myself do not understand, or show her what I do not myself see?"

"But you will see it and understand it", he said, "and when you open your mouth to talk to your sister, light will come to you, and your mouth will be full and your tongue loose, and I will today preach a sermon that none but you will understand."

Both of these promises were more than fulfilled. The text of his sermon was our use of the "one, five and ten talents", and as God had now commanded Plural Marriage, and as exaltation and dominion depended upon the number of their posterity, from him who was found but with one talent was taken and given to him that had ten. * * * when with great hesitation and stammering I called my sister to a private audience, and stood before her with fear, just as soon as I found power to open my mouth, it was filled, for the light of the Lord shown upon my understanding, and the subject that had seemed so dark now appeared of all subjects pertaining to our Gospel the most lucid and plain; and so my sister and myself were converted together, and never again did I need evidence or argument to sustain that high and holy principle. And within a few days of this period my sister accompanied me to Nauvoo, where at my sister Dalcena's we soon met the Prophet with his brother Hyrum and William Clayton as his private Secretary, who always accompanied him. Brother Hyrum at once took me in hand, apparently in fear I was not fully converted, and this was his manner of talk to me: "Now Benjamin, you must not be afraid of this new doctrine, for it is all right. You know Brother Hyrum don't get carried away by worldly things, and he fought this principle until the Lord showed him it was true. I know that Joseph was commanded to take more wives, and he waited until an angel with drawn sword stood before him and declared that if he longer delayed fulfilling the Lord's command that he would slay him." This was the manner of Brother Hyrum's teaching to me, which I then did not need, as I was fully converted. Meanwhile, the Prophet, with Louisa Beeman and my sister Delcena, had it agreeably arranged with sister Almera and after a little instruction she stood by the Prophet's side and was sealed to him as a wife, by Brother Clayton. * * * And at the same time he sealed to me my first wife for eternity, and gave me my first plural wife, Mary Ann Hale, an orphan girl raised by my mother, then living with us, who is still with me, and is probably the only wife still living with the man to whom she was given by the Prophet. * * *

As to the number of plural marriages in Joseph's day, I have already said that of men there were but few, comprising the Prophet and part of the Twelve, with a few others who were his confidential or bosom friends.

You ask if plural marriage was ever mandatory? If you mean by the Lord, then I say, yes, for it was commanded to the Prophet from the first. But from the Prophet to the People, it came as counsel, which personally given, was not always heeded. * * *

Without the consent and approbation of him who holds the keys of that Priesthood, no one had the right even to speak upon that subject of plural marriage to the woman he would mar-

ry, and even then, he ought to first obtain the consent of the parents before having the right to speak to her upon the subject. And this was ever the law so far as I understand it. And for all plural marriages or sealings there was the one only that held the right, which he, if necessary, could delegate to others. And then with regard to a man's right to take a second wife without the knowledge and consent of the first, I will only say this, if the first wife be like the Sarah of old there would be no such necessity, but if otherwise then, see Doctrine and Covenants, Sec. 132:64, 65.

(Speaking generally of the Prophet's teachings, Elder Johnson, just lightly touched upon a subject of present pressing interest to the Saints, that of what is commonly called the "Adam-God" doctrine. On this point, he said):

In teaching us the "Fatherhood of God" and the "Brotherhood of Man", we could begin to see why we should "love God supremely, and our brother as ourselves." He taught us that God was the great head of human procreation—was **really and truly the father of both our spirits and our bodies;** that we were but parts of a great whole, mutually and equally dependent upon each other, according to conditions. * * * (3)

The following item culled from the writings of Apostle Parley P. Pratt on the "Fate of Mobocrats", as it concerns the persecutions of the Saints and the martyrdom of the Prophets, Joseph and Hyrum, is appropriate here:

THE FATE OF MOBOCRATS

The sad news reached us today of Brother Silas Beckwith being murdered and buried. This Beckwith was one of the Mormon Battalion in the Mexican war, and was, at the time of his death, a worthy member and teacher in the San Juan branch.

I visited his widow and orphans, and spent some hours in the house of mourning. On my second visit I gained and wrote down the following statements pertaining to the history of Joseph Smith:

Mrs. Eunice Corinthia Beckwith, formerly Mrs. Lawn (whose father's name was Joshua Twitchell), was the widow of John Lawn, captain of a company of Illinois militia, of McDonough County, who guarded Joseph and Hyrum Smith in Carthage jail until the morning of the day they were martyred, when himself and company were disbanded by order of Governor Ford, and started for home, leaving the prisoners in the hands of the Carthage Greys.

On taking leave of the prisoners he gave his hand, received Joseph's blessing, and heard him say most solemnly: "Farewell, Captain Lawn; when you and your men leave me my life guard is gone." Previous to this, however, Joseph had read to him the fifty-fifth Psalm, and told him to remember that chapter and read it to his friends when he arrived home. One of the Carthage Greys also read in reply the sixty-first Psalm.

Captain Lawn and his troops had marched about twelve miles towards home when the news reached them of the martydom! At this he exclaimed: "Oh that I had known of this massacre, so soon to transpire! I would have remained, and, when the first ball was fired at the Smiths, I would have fired the second through the body of the villain who fired it or died in the attempt."

A man named Townsend, living in Iowa, near Fort Madison, was one of

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(3) This corresponds with the teachings of Brigham Young to the effect that Father Adam is not only the father of our bodies but also the father of our spirits. President Young, after explaining that Adam came and formed the earth, quoted him as saying: "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."—Des. News, July 14, 1873; also "Michael, our Father and our God, the Mormon Conception of Deity", p. 9.

the mob who assaulted and forced in the jail door. The pistol discharged by Joseph Smith wounded him in the arm, near the shoulder, and it continued to rot without healing until it was taken off, and even then it would not heal.

About six months after he was shot Mrs. Lawn saw his arm and dressed it. He was then gradually rotting and dying with the wound. He staid overnight with Mrs. Lawn's father, and groaned through the night without sleeping. He asked the old gentleman what he thought of Joseph Smith being a prophet? He replied that he did not know. "Well", said Townsend, "I KNOW HE WAS A PROPHET OF GOD! And, oh, that I had staid at home and minded my own business, and then I would not have lost my life and been tormented with a guilty conscience, and with this dreadful wound, which NONE CAN HEAL!" He died two or three months afterwards, having literally rotted alive!

James Head, of McComb, was also one of the murderers at the Carthage jail; he was heard by Captain Lawn and others to boast of it afterwards, and Captain Lawn drew a pistol and chased him, but he ran away. He was always gloomy and troubled from the time he helped to murder the Smiths, and frequently declared that he saw the two martyrs always before him! He had no peace.

A colonel of the Missouri mob, who helped to drive, plunder and murder the Mormons, died in the hospital at Sacramento, 1849. Beckwith had the care of him; he was eaten with worms —a large black-headed kind of maggot—which passed through him by myriads, seemingly a half pint at a time! Before he died these maggots were crawling out of his mouth and nose! He literally rotted alive! Even the flesh on his legs burst open and fell from the bones! They gathered up the rotten mass in a blanket and buried him, without awaiting a coffin!

A Mr. ———, one of the Missouri mob, died in the same hospital about the same time, and under the care of Mr. Beckwith. His face and jaw on one side literally rotted, and half of his face actually fell off! One eye rotted out, and half of his nose, mouth and jaw fell from the bones! The doctor scraped the bones, and unlocked and took out his jaw from the joint round to the center of the chin. The rot and maggots continued to eat till they ate through the large or jugular vein of his neck, and he bled to death! He, as well as Townsend, stank so previous to their death, that they had to be placed in rooms by themselves, and it was almost impossible to endure their presence, and the flies could not be kept from blowing them while alive!

William T. Head, an officer in Captain Lawn's company, and tarrying in Carthage, testified that he saw a certain man raise a large knife to strike off the head of Joseph, when, all at once, and in the midst of a clear day, with no cloud in sight, "a terrible clap of thunder rolled heavily, and forked lightnings flashed in the face of the murderers, and perfectly paralyzed a number of them.

The ruffian, who had raised his knife and had sworn with a dreadful oath to take the head off Joseph, stood perfectly paralyzed, his arm uplifted with the knife suspended in air, and could not move a limb. His comrades carried him off, and all fled in terror from the scene.

These particulars, and many others, were related to me by Brother Beckwith previous to his death, and afterwards by his widow and father-in-law, and others who were conversant with them, and are believed to be correct.—Autobiography of Parley P. Pratt, pp. 474-7, Millinnial Star, 38:170-1.

A certain amount of hammering puts a pattern on metal, while too much may wear a hole in it.—Ellis.

QUESTIONNAIRE BOX

We are asked for data on the tenure of office of the several Presidents of the Church, to date. The information follows:

Joseph Smith—From April 6, 1830, to (death) June 27, 1844.
Brigham Young—From December 5, 1847, to (death) August 29, 1877.
John Taylor—From October, 1880, to (death) July 25, 1887.
Wilford Woodruff—April 7, 1889, to (death) September 2, 1898.
Lorenzo Snow—October 1, 1898, to (death) October 10, 1901.
Joseph F. Smith, October 17, 1901, to (death) November 19, 1918.
Heber J. Grant—November 23, 1918, to ————————.

UNLAWFUL COHABITATION

We are asked concerning the cases of Richard S. and Fred M. Jessop, and Grover Cleveland LaBaron, all of Washington County, recently arrested charged with "Unlawful Cohabitation" presumably committed in the relationship of plural marriage.

The trial of these parties came up for hearing in the Fifth Judicial District Court, at St. George, Utah, beginning September 19, 1939, the Hon. Will T. Hoyt presiding; Claude T. Barnes of Salt Lake City represented the defendants.

In the first case, that of Defendant Richard S. Jessop, tried before a jury, a verdict of guilty was rendered and the defendant was sentenced to serve from one to five years in the state penitentiary, execution being stayed pending an appeal to the supreme court of the State. In each of the other two cases, a jury trial being waved, a verdict of "not guilty" was rendered by the Court.

TITHING

Dear Brother:

"I am enclosing $10 to assist our brethren who are arrested for polygamy. This is my tithing. I can think of no better way to apply it. As small as it is it may help. I remember the Church going on record in 1931, I believe, pledging its own means and influence, as well as that of its members, to assist the officers in prosecuting those living the law of plural marriage as formerly taught by the Church. I am determined that my meagre earnings shall not be used in this way, therefore I am sending my tithing to you. May the Lord bless our brethren who are in jeopardy."

Editor's Note:

At the April conference, 1931, President Grant presented a statement especially dealing with the subject of plural marriage, from which we quote:

> We have been, however, and we are entirely willing AND ANXIOUS, TOO, that such offenders against the law of the State (those living in plural marriage) should be dealt with and punished as the law provides. We have been and we are willing to give such LEGAL ASSISTANCE as we legitimately can in the CRIMINAL PROSECUTION of such cases. We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended "plural marriages", but also because we wish to do everything humanly possible to make our attitude toward this matter so clear, definite and unequivocal as to leave no possible doubt of it in the mind of any person. * * * I would like all those in this congregation who feel to sustain this statement that I have read to you to manifest it as the Apostles and ALL of the General Authorities have done, by raising their right hands.
>
> (The congregation responded by raising their hands.)
>
> I have never seen such a lot of hands held so high in my life.
>
> All those who are opposed to this statement will please raise their hands.
>
> (No hand was raised.)
>
> Our enemies (those believing in the principle of celestial or plural marriage) do not seem to be here. (Brackets ours.) —Conference Report, pp. 6-8.

From this it is clearly seen that the funds of the Church are pledged to assist in prosecuting these cases. And we are informed that in the cases arising in Short Creek, Arizona, 1935, wherein two of the brethren and one of their

wives were each adjudged guilty and sentenced to from 18 to 24 months in the state penitentiary, financial and other assistance was rendered to the prosecution by the Church.

It is also understood that the law of 1935, changing "Unlawful cohabitation" from a misdemeanor punishable by not more than six months in prison, to a felony punishable by a maximum of five years in the state penitentiary, was initiated by and pushed through the Legislature under the direction of the leaders of the Church, thus proving their good faith in their offer to assume the role of prosecutor in such cases.

President Heber C. Kimball once stated:

> You might as well deny "Mormonism", and turn away from it, as to oppose the plurality of wives. Let the PRESIDENCY of the Church, and the TWELVE APOSTLES, and ALL the AUTHORITIES unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people. —J. of D., 5:203.

Is fighting those who, under instructions from previous Church administrations are endeavoring to live this holy principle, "opposing this doctrine?" And are not ALL the AUTHORITIES today engaged in this work of "opposing?" President Grant stated ALL the GENERAL AUTHORITIES sustained the action of offering to render assistance to the law authorities in prosecuting those engaged in polygamous living.

HUMANITY

If men had turned their attention to humanity, discarding theology, using as much talent, time, money and effort in solving social problems, as they have in trying to wring from the skies the secrets of the unknowable, this world would now be a veritable paradise. It is theology that has barred the entrance to Eden, by diverting the attention of men from this world to another.—Elbert Hubbard.

APPRECIATION

(A line of encouragement received from two of the Saints dwelling in Ontario, Canada.)

Dear Friend and Brother:

"Please find enclosed $4.00 for 'Defense Fund.' Let us assure you that you have our full confidence in this matter, and that we keenly sense our responsibility in supporting our brethren in this the Lord's righteous cause, who, in His 'mysterious way, His wonders to perform', is permitting the celestial marriage laws of heaven to be kept functioning till they again will become recognized by the Saints after having been scourged by the Lord in the days of tribulation now in the offing, prior to the coming of the one 'Mighty and Strong' whose special work will be to put God's House in order.

"May the God of compassion, mercy and love, strengthen the hands of you brethren in your persistent fight against the 'rulers of darkness in high places' within the Church, who would completely destroy and blot out of record these most sacred and holy covenants as revealed through the Prophets of ancient religious history and this modern dispensation."

RICHES

I will tell you in the name of Israel's God that if you keep His commandments you will 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.—John Taylor, J. of D., 21:61.

EDITORIAL

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EDITORIAL THOUGHT

Remission of sins by baptism was not to be preached to murderers. All the priests of Christendom might pray for a murderer on the scaffold forever, but could not avail so much as a gnat towards their forgiveness. There is no forgiveness for murderers; they will have to wait until the times of redemption shall come, AND THAT IN HELL. Peter had the keys of eternal judgment, and he saw David in hell, and knew for what reason, and that David would have to remain there until the resurrection at the coming of Christ.—Joseph Smith.

RECORD PURGING

A present day Church policy is an apparent determination to expurgate from the record all allusions to certain doctrinal points which it has abandoned, and yet in which it claims to maintain a consistent belief.

This expurging act not only does violence to the intelligence of the Saints, but in many cases works a real havoc to their faith. History is replete with instances of leaders both in church and state, either corrupting the record or attempting to destroy it in toto. An example of such corrupting process with reference to the Jewish records is recorded in 1 Nephi 13:28-29. We quote:

> **Wherefore, thou seest that after the Book (Bible) hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.**
>
> **And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do STUMBLE, yea, insomuch that SATAN HATH GREAT POWER OVER THEM.**

An instance of attempting to destroy the record by fire is given in the case of Celsus, a physician and heathen philosopher of the first century. History states, "His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety." (Jedediah M. Grant, J. of D., 1:345-6.) Doubtless Celsus' claim that Jesus Christ and his apostles were living in plural marriage was a major cause of shocking the Catholics. The present day is not an exception in such sinister enactments.

We have in mind the principle of Celestial or plural marriage, the establishment of which in this dispensation has cost the lives of the Prophet Joseph Smith, his brother Hyrum, the Patriarch, and many others of the faithful Saints. When the Church adopted the Manifesto of Wilford Woodruff abandoning the practice of plural marriage, it nevertheless declared, through its leaders, that the action in

no wise reflected against the "righteousness nor the divinity of the principle" (Roberts). On this point the late Elder Melvin J. Ballard said:

> **The Church itself has taken action against the teaching or the practice of the PRINCIPLE of plural marriage, however, not denying its divinity. * * * But still there is nothing in the revelation (of John Taylor, 1886, in which plural marriage is set forth as an eternal and essential principle) that the Church disputes because the correctness of that principle is set forth with emphasis, and the Church has never disputed the truthfulness of the 132nd Section when the right to practice that principle has been sanctioned by the Lord and the Church. —Marriage; Ballard-Jenson Correspondence, pp. 24, 27.**

The Saints were taught that to deny this order of marriage meant to deny the faith, and the law was consistently retained in the Law Book of God to the Church—the Doctrine and Covenants—(Sec. 132.)

> **"You might as well deny Mormonism", said Heber C. Kimball, "and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the AUTHORITIES unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned." —J. of D., 5:203.**

This installment treats upon the "Key to Theology", written under the inspiration of heaven by Apostle Parley P. Pratt: published first in 1855, and which has done yeoman service in correcting sectarian traditions and establishing the higher principles of the Gospel in the hearts of thinking people.

Among the subjects treated is that of "Laws of Marriage and Procreation" (Chapter 17.) It is a vital subject and is handled with rare tact and intelligence. The chapter as originally written not only explains the eternity of the marriage covenant, but also the principle of plural marriage, a vital element in the covenant. It is safe to assume that many thousands of God's children have been touched by the logic and beauty of the author's exposition of this order of marriage, resulting in their embracing the doctrine.

Parley P. Pratt, the author, is dead. He was murdered May 13, 1857, near Van Buren, Arkansas, for sustaining the cause we are now treating. Successive editions of this wonderful work were published by the Church and used in its propaganda work, the fifth edition (unexpurgated) being published in 1893. The last edition, published by the Church under the Copyright of Heber J. Grant, 1938, is a deleted edition. Without hint or explanation the heart of the chapter on marriage has been expurgated from the record.

In publishing the writings of others it is an inviolable law that the whole text shall be produced. If excerpts only are published asterisks (**) or other signs of elimination are used to indicate that some part of the original article is omitted. In justice to the author and to the reader this course is imperative. To act otherwise amounts to a sort of literary mayhem, a banditry of thought—it is a dishonest act. As men, though dead, live in their works, recklessly to mutilate such work is reprehensible.

Had the authorities, in the interest of brevity or for purposes of expediency, desired to eliminate certain parts of the writings mentioned, the honest thing to have done would be to indicate such omissions by proper signs as is customary.

The mutilated chapter mentioned expounds the marriage laws of heaven in so clear, wholesome and beautiful a manner we publish it in full as it appears in the earlier editions of the work, indicating in **bold type** the parts expurgated in the 1938 edition; and which expurgation forms an indictment against the present leaders of Ephraim of taking **"many plain and precious truths"** out of the **"gospel of the Lamb of God"** and causing **"an exceeding great many to stumble, yea, insomuch that Satan hath great power over them:**

CHAPTER XVII.
LAWS OF MARRIAGE AND PROCREATION

Ye kindred spirits, filled with mutual love,
Pure as the dews descending from above,
All hail! for you the sacred Keys are given,
To make you one on earth, and one in heaven.
Be fruitful then, and let your race extend;
Fill Earth, the stars, and worlds that never end.

The great science of life consists in the knowledge of ourselves, the laws of our existence, the relations we sustain to each other, to things and beings around us, to our ancestry, to our posterity, to time, to eternity, to our heavenly Father, and to the universe.

To understand these laws, and regulate our actions by them, is the whole duty of intelligences. It should therefore comprise our whole study.

This science comprises the fountain of wisdom, the well-springs of life, the boundless ocean of knowledge, the infinitude of light, and truth, and love. It penetrates the depths, soars to the heights, and circumscribes the broad expanse of eternity.

Its pursuit leads to exaltation, glory, immortality, and to an eternity of life, light, purity, and unity of fellowship with kindred spirits.

To contemplate man in his true light, we must, as it were, forget that death is in his path; we must look upon him as an eternal, ever living being, possessing spirit, flesh and bones, with all the mental and physical organs, and all the affections and sympathies which characterize him in this world. Or rather, all his natural affections and sympathies will be purified, exalted, and immeasurably increased.

Let the candidate for celestial glory forget, for a moment, the groveling sphere of his present existence, and make the effort to contemplate himself in the light of eternity, in the higher spheres of his progressive existence, beyond the grave—a pure spirit, free from sin and guile, enlightened in the school of heaven, by observation and experience, and association with the highest order of intelligences, for thousands of years; and clothed with immortal flesh, in all the vigour, freshness and beauty of eternal youth; alike free from pain, disease, death, and the corroding effects of time; looking back through the vista of far distant years, and contemplating his former sojourn amid the sorrows and pains of mortal life, his passage through the dark valley of death, and his sojourn in the spirit world, as we now contemplate a transient dream, or a night of sleep, from which we have awakened, renewed and refreshed, to enter again upon the realities of life.

Let us contemplate, for a moment, such a being, clothed in the finest robes of linen, pure and white, adorned with precious stones and gold; a countenance radiant with the affulgence of light, intelligence and love; a bosom glowing with all the confidence of conscious innocence dwelling in palaces of precious stones and gold; bathing in the crystal waters of life; promenading or sitting 'neath the evergreen bowers and trees of Eden; inhaling the healthful breezes, perfumed with odours, wafted from the roses and pinks of paradise, or assembled with the countless myriads of heaven's nobility, to join in songs of praise and adoration to the Great Parent of every good, to tune the immortal lyre in strains celestial; or move with grace immortal to the soul-inspiring measure of music flowing from a thousand instruments, blending, in harmonious numbers, with celestial voices, in heavenly song, or mingling in graceful circles with joyous thousands, immersed in the same spirit, and moving in unison and harmony of motion, as if one heart, one pulse, one thrill of heavenly melody inspired the whole.

O candidates for celestial glory! Would your joys be full in the countless years of eternity without forming the

connections, the relationship, the kindred ties which concentrate in the domestic circle, and branch forth, and bud and blossom, and bear the fruits of eternal increase?

Would that eternal emotion of charity and benevolence which swells your bosoms be satisfied to enjoy in, "single blessedness", without an increase of posterity, those exhaustless stores of never-ending riches and enjoyments? Or, would you, like your heavenly Father, prompted by eternal benevolence and charity, wish to fill countless millions of worlds, with your begotten sons and daughters, and to bring them through all the gradations of progressive beings, to inherit immortal bodies, and eternal mansions in your several dominions?

If such be your aspirations, remember that this present probation is the world of preparation for joys eternal. This is the place where family organization is first formed for eternity; and where the kindred sympathies, relationships, and affections take root, spring forth, shoot upward, bud, blossom, and bear fruit to ripen and mature in eternal ages.

Here, in the holy temples and sanctuaries of our God, must the everlasting covenants be revealed, ratified, sealed, bound and recorded in the holy records, and guarded and preserved in the archives of God's kingdom, by those who hold the keys of eternal Apostleship, who have power to bind on earth that which shall be bound in heaven, and to record on earth that which shall be recorded in the archives of heaven, in the Lamb's book of life.

Here, in the holy sanctuary, must be revealed, ordained and anointed the kings and queens of eternity.

All vows, covenants, contracts, marriages, or unions, not formed by revelation, and sealed for time and all eternity, and recorded in the holy archives of earth and heaven, by the ministration of the holy and eternal PRIESTHOOD, will be dissolved by death, and will not be recognized by the eternal authorities, after the parties have entered through the veil into the eternal world.

This is heaven's eternal law, as revealed to the ancients of all ages, who held the keys of eternal priesthood, after the order of the Son of God; and, as restored with the priesthood of the Saints of this age.

Again, it was a law of the ancient Priesthood, and is again restored, that a man who is faithful in all things, may, by the word of the Lord, through the administration of one holding the keys to bind on earth and heaven, receive and secure to himself, for time and all eternity, MORE THAN ONE WIFE.

Thus did Abraham, Isaac, Jacob, Moses, the Patriarchs and Prophets of old.

The principal object contemplated by this law, is the multiplication of the children of good and worthy fathers, who will teach them the truth, and train them in the holy principles of salvation. This is far preferable to sending them into the world in the lineage of an unworthy or ignorant parentage, to be educated in error, folly, ignorance and crime.

The peculiar characteristics of the blessings included in the Everlasting Covenant made with Abraham, Isaac, Jacob and their lineage, was the multiplicity of their seed; and the perpetuity of the royal, priestly and kingly power in their lineage.

To assist in carrying out and fulfilling this covenant, good and virtuous women were given to their faithful Prophets, rulers, and wise and virtuous men; and, as it was said of the four wives of Jacob, "These did build the house of Israel."

While peculiar blessings and encouragements were given to a good and faithful man, and to his wives and children; while they were honoured of God, and respected by all who knew them; while the father of a hundred

children was had in greater honour than the hero of a hundred battles, adultery, fornication, and all unlawful intercourse was strictly prohibited, and even punished by the strictest laws—the penalty of which was death.

A daughter of Israel, who, by prostitution, was rendered unworthy, or unqualified for the duties of a virtuous wife and mother, was considered unfit to live. While the male who would thus trifle with the fountain of life, and contribute to render a female unworthy to answer the end of her creation, was also condemned to death.

Strict laws were also given and diligently taught to both sexes, regulating the intercourse between husband and wife. All intercourse peculiar to the sexes was strictly prohibited at certain seasons which were untimely. Nor were the bonds of wedlock and shield from condemnation, where the parties, by untimely union, excess, or voluntary act, prevented propagation, or injured the life or health of themselves or their offspring.

The object of the union of the sexes is the propagation of their species, or procreation; also for mutual affection, and the cultivation of those eternal principles of never-ending charity and benevolence, which are inspired by the Eternal Spirit; also for mutual comfort and assistance in this world of toil and sorrow, and for mutual duties towards their offspring.

Marriage, and its duties, are therefore, not a mere matter of choice, or of convenience, or of pleasure to the parties; but to marry and multiply is a positive command of Almighty God, binding on all persons of both sexes, who are circumstanced and conditioned to fulfill the same. To marry, propagate our species, do our duty to them, and to educate them in the light of truth, are among the chief objects of our existence on the earth. To neglect these duties, is to fail to answer the end of our creation, and is a very great sin.

While to pervert our natures, and to prostitute ourselves, and our strength to mere pleasures, or to unlawful communion of the sexes, is alike subversive of health, of pure, holy and lasting affection; of moral and social order; and of the laws of God and nature.

If we except murder, there is scarcely a more damning sin on the earth than the prostitution of femal virtue or chastity at the shrine of pleasure, or brutal lust; or that promiscuous and lawless intercourse which chills and corrodes the heart, perverts and destroys the pure affections, cankers and destroys, as it were, the well-springs, the fountains, or issues of life.

A man who obeys the ordinances of God, and is without blemish or deformity, who has sound health and mature age, and enjoys liberty and access to the elements of life, is designed to be the head of a woman, a father, and a guide of the weaker sex, and of those of tender age, to mansions of eternal life and salvation.

A woman, under similar circumsances is designed to be the glory of some man in the Lord; to be led and governed by him, as her head in all things, even as Christ is the head of the man; to honour, obey, love, serve, comfort and help him in all things; to be a happy wife, and if blessed with offspring, a faithful and affectionate mother, devoting her life to the joys, cares and duties of her domestic sphere.

It frequently happens, in the course of human events, that there is, in a community, a majority of females. In such cases, human laws have no right to interfere with the divine eternal laws of nature, or of nature's God, by suffering females to be prostituted to minister to the wanton pleasures of the lawless to become the unlawful, dishonoured mistress, the illegitimate mother, or the wretched outcast of shame, disease and crime. Nor yet, on the other hand, have human laws the right to doom a portion of heaven's fair daughters, to single wretchedness, loneliness and gloom, without the lawful privilege of becoming honoured wives and mothers.

A wise legislation, or the law of God, would punish, with just severity, the crimes of adultery or fornication, and would not suffer the idiot, the confirmed, irreclaimable drunkard, the man of hereditary disease, or of vicious habits, to possess or retain a wife; while, at the same time, it would provide for a good and capable man, to honourably receive and maintain more wives than one. Indeed, it should be the privilege of every virtuous female, who has the requisite capacity and qualifications for matrimony, to demand either of individuals or government, the privilege of becoming an honoured and legal wife and mother; even if it were necessary for her to be married to a man who has several wives; or, as Jesus said in the parable, to take the one talent from the place where it remains neglected or unimproved, and give it to him who has ten talents.

The false and corrupt institutions and still more corrupt practices of "Christendom" have had a downward tendency in the generations of man for many centuries. Our physical organization, health, vigour, strength of body, intellectual faculties, inclinations, etc., are influenced very much by parentage. Hereditary disease, idiocy, weakness of mind, or of constitution, deformity, tendency to violent and ungovernable passions, vicious appetites and desires, are engendered by parents; and are bequeathed as a heritage from generation to generation. Man becomes a murderer, a thief, an adulterer, a drunkard, a lover of tobacco, opium, or other nauseous or poisonous drugs, by means of the predisposition, and inclinations engendered by parentage.

The people before the flood, and also the Sodomites and Canaanites, had carried these corruptions and degeneracies so far, that God, in mercy, destroyed them, and thus put an end to the procreation of races so degenerate and abominable; while Noah, Abraham, Melchisedec, and others, who were taught in the true laws of procreation, "were perfect in their generation", and trained their children in the same laws.

The overthrow of those ancient degenerate races is a type of that which now awaits the nations called "Christian", or in other words, the great whore of all the earth, for her sins have reached unto heaven, and God hath remembered her iniquities.

Where is the nation called "Christian", that does not **uphold or** permit prostitution, fornication and adultery with all their debasing, demoralizing, degenerating and corroding effects, with all their tendencies to disease and crime, **to operate unchecked, and** to leaven and corrode **all classes of** society?

Where is the "Christian nation" that does not prohibit the law of God, as given to Abraham and the ancients in relation to marriage?

Where is the "Christian nation" that punishes the crime of adultery and fornication with death, or other heavy penalties?

Where are the institutions which prohibit the marriage of all persons disqualified by nature, or by vicious habits and practices, to answer the ends of an institution so holy and pure?

Where are the institutions which would protect, encourage, and honour the patriarch Jacob, with his four wives and their children?

Where is the community who would feel themselves honoured in associating with such a family—although, all corrupt practices would be frowned down, and all persons discountenanced, who, under the name of gentility, nobility, or royalty, glory in their conquests and victories over the principles and practices of virtue and innocence?

Echo answers, Where?—unless we look to the far off mountains and distant vales of Deseret, a land peopled by the Latter-day Saints, and governed by the law of God, the keys of the eter-

nal Priesthood, and organized in the New and Everlasting Covenant.

Amid these eternal mountains shall be reared the holy temple of our God, and all nations shall flow unto it, in order to be taught in His ways, and to walk in His paths, for out of Zion has gone forth the law, as predicted by the Prophet Isaiah.

By this law those distant communities live. There the patriarch of a hundred children is had in reverence and honour. His virtuous and honourable wives are considered as mothers in Israel, the daughters of Abraham and Sarah, and worthy to be numbered with the holy women of old. And there the daughters of Israel are not prostituted with impunity. There, the crimes of adultery and fornication are seldom mentioned, or known to exist. There, no virtuous female is doomed by law, or custom, to drag out a useless life in the loneliness of the cloister; the monotonous and sinful pleasures of the Harem; the haunts of vice and crime; or in the lonely and heartrending gloom and solitude of a single life.

There, in the holy chambers of the sanctuary, are revealed and ministered those sacred ordinances, covenants, and sealings, which lay the foundation of kindred sympathies, associations, and family ties, indissoluble and eternal. Ties which are stronger than death, more durable than the ramparts of their snowclad mountains, and which will never be dissolved—

"While life, or thought, or being lasts;
Or immortality endures."

The restoration of these pure laws and practices has commenced to improve or regenerate a race. A holy and temperate life; pure morals and manners; faith, hope, charity; cheerfulness, gentleness, integrity; intellectual development, pure truth, and knowledge; and above all, the operations of the Divine Spirit, will produce a race more beautiful in form and features, stronger and more vigorous in constitution, happier in temperament and disposition, more intellectual, less vicious, and better prepared for long life and good days in their mortal sojourn.

Each succeeding generation, governed by the same principles, will still improve, till male and female may live and multiply for a hundred years upon the earth—

"And after death in distant spheres,
The union still renew."

The eternal union of the sexes, in and after the resurrection, is mainly for the purpose of renewing and continuing the work of procreation. In our present or rudimental state, our offspring are in our own image, and partake of our natures, in which are the seeds of death. In like manner, will the offspring of immortal and celestial beings, be in the likeness and partake of the nature of their divine parentage. Hence, such offspring will be pure, holy, incorruptible and eternal. They will in no wise be subject unto death, except by descending to partake of the grosser elements, in which are the inherent properties of dissolution or death.

To descend thus, and to be made subject to sorrow, pain and death, is the only road to the resurrection, and to the higher degrees of immortality and eternal life. It is by contrast that intelligences appreciate and enjoy. How shall the sweet be known without the bitter?. How shall joy be appreciated without sorrow? Or, how shall life be valued, or its eternal duration appreciated without a contact with its mortal antagonist—death?

Hence, the highest degrees of eternal felicity are approached by the straight gate, and the narrow path which leads through the dark valley of death, to eternal mansions in the realms of endless life. This path has been trodden by the eternal Father, by His son Jesus Christ,—and by all the sons and daughters of God, who are exalted to a fulness of joys celestial.

As has been before remarked, the union of the sexes, in the eternal world, in the holy covenant of celestial matrimony, is peculiar to the ordinances and ministrations of the Apostleship, or Priesthood after the order of the Son of God, or after the order of Melchisedec. **The Aaronic Priesthood, or the institutions peculiar to the law of Moses, seemed to have recognized no such ordinances or eternal covenants, hence, the Jewish ordinances of matrimony come to end by death.**

Nor did the sects of the Pharisees, Sadducees, or others of that nation, conceive of anything more lasting than this life, in the covenants of matrimony. Hence, the Son of God, in answer to the Sadducees, referred to the order of the angels, in the resurrection, instead of the order of the gods.

(Thus) **But,** the Apostles, holding the keys of the eternal mysteries of God's kingdom, to seal both on earth and in heaven, understood and testified, that, "The man is not without the woman, nor the woman without the man in the Lord."

All persons who attain to the resurrection, and to salvation, without these eternal ordinances, or sealing covenants, will remain in a single state, in their saved condition, to all eternity, without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without the power to increase.

Hence, they are angels, and are not gods; and are ministering spirits, or servants, in the employ and under the direction of THE ROYAL FAMILY OF HEAVEN — THE PRINCES, KINGS, AND PRIESTS OF ETERNITY.

"The fellow who isn't afraid to face the music may some day lead the band."

Flattery is 90 per cent soap, and soap 90 per cent lye.—Ann.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Non-Mormon Testimonies)

Having presented scriptural support for the practice of Celestial or Plural marriage, we proceed to quote from individuals, other than Mormons, in defense of the principle:

We first present items from "Thelyphthora", an exhaustive work on the subject of "Female Ruin", and plural marriage, the second edition of which was published in 1781. The author of this learned work, Dr. Martin Madan, is introduced by the late V. S. Peet (a non-Mormon) in a lecture delivered in "Friendship Liberal League in Philadelphia, October 8, 1906, Mr. Peet being a member of the League".

> The Rev. Martin Madan, was born in 1726, and died in 1790. His father was a colonel in the British army and a member of parliament, his mother was an aunt of the poet Cowper. After leaving the Westminster school he passed to Christ's Church, Oxford, where he graduated B. A. in 1745. In 1748 he was called to the bar. Impressed by Wesley's preaching he gave up his profession, and with the aid of Lady Huntington, who had turned Methodist, he was admitted to the holy orders. He was appointed chaplain of the Lock hospital, London, in 1780, where he published "Thelyphthora". He was the author of the Hymns, "Lo He Comes" and "Hark the Herald Angels Sing."

Mr. Peet characterizes the author as "the greatest advocate of polygamy of which we have any knowledge" and his lecture was liberally punctuated with quotations from "Thelyphthora." We quote from this remarkable work:

> That polygamy was practiced throughout all ages of the Jewish economy, cannot be denied. It is equally evident, that it was the deliberate, open, avowed, and wilful practice of the most holy and excellent of the earth, of Abraham, the father of the faithful, the friend of God (Is. 41:8), as well as of the most illustrious of His children; and this, without the least reproof or rebuke from God; or the most distant hint or expression of His displeasure, either by Moses or any other of the prophets. No

trace of sorrow, remorse, or repentance, touching this matter, is to be found in any one instance, and therefore many commentators are at a loss to maintain the sinfulness of polygamy, but at the expense of Scripture, reason and common sense.—Vol. 1:89.

Our chief reformers, Luther, Melancthon, Bucer, Zuinglius, etc., after a solemn consultation at Wittemberg, on the question "whether for a man to have two wives at once, was contrary to the divine law?" answered unanimously "that it was not"—and on this authority, Philip the Landgrave of Hesse actually married a second wife, his first being alive. (p. 212.) The language of this council was "The Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriage." —Ib. 212.

Josephus says it was the custom of the Jews to live with a plurality of wives —the custom of their country, derived from their fathers.—Ib. 392.

That there were many polygamists among the Gentile converts, as well as among the Jewish, there can be but little doubt; for as Grotius observes: "Among the Pagans, few nations were content with one wife."—Ib. 243-44.

As for the practice of polygamy amongst the early Christians it was probably very frequent. * * * So it would seem to have been in times long after them, not only among the laity, but the clergy also; for Pope Sylvester, about the year 335, made an ordinance that every Priest should be the husband of one wife only. So in the sixth century, it was enacted in one of the canons of their councils, that if any one is married to many wives, he shall do penance. * * * The learned Selden has proved in his Uxor Haebraica, that polygamy was allowed, not only amongst the Hebrews, but amongst most other nations throughout the world; doubtless amongst the inhabitants of that vast tract of Asia throughout which the Gospel was preached by the great apostle of the Gentiles, where so many Christian churches were planted, as well as in the neighboring states of Greece.—Ib. 192-4.

The first public law in the (Roman) empire against polygamy was at the latter end of the fourth century, about the year 393, by the Emperor Theodosius; this was repealed by the Emperor Valentinian about sixty years afterwards, and the subjects of the empire were permitted to marry as many wives as they pleased. Luther saith well—"It is an invention of Satan to feign sin where there is none, and to deny righteousness where it truly is."—Ib. 211.

How polygamy became reprobated in the Christian church is easily accounted for, when we consider how early the reprobation of marriage itself began to appear. The Gnostics condemned marriage in the most shocking terms, saying it was of the devil. Better people soon afterwards condemned marriage as unlawful to Christians, and this under a wild notion of greater purity and perfection in keeping from all intercourse with the other sex. This opinion divided itself into many sects, and gave great trouble to the church before it was discountenanced. Still second marriages were held infamous, and called no better than lawful whoredom. Nay, they were not ashamed to write, that, a man's first wife being dead, it was adultery and not marriage to take another. Amidst all this, polygamy must necessarily receive the severest anathema.—Ib. 291.

Can we suppose God giving more wives than one into David's bosom, who already had more than one, if it was sin in David to take them? Can we imagine that God should thus transgress (as it were) His own commandment in one instance, and yet so severely reprove and chastise David for breaking it in another?—Ib. 115.

Among us, if a man be married to a barren woman, he cannot take another wife while she lives but must content himself with letting his nobility, titles, honours, and family be annihilated, and his estates escheat to the crown, under pain and penalty of being adjudged a felon if he marries a second wife (living the first) who might be the means of continuing and transmitting all these things to a long and numerous posterity.

This foolish superstition is like that of the Jews in the days of Mattathias, who suffered themselves to be slaughtered by the enemy without resistance, because it was the sabbath-day, (I Mac. 1:32, 38); or like that of the Carthusians, who live entirely on fish, and would not eat a piece of other flesh (see I Cor. 15:39.) even to save their lives.—Ib. 182-83.

Cardinal Cajetan, who disputed with Luther at Augsburg, and who is said to have given a brief, but judicious exposition of the Old and New Testament, writes thus—"A plurality of wives is nowhere forbidden by God: so that Paul, when he forbids a Bishop to have many wives, allows it to others."—Ib. 187.

If women taken by men already married were not lawful wives in God's

> sight, then commerce with them was illicit, and the issue must be illegitimate. Whither will this carry us? Even to bastardizing the Messiah himself. Unless an after-taken wife be a lawful wife to that man who takes her, notwithstanding his former wife being living, whether we take our Lord's genealogy on his supposed father's side with St. Matthew, or on his mother's side with St. Luke, Solomon, the ancestor of Joseph, and Nathan, the ancestor of Mary, through whom our Lord's line runs back to David, being the children of Bathsheba (whom when David married he had also other wives by whom he had children) must fail in their legitimacy." —Ib. 2:14.

> Had the scriptures forbidden polygamy, all the human laws that ever could be enacted, and all the human authorities that ever could be produced, could not make it lawful in the sight of God—for that were to place men above God. On the other hand, if God hath not forbidden it, but even allowed it, all the men upon earth, though joined with all the angels in heaven, cannot make it sinful—for this were also to set the creatures above their Maker. Judging and determining on the matter either way, but on the authority of God's law, is a much more serious thing than is usually imagined; for there are as many woes pronounced on those who call good evil, as on those who call evil good. (Is. v. 20). —Ib. 305-6.

> That polygamy and concubinage were both dispensations of God, both modes of lawful and honorable marriage, is a proposition as clear as the Hebrew scriptures can make it. That polygamy and concubinary contracts are deemed by the Christians null and void, and stamped with infamy of adultery and whoredom, is as certain as that the canons and decrees of the Church of Rome made them so. The consequences of the former were the preservation of female chastity, and the prevention of female ruin. The consequences of the latter have been and still are the destruction of thousands of both sexes, but more especially the female, in this world and the next.—Ib. 3:278-9.

Mr. Peet, while proving the legitimacy of polygamy from a scriptural viewpoint, uncovers a gross inconsistency existing within the church polity. It is shown that while sectarian branches of the Christian churches bar new polygamy from their membership, polygamous converts to Christianity are freely received and admitted to the sacrament of Baptism, being permitted to continue their plural relations, the only restriction being that they may not hold office in the church. To admit one into the church whose social life, while not out of harmony with heaven, yet may not harmonize with present-day social ethics, and at the same time deny him or her the full sacrament of the church, is an inconsistency difficult to explain. If polygamy is a sin it should be dealt with as such. To say, for instance, that a thief—possessed of his ill-gained loot—may join the church and retain that loot, with the understanding that he steals no more, nor hold an office in the church, is an insult to reason; and that is just the attitude of the sectarian churches with reference to their converts who are polygamists, as we will show.

Mr. Peet relates that In 1834 the conference of missionaries of various denominations in Calcutta, including those of the Baptist, the London, and the missionary societies of the Church of Scotland and the American Presbyterian board * * * unanimously agreed on the following proposition:

> If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church.—Lecture P. 10.

"It was also adopted in 1896", continues Mr. Peet, "at Ludhiana, India, by a vote of 36 to 10 at a regular meeting of the Presbyterian synod there":

> "Would you baptize a man with more wives than one and allow him to keep them all?" The majority of them said yes. The Rev. John P. Jones, D. D., of South India, A. B. C. F. M., published "Krishana or Christ" in 1903, on page 290, speaking of converts who had a plurality of wives: "I would not allow such people to become officers of the Church. But I cannot see why there cannot be a humble place in the Church of God for such and their families."—Ib. 10.

"The Rev. Hugh White, of China, a Presbyterian preacher, in a lengthy and well written article on polygamy in the Louisville Christian Observer (a

Presbyterian family paper), in issue of May 16, 1906, says in part'':

> When one in ignorance of the law has assumed the responsibilities of husband to more than one wife or concubine, to retract his course would be more sinful than to remain in it.
>
> He says: 1. The Scriptures give a sufficient precedent. The injunction (1 Tim. 3:2) that a bishop should be the husband of one wife, plainly implies that there were members in the church who had more than one.
>
> 2. For a polygamist to dismiss his wives and concubines is to make him a liar and a violator of solemn covenants.
>
> 3. For a polygamist in China to put away his wives and concubines involves sorrow, disgrace, ruin, in this life, and well-nigh inevitable damnation in the world to come.—Ib. 11.

''The Rev. William Brown, M. D., publisher of Brown's History of Missions in America, said in part'':

> Let no Christian, after he has been admitted into the Christian church, add unto his wives or support the practice of polygamy, however usual in the nation or country. But if already a polygamist, let him live as THE ANCIENT PATRIARCHS did, in holy and faithful fulfillment of all the duties of marriage, alike with all his wives, legally such, let him not for one moment allow himself to entertain the monstrous and unnatural purpose of injuring those he loved and swore to love forever, who have lain on his bosom, become the mother of his children, and partner of his joys and sorrows, by putting them away for no original or after fault of theirs, upon his becoming a Christian.—Ib. 9.

Here, it will be noted, the Reverend gentleman **tolerates** the practices of the ''ancient Patriarchs'', such as Abraham, Isaac and Jacob, and, under certain conditions, permits converts to the Christian religion as taught now, to maintain polygamous relations as did they. Considering the position of these Patriarchs before the Lord, this permission is most magnanimous!

Grotius says: (1)

> "The Jewish law restrains all filthiness, but allows a plurality of wives to one man." And again: "When God permits a thing in certain cases and to certain persons, or in regard to certain nations, it may be inferred that the thing permitted is not evil in its own nature. * * * Polygamy, therefore, is not in its own nature, evil and unlawful." He also quotes Persichta Zotertha as saying: "It is very well known that those who pretend a plurality of wives was prohibited, do not understand what the law is."

St. Augustine says:

> "There was a blameless custom of one man having many wives—for there are many things which at that time might be done in a way of duty, which now cannot be done but licentiously—because, for the sake of multiplying posterity, no law forbade a plurality of wives." Again he says: "It is objected against Jacob that he had four wives", to which he replies: "which, when a custom was not a crime." In another instance he alludes to the custom of having several wives at the same time as an "innocent thing", and observes that "it was prohibited by no law."

Puffendorf says:

> "The polygamy of the fathers under the old covenant is a reason which ingenious men must confess to be unanswerable." Again he says: "The Mosaical law was so far from forbidding this custom that it seems in some places to suppose it."

St. Ambrose, speaking of polygamy, says:

> "God, in the terrestrial paradise, approved of the marriage of one with one, but without condemning the contrary practice."

St. Chrysostom, speaking of Sarah, says:

> "She endeavored to comfort her husband, under her barrenness, with children by her handmaid, for such things were not then forbidden." Again he says: "The law permitted a man to have two wives at the same time; in short, great indulgence was granted in those and other particulars."

Bucer, the great reformer, says:

> "The concubines of the holy fathers were of the lawful kind. And because the Lord will, that the dignities and pat-

(1) For references to the following quotations we refer the reader to ''Ready References'' * * * ''Designed Expressly for the use of Missionaries and Scripture Students'', published by the Church of Jesus Christ of Latter-day Saints, November 15, 1884, the Third Edition from which we quote being published October 12, 1882, pp. 136-141.

rimonies which he has conferred on his people should be preserved, it is altogether to be wished, that this kind of wives, as observed among the holy patriarchs, might be again observed among Christians, and especially in great and illustrious families."

Bellarmine says:

"Polygamy is not repugnant to the law of nature, which is divine, that one man might beget and bring up children by more women than one."

Noldius, the eminent Danish theologian of the 17th century, says:

"The old Saints who were polygamists did not sin before God, because they had a special and extraordinary dispensation."

Zuinglius says:

"The Apostles had made no new law about polygamy, but had left it as they found it."

Theodoret says:

"In Abraham's time polygamy was forbidden neither by the law of nature nor by any written law."

"As for the modern Jews", says LEO MUTINENSIS, "those of them who live in the East still keep up their ancient practice of polygamy."

Bishop Burnet says:

"Polygamy was made, in some cases, a duty by Moses' law; when any died without issue, his brother, or nearest kinsman, was to marry his wife, for raising up seed to him; and all were obliged to obey this under the hazard of infamy if they refused; neither is there any exception for such as were married; from whence I may conclude, that what God made necessary in some cases, to any degree, can in no case be sinful in itself, since God is holy in all his ways. And thus far it appears that polygamy is not contrary to the law and nature of marriage."

Lord Bolingbroke, in his published "Works" says:

"Polygamy has always prevailed, and still prevails generally, if not universally, as a reasonable indulgence to mankind. * * * Polygamy was allowed by the Mosaical law and was authorized by God himself. * * * The prohibition of polygamy is not only a prohibition of what nature permits in the fullest manner, but what she requires for the reparation of states exhausted by wars, by plagues, and other calamities. The prohibition is absurd, and the imposition (of monogamy) arbitrary. * * * If it (monogamy) was the most perfect state there is reason for wonder how the most perfect kind came to be established by an uninspired lawgiver among the nations, whilst the least perfect kind (polygamy) had been established by Moses the messenger and prophet of God, among his chosen people."

(To be continued)

COMING CHAOS

Not only do Latter-day Saints, aided by modern revelations, see disaster facing the nations of the earth, but "honorable men of the earth", oftentimes are shown the hand writing on the wall. The noted statistician, Roger Babson is quoted in the press as saying: "I see coming chaos as clearly as the shepherds saw the star of Bethlehem. Only one thing will stop the coming chaos: A sweeping spiritual revival. Unless we have such an awakening of religious forces we will have a depression that will make the last one look like a Christmas tree party."

In an article, "How shall we pay for all this?" by Rexford G. Tugwell, published in the American Magazine, December, 1933, the following is excerpted and submitted by a reader of TRUTH:

There is a story that a man said to the President (of the United States), "If you fail you will be the last Democrat ever to be elected." President Roosevelt is rumored to have rejoined, "IF I FAIL, I'LL NOT ONLY BE THE LAST DEMOCRATIC PRESIDENT, I'LL BE THE LAST PRESIDENT."

Whether or not this anecdote is true, there remains hard, grim truth in its kernel. Much is being risked—more than the survival of a party or of a theory of government.

A gentleman from Maina came in to tell us about a serious discussion he'd had with his grocer, self-professedly a very religious man. The grocer was a very fortress of fundamentalist faith until they inevitably came to the subject of hell-fire and eternal punishment. "Well, now, Mr. Cram", said the grocer, "that's about where I draw the line." When our friend seemed a little too astonished, he added: "About eternal hel-fire—no sir, a man just couldn't stand it."

OUR SON

We live in troubleous times,
Man's love waxes cold;
All about us are the ashes
Of broken promises—
And forgotten hopes.
Who can deny—
Brother is against brother;
While in foreign lands—
Armies march—blood flows—
Lustingly gormands of war
March on to ceaseless carnage.

And on fair Zion's soil
Our lawyers brawl,
While statesmen brawl
Utopian schemes—
Our people lost in woes
And miseries;
Some live in wanton luxury,
Others mope in abject poverty;
Labor Unions muster force,
Too oft', as hypocrites,
They praise their course,
As fighting ruthless Capital;
While men of means
Clutch like rats to beams,
And rotten rope of useless wealth.

We live IN the world—
I pray, not OF it;
Perhaps respected,
But not honored by it;
We conform to laws of nations
Long since steeped in sin,
Patterned in the gaudy trim
Of ancient Babylon,
Of the spiritual wickedness
Which our Lord has said,
Is in the likeness
Of the world;
We adjust our lives,
As best we can,
To the chaos produced by man;
Strive to keep the laws of God,
While Lucifer and his cohorts
Use the genius of the wise
To blind and to disguise,
And gross sin they'd make it seem
To serve the Lord, and dream
The day will ever come
When peace on earth shall reign.

In this time you came—
To bless our childless home,
And seek an earthly name
Among the children of the Lord;
Dear boy, you've graced our home,
And turned our thoughts ahead,
And made us glad that we have tried
To serve the Lord, nor yet denied
His Holy name and changeless word.

And thus I'll quit this happy lay,
And thank the Lord for this dear day
When you were born;
And as you grow to man's estate,
May you, son, walk among the great,
And God's word forever prize,
And help the world to realize
If they'd be free from sin's tight bands
They, too, must keep our Lord's commands.

R. C. A.

WHY

(Eliza R. Snow)

Why should we grasp the shadow,
And let the substance fall?
Why do we leave the honey,
And fill our cups with gall?

Why scorn the lovely violet,
And pluck the prickly pear?
And why select the thistle,
While roses flourish there?

Why do we swallow poison,
And call the poison good;
And not refresh the stomach,
With pure and wholesome food?

Why choose the midnight darkness,
In preference to the day?
Why glut our minds with falsehood,
And thrust the truth away?

Why in their sin and folly,
Will people choose to die,
When God extends salvation
In fulness, from on high?

'Tis blindness, O, 'tis blindness,
That shrouds the human mind—
That mantles o'er the judgment,
And wraps the senses blind.

How long will Adam's children,
By Satan's pow'r be led?
How long, degeneration,
Control the path we tread?

Until the chains are broken—
Th' oppressive chains that bind;
Till man regains his freedom—
The freedom of the mind.

Then will the Holy Priesthood,
Diffuse its light abroad;
And lead man safely upward,
To nature and to God.

Finish this day and be done with it. Some blunders and absurdities may have crept in; begin it well and serenely and with too high a spirit to be encumbered with yesterday's mistakes. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Ralph Waldo Emerson.

WRONG SIDE OUT

Quite certain it was that, in some way, Jack had gotten out of the wrong side of the bed that morning. He fretted because he had to put on his old shoes; he whined over his saucer of oatmeal. Now his old shoes were easier than his new ones, though less shiny, and, though he liked cream better, he relished milk, and as to the oatmeal, he was fond of that, too, only it was not smoking hot. His sister waited for him to finish his troublesome breakfast, and then she said: "Please, Jack, will you carry this to the postoffice for me?"

It was pleasant to walk to the office. Jack generally enjoyed meeting the other boys as he went; besides, he was interested to see whether the stores had filled up their windows with firecrackers and torpedoes and baloons and skyrockets for the coming Independence Day. But for all that, his sister felt quite melancholy to see what an afflicted-looking boy Jack was as he took the letter and marched off dragging his unwilling feet as though they weighed pounds. "I'm always being sent with her letters", mourned the oppressed boy.

It was just so when, late, his mother sent him on an errand for her. At that very house they always smiled on him and gave him seed-cakes, but Jack grumbled, "It's too cold to be doing errands, and I shall be late to dinner, I know I shall."

So he was, but the best morsels had been saved for him, and when he fretted because his pudding was burned a trifle on one side just through the care with which it had been kept for him, I think his mother was at last rather out of patience.

"And it's the very kind I like the best", scolded Jack, finishing his pudding.

"Jack", said his mother, "I want you now to go right up to your room and put on every garment wrong-side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack", she repeated, gravely. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all linings and seems and ravelings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this", said his mother, turning him around, "is what you've been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma", answered Jack, shamefacedly. "Can't I turn them right?"

"You may, if you will remember this: There is a right and wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes, wear them right-side out. Do not be so foolish any more, little man, as to persist in turning things wrong-side out."—Contributor., 12:477.

GREAT THOUGHTS FOR SMALL PEOPLE

Whoever you are, be noble;
Whatever you do, do well;
Whenever you speak, speak kindly;
Give joy wherever you dwell.

Little by little all tasks are done;
So are the crowns of the faithful won.

Learn to make the most of life,
Lose no happy day,
For time will never bring you back
The moments thrown away.

—Anon.

It never occurs to a boy of eighteen that some day he will be as dumb as his father.

The little boy was saying his go-to-bed prayers in a very low voice.

"I can't hear you, dear", his mother whispered.

"Wasn't talking to you", the small one answered firmly.

Little Bill was asked, "Do you say your prayer before breakfast?"

"No, only at night, we are not afraid in the daytime."

ANECDOTE OF GRANT

A good story is told of General Grant, which if true, is worth preserving as showing the tolerance and magnanimity of the great man as well as exhibiting his off-hand manner of expression. While traveling around the world he was holding a public reception in Scotland, and two Utah boys, there on a mission, were among those introduced. They were introduced as from Salt Lake, and Grant remembering his visit here, asked:

"Are you boys from Utah?"

"Yes, sir!" they both answered with some trepidation.

"Are you 'Mormons?'"

"Yes, sir."

They both expected some attack on their faith, but to their astonishment, he shook them more warmly by the hand and said:

"BULLY FOR YOU!"—Contributor.

TRUTH

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

VOL. 5. JANUARY, 1940 NO. 8.

Prophecies of Orson Pratt

The following two remarkable prophecies were made in England by Apostle Orson Pratt. The first was delivered on the eve of Elder Pratt's departure from England, October, 1857. The second was given during a later mission, March 9, 1879.

We are asked to publish these Prophecies, the very nature of which must be of intense interest to the observing mind at the present time; especially as they foreshadow the coming fate of the great industrial centers of both America and Europe. The first prophecy was published in TRUTH (3:170), and we have pleasure in republishing it at this time.—Editors.

October 24, 1857

If you will not, as a nation, repent, and unite yourselves with God's Kingdom, then the days are near at hand, when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of **vengeance upon the British Nation;** your armies shall perish; your marine forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; the poor shall rise against the rich, and their storehouses and the fine mansions shall be pillaged, their merchandise, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; **and they that trade by the sea shall lament and mourn; for their traffic shall cease.** And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting His servants and His Kingdom; and if you continue to harden your hearts, your remnants which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the Fire of the Lord, that the filthiness thereof may no more come up before Him.

Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your missionaries and your officers; and being without purse or scrip, they "had nowhere to lay their heads." But they were faithful in delivering their Warning Messages.—Mill. Star, Oct. 24, 1857.

March 9, 1879

Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all the nations of the Gentiles. He has sent to them a warning. He has sent his servants to prophesy to them. He has sent them to preach and bear record of the truth.

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

He has sent them to call upon the nations to repent, both high and low, rich and poor, religionist and nonreligionist, priest and people, for all of them to repent and receive the Gospel in its fullness, and not only to do this, but to **gather out from these nations.** Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us, and that responsibility we must fulfill, whether the people hear, or whether they forbear, we must warn them, so that they shall not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore has a controversy among them, the same as he had with the Egyptian nation, with this difference, that the Egyptians did not have the same length of time to consider the message which you have. They only had a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have had a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the latter-day message which God has sent or not. Now, the consequences will be, if you receive it, you will save yourselves by fleeing out from the midst of this nation. You will save yourselves and your children temporally speaking as well as spiritually. On the other hand, if you do not receive it, the Lord, who is long suffering, will, after He has borne with the people all the day long, withdraw His servants from your midst. When that day shall come there shall be wars, not such as have come in centuries and years that are past and gone, **but a desolating war.** When I say desolating, I mean that it will **lay these European nations in waste.** Cities will be left vacated, without inhabitants. The people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, **there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate.**

That is another thing that will come before the coming of the Son of Man.

What about my own nation—the American nation? What can I say more than I have said in times that are past? They have had a great desolating war; a war between the North and the South in which many hundreds of thousands were destroyed. This war was foretold twenty-eight years before it took place; the very place where it should commence was marked out by the Prophet Joseph Smith, that young man of whom I have spoken. By him it was designated that the revolution should commence in South Carolina, and it did so. By him it was pointed out that this war would be great and terrible, and it came to pass although twenty-eight years intervened, before it commenced. These revelations and prophcies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation. That war that destroyed the lives of some **fifteen or sixteen hundred thousand people** was nothing compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. "How do you know this?" inquires one? I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I waited over twenty-eight years and saw their ful-

fillment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who gave the revelations to his servant Joseph Smith in regard to these matters, will fulfill every jot and every tittle that has been spoken, concerning that nation. What then will be the condition of that people, when his great and terrible war shall come? It will be very different from the war between the North and the South. Do you wish me to describe it? I will do so. It will be a **war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth destroying and being destroyed and manufacturing in a great measure will cease,** for a time, among the American nation. Why? Because in these terrible wars, they will not be privileged to manufacture, there will be too much bloodshed—too much mobocracy—too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. **What will become of millions of the farmers upon that land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent.**

Now these are predictions you may record. You may let them sink down into your hearts. And if the Lord shall permit you to live, **you will see my words fulfilled to the very letter.** They are not my words, but the words of inspiration—the words of the everlasting God, who has sent forth his servants with this message to warn the nations of the earth.—J. of D., 20:150-1.

Men trip not on the mountains, they trip on ant hills.—"Hwae Nan."

The most wasteful of all days is that on which one has not laughed.—Chamfort.

READY REFERENCES ON CELESTIAL MARRIAGE

THE MORMON MARRIAGE SYSTEM

(Non-Mormon Testimonies, Continued)

Milton, in the "First Book on Christian Faith", conclusively proves from the Scriptures, the lawfulness of polygamy. We quote him as follows:

> **Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided. * * ***
>
> **Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: "The practice of the Saints is the best interpretation of the commandments."—Mill. Star, 16:321.**

In a discussion on "Marriage and Divorce" by Ap Richards, M. A., published by Rand, McNally & Co., New York, 1888, the author, showing the inconsistency of an "Ecyclical Letter" of a conference of Bishops in communion with the Church of England, in which polygamy is condemned and monogamy upheld as God's marriage system, said:

> **Now it will be seen in the following pages that we have arrived at a conclusion the very opposite of this: We assert that the system of polygamy is not anywhere condemned in the pages of the Gospel, as a matter of principle, as being essentially opposed to the Law of Christ. When it runs into excess, or when it involves cruelty, neglect, or any other kind of injustice,—so far, of course it is reprehensible like any other**

> form of intemperance. But this does not imply its condemnation in principle. On this point, therefore, we are directly at issue with the Bishops. * * * If this practice is really opposed to the law of Christ, to the law of God, what are we to think of the great bulk of this Sacred Volume (Bible) in which it is so plainly allowed and sanctioned?—Introduction, p. 12.

Writing of the Mormon situation under the Edmunds anti-polygamy law, the noted writer, Elbert Hubbard, said:

> Abraham and Jacob on the plains were polygamists. Polygamy, under certain conditions, the biologists recognize, is eminently right and proper, because it is natural.
>
> Plural wives are happy wives. Brigham Young did not depress his women. Life was free, joyous, and filled with religious zeal and hard work; success crowned their efforts and the earth laughed a harvest. * * *
>
> Nothing more cruel, wicked, bitter and unreconcilable was ever attempted than the enforcement of the Edmunds law.—Selected Writings of Elbert Hubbard, 7:71.

During and immediately succeeding the world war the problem of rehabilitating ruined nations was discussed by leading minds. Among the plans advanced as feasible for a re-population of man-power was the introduction of polygamy. The opinion of those holding to this theory may be summed up in the expressions of Lieutenant General Nelson A. Miles. As early as 1915, he said:

> In some countries there will not remain enough men to rebuild the ruined homes. The destruction of humanity in this war is beyond anything heretofore dreamed of. After the thirty years' war Germany permitted a plurality of wives, so great had been the loss of men in the country. It is not impossible that such conditions will follow this conflict, for war is destroying men as never before.—The Salt Lake Tribune, Jan. 18, 1915.

While we know of no positive order or law enacted authorizing this form of marriage in the European nations, it is a fact that unmarried mothers and their children born out of wedlock, were in many instances given the status of legitimacy; and in the coming wars, there is little doubt that the prognostications of General Miles will be fully realized. This statement can better be appreciated in the fact that in Europe, according to press reports after the war, there were 20,000,000 more females than males. This is given in an article by NEA Staff Correspondent, Milton Bronner, from London, April 13, 1923. He said further:

> More children are being born out of wedlock than ever before. In England the increase has engaged parliament's attention. * * * Out of every 10,000 babies born, the number of illegitimate was as follows:
>
> | | |
> |---|---|
> | England and Wales | 455 |
> | Scotland | 711 |
> | France | 879 |
> | Italy | 477 |
> | Belgium | 641 |
> | Holland (?) | 513 |
> | Norway | 699 |
> | Sweden | 1494 |
> | Denmark | 1043 |
>
> (1)
>
> Throughout Europe is an increasing movement to assist unmarried mothers and to give children born out of wedlock rights they never had before. Maud Royden, the great British woman preacher, says:
>
> The right to motherhood is a claim based on the belief that the creative impulse is more—or more consciously—present in the sexual nature of a woman than in a man; and that in consequence the satisfaction of that impulse is to a great extent the satisfaction of a need which makes the disproportionate number of women in any country a real tragedy.
>
> I realize the cruelty of a civilization in which war and its accessories create an artificial excess of women over men and in consequence deprive many women

(1) The Journal of the American Medical Association, Sept. 30, 1939, gives the illegitimacy of birth in the United States as approximately 4% or 444 per 10,000 births. Approximately 75,000 illegitimate children are born annually in the United States of whom 35,000 are white and 40,000 negro. According to this authority the 1936 rates for illegitimate births varied from a low of 11.2 in Utah, to 101.6 in South Carolina, 85.4 in Mississippi, 84.4 in Louisiana, 83 4 in Alabama and 83.1 in the District of Columbia.

Since contraceptive methods of birth control are in general practice among the educated (?) of our population, and since the scale of education in the United States is greater than that in most European countries, the illegitimacy rate as given cannot be a true criterian of sexual laxity in this country in comparison with Europe.

of motherhood.—Salt Lake Telegram, 4-13 23.

Since a people's virtues or weaknesses may be judged by their religion, and since the Mormon marriage system is essentially polygamous, a quotation or two from the hundreds of expressions from non-Mormons in praise of the moral conduct of this people a generation ago, is appropriate.

Emerson said:

> Mormonism is the only religion of power and vitality that has made its appearance for the past twelve hundred years.—Fruits of "Mormonism."

Phil. Robison, the noted correspondent for the London "Times", said this concerning the Mormons and polygamy:

> Polygamy here, as I have seen it, is neither unnatural, wicked, nor licentious. The demeanor of women here is, as compared with Europe, chastity itself, and the children are just as healthy, pretty, vigorous children as one sees in the country or by the seaside in England, and in my opinion nowhere else. Utah born girls, the offspring of plural wives, have figures that would make New York envious, and they carry themselves with almost Oriental dignity.

Mrs. Ella Wheeler Wilcox, the distinguished poetess and writer, refering to the "Mormons" in the columns of the New York Journal, as follows:

> I have looked into the eyes and the hearts of women who were and are plural wives, and I have arrived at positive convictions regarding all of these interesting people—for interesting they most certainly are, and cultured and refined. * * *
>
> It is always my habit, when in any country or community different from my own, to look for things to praise and emulate.
>
> In Salt Lake City I did not need to look in vain. The men and women born of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same members selected at random in other cities I have seen. A little investigation will prove the truth of my statement.
>
> I believe this to be explained by the great desire of the men to propagate healthy children and the consquent care given to the expectant mothers, and by the willingness of the women to accept the cares of maternity. * * * Wherever children are wanted and welcomed, wherever men and women regard the office of parentage as sacred and desirable from any cause, the offspring will excel physically and mentally. * * *
>
> They are essentially a peaceful and industrious people. Their sufferings have been manifold, their industrial achievements in the desert of the west marvelous. Their young men and young women lead beautiful and wholesome lives.
>
> Before we cast any more stones at their ancestors, let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row, and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again.—

The following we quote from "The Sun", New York, Sept. 16, 1869:

> Polygamy is recognized and approved over and over again in the Old Testament, and not condemned in the New. Indeed the injunction of the apostle that a bishop should be the husband of one wife would seem to imply that it was the custom for other persons in the church at that day to have more than one. The practice of the world from the earliest historical period is also in favor of polygamy. * * *

E. S. Goodrich, Esq., writing in the Chicago Times, 1884, gives these thoughts under the caption, "From an American Standpoint":

> It is proposed to consider the religious aspects of polygamy. If it were not of divine institution, it would appear from Biblical history to have been, at least, of divine toleration, and that in the ancient days, those who enjoyed the peculiar favor of God enjoyed, also, the unpeculiar favor of multitudinous wives. Abraham, Jacob, Moses, David are names which the pious world have uttered reverently for thousands of years, and the measure of the polygamic sins, if such they were, is left for those who have taste for religious disputation. It is pertinent, however, to take into account the influence of polygamy upon the morals of the people addicted to its practice. And to ascertain the condition of public morals, there is no guide so trustworthy as the public records of criminal statistics.

Charles Ellis, an able non-Mormon publicist during the Mormon troubles with the federal government in the late eighties and early nineties, writing of the test oath in Idaho, by the terms of which all Mormons were deprived of their rights of citizenship because of the principle of plural marriage being a tenet of the Church, and pointing out that Bible teachings sustain the doctrine, suggests that if God were to answer the law makers of Idaho on the issue He would say:

> In accepting the Bible as my will; in holding it up as the only rule of faith and practice; in sending it to the heathen, you are aiding the belief in polygamy. All that prevents the practice of it is your fear of public opinion. You are cowards and hypocrites and deserve the damnation you shall receive.

Mr. Ellis adds:

> Every Christian in Idaho and every non-Christian who aids Christian work based upon the acceptance of the Bible as the will of God, is equally guilty with the Mormons, * * *. Every man who teaches that the Bible is the word of God teaches polygamy. Every person who aids such a teacher aids polygamy. Deseret Weekly News, Oct. 11, 1890.

From the "Pathfinder", Washington, D. C., Feb. 18, 1911:

> "Polygamy is the most feasible of all the panaceas put forward for the cure of the divorce evil. I favor polygamy for those who want it", says Mrs. Mortimer M. Menken, wife of a prominent attorney, at a woman's club meeting in New York.
>
> "Polygamy would be a boon to the tens of thousands of spinsters in this country", she declared, "who at present lead a life that is incomplete without the masculine companionship which they crave and to which they are entitled. Polygamy is openly practiced in Utah and is becoming less and less opposed as the Gentile minority of Utah witness its benefits."

> "Polygamy is a religious idea, and as the women are more religious than the men, the women believe more firmly in polygamy. It is not a concession to lust. —Bishop Franlin S. Spalding of Episcopal Church. From Herald-Republican, Oct. 14, 1910.

We close this chapter on non-Mormon evidences of the rightfulness of polygamy as sustained by scripture and by the laws of nature, with brief quotations from the "History and Philosophy of Marrriage", written by James Campbell, a Christian minister, and pubished in 1869. Mr. Campbell was a New Englander and, according to his statement, was brought up a "strict Puritan". Due to ill health, on advice of his physician, he took a sea voyage, settling for some years in India. After having visited "all the continents of the globe, and many islands of the sea, and having observed human society in every climate and in every social condition", as he relates it, he returned to his home in Boston.

While in India the author took occasion to criticize the missionaries for accepting polygamous converts into the churches and permitting a retention of their marital status. Being referred to the scriptures as authority for such a procedure he began a study of the subject and as a result he became an open and avowed advocate of the plural marriage system as sustained by the Word of God, and practiced by the early patriarchs. He says:

> The marriage system of polygamy never formed a part of that ceremonial dispensation which was abrogated by the New Testament; nor has it ever been proved that the New Testament was designed to affect any change in it; but the presumption is that this new dispensation has also left it, as it found it, —abiding still in force. If any change were to be made in an institution of such long standing, confirmed by positive law, it could obviously be made only by equally positive and explicit ordinances or enactments of the gospel. But such enactments are wanting. Christ himself was altogether silent in respect to polygamy, not once alluding to it; yet it was practiced at the time of his advent throughout Judaea and Galilee, and in all the other countries of Asia and Africa, and, without doubt, by some of his own disciples.
>
> The Book of the Acts is equally silent as the four Gospels are. No allusion to it is found in any of the sermons of instructions or discussions of the apostles and early saints recorded in that book. It was not because Jesus or the Apostles durst not condemn it, had they considered it sinful, that they did not

speak of it, for Jesus hesitated not to denounce the sins of hyprocrisy, covetousness, and adultery, and even alter and amend, apparently, the ancient laws respecting divorce and retaliation; but he never rebuked them for their polygamy, nor instituted any change in that system. And this uniform silence, so far as it implies anything, inplies approval. John the Baptist was thrown into prison, where he was after wards beheaded, for reproving King Herod on account of his adultery: and we cannot doubt, that, if he had considered polygamy to be sinful, he would have mentioned it; for Herod's father was, just before that time, living with nine wives, whose names are recorded by Josephus, in his "Antiquities of the Jews"; * * * but John only reproved him for marrying Herodias, his brother Philip's wife, while his brother was living. He administered the same reproof to Herod that Nathan had formerly done to David, and for similar reasons. The apostles always denounced the sins of fornication and adultery, but never denounced polygamy, nor intimated in any way that it was a sin. In all the long and painful catalogues of sins enumerated in the first, second and third chapters of Romans, many of which relate to the unlawful indulgence of the amorous propensities, polygamy is not once named. It is the very place where it is morally certain that it would have been named if it were sinful; and, that it is not there named, we are fully warranted to believe that it is not sinful. * * *

Now polygamy is either right, or it is wrong. If it is wrong, it is contrary to the will of God. If it is contrary to the will of God now, it always has been, ever since the fall of man; for God has not changed, human nature has not changed, and the mutual relation of the sexes has not changed. If it is contrary to the divine will, God would certainly have expressed decided disapprobation of it in his word, and denounced those who practiced it. But on the contrary, it was, by the Mosaic law, expressly sanctioned, and under certain circumstances, expressly commanded, as fully appears from Deut. xxii, 28 and xxv, 5. In the former passage it was commanded that if any man (whether married or unmarried) had had illicit intercourse with an unbetrothed virgin, then he must marry her, and must not put her away all his life. In the other passage it was commanded that when a married man died without issue, his brother must marry his widow. And this command is positive, whether the surviving brother have a wife already, or not; and even if several such married brothers should die, and leave no offspring, the surviving brother would be obliged, by this law, to marry all the widows; and in each case, the first-born children would succeed to the inheritances of their mothers' first husbands, but the younger children would belong to their own father. This was a law in Israel long before the ceremonial law of Moses, as we learn from the 38th chapter of Genesis, where it is stated that Onan, the son of Judah, was required to marry the widow of his brother Er, and because he took a wicked course to prevent having offspring by her, he was put to death by the immediate act of God. The entire Book of Ruth, also, constitutes a beautiful illustration and commentary of this ancient law; and it is mentioned in the New Testament in such terms as to imply that it was still in force in the time of Christ (Matt. xxii., 24-28).

I sum up the divine testimony thus: If polygamy is now a vice and a sin, like adultery or lying or stealing, it always has been and always will be a sin; and God would never have approved or commanded it: but we have seen above, that he has commanded it in two cases at least, vis., in case of the married man's illicit intercourse with an unbetrothed virgin, and in case of the married man's brother's widow; and in these cases, therefore, it cannot be a sin. In further proof of its innocence, let it be remembered that it was practiced without rebuke by Abraham, when he was styled "The Friend of God"; by Jacob, when his name was changed to Israel on account of his piety and his faith; by David, when God himself "gave testimony and said, I have found David the son of Jesse a man after my own heart"; and by many others whose names will be held in everlasting remembrance, being preserved in Holy Writ, long after those of modern pseudo-religionists, who now denounce polygamy as barbarous and sinful, shall have perished in oblivion.—History and Philosophy of Marriage, pp. 69-71, 75-77.

CHALLENGE

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent.
To love and bear; to hope, till Hope creates
From its own wreck the thing it contemplates,
Neither to change nor falter, nor repent, . . .
This is alone Life, Joy, Empire, Victory.

—Shelley.

RECORD PURGING

(Continued from page 168)

We have shown how, apparently in order to mislead the reading public, the chapter on "Marriage and Procreation" in the Key to Theology, by Parley P. Pratt, was mutilated and changed in the 1938 edition of the work, published by the Church. All references in the original chapter bearing on the Celestial order of marriage were expurgated from the new edition, rendering the chapter of little or no value.

To quote the writings of others the full text should be given; or, where portions are to be omitted, the fact should be indicated by proper signs. To knowingly misquote the words of a speaker, rendering a meaning not intended, is an inexcusable insolence and a dishonest act. The practice is frowned upon by all honorable men; it should meet with the most pronounced condemnation. Likewise, to render a literary production other than its original language clearly intended it to mean—by changing the text either through additions or omissions—comes under the same criticism. Such a practice is particularly reprehensible after the author has died, and is not here to defend his work.

In its effort to bury from the eyes of the world as well as the Saints, all evidences of plural marriage, by expurgaing all allusion to the subject from the records of the Church, we feel the Church has seriously blundered;—the very act resulting, not in covering the information up, but rather in stimulating the curiosity of the people and causing them, with greater determination, to seek out the facts. Withhold facts the public feels it has a right to know and efforts to bear them to public gaze grows apace. Is not the present Church policy of hiding certain information from view, having this very effect?

We have particular reference to the subject of Celestial marriage as introduced in this dispensation by the Prophet Joseph Smith, as a principle of salvation and exaltation.

In the earlier days the missionaries of the Church entered their fields well fortified with "Ready References", "Compendiums", tracts, etc., proving the principles of the gospel they were sent out to defend and teach. The earlier editions of these books are now much sought after but are very difficult to obtain. The book of "Ready References" being "A Compilation of Scripture Texts, arranged in subjective order, with numerous annotations from eminent writers, designed especially for the use of Missionaries and Scripture Students", was first published in Liverpool, November 15, 1884, a Third Edition being published in Salt Lake City, October, 1892.

This work gave thirteen pages of references on "Patriarchal marriage". These references were from the Bible, from early Catholic and other non-Mormon sources, as well as from leading writers of the early centuries, along with such as Josepheus, Milton, Luther, Melancthon, etc. The information upon the subject mentioned is rich in selection and of inestimable value to the student. This "Ready Reference" has now been incorporated in the King James' translation of the Bible, an edition of which is prepared by the Church and "Designed especially for the use of Missionaries and Students of Scripture".

In this "Ready Reference" all allusion to plural or patriarchal marriage is expurgated. This, notwithstanding the References are bound in the Bible which the Mormon missionaries are to use, between the old and new Testaments, and notwithstanding the Bible is filled with evidences of divine approval of the order of marriage mentioned. It is the boast of the Saints to prepare themselves to go where Abraham is and partake of his association throughout the eternities, and yet many of them seem ashamed to have Abraham's family relations set

forth in the Holy Scriptures. In this Ready Reference work published in the Bible, is the 9th Article of Faith reading:

We 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 believe ALL that God has revealed", and yet we are ashamed to publish in our text books allusions to some of these revelations! And while thus ashamed we are looking for Him to reveal other important truths, which we may, in like manner, decide to side-track and cover up! What a philosophy! What a mess! Here is a principle that properly received and lived will take one into the presence of the Father (In no other way can he get there) and yet we hide it under a bushel for fear someone will talk about it and be tempted to teach its importance! Afraid to acknowledge that which has already been revealed, with sorry effrontery we boastingly look forward for other revelations!

A President of a Mission is recently quoted as saying: "Polygamy was a mistake, and we have got to deny it!" He taught his Elders that sort of drivel, and doubtless wondered why the Spirit of the Lord did not bless his efforts as it had the efforts of former Presidents of that mission.

The Saints used to turn to the "Compendium" of the doctrines of the Gospel, prepared by Apostle Franklin D. Richards and Elder James A. Little in 1882, the Third Edition of which was published in 1892. This little reference book is chock-full of "pearls of great price" and it became a household reference book among the early Saints. The early editions are out of print, and the 1925 edition, published by the Church, under its present leadership, expurgates from the original some thirteen pages of very choice material on "Plurality of Wives" and "Concubines." In this deleted matter an analysis of the Book of Mormon references to plural marriage, also of the revelation (D. & C. 132) given to Joseph Smith, is left out.

We cannot visualize the Catholics, or any other church denomination, making so determined an effort to "cover up" a vital church tenet—a principle once sustained with such determined loyalty. The revelation on plural marriage is either genuine or false. If genuine, there seems to be no circumstance justifying its abandonment. True, the Church claims merely a suspension of the practice until the laws of the land, or public sentiment change, favoring the practice of the principle; but why should the principle itself become taboo. If it is a true principle, a "key" principle, an exalting principle, as all the leaders of the Church have declared it to be and as the wording of the revelation teaches, should the Saints, though they may be deprived of practicing it, surrender it and blot it out from the literature of the Church?

Is the Church ashamed of the patriarchal order of marriage—the order that pertains to the law of Abraham, and which we have entered into sacred covenants to observe? Does any 100 per cent Latter-day Saint think he can enter into the presence of Abraham and enjoy the blessings of eternity with him, without adherence to this law? God says he cannot. Do we believe the word of the Lord?

(To be continued)

WARS AND RUMORS OF WARS

Hysteria, fear, and emotion seem the order of the day. "Force and hate" combined with "greed and arrogance" are filling the atmosphere with deadly poison. The Lord spoke of a day that cometh **"that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant"**; * * * (D.

& C. 1:14, 15.) He said that **"peace shall be taken from the earth, and the devil shall have power over his own dominion"** (Ib. 35). That day seems rapidly approaching. "Wars and rumors of wars" are disintegrating the world's civilizations, and the whole earth is in commotion and "men's hearts are failing them."—Ib. 45:26.

Press dispatches in November indicate that one hundred million dollars are being expended daily by the nations of Europe, for war materials—an amount so unprecedented and enormous as to surpass all human understandings. In one of the great dramas of life a noted character is quoted as saying:

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

It cannot be denied that his majesty, the prince of this world, is making good this threat.

In this great world holocaust the Saints of God should keep their equilibrium. True Latter-day Saints will indulge in no national prejudices. With them there are no English, no German, no French, Dutch, American, or what not; they are all citizens of the Kingdom of God, possessing equal rights and privileges; they are all brothers and sisters in the bonds of holy love.

Members of the Church who cannot subscribe to this dictum are not converts to the Gospel of Jesus Christ. Hatred, malice, envy, prejudice, force, arrogance, are not fruits of the Spirit of God.

> God that made the world and all things therein * * * hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they shold seek the Lord * * * for in Him we live, and move, and have our being; * * * we are also his offspring.—Acts 17:24-28.

David Lawrence, Editor of the United States News, states the situation thus:

> Today the task is to understand and not belittle any nation, however misguided or mistaken its leaders may be. We must bear in mind that in a world of physical and economic force, there is another force which must be reckoned with ultimately. It is the spiritual force that governs the hearts of men and women and makes them ready to make any sacrifice for the right.

Latter-day Saints should keep well in mind the words of Paul:

> The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal, 5:22, 23.

In the troubleous times facing the world let the children of the covenant stand "in holy places"—places rendered holy through their faithfulness in serving the Lord and keeping ALL of His commandments.

WOMAN'S POSITION

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.—Orson Hyde—J. of D., 4:258.

A TESTIMONY

(Related by C. L. Christensen of Moab, Utah, Dec. 14, 1937)

When I was 13 years old, at Fort Ephraim, I went to the late President Anthon H. Lund's school and he taught his pupils to not take the Lord's name in vain, nor talk lightly of sacred things; cuts off your spirituality, the thing you need most while you live. I am the only one left of the class and have kept my covenant to this day.

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EDITORIAL THOUGHT

"It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. * * * It is better to dwell in the wilderness, than with a contentious and an angry woman. * * * Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—David.

A PRIESTHOOD ISSUE

We are asked by a Mission President to comment on the action of President John Taylor in September, 1886, in setting men apart to continue the principle of plural marriage, as it affected subsequent actions of the leaders of the Church. "I can understand President Taylor's authority", our correspondent observes, "to institute certain powers and regulations during his life time, but how such actions may be continued into another President's administration, binding it to like policy, is a question not clear to my mind. While, according to your teachings, President Taylor provided for a perpetuation of the principle of polygamy, yet his successor, Wilford Woodruff, issued a Manifesto abandoning the practice, his action being approved by the Church in General Conference.

"Of course I know, as you point out, that the Manifesto was not a revelation; neither did it stop polygamy among the Saints, for I have the word of President Grant that certain parties were permitted to enter that principle through Brother Ivins in Mexico some years after the Manifesto. But I also have in mind public statements made by Presidents Snow and Smith, in which they denied that such marriages were performed in their day with their knowledge or with the consent or approval of the Church; and I remember President Grant making the statement, I believe at a conference shortly after he became President, to the effect that no man on the earth had the right to perform a plural mariage. Of course that included himself; and if the statement was true certainly the action of President Taylor in setting those men apart to perform plural marriages became nullified by subsequent action of the Church.

"I am aware of the fact that the law of plural marriage is a law of the Priesthood, as the revelation states, but the question is: Can the Priesthood function outside of the Church? Is there a Priesthood organization possessing powers above the Church organization? These are the questions, it seems to me, that confront the Saints now.

"If you can throw some light upon this knotty subject I shall appreciate it and I feel it will have a good effect with the Saints generally."

Our correspondent has struck a vital chord. He propounds questions of greatest moment—questions that ought to be met frankly, clearly and fearlessly; for upon their proper solution, in large measure, depends the progress of this people. Many of the Saints, to our knowledge, are bewildered over the questions that are constantly arising —in the circumstances it is natural they should be—and yet the word of the Lord is plain and with proper investigation and reflection no true Latter-day Saint need be led astray.

As our correspondent intimates, perhaps unconsciously, the question before the Saints today is purely and simply a Priesthood issue. Such in fact always has been the case. It is either the rule of God or the rule of Satan. God rules through Priesthood, which comprises the laws of eternity. His rule is positive, leading to light, glory and eternal progress. While Satan's rule is a nega-

tive one resulting in sorrow, darkness, disappointment and final death. Priesthood has always been the issue—either the Priesthood of God or of Satan.

George Q. Cannon made this point clear in saying:

> **The direst persecutions we ever had to suffer, occurred before the doctrine of polygamy was taught or beieved in (by the people). There is nothing short of complete apostacy, a complete denial of every principle we have receivd, A THROWING AWAY OF THE HOLY PRIESTHOOD, that can save us from persecution. When this takes place, when all the CHIEF FEATURES of the Gospel are obliterated, when we can float along the stream and do as the world does, then and not till then will persecution cease, or until the adversary is bound.—J. of D., 22:373-4.**

In coming to these mountains Brigham Young promised the Saints that if they would keep the commandments of God—live up to their covenants—they would never again come under any other rule than that of Priesthood; no man-invented regency would rule over them. It was so in the days of ancient Israel when the Lord, through his servant Moses, offered the people the rule of Priesthood which meant a freedom and peace to them they had never enjoyed since the abduction of Joseph into Egypt. The Lord had offered the same blessing to Cain, but it is written that "Cain loved Satan more than God", and he rejected the rule of Priesthood and became "Master Mahan", the father of lies, the antithesis of Priesthood. And so the Saints in the days of Samuel, in the days of the Nephites, in the Apostolic era, all strayed from Priesthood rule. The World today has rejected the Priesthood and is under the rule of the Prince of darkness.

Let it then be understood that the questions hinted at by our correspondent involves Priesthood powers and the answer must be approached from this view-point. Our correspondent asks, "Can the Priesthood function out of the Church?" and "Is there a Priesthood organization possessing powers above those of the Church organization?" (1)

The answer to both questions must be "Yes".

Let us ask by what authority the Church was organized? Did the Church set up the Priesthood, or did the Priesthood set the Church up? Certainly the organizing power is greater than that which is organized. The builder of a house is greater than the house. The Priesthood may organize and disorganize at the will of God, and the Church is one of its creatures. Unfortunately a strong tradition has grown up among the Saints, placing the Church as the highest organization—the ultimate in power and authority in the earth. Under this tradition the President of the Church in all instances is presumed also to be the President of Priesthood, thus automatically becoming God's mouthpiece on earth. But this claim is unsound and in the light of facts and scripture cannot be maintained. The claim has doubtless resulted from the fact that Brigham Young, John Taylor, and Wilford Woodruff, who in their respective days each became the President of Priesthood by reason of his seniority in the higher order of the Priesthood with which he was endowed under the hands of Joseph Smith, also in his turn becoming President of the Church. It is true these brethren each held a dual position, but the one was ever subordinate to the other—the priesthood ruled. Since the day of Wilford Woodruff the dual positions have not been held, the President of Priesthood being separate and apart from the President of the Church.

Joseph Smith, in his day, held three major positions, two of them being subordinate and dependent upon the one—the President of Priesthood; he also being President of the Church and President of the High Council at Kirtland.

In their sermons and writings today the leaders of the Church seem completely to over look the position and functions of Priesthood as an organi-

(1) These questions are answered at some length in a pamphlet, "Priesthood Items", by Musser and Broadbent, now available at the office of the Truth Publishing Co.

zation and an organizing power, placing the Church above all and claiming that since the Church is organized Priesthood must function within its operations and cannot function independently. (2)

The falsity of this position we will endeavor to make clear. And let it be understood from the onset that our purpose is not one of carping criticism, personal animosity or "private pique". We have in mind only the broad duty of teaching the truth and establishing righteousness. We have love toward all men; not, however, loving the faults and sins of men. All men are children of the same Father, and there can be no place in their hearts for hatred toward any of God's children. We would have all men know the truth, for it is truth properly understood and absorbed, that will make them free.

"Truth is truth where'er found,
Be it on native or alien ground."

First, then, Joseph Smith and Oliver Cowdery were endowed with the Priesthood—the Aaronic and then (June, 1829) the Melchesidek. (3)

This was all done before the Church was organized. The Priesthood first functioned in Joseph Smith, Oliver Cowdery and David Whitmer and, later in others. The "Gospel of the Kingdom" was preached, converts were baptized and the "Gift of the Holy Ghost" bestowed, still no church organization, according to the laws of the land, was in existence. The Priesthood could and did function without the Church. It had done so before. The Church, on both hemispheres, had been driven "into the wilderness" on different occasions, but the Priesthood has ever stood guard over God's people to warn, reprove, bless, console and direct.

Quoting Apostle Orson Pratt:

> **The Lord, before He suffered this Church to be organized, gave authority to His servants to preach the Gospel and to organize His kingdom on the earth in fulfillment of the ancient prophecies. In connection with this authority, He gave them authority to administer the ordinances of the Gospel to those that would repent of their sins and believe in the Lord Jesus Christ. He not only gave them power and authority to baptize for the remission of sins, but also to lay their hands upon the heads of baptized believers and pronounce upon them the blessings of the Holy Ghost as they did in ancient days.—J. of D., 21:133.**

But the time came when further organizations were needed in order to advance the work more rapidly. One may, in time, build a house with the aid of a saw and a hammer, but better and quicker work may be accomplished with additional tools. The Church, with its complement of auxiliary helps, was the additional tool the Priesthood required at that time. It was accordingly organized with six members, Joseph and Oliver becoming the first and second Elders (its leaders) respectively. Later (March, 1833), to further facilitate the work, the Church was given a First Presidency (4)

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(2) In the Improvement Era of September, 1936, Elder John A. Widtsoe published the following statement: "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 plan of salvation, and of the Priesthood necessary to carry out the provisions of the plan. There can be no holders of the Priesthood who are independent of the Church. * * * The Church and Priesthood are interwoven; when the Church is upon the earth neither can exist independently. * * *"

A sufficient answer to this statement is that Joseph Smith received the doctrine of plural marriage—a law of the Priesthood—and established that doctrine among the brethren of the Priesthood many years before the Church had any official knowledge of it. The Church was organized, but Priesthood functioned wholly independent of it. President J. Reuben Clark, of the First Presidency stated: "The Priesthood is essential to the Church, but the Church IS NOT essential to the Priesthood."—Improvement Era, March, 1936.

(3 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. * * * 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.—(Brigham Young) The Contributor, 10:361; TRUTH, 4:130-1.

(4) Of the Melchesidek Priesthood, THREE PRESIDING HIGH PRIESTS, chosen by the body (of Priesthood), appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church.—D. & C., 107:22.

Joseph Smith, who by right of previous ordination and appointment under the hands of Peter, James and John, became President or head of Priesthood, was very properly chosen as President of the Church, hence officiating in dual positions, the latter subordinate to the former. Hence, Joseph Smith as President of the Church, received instructions from Joseph Smith as President of Priesthood. And later, when the High Council was organized at Kirtland (Feb. 17, 1834) Joseph became President of that body, thus holding two subordinate positions to that of Priesthood.

The next major step was the organization of a quorum of twelve Apostles. The Church had been made the custodian of the spiritual ordinances of the Priesthood—it became the propaganda division thereof—and now needed helps and governments to assist it. The Twelve was chosen whose duty was to take the Gospel into all parts of the earth where the church organization had not been set up. This quorum is also a creation of the Priesthood appointed for the Church, to work under the direction of its First Presidency.

The Twelve, in pursuance of its work, needed additional tools. The Priesthood gave the Church the quorum of Seventy Apostles to work under the supervision of the Twelve, both being subject to the First Presidency which received its instructions from the Priesthood.

These various steps are logical, sound, and enduring. In no case does the Priesthood surrender its powers—it delegates them to its servants who ever remain subject to the Head. In like manner it is understood that Jesus Christ will become the Lord and King of this earth, under the direction of his Father who doubtless presides over many earths. Jesus Christ will always be subordinate to his Father but the President over those under him.

Time and growth render it necessary that the Church be given further organization at home. More helps and governments are needed properly to care for the Saints born in the covenant and those gathering to Zion out of the world. Many poor are among them, hence the Womens' Relief Society. As sisters are by nature the world's nurses and home makers, it is but proper they should head this important work. Then the Children must have greater training and a broadening social environment not possible of attainment in the home—let us say a more orderly course in group training—hence the Sabbath School, Primary Association and Religion Class. As children grow into early man and womanhood, with expanding minds, they reach out for and demand a broader training, and they are given the Mutual Improvement Associations: all auxiliary to the Church, itself being an appendage to the Priesthood. (D. & C., 107:51)

Three Grand Orders

There are three grand orders of Priesthood explained by the Prophet, Joseph Smith, (His. of Church, 5:554-6). All Priesthood, it must be borne in mind, is Melchesidek, or after the order of the Son of God. In other words, Priesthood is God; strict compliance with its laws constitute Gods. Latter-day Saints generally recognize only two divisions of Priesthood: Aaronic or Levitical and Melchesidek or the Higher. The Prophet, answering the question, "Was the Priesthood of Melchesidek taken away when Moses died?" (5) stated:

> **All Priesthood is Melchesidek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. ALL THE PROPHETS HAD THE MELCHISEDEK PRIESTHOOD AND WERE ORDAINED BY GOD HIMSELF.—Teachings of Joseph Smith, p. 180.**

But what of the "Three Grand Orders" referred to by the Prophet? Be-

(5) Moses did not die in the sense that we understand the meaning of death. He was translated and in his translated body visited with Jesus Christ in the company of Peter, James and John. (Matt. 17:3).

ginning with the lower order, the Prophet mentions as the 3rd, he said: (His. of Church, pp. 554-6.)

> **(It) is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinance, made without an oath; but the Priesthood of Melchesidek is by an oath and covenant.**
>
> **The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this Priesthood. (6)**

This second order pertains to the Church:

> **First, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings OF MY CHURCH, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.—D. & C., 124:124.**

The Patriarch is at the head of the Church—the father of it. He holds the sealing blessings pertaining to it. When things are in order, he presides over the President of the Church, being higher in Priesthood authority.

Next in order:

> **I give unto you (Joseph), my servant Joseph, to be a presiding elder (the President) over all my church, to be a translator, a revelator, a seer, and prophet.—Verse 125.**

This, then, was the second office in the Church—the Patriarch being the first. In this set-up Hyrum was ahead of Joseph (in the Church), both, however, being subordinate to Joseph in the Priesthood.

Here, the reader will note, the Lord is giving Joseph as President of Priesthood, the various helps and governments needed by him in establishing the kingdom of God in this last dispensation, of which he (Joseph) was the head. These were the "officers belonging to my Priesthood", Joseph holding the keys thereof.—Verse 123.

The Lord then proceeds to give other officers,—Joseph's counselors, the Twelve and its presidency, etc. Then it is provided that the quorum of First Presidency shall "receive the oracles (revelations and instructions) for the whole church."—Verse 126. (Receiving them from God through the President of Priesthood.)

The Church, then, is auxiliary to Priesthood—one of its helps and governments. "The Priesthood is essential to the Church", said President J. Reuben Clark, "but the Church is NOT essential to the Priesthood." This truth is obvious and should for all time settle the notion many of the Saints have that the Church is the head—the ultimate in power and authority.

The Patriarchal Priesthood descends from father to son, while the higher order is, as the Prophet explained it:

> **"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." The Melchisedek Priesthood holds the right from the Eternal God, and not by descent from father and mother; and that Priesthood is as eternal as God Himself, having neither beginning of days nor end of life.—His. of Ch. 5:555.**

The Prophet explains the first or higher order of Priesthood as follows:

> **The King of Shiloam (Salem—Melchisedek) had power and authority over that of Abraham, holding the key and the power of endless life. * * ***
>
> **Those holding the fulness of the Melchisedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.**

Joseph Smith and Oliver Cowdery received, not only the Priesthood of Melchesidek, but the order of Priesthood that comprehends all power as previously explained—the Priesthood that embraces the Apostolic calling.

Here we must differentiate between the different orders of Apostles:

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(6) April 3, 1836, Elias appeared to the Prophet and Oliver Cowdery committing to them the "gospel of Abraham", (Patriarchal marriage) saying "that in us, and our seed, all generations after us should be blessed."—D. & C., 110-12.

An Apostle is a "trusted ambassador of Jesus Christ." To be an ambassador of the highest order one must personally know the object of his ambassadorship —in this instance he must know Jesus Christ, having had his hands laid upon him. (7)

Joseph, Oliver and David qualified in this higher order. We have quoted the Prophet as saying, **"All the Prophets had the Melchisedek Priesthood and were ordained by God Himself."** This means that Joseph had had the hands of the Savior laid upon his head, for **HE** truly was a Prophet; and in no other way does the Lord qualify His higher order of prophets. While all may have prophetic gifts—the light of prophecy may shed its rays upon every son and daughter of God, yet His regularly constituted and authorized prophets MUST be ordained by HIM. The reason is obvious.

In course of time, these three men, with Martin Harris added, were commanded to choose a quorum of twelve Apostles, which they did. And here it will be noted that neither Joseph, Oliver, David or Martin, under whose selection the Twelve were chosen, became members of that group, the choosers holding a higher order of Apostleship.

Here it must be remembered that it was this higher order of Apostleship that not only selected the Twelve to function as a church council, but also organized the Church; Joseph and his brethren standing separate, apart and above the Church, they representing Priesthood. Later the quorum of Seventy Apostles was organized to assist the Twelve, they, too, functioning as a Church Council, yet owing their existance to the Priesthood.

By virtue of his Priesthood calling Joseph Smith presided over the Church as its President without additional appointment or ordination. The greater may always (by proper appointment) preside over the lesser. However, the First Presidency was formally organized March 18, 1833, by the ordination of Sidney Rigdon and Frederick G. Williams as counselors to Joseph in the First Presidency, in accordance with a revelation from the Lord given on March 8th. But when the Twelve were selected, though they labor under the direction of the First Presidency, the First Presidency did not do the choosing, that service being left to Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris, of the higher Apostolic order.

Here then, it will be seen that the Lord chose as His direct ambassadors, Joseph, Oliver, David and Martin—men whom He felt He could trust. These, in turn, chose twelve ambassadors to work under them—men whom they felt to trust; after which, a quorum of seventy ambassadors was chosen whom the Twelve might trust, their work coming under the supervision of the Twelve.

That there were different and distinctive orders of apostles is evident from the facts given, which facts the reader will note, are further fortified by the following:

In a revelation given in September, 1832 (D. & C., 84:63, 77, 118), the Lord said:

> And as I said unto mine apostles, even so I say unto you, for you are mine apostles, EVEN GOD'S HIGH PRIESTS; ye are they whom my Father hath given me—ye are my friends. * * *
>
> And again I say unto you, my friends, (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach the gospel in my power. * * *
>
> For with you, saith the Lord Almighty, I will rend their kingdoms: I will not only shake the earth, but the starry heavens shall tremble; * * *

(7) 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 to the Book of Mormon, and that you have SEEN THE FACE OF GOD.—Oliver Cowdery's charge to the Quorum of Twelve, in the presence of the Prophet Joseph Smith, His. of Church, 2:195.

Here Joseph Smith and his six associates were designated **"High Priest Apostles"**, some three years before the Twelve was chosen.

Wilford Woodruff, referring to the Apostleship, said:

> **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.**

Reporting to Apostle Albert Carrington, at the time President of the European mission, of the calling and ordination of George Teasdale and Heber J. Grant to the Quorum of Twelve, President John Taylor said:

> **The revelation was submitted to the Twelve and by them accepted and was afterwards read to the Presidents of Stakes, First Presidents of Seventy and a few others. It has been acted upon and the brethren mentioned have been ordained; the two first to the APOSTLESHIP OF THE TWELVE, and the last named (Seymour B. Young) to the presiding quorum of Seventies.—Mill. Star, 44:732.**

From this it is clearly seen that there is an apostolic order designated as the "Apostleship of the Twelve", which must be subordinate to the "High Priest Apostles" the order to which Joseph belonged, the members of which are designated as "Friends."

The Quorum of Twelve operate under the direction of the First Presidency, its special duty being to take the gospel to the world. Here a subordinate organization is working under a subordinate organization; but the Apostleship that enabled Joseph Smith and his associates to organize the Church and select the Twelve, and build up the kingdom of God, was of a higher order; an order that the Lord said He would use to rend the kingdoms of the world: "I will not only shake the earth", said the Lord, "but the starry heavens shall tremble". Of Joseph's Apostleship, Brigham Young stated:

> **Joseph Smith was a Prophet, seer and revelator (not by the voice of the people, mind you) before he had power to build up the kingdom of God, or take the first steps toward it. When did he obtain that power? Not until the angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles of this dispensation; * * * When a man is an Apostle and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the KEYS of ALL the power that EVER WAS bestowed upon mortal man for the building up of the kingdom of God on the earth. —J. of D., 6:320.**

The question may be asked how Brigham Young, John Taylor and Wilford Woodruff—members of the Twelve in the Prophet's day—received the higher order of Apostleship. This did not come to them in their original ordination to the "Apostleship of the Twelve", but Joseph Smith conferred the higher order upon them, in connection with other members of the Quorum of Twelve and others shortly before his martyrdom.

On this point Elder Joseph Fielding Smith of the Quorum of Twelve explained:

> **Moreover, a short time before his martyrdom (in 1844, some nine years after the Twelve was organized) the Prophet bestowed upon the Twelve Apostles—who constituted the second quorum in the Church—all the keys and all the ordinances and Priesthood necessary for them to hold in order to carry on the great and glorious work of universal salvation.—Scrap Book of Mormon Lit., 2:86.**

Obviously, had the members of the Quorum received "all the keys and ordinances", etc., pertaining to the higher order of Priesthood — the Apostleship of Josephin their original ordination—it would not have been necessary for the Prophet to confer these blessings shortly before his death. Elder Smith sustains his position by quoting Elders Orson Hyde and Wilford Woodruff, also Sister Bathsheba W. Smith, upon this point as follows:

> **(Orson Hyde) Before I went east on the 4th of April (1844) last, we were in council with Brother Joseph almost every day for weeks. Said Brother Joseph**

> in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give your endowment before the Temple is finished. He conducted us through EVERY ORDINANCE OF THE HOLY PRIESTHOOD, and when he had gone through with all the ordinances he rejoiced very much, and said, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now, said he, on your shoulders will the responsibility of leading this people rest. (Times and Seasons, Vol. 5:651). (See also 664.)

> (Wilford Woodruff) And when they (the Twelve) received their endowment, and actually the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the twelve (Joseph) exclaimed, "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now." (Ib. 698).

> (Bathsheba W. Smith) In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On the occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the Twelve Apostles the burden of the kingdom rested, and that they would have to carry it.

Thus it is clearly shown that to possess the Apostleship of Joseph, Oliver and David—the "highest authority ever given to men on earth"—it was not sufficient that men be inducted into the quorum of the Twelve and ordained to the "Apostleship of the Twelve", as mentioned by President John Taylor, but they must, in addition, receive "every ordinance of the Holy Priesthood", together with the "keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things."

These anointings, privileges and powers, the members of the Quorum of Twelve received, not by virtue of their being called into the Quorum of Twelve, but strictly in line with their callings, later given them, of Presiding High Priests, the former being an appendage calling only.

This higher order off Apostleship was evidently held by the members of the Quorum of Twelve at the time of the Revelation of the Lord to Wilford Woodruff, January 26, 1880; for in this communication the Lord said:

> And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum, which is the order of God in all generations, do you, all of you, hold the Apostleship, which is the HIGHEST AUTHORITY EVER GIVEN TO MEN ON EARTH? You do. Therefore you hold in common the Keys of the Kingdom of God in all the world. (8)

Another point germane to the subject is contained in D. & C., 19:29. The Lord (in June, 1929) was revealing to Joseph Smith, Oliver Cowdery and David Whitmer the future call of Twelve Apostles and their mission, then explaining how the Twelve were to be ordained, said:

> And they are they who are ordained OF ME to baptize in my name, according to that which is written.—D. & C., 18:29.

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(8) The Quorum at this time stood as follows:
John Taylor, ordained an Apostle Dec. 19, 1838.
Wilford Woodruff, ordained an Apostle April 26, 1839.
Orson Pratt, ordained an Apostle April 26, 1835.
Lorenzo Snow, ordained an Apostle Feb. 12, 1849.
Charles C. Rich, ordained an Apostle Feb. 12, 1849.
Erastus Snow, ordained an Apostle Feb. 12, 1849.
Franklin D. Richards, ordained an Apostle, Feb. 12, 1849.
George Q. Cannon, ordained an Apostle Aug. 20, 1860.
Joseph F. Smith, ordained an Apostle July 1, 1866
Brigham Young, Jr., ordained an Apostle Oct. 9, 1868.
Albert Carrington, ordained an Apostle July 3, 1870.
Moses Thatcher, ordained an Apostle April 7, 1879.
The names of Francis M. Lyman and John Henry Smith were added to the Quorum, Oct. 27, 1880, after George Q. Cannon and Joseph F. Smith had been chosen as counselors to John Taylor. And October 13, 1882. George Teasdale and Heber J. Grant were designated by revelation, as members of the Quorum, filling the existing vacancy together with that caused by the death of Orson Pratt Ocober 3, 1881.

Here, it is seen that those who should be selected under the Apostleship of Joseph, Oliver and David are to be ordained "OF" the Lord, through His servants, not "BY" Him personally, at least, not until through experience, training and worthiness they should show themselves qualified to receive the personal touch of the Master. While these men who were to be chosen, were to be ordained "OF" the Lord, it is clear that Joseph, Oliver and David were ordained personally "BY" him. (See D. & C., 84:42.)

(To be continued)

ABEL JOHN EVANS

The passing of Abel John Evans, early in December, recalls historical events that played no little part in the affairs of church and state some fifty years ago. Mr. Evans was a faithful Latter-day Saint. His busy career led him into many public activities. Besides being engaged in farming and general business undertakings he was a lawyer of prominence and a legislator of outstanding ability. It is not our purpose to enter into an extended eulogy of the life of our friend, but rather to mention one incident of historic significance in which his activities played a prominent part.

It will be recalled from information we have published regarding the Woodruff Manifesto of 1890 (TRUTH 4:147 et seq) that the document was a Church action demanded, not only by leading officials of the nation, but by Mormons and non-Mormons alike in Utah and adjacent territories.

The leaders of the Church took the stand that while the principle of patriarchal marriage was eternal in character—a necessary principle to a complete salvation and exaltation—yet the clamor for its abandonment from both within and out of the Church, would have to be heeded. Consequently they acted on the following policy:

1. That a Manifesto should be issued, so worded as to bind the Church (insofar as its members wished it bound), within the jurisdiction of the territories under government control.

2. The action should bind the Church only, leaving the Priesthood to act independent of it—to "carry on" particularly outside of the jurisdiction of the United States.

3. With the abandonment of polygamy by the Church, statehood could be obtained, thus insuring self-government to the people.

4. With statehood, the Mormons, being in the great majority, could pass legislation favorable to the resumption of plural marriage by those wishing to live the higher law.

The first three steps were accomplished in natural sequence. However, in obtaining statehood, under the express conditions provided by the "Enabling Act", the Constitution of the state was made to provide by "ordinance, irrevocable without the consent of the United States and the people of Utah, **that polygamous or plural marriages were forever prohibited.**" This situation was not anticipated when signing the Manifesto, and was a disappointing feature of the statehood gift. But with the obtaining of statehood, legislation favorable to the practice of polygamy as a religious rite was attempted in a bill sponsored by Abel John Evans, the subject of this writing, and then the President of the Senate of the Utah Legislature. The bill passed the Senate March 8, 1901, by a vote of 11 to 7 and a few days later the house by a vote of 25 to 17. (See Smoot Investigation, 1:11, 163). This Bill, while not as broad in scope as the leaders had hoped for, nevertheless it promised a measure of relief from prosecutions then being threatened and waged against polygamists, and was heralded by its friends as a step in the right direction. (1)

(1) It will be recalled that in September 1899—nine years after the Manifesto—Heber J. Grant was arrested, plead guilty, and was fined for an infraction of the anti-polygamy laws (TRUTH 3:51-2), and that others were threatened with like prosecution, culminating finally in the arrest and fining of President Joseph F. Smith in 1906. These actions of prosecution and threatened prosecutions rendered the enactment of the Evans measure both desirable and urgent.

The measure, as enacted, reads as follows:

> **Section 1. That section 4611 of the Revised Statutes of Utah, 1898 be, and the same is hereby, amended to read as follows:**
>
> **4611. Every person who has reason to believe that a crime or public offense has been committed may make complaint against such person before some magistrate having authority to make inquiry of the same: Provided, That no prosecution for adultery shall be commenced except on complaint of the husband or wife, or relative of the accused within the first degree of consanguinity, or of the person with whom the unlawful act is alleged to have been committed, or of the father or mother of said person, and no prosecution for unlawful cohabitation shall be commenced except on complaint of the wife or alleged plural wife of the accused; but this proviso shall not apply to prosecutions under section 4208 defining and punishing polygamous marriages.**

Following the enactment, a protest arose among the enemies of the principle of patriarchal marriage, and notwithstanding the measure was strongly endorsed by the leading brethren and some of the more liberal "outsiders", the same was vetoed by Governor Heber M. Wells, a Mormon, and the bill failed, thus defeating the will of the people and continuing the monstrous laws against the legislative enactments of heaven established in this dispensation in the blood of the Prophets and which are destined, as Brigham Young stated at the time plural marriage was accepted as a tenet of the Church in 1852, to

> **Sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—Mill. Star (Supplement) 15:31.**

Abel John Evans did his part. Against a very determined opposition he guided his bill to enactment through a stormy session of the legislature. He did not flinch in that which he regarded as the plain duty of a citizen of the State. The writer knew him and knew his work, and some of the efforts it took to accomplish that work. That the measure did not become law was no fault of his. He was a worthy champion of the rights of the people.

But the incident is not properly treated without mentioning, in brief, another phase:

October 13, 1882 (TRUTH 3:87), ignoring all anti-polygamy legislation by the national government—legislation declared constitutional by the Supreme Court of the United States—the Lord gave a revelation to John Taylor in which the principle and practice of plural marriage were upheld, and Seymour B. Young was promoted to the position of president of Seventy provided he would enter into the law (of plural marriage.)

September 26-7, 1886, in response to an inquiry by Prest. John Taylor as to "How far the New and Everlasting covenant of marriage is binding upon my people", the Lord stated in part: (TRUTH 4:84).

> **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. * * ***
>
> **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; even so. Amen.**

Again, on November 24, 1889, Wilford Woodruff, then President of the Church, recorded the following in his Journal, (TRUTH 3:184):

> **Attended meeting with the lawyers at the Guardo (house—the 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:

Among other things the revelation provided:

Thus saith the Lord to my servant Wilford. I the Lord have heard thy prayers and thy request and will answer thee by the voice of my Spirit. * * *

Let not my servants who are called to the Presidency of my Church deny my word or my law, 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. * * *

Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without any FURTHER PLEDGES from the PRIESTHOOD. * * *

I cannot deny my word, neither in 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.

Here are definite injunctions from the Lord. No steps should be taken toward compromising with the enemy: "Seymour B. Young must conform to my law (polygamy)." "I have not revoked this law, nor will I, for it is everlasting", "Make no promises nor pledges."

But these injunctions were unheeded by the leading brethren, resulting in the Manifesto of Wilford Woodruff of 1890, issued on the theory already mentioned of deceiving the enemy and outwitting him. As the late Charles W. Penrose expressed it before certain Elders in England: "The Manifesto was a sop to the Gentiles. I wrote it, and Wilford Woodruff signed it to BEAT THE DEVIL AT HIS OWN GAME. (TRUTH 4:114, 149).

Having abandoned the Lord's way the Saints were thrown upon their own resources and, as might be expected, they failed. The Lord promised them if they would keep His commandments He would fight their battles for them. They failed to keep His commandments —they surrendered, among other laws, the patriarchal order of marriage. Now He has left them to their human devices, which too often means failure. The late Elder Francis M. Lyman once said:

If they (the Saints) were now to forsake His (God's) commandments, He would forsake them, and they would lose all. No Latter-day Saint can afford such a sacrifice.—Contributor, 8:39.

When a stake President said to a member of the First Presidency, "Brother ———, why don't you take this question (of plural marriage) up with the Lord and have it settled once and for all", the answer came,—"We have taken it to the Lord, but He will not hear us on this question." Why will the Lord not listen? Because He gave His counsel in 1882, 1886 and again in 1889. His counsel was not heeded. Why should He now listen?

Since the Saints ceased to listen to the Lord they have been floundering in the wilderness, with constantly changing policies; until today the rule of the Church has changed from that of sustaining the order of plural marriage as an essential principle of salvation and exaltation, advocated by all its former leaders, to the present day policy of repudiating the principle and excommunicating people who even express a belief in it.

Abel John Evans, assisted by a few courageous citizens, whose vision of human rights soared above the mentality of the masses, did his part; but it was not intended for man-made devices to win. Only the return to fundamentals will insure to the Saints the favor of the Lord.

A RAM IN THE THICKET

Having related the following incident on a few occasions under special circumstances, I am now asked to publish the information in the TRUTH magazine for the benefit if the Saints generally, and particularly those whose family situations may be involved.

We refer to Church Bulletin No. 222 in which children of parents excommunicated for living in plural marriage, are denied baptism until they are old enough to and do repudiate the principle that gave them birth, and which instructions, in a communication from the Presiding Bishopric under date of August 1st, 1939 (TRUTH 6:141), were extended and made also to apply to the blessing of children. Under ordinary circumstances these orders may appear harsh measures, but the Lord evidently anticipated the difficulty and amply provided for the emergency.

The writer recalls instructions given at the close of a prayer circle meeting held in the Salt Lake Temple in the early part of 1902. President Anthon H. Lund, a counselor in the First Presidency, was President of the Circle. We asked President Lund for a private audience after the close of the prayer. Among those remaining were George M. Cannon, John M. Cannon, James Hendry, myself and a few others whose names I do not now recall. All these brethren, it was understood, were involved in entering into and living the principle of plural marriage since the Manifesto.

We made known to President Lund that children were being born to some of the Saints in the plural marriage relation and that they were not being recognized by the Church. We asked what should be done in such cases. His instructions came clear and emphatic:

"Brethren, you hold the Priesthood and stand at the head of your families. As your children are born you should give them a father's blessing and a name. When they reach the proper age for baptism, you should baptize them, confirm them members of the Church and confer the Holy Ghost in the usual manner. Be sure and keep the record, and when the Church will receive it hand it in."—Jos. W. Musser.

FRUITS OF FAITHFULNESS

But if we could submit ourselves to the law of God, and to the order of God, and to the priesthood of God, and that Priesthood submit itself to the law of God, and all be under His guidance and direction, Zion would arise and shine, and the glory of God would rest upon her, and the power of God would be manifested in our midst, and we would see and comprehend things we never dreamed of.—John Taylor—J. of D., 20:180.

True Spirit

Whosoever confesseth that Joseph Smith was sent of God to reveal the Holy Gospel to the children of men, and lay the foundation for gathering Israel, and building up the Kingdom of God on earth, that spirit is of God, and every spirit that does not confess that God has sent Joseph Smith, and revealed the everlasting Gospel to and through him, is of Antichrist, no matter whether it is found in a pulpit or on a throne.—Disc. of Brigham Young, 666.

ELECT OF ELOHIM

From Canto Three of Elder Orson F. Whitney's "Elias"

He wandered through the faithless world,
A prince in shepherd guise;
He called His scattered flock, but few
The voice could recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in peasant garb,
For diamonds in the dust.

A bane of damning unbelief!
Thou source of lasting strife!
Thou stumbling stone, thou barrier 'thwart
The gates of endless life!
O love of self, and Mammon lust,
Twin portals to despair,
Where bigotry, the blinded bat,
Flaps through the midnight air!

Through these gloom-wrapt Gethsemane!
Thy glens of guilty shade
Grieved o'er the sinless Son of God,
By gold-bought kiss betrayed;
Beheld Him unresisting dragged,
Forsaken, friendless, lone,
To halls where dark-browed hatred sat
On judgment's lofty throne.

Transfixt He hung,— O crime of crimes!
The God whom worlds adore.
"Father forgive them!" Drained the dregs;
Immanuel—no more.
No more where thunders shook the earth,
Where lightnings, twart the gloom,
Saw that unconquered spirit spurn
The shackles of the tomb.

Far-flashing on its wings of light,
A falchion from its sheath,
It cleft the realms of darkness, and
Dissolved the bands of death.
Hell's dungeons burst, wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the stars.

I STAND FOR THE GOSPEL

I stand for all the Gospel
No half-way mark for mine,
I want to dwell with Father
And with His Son Divine.

I want to meet our Joseph
Our Prophet and our Seer,
I want to feel his presence
And know that he is near.

I want no man to tell me
That Father's changed the way,
There's a short-cut way to glory
And we don't have to pay

The price the martyrs suffered
And prophets of all time,
Who stood for God our Father
And for His laws Divine.

I can't sustain the doctrine
We'll gain eternal life,
Man will reach the greatest heights
By marrying just one wife.

That's not what Father told us,
How dare man change His laws
And lie unto His children
O Brethren, stop and pause.

This earth with all its splendor
Has not one thing for me,
The Gospel in its fullness
Gives me eternity.

And all who would there enter
A narrow way must trod,
Counting everything but dross
That they might gain their God.

I stand for all the Gospel
No half-way mark for me,
I want to dwell with Father
Through all eternity.

—Ethel Cooper.

What men need today in this time of trouble is not a way out so much as a way of high and manly giving within.—Sir Wilmott Lewis.

The highest virtue of all is victory over ourselves.—Smiles.

When one door is shut, another opens.—Cervantes.

Do not lose the present in vain perplexities about the future.—Sir T. Martin.

SONG OF HOPE

Children of yesterday,
Heirs of tomorrow,
What are you weaving—
Labor and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's in the loom!
Room for it—room!

Children of yesterday,
Heirs of tomorrow,
Lighten the labor
And sweeten the sorrow.
Now while the shuttles fly
Faster and faster,
Up and be at it—
At work with the Master!
He stands at your loom!
Room for Him—room!

Children of yesterday,
Heirs of tomorrow,
Look at your fabric
Of labor and sorrow.
Seamy and dark
With despair and disaster.
Turn it—and, lo!
The design of the Master!
The Lord's at the loom!
Room for Him—room!

—Mary A. Lathbury.

THE ONE BIG BATTLE

I find in life that most affairs that require serious handling are distasteful. For this reason I have always believed that the successful man has the hardest battle with himself rather than with the other fellow. To bring one's self to a frame of mind and to the proper energy to accomplish things that require **plain hard work** continuously is the ONE BIG BATTLE that everyone has. When this battle is won for all time, then everything is easy.—Thomas A. Buckner.

Weak men tremble at the world's opinion, fools defy it, wise men judge it.—La Rochefoucald.

APPRECIATION

From a Colorado Sister:

"I do know that the TRUTH magazines are full of truth. I have not read anything that sounded like an untruth in them. I like them very much. I know the Church is out of order, but maybe it is supposed to be that way at this time."

From an Official of the Church in Los Angeles:

"The last two numbers of TRUTH were marvelous. The Magazine is without doubt the greatest missionary force in the world today. Am enclosing $4.00 to cover renewal of my subscription for the next two years."

SILENCE

When trouble is brewing, keep still;
When slander is getting on its legs, keep still;
When your feelings are hurt, keep still.
Silence is the most massive thing conceivable, sometimes;
It is strength in its very grandeur.
Imprudent speech has done more harm than has gunpowder.

Retort Punctual

The Superintendent of an insane asylum noticed an inmate pushing a wheelbarrow upside down.

"Why do you have it upside down?" asked the Superintendent.

"You don't think I'm crazy, do you?" was the reply. "I pushed it right side up yesterday and they kept filling it with gravel."—American Legion Magazine.

"It is the law of the harvest that we reap more than we sow."

A small colored boy was walking along a shady lane one bright day, hitting the trees as he passed by with a stout stick, stripping leaves off as he hit. Soon he came to a tree on which a large hornet's nest was hanging. He passed that by. A bystander shouted, "Hi, Sambo, why didn't you hit that tree?"

Sambo rolled his big eyes, and with a broad grin exclaimed, "Dem bees is organized."

TRUTH

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

VOL. 5. FEBRUARY, 1940 NO. 9.

A Remarkable Experience

As Related by President Joseph F. Smith

As a striking illustration of the faith with which Joseph F. Smith became imbued in his early boyhood, by the example of his mother, we present the following incident related by himself: (Prophets and Patriarchs, pp. 100-104).—Editors.

In the spring of 1847 a portion of our family crossed the plains, following the pioneers to the Valley of the Great Salt Lake, the remainder of the family intending to proceed on their journey to the west the following spring. In the fall of 1847 my mother and her brother, Joseph Fielding, made a trip down the Missouri river to St. Joseph, Mo., about 150 miles, for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. They took two wagons with two yokes of oxen on each. I was almost nine years of age at this time, and accompanied my mother and uncle on their journey as a teamster. The weather was unpropitious, the roads were bad and it rained a great deal during the journey, so that the trip was a very hard, trying and unpleasant one.

At St. Joseph we purchased our groceries and dry goods, and at Savannah we laid in our store of flour, meal, corn, bacon and other provisions. Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri river bottoms, by the side of a small spring creek, which emptied into the river, about three-quarters of a mile from us. We were in plain sight of the river, and could apparently see over every foot of the little open prairie where we were camped, to the river on the southwest, to the bluffs on the northeast, and to the timber which skirted the prairie on the right and left. Camping nearby, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market. We usually unyoked our oxen and turned them loose to feed during our encampment at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes.

Next morning, when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. Uncle Fielding and I spent all morning, well nigh until noon, hunting them, but without avail. The grass was tall and in the morning was wet with heavy dew. Tramping through this grass and through the woods and over

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

bluffs, we were soaked to the skin, fatigued, disheartened and almost exhausted. In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down praying. I halted for a moment, and then gently drew near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue on our travels in safety. When she arose from her knees I was standing near by. The first expression I caught upon her precious face was a lovely smile, which, discouraged as I was, gave me renewed hope and an assurance I had not felt before. A few moments later Uncle Fielding came to the camp, wet with the dews, faint, fatigued and thoroughly disheartened. His first words were, "Well, Mary, the cattle are gone!" Mother replied in a voice which fairly rang with cheerfulness. "Never mind, your breakfast has been waiting for hours, and now, while you and Joseph are eating, I will take a walk out and see if I can find the cattle."

My uncle held up his hands in blank astonishment, and if the Missouri river had suddenly turned to run up stream, neither of us could have been more surprised. "Why, Mary", he exclaimed, "what do you mean? We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone; they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as hunt for them."

"Never mind me", said mother, "Get your breakfast and I will see", and she started toward the river, following down the little stream. Before she had proceeded out of speaking distance the man in charge of the herd of beef cattle rode up from the opposite side of the creek and called out: "Madam, I saw your oxen over in that direction this morning about daybreak", pointing in the opposite direction from that in which mother was going. We heard plainly what he said, but mother went right on, paid no attention to his remark, and did not even turn her head to look at him. A moment later the man rode off rapidly toward his herd, which had been gathered in the opening near the edge of the woods, and they were soon under full drive for the road leading towards Savannah and soon disappeared from view.

My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then beckoned to us. I was watching her every movement and was determined that she should not get out of my sight. Instantly we rose from the "mess-chest", on which our breakfast had been spread, and started toward her. Like John, who outran the other disciple to the sepulcher, I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch, which had been washed out of the sandy banks of the river by the little spring creek, perfectly concealed from view. We were not long in releasing them from bondage and getting back to our camp, where the other cattle had been fastened to the wagon wheels all the morning, and we were soon on our way homeward bound, rejoicing.

This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout all my life.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour,
The paths of glory lead but to the grave."

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."
—Gray's Elegy.

The man who fails is the man who fails to keep on keeping on.—A. Jackson.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 175)

Under the captions, "Meaning of the Law" (TRUTH 5:38, et seq) and "Purpose of the Law" (Ib. 63-67), we have presented testimonials from members and officials of the Church. Additional information from this source will now be given. This character of evidence, while appealing to reason and to the analytical minds of all progressive people, should experience ready reception by Latter-day Saints whose faith and training bind them to accept the principle of marriage, as a divine law, in accordance with the teachings of the early Prophets and leaders of Israel:

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;
>
> And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C., 130:20,-21.)

That is the Lord's statement to Joseph Smith, and in a revelation following (D. & C., 131:1-4) the Lord said:

> 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.

In order, therefore, that a man may enter into the highest degree of glory he must, as one prerequisite, place himself in a position to have **increase.** And, according to the law, this can only be had through adherence to the "New and everlasting covenant of marriage", or that system of marriage which we understand as the Patriarchal order or Celestial marriage.

Brigham Young, who succeeded Joseph Smith in the Presidency of the Church, and who was taught the principle by the Prophet himself, stated:

> 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; (1) and if they do, this Church cannot advance as God wishes for it to advance.—Spoken at dedication of St. George Temple. (See Celestial Marriage—Broadbent, p. 2, 3rd Ed.)
>
> Now, if any of you will deny the plurality of wives, and continue to do so, I promise that YOU WILL BE DAMNED; and I will go still further to say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned. But the Saints who live their religion will be exalted.—Extracts from sermon of Brigham Young delivered at Provo, Utah. J. of D., Vol. 3:264-266.

President Young said further:

> Joseph received a revelation on Celestial marriage. * * * This doctrine was explained and many received it, as far as they could understand it. * * * The people of God therefore, have been commanded to take more wives (in order to live the law of Celestial marriage). The women are entitled to salvation if they live according to the word that is given to them, and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, that they cannot receive unless they are sealed to men who will be exalted. Now where a man in this Church says, "I don't want but one wife; I will have my religion with one", he will perhaps be saved in the Celestial kingdom; but when he gets there HE WILL NOT FIND HIMSELF IN POSSESSION OF ANY WIFE AT ALL. He has had a talent that he has hid up. He will come forth and say, "Here is that which thou gavest me. I have not wasted it, and here is the one talent", and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single forever and ever. But if the woman is determined to not enter into plural marriage, that woman, when she comes forth, will have the privilege of living in single blessedness through all eternity. * * *

(1) The United Order was abandoned by the Saints during the late life and shortly after the death of Brigham Young, while the "Order of plural marriage" was abandoned by the Church, October 6, 1890, with the adoption of the Manifesto of Wilford Woodruff.

> Now, sisters, do not say, "I don't want a husband when I get up in the resurrection." You do not know what you want. * * * If in the resurrection you really want to be single and alone and live so forever and ever and be made servants, while others receive the higher order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants and you can be servants to them.—J. of D., 16:166-7.

If stronger language be needed to show that it was the understanding of this great man that plural marriage was not merely an "incident" but an absolute necessity to exaltation, we quote further:

> IT IS THE WORD OF THE LORD, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, YOU WILL BE POLYGAMISTS—at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. THIS IS AS TRUE AS THAT GOD LIVES. * * * THE ONLY MEN WHO BECOME GODS, EVEN THE SONS OF GOD, ARE THOSE WHO ENTER INTO POLYGAMY. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they CANNOT REIGN AS KINGS IN GLORY, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268 9.

Testimonies from Heber C. Kimball, whose association with the Prophet Joseph Smith was intimate:

> Many of this people have broken their covenants * * * by finding fault with the plurality of wives and TRYING TO SINK IT OUT OF EXISTENCE. But you cannot do that, for God will cut you off AND RAISE UP ANOTHER PEOPLE that will carry out his purposes in righteousness unless you walk up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent.—J. of D. 4:108.

> Some quietly listen to those who speak against the Lord's servants, against His anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half dozen devils with them all the time. You might as well deny "Mormonism", and turn away from it, as to oppose the plurality of wives. Let the presidency of this Church, and the twelve apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. (2) What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people.—J. of D. 5:203.

Again he said:

> If you oppose what is called the "spiritual wife doctrine" the Patriarchal Order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; still a great many do so, and strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to brother Brigham's breast, and to the breasts of his associates; * * *
>
> The principle of plurality of wives never will be done away.—J. of D. 3:125.

And again:

> The Government of the United States are designing to do away with polygamy or, to disqualify us, or make us a nonentity or a nuisance, and then send an army here to remove it. It is polygamy which they call the "twin relic of barbarism." This is the Church of Jesus Christ of Latter-day Saints, and the kingdom of God that is set up, that Daniel saw in a vision, which was to be established in the latter days, and that never should be thrown down, but was to be diverse from all other kingdoms, and should stand forever, and it will throw down and destroy everything that comes in contact with it. PLURALITY IS A LAW WHICH GOD ESTABLISHED FOR HIS ELECT BEFORE THE WORLD WAS FORMED, FOR A CONTINUATION OF SEEDS FOREVER. It would be as easy for the United States to build a tower to remove the sun, as to remove

(2) To repudiate is to oppose. In an official communication signed by Heber J. Grant, A. W. Ivins and J. Reuben Clark, the First Presidency of the Church, June 17, 1933, the statement is made: "Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriages 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." Which means, as Dr. James E. Talmage had previously stated, "That plural marriage as a vital tenet of the Church is not true. What the Latter-day Saints call celestial marriage is characteristic of the Church, and is in very general practice; but of celestial marriage plurality of wives was an INCIDENT, NEVER AN ESSENTIAL."

polygamy, or the Church and kingdom of God.—Mill Star, 28:190.

And again:

I have noticed that a man who has but one wife and is inclined to that doctrine, soon begins to wither and dry up * * * For a man of God to be confined to one woman is small business.—J. of D. 5: 22.

Sustaining this position of President Kimball's Apostle George A. Smith gave expression to the following:

They are a poor, narrow-minded, pinch-backed race of men, who chain themselves down to the law of monogamy, and live all their days UNDER THE DOMINION OF ONE WIFE. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations.—J. of D. 3:291.

John Taylor, the third President of the Church, speaks:

Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon his servants. When this system was first introduced among this people, it was one of the GREATEST CROSSES THAT EVER WAS TAKEN UP BY ANY SET OF MEN SINCE THE WORLD STOOD. Joseph Smith told others; he told me, and I can bear witness to it, that if this principle was not introduced, this Church and Kingdom could not proceed. * * * When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as (being) on the road to apostacy, and I do today; I consider them apostates, and not interested in this Church and Kingdom. * * *—J. of D. 11:216.

Joseph Smith told the Twelve that if the law was not practiced, if they would not enter into this covenant, then the Kingdom of God could not go one step further. Now we did not feel like preventing the Kingdom of God from going forward. We professed to be Apostles of the Lord, and we did not feel like putting ourselves in a position to retard the progress of the Kingdom of God. The revelation says, "all those who have this law revealed unto them must obey the same." Now that is not my word, I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness of this solemn fact before God, that he did reveal this sacred principle to me and others of the Twelve, and in this revelation it is stated that it is the will and law of God that "all those who have this law revealed unto them must obey the same." I had always entertained strict ideas of virtue, and I felt as a married man that this was to me, outside of the principle, an appalling thing to do. The idea of going and asking a young lady to be married to me when I had already a wife. It was a thing calculated to stir up feelings from the innermost depths of the human soul. I had always entertained the strictest regard of chasity. I have never in my life known a man deceiving a woman, and it is often done in the world, where, notwithstanding the crime, the man is received into society and the poor woman is looked upon as an outcast. I have always looked upon such a thing as infamous, and upon such a man as a villain. Hence with the feelings I had entertained nothing but the knowledge of God, and the revelations of God, and the truth of them, should have induced us to embrace such a principle as this. We (the Twelve) seemed to put off, as far as we could, what might be termed the evil day. Some time after these things were made known to us, I was riding out of Nauvoo on horseback and met Joseph Smith coming in, he too, being on horseback. I bowed to Joseph, and having done the same to me, he said "Stop"; and he looked at me very intently. "Look here", he said, "these things that have been spoken of must be fulfilled, and if they are not entered into right away the keys will be turned." Well, what did I do? Did I feel to stand in the way of the great eternal principle, and treat lightly the things of God? No. I replied: Brother Joseph, I will try and carry out these things. So indeed he did.—History of John Taylor, P. 99-101.

Concerning this order of marriage, President Taylor further said:

If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the SAME LAW that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law.—Life of Wilford Woodruff, Cowley, p. 542.

In harmony with these remarks of President Taylor, Elder Wilford Woodruff, the fourth President of the Church, observed:

The reason why the Church and Kingdom of God cannot advance without the Patriarchal order of marriage, is that it belongs to this dispensation, just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham, or they will have to resign.—Ibid 542.

And again:

The law of the Patriarchal order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to anothr people.—Ibid. 546.

Father Abraham obeyed the law of the Patriarchal order of marriage. His wives were sealed to him for time and all eternity, and so were the wives of all the Patriarchs and Prophets that obeyed that law.

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

President Woodruff said further:

The Congress of 1862, and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step (in trying to suppress the practice of plural marriage); their acts will sap the very foundation of our government, and it will be rent asunder. The Lord never gave a law to the children of men which will give them exaltation and glory except through the observance of that law.—Mill. Star, 41:243.

Again this testament which Joseph Smith left, contains a revelation and commandment from God, out of Heaven, concerning the patriarchal order of marriage. The Lord has commanded us to have our wives and children sealed to us for time and eternity, that we may have them with us in our family organizations in the resurrection, to dwell with forever in the eternal worlds, that we may have an increase of posterity forever in connection with Abraham, Isaac and Jacob, and all the ancient patriarchs. And God, our Heavenly Father, knowing that this is THE ONLY LAW, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fulness of celestial glory I say God, knowing these things, commanded Joseph Smith the Prophet, and ALL LATTER-DAY SAINTS, to obey this law "or you shall be damned", saith the Lord. Now, having obeyed the law for many years, the Congress of the United States, and the supreme judges of the nation, stand forth and say, "You shall be damned if you do obey it." Now, Latter-day Saints, what are we going to do under the circumstances? God says, "we shall be damned if we do not obey the law", and Congress says, "We shall be damned if we do." It places us in precisely the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. The enemies of Daniel counseled together and said, "We cannot find any occasion against Daniel, except we find it against him concerning the law of God. Our enemies have pursued the same course * * * and made it a law of offense to obey the laws of God. Now who shall we obey? God or man? My voice is that we obey God! —Celestial Marriage, pp. 12, 13. Also Mill. Star, 1879, p. 242.)

The late Francis M. Lyman struck the key note to the situation, saying:

Congress may make baptism, confirmation, ordination, partaking of the sacrament, gathering, building temples, paying tithing and praying to God, crimes. If made so by law they would be just such crimes as polygamy and unlawful cohabitation are now. Do you say that Congress can declare all these innocent ordinances crimes? Yes, if it chooses to; but it would be an exercise of unjust powers, not derived from the governed. "Congress shall make no law prohibiting the free exercise of religion." Celestial or plural marriage was revealed from heaven to the Saints, through the Prophet Joseph Smith. Everybody knows that it is a feature of our religion. The U. S. Commissioners, in one of their reports to the President of the United States, declared that polygamy was as much a part of our religion as baptism for the remission of sins. What greater evidence can be required than has already been given, to show that plural marriage is a part of the religion of the Latter-day Saints? They have preached, published and practiced it for over thirty-four years, and are now enduring bonds and imprisonment for it. * * * If they (the Saints), WERE NOW TO FORSAKE HIS COMMANDMENTS, he would for-

sake them, and they would lose all. No Latter-day Saint can afford such a sacrifice.—Contributor 8:39.

William Clayton, the Prophet's private Secretary, and the man that wrote the Revelation on plural marriage (D. & C. 132) stated:

From him (Joseph Smith) I learned that the doctrine of plural and celestial marriage is the MOST HOLY AND IMPORTANT DOCTRINE EVER REVEALED TO MAN ON EARTH and that without obedience to that principle no man can EVER attain to the fulness of exaltation of Celestial Glory.—Historical Record, 6:226.

A. Milton Musser put the facts thus:

If the Mormons were ever so unwilling to become polygamists they have no choice in the matter. God has commanded and they must obey. If there was not a single word or example to be found in the Bible in its favor, still they must observe its practice. It is in no sense optional with them. It is as much an integral part of their faith as baptism for the remission of sin or the laying on of hands for the bestowal of the Holy Ghost. It holds precisely the same relation to the Gospel plan of salvation, redemption and exaltation (which of a verity we know to be true, and for which hundreds of our people have laid down their lives) as the arms and legs sustain to the human body. And with us it is absolutely as necessary to the eternal happiness and behoof of the Latter-day Saints as the union of the head and trunk of the body is necessary to the perpetuity of mortal life.—Mill. Star, 39, pp. 407.

Joseph Smith said:

If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying ALL the ordinances of the house of the Lord.—His. of Church, 5:423.

On this point the late President Joseph F. Smith stated:

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.

One of the commandments, and one of the ordinances of the house of the Lord, is the order of Celestial or plural marriage. Upholding the position that Jesus Christ and his apostles lived God's law of marriage and for which persecution was heaped upon them, Elder Jedediah M. Grant, of the First Presidency of the Church, gave out the following interesting information:

What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from this stage of action, the apostles followed the example of their Master. For instance, John the beloved disciple, writes in his second epistle, "Unto the elect lady and her children, whom I love in the truth." Again, he says, "having many things to write unto you (or communicate), I would not write with paper and ink: But I trust to come unto you, and speak face to face, that our joy may be full." Again, "The children of thy elect sister greet thee." This ancient philosopher says they were both John's wives. Paul says: "Mine answer to them that do examine me is this:—Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephus." He, according to Celsus, had a numerous train of wives.

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

(To be continued)

God shall repay. I am safer so.—Robert Browning.

The art of life is to know how to enjoy little and endure much.—Hazlitt.

It is much easier to be critical than to be correct.—Disraeli.

CONTRASTS

Excerpts from Pamphlet—"WHAT IS THE 'MORMON' WELFARE PLAN?"—Published by the Church of Jesus Christ of Latter-day Saints, 1939.

Be willing to sacrifice for the benefit of the needy.

Woe 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., 56:17.

* * *

Have charity and understanding toward the poor and the unfortunate.

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just.—

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he PERISH FOREVER, and hath no interest in the kingdom of God.

For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?—Mosiah, 4:16-19.

Statement reported as coming from Paul C. Child, President of the Pioneer Stake of Zion, June, 1939:

We, the Stake Presidency and Bishoprics of Pioneer Stake, will have to be very careful with our Relief Orders so that we don't assist IN ANY WAY in supporting any one living in polygamy. (It will be noted that thieves, prostitutes, blasphemers, murderers, etc., are excluded from this ban.) I have been told, and believe it, that all those families (polygamists) are living in VERY HUMBLE circumstances and are PRACTICALLY DESTITUTE. * * * They must not be helped.

Sublime consistency! "By their works ye shall know them." "INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."—Jesus.

DUTY OF HUSBANDS

(Daniel H. Wells)

A man may have, perhaps, three or four wives, and not make such allowance for them as they do for him, and find fault, and be very exacting in requiring of them the most perfect obedience to every whim and notion. By taking such a course he is liable to lose the Holy Ghost, and if he does, he will lose his women. It is upon the principle that you are a man of God—that you have the Holy Ghost and desire to raise up a holy seed to the name of the Most High —that your wives have been sealed to you; they would not upon any other principle have come to you. Now if your wives discover that you lack in any virtues pertaining to the Holy Priesthood, and if you take a course that is not calculated to exalt them, do you not see that you lose their confidence? You will lose them also.—J. of D. 4:255.

TYRANTS DIE YOUNG

Moreover, no country enjoying a fair amount of economic prosperity and security has given itself over to the dictators. They are the product of misery, jealousy, bankruptcy and desperation —adventurers whom civil disorder and social confusion have thrown to the top to strut for a brief time as heaven-sent deliverers. If history has any lesson at all, it is that their day will be short. Even wise Thales, more than twenty-five centuries ago, declared that one sight the world would never see was "A tyrant growing old."—Readers Digest.

EDITORIAL

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EDITORIAL THOUGHT

EVERY father, after he has received his patriarchal blessing, is a patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the Church: in fact, it is his right; and a Patriarch in blessing his children, can only bless as his mouthpiece.

A Patriarch to the Church is appointed to bless those who are orphans, or have no father in the Church to bless them.—Times & Seasons, 6:921.

THANK YOU

Since the January issue of TRUTH was on the press before the Christmas holiday season and since we were unable to anticipate the many cordial greetings destined to come our way, by word of mouth, card and letter, and it being quite beyond our ability to answer each message separately, we use this means, though somewhat belated, in registering the gratitude we most sincerely feel. The expressions of confidence and friendship have been so profuse in their number and genuineness as to touch deeply our feelings. In like earnestness we pray for the welfare of our army of friends and wish them not only the season's greetings, but that measure of peace and prosperity that will best equip them for their several missions.

Readers of TRUTH are increasing. The Magazine is reaching the hearts of the honest who read in candor and without prejudice. The monthly message reflects the life and vitality of which the Gospel is characteristic, and its value in re-awakening faith in the hearts of mankind in the fulness of the Gospel as established by the Lord through His Prophet Joseph Smith, cannot be over-estimated.

As before stated (TRUTH 1:81; 4:5, 209) TRUTH has no personal grudge to satisfy, nor an "ax to grind"; it aims to deal with principle only; its statements and quotations are amply verified; it follows closely the text of the teachings of the Prophets of God in all ages; its contentions are either true or false, and if false in no case to date has the fact been revealed to us, but on the other hand the evidences of their truth are overwhelming.

TRUTH stands four-square for the fundamentals of the Gospel as revealed in this dispensation; it contends that ALL of the commandments are essential—that it is "Walking in obedience to the commandments"—ALL OF THEM (D. & C. 89:18) that will bring to the individual, not only health, but "wisdom and great treasures", and that short of such obedience in the lives of the Saints there can be no complete salvation or exaltation in the Celestial kingdom. Zion can only be redeemed under the operation of the Celestial law, and those who would be Abraham's seed and enter into the glory of God "must do the works of Abraham."

If exceptions be taken to these teachings, God and not man must be

called to account, for they are amply fortified by the teachings of the Holy Prophets from the days of Father Adam down to the present time.

The Lord, knowing the hearts and frailties of His children, revealed to the Prophet Joseph Smith, that His house would get out of order, necessitating His sending a "Mighty and strong" one to set it in order (D. & C., Sec. 85). It was the Lord that said this and not man. The Lord, it must be conceded, knew what He was talking about, notwithstanding His Church has officially declared otherwise. (Improvement Era, 10:929). TRUTH contends that the "House of God" is out of order and—repeating the words of the late President J. Golden Kimball—**"It will take one mighty and strong to set it in order. we** (the present authorities) **cannot do it."** There should be no bitterness in the discussion of these matters. The fact exists, and every true Latter-day Saint will eagerly subscribe to the will of the Lord in bringing about the promised achievement. Let God's will prevail; let His purposes be accomplished; with Paul we say:

> For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, LET GOD BE TRUE, BUT EVERY MAN A LIAR; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. —Romans 3:4.

A PRIESTHOOD ISSUE

(Continued from page 187)

The Priesthood proper is presided over by a quorum of seven men holding the higher order of Priesthood, and forming the presidency of the Sanhedrin, when organized. That the Prophet instituted this higher order is clear from his following recording:

> Wednesday (May) 4, (1842) I spent the day in the upper part of the store, that is my private office, * * * in council with General James Adams of Springville, 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.

A year later (May 26, 1843) the Prophet again records:

> Friday, 26, at five P. M., I met in council in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments, and also instructions in the Priesthood on the new and everlasting covenants, etc.

Quoting the above, the Church (Historical Record, 6:515) comments:

> It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them (the seven mentioned) the keys of the Priesthood, THE SAME THAT HE HIMSELF HELD; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof.

This special Priesthood council, being an organization somewhat foreign to the present Church concept, we deem it wisdom to make further explanation concerning it. (1)

That there was a Priesthood council operating wholly separate and apart from the Church and, generally speaking, unknown to the Church, must be

(1) For a more extended analysis of the subject the reader is referred to "Priesthood Items", by Musser and Broadbent, published by TRUTH PUBLISHING CO.

conceded for the evidence of the fact is conclusive. A single incident, as related by the Prophet, will give the reader a basis for further study:

> Monday, 5 (October, 1835)—I returned home, being fatigued from riding in the rain, * * * and in the evening attended a Council of the Twelve Apostles; * * * told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the SOLEMN ASSEMBLY OF THE FIRST ELDERS, for the organization of the School of the Prophets; etc.—His. of Ch., 2:287; Mill. Star, 15:369.

Here, then, is a group of "First Elders" with whom the members of the Twelve were to meet and from whom they (the Twelve) were doubtless to receive instruction and direction. Of this meeting the Prophet wrote (His. of Ch. 2:430; Mill. Star, 15:727):

> Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Senior and Hyrum Smith. President Joseph Smith, Jun., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet. The Bishops and their counselors were then washed, after which we partook of the bread and wine.

On the following day the feet washing ordinance was proceeded with on behalf of the Council of the Twelve, as noted on page 431 of the history.

From this feet washing incident we learn the following valuable lessons:

> 1st. That the nine brethren who performed the ordinance of feet washing as indicated, were none of them members of the Quorum of Twelve. They were doubtless the "First Elders", a Priesthood group working entirely separate and apart from the Church and independent of it, and with whom the Twelve were to meet in "solemn assembly"; and, being the "First Elders", and consequently higher in the order of Priesthood than the Twelve, the ordinance was performed first in their behalf.
>
> 2nd. That each of the nine brethren embracing the "First Elders", was designated by the Prophet as "President", which title is strictly in keeping with their high calling of Presiding High Priests, each of the group being a "President".
>
> 3rd. That following the ceremony performed in behalf of themselves, this group of "First Elders" proceeded to attend to the same in behalf of the Bishops and their counselors, they holding the keys of the Aaronic Priesthood independent of the Church; and that following the Bishops, and on the next day, the ordinance was performed for the Twelve, whose calling, as we have shown, was to an appendage ambassadorial office.

Another point worthy of mention: On Sept. 3, 1837, at a Conference of the Church, Joseph Smith was sustained as President of the Church, with Sidney Rigdon and Frederick G. Williams as his counselors, following which procedure we quote:

> President Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith for assistant counselors. These last four, together with the first three, are to be considered the HEADS OF THE CHURCH. Carried unanimously.—His. of Church, 2:509.

Since the First Presidency of the Church consists of three presiding High Priests (D. & C., 107:22) the choosing of four extra counselors—the seven to constitute the "heads of the Church"—must be considered in a broader light than merely adding extra help to the appendage office of First Presidency. Joseph would hardly commit the error of going contrary to the revelation given of the Lord to himself, specifically designating the number that was to constitute this Church position. And here again, it must be observed, Joseph is seen in dual capacities. He was not only President of the Church—an appendage office having a delegated authority and with two counselors—but he was also the presiding officer over the group that constituted the Presidency of Priesthood (having other counselors)—the group that governed all matters pertaining to earth.

A similar situation prevailed in the year 1873, at the general conference of

the Church held in April, when President Brigham Young, in choosing five other counselors announced that "he had two counselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity. (Mill. Star, Vol. 35:292)" Since, as explained above, only three could constitute the First Presidency of the Church, the "privilege of having seven brethren to assist him in this capacity", undoubtedly referred to some other "capacity" than that of the First Presidency. Brigham Young, like Joseph Smith, was occupied in a dual capacity; he not only presided over the Church as its President, but also presided over the Priesthood of God, and the seven counselors were to assist him in this latter office.

Sufficient evidence is here adduced to show the existence of a Priesthood body functioning separate and apart from the Church.

Speaking of the remarkable incident of the Prophet conferring the keys of the kingdom on his brethren just prior to his death, President Wilford Woodruff, in an address to the M. I. A. Conference, June 2, 1889, stated:

> 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 (Nauvoo temple). 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."—Contributor, 10:381-2.

To become a qualified Apostle of Jesus Christ, as before stated, one must know Him personally. In this grand order introduced by the Lord through Joseph Smith, anointings were given which placed the brethren in line to receive their personal anointings from the Master himself. This was evidently achieved. Brigham Young made the remark: **"I am Brigham Young, an Apostle of Joseph Smith, and also of Jesus Christ."** (Dis. of B. Y., p. 216). His selection by Oliver, David and Martin, under the direction of Joseph Smith, (or FOR Jesus Christ through Joseph Smith,) and when his higher anointings were received and the hands of the Savior had been laid upon his head, he became unqualifiedly an Apostle OF Jesus Christ just as was Joseph, Oliver, etc.

It was this higher order of Priesthood that Moses held, (D. & C., 84:6, 23) and which was conferred upon Joseph by Peter, James and John. As Brigham Young said:

> Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver and David Whitmer and Martin Harris; and then they were ordered to select twelve more and ordain them. It was done.—J. of D., 6:29.

What, then, are the organizations placed on earth by the Lord to bring about the redemption and celestialization thereof? There are three major organizations:

> (a) Priesthood; the higher order of which being God's immediate authority, and to which all other organizations, priesthoods and callings are subordinate.
>
> (b) The Church; which is the vehicle used by the Priesthood in its spiritual work, both at home and abroad.
>
> (c) The Kingdom; having to do with the temporal or civil affairs of the peoples of earth.

The Church and Kingdom, when in order, will operate in all matters under the direction of Priesthood, which, in turn, is God's voice.

Have these organizations been effected? Yes, they have. When?

The Priesthood, as an organization, was restored to earth by John the Baptist and by Peter, James and John—the latter in June, 1829. Joseph Smith and Oliver Cowdery were the first to be endowed with the fulness of the apostolic order, Joseph being President thereof.

The Church was organized by the Priesthood, as before stated, April 6th, 1830, and its auxiliary organizations were perfected from time to time, under sanction of the Priesthood.

The Kingdom organization sprung out of the Church and was given form during the latter years of Joseph Smith's life, culminating shortly before his death in 1844. Regarding the Church, Elder B. H. Roberts wrote:

> From the Gospel and the Priesthood comes the Church. The Church is the medium through which the Gospel is promulgated — by which it is made known among the children of men. It is the system of government by which those who accept the gospel are controlled in things religious. It is the government of God on earth pertaining to religious affairs. * * * The authority of the Church comes from the Priesthood, and may be said to be the collected authority of all the quorums of the Priesthood combined—the aggregation of God's authority in the earth, in relation to things religious. Such is the Church.—Outlines of Eccle. His., Roberts, pp. 373-4.

"From the Gospel and the Priesthood comes the Church." The Gospel supplies the necessity for the Church while the Priesthood provides the authority for its establishment. The Gospel came through revelation, one phase of which revelation is the Book of Mormon, "Which (B. of M.) contains a record of a fallen people, and the **fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also.**" (D. & C., 20:9.)

Enlarging upon the subject, Brigham Young said:

> This (the Church) is what we are in the habit of calling the kingdom of God, but there are further organizations. The Prophet gave the full and complete organization to this kingdom the spring before he was killed. The kingdom is the kingdom Daniel spoke of, which was to be set up in the last days. * * * I shall not read you the names of the members of this kingdom, neither shall I read to you its constitution; but the constitution was given by revelation. * * *.—Des. News, Aug. 29, 1874.—See also Disc. of B. Y., 670.

Here, then, are "other organizations" besides the Church—indicating at least two others; which, no doubt, is the Priesthood organization and that of the Kingdom. President John Taylor said:

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

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

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

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

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdiction is restricted to its membership, with judicial powers limited to acts of excommunication.

It is the Kingdom that controls the political destinies of man—or rather, protects man in his political rights—

and to which men of all creeds and beliefs may look for protection in the exercise of their inalienable rights as citizens of earth.

Hence the two organizations, in principle, are one—neither of them perfect without the other; as the man is not perfect without the woman, nor the woman without the man, neither is the Kingdom perfect without the Church nor the Church without the Kingdom.

That the Kingdom of God was established by Joseph Smith, is evident from the following information extracted from the History of the Church, Vol. 7:381-2:

> President (Brigham) Young in writing a letter (May 3, 1844) to Reuben Hedlock, president of the European Mission at the time, said to him: "The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever. * * *
>
> Again in a discourse under date of July 8, 1855, President Young said: "As was observed by Brother Pratt (this morning) that kingdom (i. e., of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.
>
> The late President George Q. Cannon while editor of the Juvenile Instructor said: "We are asked, is the Church of God and the Kingdom of God the same organization?" and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others. * * *

It will be noted that Brigham Young makes the positive statement that the "Kingdom of God is actualy organized."

The main feature of the Kingdom organization with which we are familiar is its legislative "Council of Fifty", a certain proportion of its personnel comprising honorable men of the earth who are not identified with the Church. This legislative body was known in the days of the Prophets Joseph Smith and Brigham Young as the "Council of Fifty." (See History of the Church, Vol. 7:213, also 379—footnote, quoting Brigham Young as saying: "General Council is the Council of Fifty.") It may well be understood that identified with this legislative body, in the early days, were honest and honorable men, not members of the Church, but rightful citizens of the Kingdom, who, as it was their duty to do, championed the cause of the Church in the dark days of mob violence and drivings.

Coming back to the Priesthood as the present issue. We have shown that Priesthood authority is first, and to which all other organizations are subordinate. The Church can carry on with divine favor only as its policies

and actions harmonize with Priesthood. This fact is vital. All revelations to the Church come through the Priesthood. Joseph Smith made this matter clear in the following statement:

> * * * The Melchesidek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; and the Presidents or Presidency (of this Priesthood) are over the Church; and revelations of the mind and will of God to the Church, are to come through the PRESIDENCY. This is the order of heaven, and the power and privilege of this Priesthood. (Not necessarily through the Presidency of the Church, but the PRESIDENCY OF THE PRIESTHOOD. At the present time the Presidency of the Church, speaking of the Church in a restricted sense, is not the Presidency of the Melchesidek Priesthood).—His. of Ch., 2:477. (Brackets ours).

This is in harmony with the teachings of John Taylor, who said:

> Those under the authorities of the Church of Jesus Christ of Latter-day Saints, have to give an account of their transactions to those who DIRECT THEM in the PRIESTHOOD; hence the Elders give an account to Presidents of Conferences; and Presidents of Conferences to Presidents of Nations, (speaking of conditions in the world). Those Presidents and the Seventies give an account to the Twelve Apostles; the Twelve to the First Presidency; AND THEY TO JOSEPH, FROM WHOM THEY, AND THE TWELVE, RECEIVE THEIR PRIESTHOOD.—Government of God, pp.—117.

"And they to Joseph from whom they, and the Twelve receive their Priesthood!" This must be conclusive as showing that **Priesthood** is first and independent. **The First Presidency and Twelve must report to Joseph** for all their powers are derived through him as President of Priesthood. Without the authority which he represents there could be no Church nor Twelve. Then, to whom does Joseph report or deliver his power?

> Joseph delivers his authority to Peter, who held the keys before him, and deliverd them to him; and Peter to Moses and Elias, who endued him with this authority on the Mount; and they to those from whom they received them. And thus the world's affairs will be regulated and put right, the restitution of all things be accomplished, and the Kingdom of God be ushered in. The earth will be delivered from under the curse, resume its paradisical glory, and all things pertaining to its restoration be fulfilled.—Ib.

Brigham Young, touching upon this point, said:

> I say unto you Latter-day Saints, that the Seventies follow the Twelve Apostles, and the Twelve Apostles follow in the wake of the First Presidency, and the First Presidency follow in the wake of Peter, James and John. * * * THE PRIESTHOOD WHICH PETER, JAMES AND JOHN HELD WHILE IN THE FLESH WAS THE HIGHEST EVER BESTOWED UPON THE CHILDREN OF MEN, AND IT WAS CONFERRED UPON JOSEPH AND OLIVER, AND WITHOUT IT THEY NEVER COULD HAVE BUILT UP THE KINGDOM.—Des. News Weekly, June 6, 1877.

It will be remembered that while Hyrum Smith was appointed a prophet, seer and revelator unto the Church and to Joseph (D. & C., 124:94) yet he was instructed to work under the direction of Joseph as his subordinate in Priesthood powers. (Ver. 95). Here the powers of the President of Priesthood over those of Church authorities are made clear. Although a prophet, seer and revelator, Hyrum was ever subject to Joseph. Under these conditions, **if the Church under its present leadership is deemed entitled to further revelation, such will necessarily come through the Priesthood to the leaders of the Church, for that is the proper channel.**

These facts are not generally understood nor conceded. The Church has not been fully in order since the days of Brigham Young. He said:

> I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I can not do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are pre-

pared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care. * * * (J. of D., 9:269, 270).

I sometimes think I would be willing to give anything, yes, almost anything in reason, to see one fully organized Branch of this kingdom—one fully organized Ward. * * * Is there even in this Territory a fully organized Ward? Not one. It may be asked, "Why do you not fully organize the Church?" Because the people are incapable of being organized. I could organize a large Ward which would be subject to that full organization by selecting families (Patriarchal Families) from the different Wards, but at present such (a) Branch of the Church is not in existence. (J. of D., 10:20).

At a later date President Young again referred to the Church not being in order, saying:

* * * Now and then one believes that he has a right, when ordained as a Bishop, to officiate and preside over every temporal and spiritual interest in his district by virtue of his Bishopric; * * * the duties and powers of a Bishop cease the very moment he steps over the Aaronic Priesthood, which is to officiate in temporal things; when he passes this he immediately begins to officiate by the authority and power of the Melchisedek Priesthood, though he may not know it.

* * * It is chiefly because of the IGNORANCE OF THE PEOPLE that we often concentrate in one man these different offices and callings, but when the people are sufficiently informed and have advanced further in the knowledge of the truth, it will not be so, but every branch will have its full quota of officers—a Patriarch, President, Bishop, High Council, and all officers that are necessary for the work of the ministry and the edifying of the body of Christ. * * *—Ib. 96-7.

Here will be noted the Patriarch comes first, followed by a President and a Bishop; and this order applies alike to the Ward, Stake and Church.

In his opening address at the special conference called for the reorganization of the First Presidency (after the death of Lorenzo Snow), Nov. 10, 1901, President Joseph F. Smith said:

We have not always carried out strictly the ORDER OF THE PRIESTHOOD; we have varied from it to some extent; but we hope in due time that, by the promptings of the Holy Spirit, we will be led up into the exact channel and course THAT THE LORD HAS MARKED OUT FOR US TO PURSUE, and adhere strictly to the order THAT HE HAS ESTABLISHED. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock County, Illinois, January 19, 1841 (D. & C. 124) which stands AS THE LAW OF THE CHURCH in relation to the presentation of the authorities of the Holy Priesthood as they were establishd in the Church, and from which I feel we HAVE NO RIGHT TO DEPART. The Lord says:

"First, I give unto you Hyrum Smith, to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the Prophets or Presidents of the Church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present.—Con. Rep., Nov. 10, 1901, p. 71.

"The order of Priesthood has not been followed", is not now being followed, but this lack of Priesthood order does not change the law. The Patriarch is the Father of the Church, subject, of course, to the President of Priesthood who may or may not be the President of the Church. (In the present instance is the President of the Church the President of Priesthood?) While Joseph Smith was President of the Church, Brigham Young made this observation:

The first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church of Jesus Christ on earth. Who called Joseph to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet he would

> have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the Gospel to him, and not to any man on earth.—Spoken July 29, 1843., His. of Church, 5:521.

And later, he said:

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

That this position is sound must be apparent to all unprejudiced and thinking minds. Certainly, we say again, the power that organizes cannot be subordinate to that which is organized. It does not make sense. The Church may come and go, as it has done since the beginning of time, but the Priesthood —God's authority—never changes; it can no more change than can the fixed laws of eternity.

As an example of the operations of Priesthood we have frequently mentioned—we recur to it again, by way of emphasis—is this fact: Shortly after the organization of the Church the Lord revealed to Joseph Smith, as the President of Priesthood, the law of Celestial or plural marriage. Later, Joseph was commanded to enter it and establish it, which he did—wholly aside from and independent of the Church. After a lapse of over twenty years (in 1852) the revelation was presented to the Church and by that body accepted. After some thirty-eight years helping to promote the law (Oct. 6, 1890) the Church became weary and gave it up. It was given up voluntarily, and in direct opposition to a Revelation to John Taylor (Sept. 26-7, 1886) and to Wilford Woodruff (Nov. 24, 1889). President Lorenzo Snow, speaking on this point stated:

> * * * I feel it but just to both Mormon and non-Mormons that, in accordance with the Manifesto of the late President Wilford Woodruff, dated Sept. 25, 1890, which was presented and unanimously accepted by our general conference on the 6th day of October, 1890, the CHURCH HAS POSITIVELY ABANDONED THE PRACTICE OF POLYGAMY, or the solemnization of plural marriages, in this and EVERY OTHER state.

Here, then, is a definite statement by the President of the Church that the Church has "ABANDONED", not merely suspended or postponed, the practice of polygamy. However, nothing was said about the Priesthood (an organization above that of the Church and wholly independent of it) "abandoning" this sacred principle. It is a law of the Priesthood and will, in face of all opposition, be carried on under Priesthood authority.

The question is frequently asked: "Can the Church take the Priesthood away from its members, by an act of excommunication, or otherwise?" This is an important question. If the Church can take the Priesthood away from a man, then it is greater than the Priesthood. Since the Church did not give the Priesthood, it most emphatically cannot take it away. Writing upon this subject, the late President Joseph F. Smith stated:

> The Lord can take away the power and efficacy of their ordinations, and will do so if they transgress. No endowments or blessings in the House of the Lord, no patriarchal blessings, no ordination to the Priesthood, can be taken away, once given. To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood, may be and has been done, and the person so silenced still remain a member of the Church, BUT THIS DOES NOT

TAKE AWAY FROM HIM ANY PRIESTHOOD THAT HE HELD.—Imp. Era., 11: 466.

Since it was the Priesthood that organized the Church, and the Church is subordinate to Priesthood, certainly the Church does not now nor can it ever control Priesthood. How, then, can the powers of Priesthood become forfeit? The Lord answers:

That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or gratify our pride, our vain ambitions, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD, OR THE AUTHORITY OF THAT MAN.—D. & C., 121:37.

That is the way—the only way—that men may be deprived of their Priesthood authority.

And here, let us differentiate between this earthly institution called the Church of Jesus Christ of Latter-day Saints, to which all classes of men become members, and the Church of the First Born whose membership comprise only those who obey the Lord in all things. On this point Elder Joseph Fielding Smith wrote one of the brethren as follows:

Answering your question in regard to the Church of the firstborn, I refer you to Section 76, verses 50 to 60, and Section 93, verses 21 and 22. From these passages you will see that the members of the Church of the firstborn are THOSE WHO OVERCOME ALL EVIL BY FAITH; WHO KEEP THE COMMANDMENTS OF THE LORD IN THEIR FULNESS AND HAVE OBTAINED THE ORDINANCES OF THE TEMPLE. THOSE WHO DO NOT ATTAIN TO THIS POWER MAY BE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS BUT THE LORD DOES NOT GIVE INTO THEIR HANDS ALL THINGS.

This is conclusive. No earthly power can deprive one of membership in the Church of the First Born. That function is controlled by principle and law and not by expedience, prejudice or personal pique. "All power is not immediately derived from the same source, but all legitimate right of Government is in the Priesthood of God."—Mill. Star, 14:593.

Another point must be kept in mind:

All men ordained to the higher order of Priesthood and qualifying in such are Prophets. One of our present-day difficulties is, that certain of the Saints are required, under oath, to declare the present President of the Church, his counselors and the members of the Quorum of Twelve, to be prophets, seers and revelators. This many of the Saints hesitate to do. They say the President himself has disclaimed being a prophet, he never having prophesied, never having received a divine communication, nor seen nor heard from heaven. Certainly his counselors do not claim more, and the members of the Quorum are not more divinely informed. The President himself, on more than one occasion, has said: "Oh, if we could only get the word of the Lord upon the subject!" We admire the frankness of the President. We believe him to be truthful in this respect. We deeply deprecate the efforts of his associates to place in his mouth or within the range of his experience that which he says is not true. President John Taylor gives the following information:

Seth, Enos, Canaan, Mahalaleel, Jared, Enoch, and Methuselah, all of whom held the High Priesthood, (or more properly speaking the higher order in the Priesthood), and were CONSEQUENTLY prophets of the Lord.—Mediation and Atonement, p. 68.

This is the test. They all held the "High Priesthood" and were "**consequently**" prophets. It must be remembered that many that have had the Melchesidek Priesthood conferred upon them, having been ordained Elders, Seventies, Apostles, etc., have not yet had the fulness of the High Priesthood conferred upon them. On this point, Brigham Young said:

Think not, O ye Elders of Israel! that your eternal heirship is won, and

> immutably secured, because you have attained to a PORTION of the Holy Priesthood, and a FEW of its initiating ordinances; * * * Think not that you are legally entitled to even ONE WIFE, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father; and a knowledge of the fact has been communicated to you, through the proper source, and not direct to you, in person. —Epistle from 1st Presidency, Des. News, Apr. 16, 1853.

How shall the President of the Church be selected?

> The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration, by the voice of the Church. * * * and it is his privilege to be assisted by two other Presidents, appointed after the same manner that he himself was appointed; * * *—D. & C., 102:9, 10.

Here it is shown that the President of the Church is to be chosen by revelation and is to be assisted by two other Presidents (counselors) who are also chosen by revelation.

In another revelation (Ib. 107:22) the Lord said:

> Of the Melchisedek Priesthood, three Presiding High Priests, chosen by the body (of the Priesthood), appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church.

What relation does the present leader of the Church bear to this higher order of Priesthood as has been set forth? It is well known that he was called "to the Apostleship of the Twelve" in 1882 by revelation from the Lord through John Taylor. But is there a revelation calling him into the Presidency of the Church, and were his counselors called by revelation?

Has the present leader received the higher anointings that were conferred on Brigham Young and others, and which Joseph had received before them? If so, has he qualified by having the hands of the Master laid upon his head as Oliver Cowdery, under the direction of Joseph Smith, said was a prerequisite to the fulness of the Apostleship? He has stated to the contrary on numerous occasions, (TRUTH 4:175).

The present leader, with his counselors and the Twelve are sustained as Prophets, Seers and Revelators, those who refuse to sustain them as such, being "de-churched" for insubordination. A Prophet—the mouthpiece of God—must, as we have shown, be called by revelation, hold the Melchisedek Priesthood and be ordained by God himself. Is this the case with the present leader? He has stated frankly, and we believe honestly, that he has received no revelation; that he has neither heard the voice of nor seen his Master's face.

The higher order of the Priesthood comprehends the authority to perform Celestial or plural marriages. Does the present leader have such authority? He denies having it. On this point he says:

> But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has a right to perform them.—Conference Pamphlet, April, 1921, p. 202.

That no plural marriages are authorized by the Church is true, for the Church is officially on record, since the Manifesto of 1890, as prohibiting them, but to say that no person on earth has the authority to perform them is an untruth. Such authority is a function of the higher order of the Priesthood. In acknowledging that he has no such authority does not the President acknowledge that he does not possess the higher order of Priesthood? What power was it that functioned in performing plural marriages after the Manifesto, if not the power of the Priesthood? The President will not say that no such marriages were performed for we have his written testimony that they were—that the late President Anthony W. Ivins performed them. If the authority to perform such marriages existed in the day of Wilford Woodruff, of Lorenzo Snow and of Joseph F. Smith, when

did it cease? It has not ceased, except with the present leader of the Church who acknowledges that he hasn't the power or authority.

Must Priesthood function exclusively within the channels of the Church as some of the leaders aver, and has it always done so since the Church was organized? If so, by what authority did Joseph Smith introduce the practice of plural marriage among a few of his brethren without church knowledge or consent? And why, after the Church voted to suspend the practice, did certain men, under Priesthood authority, continue to perform such marriages? If men possessed the authority to perform plural marriages by virtue of the Priesthood, acting wholly independent of the Church, after the Church Manifesto, and the present leader does not possess that authority, is he President of Priesthood? How can he be President of Priesthood and yet not possess the authority to function fully in the Priesthood?

It is acknowledged in a hundred ways that Section 132 in the Doctrine and Covenants, treating on plural marriage, is a law to this people and must be lived. The present leader has, time and again, held the Doctrine and Covenants up before the Saints, telling them that every revelation contained therein (including, of course Section 132) must be lived. If that be true—and it is—and if the leader, as he states, has no authority to perform plural marriages, how can he profess to hold the Priesthood, the power by which such marriages are performed? Does the President assume to say that notwithstanding plural marriage as embraced within Sec. 132, must be lived in order to get exaltation, yet it cannot be lived in this day because he hasn't the authority to perform a sealing?

These are pertinent questions and their answers should be understood by the Saints.

This, then, brings us to the problem troubling our correspondent. We have shown that there is a Priesthood organization greater than that of the Church; and that Priesthood always has, can now and will continue so to do, function aside from and independent of the Church. In his sermon from which we have quoted (Contributor, 10:383), President Woodruff speaks of a Priesthood organization as well as a Church organization. The two organizations are distinct, the one being subordinate to the other.

John Taylor, not as President of the Church but as President of Priesthood, took certain action Sept. 27, 1886. Had that action been taken as President of the Church, to render it legal, the Church would necessarily have had to approve it by vote as it later did the Manifesto of Wilford Woodruff; as "All things must be done by common consent in the Church", (D. & C. 26:2). Acting, however, in purely a Priesthood capacity, as President Taylor did, he was within his rights and the Church was not involved. And again, acting as he did under the command of Jesus Christ and Joseph Smith, only a countermanding order from the same source can nullify or set aside said action. It is for this reason the action of John Taylor could not be revoked by his successor in the Presidency of the Church—the Church having had nothing to do with the action.

It is true, after the death of John Taylor, Wilford Woodruff, being the senior in ordination in the higher order of Priesthood, held a like position with that of his predecessor, but no authority came from Jesus Christ to him to cancel John Taylor's action. For while he issued a Manifesto stopping plural marriage within the Church—**doing so as President of the Church**—yet, in his Priesthood capacity, he appointed men and set them apart—among them Anthony W. Ivins—to perform such marriages, an act clearly within the functions of Priesthood and above the jurisdiction of the Church. In the act referred to (Sept. 27, 1886) President Taylor, under the direction of Joseph

Smith, who was present in the room in person, chose five men and set them apart to continue such marriages, after the Church should have discontinued them within its jurisdiction; with authority also to set others apart in like capacity as necessity warranted and as their names were revealed by the Lord. To these brethren—or to those not previously possessing it—he gave the Apostleship such as he himself held and which he had received under the hands of the Prophet Joseph Smith. These five men were John W. Woolley, Lorin C. Woolley, George Q. Cannon, Charles H. Wilcken and Samuel Bateman. President Taylor's second counselor, Joseph F. Smith (George Q. Cannon being the first) was at the time in Hawaii performing a mission. He was sent for and received a like commission from John Taylor some weeks before the latter's death. These six, then, with Wilford Woodruff (who received his anointings under the hands of Joseph the Prophet) formed the Priesthood presidency at that time, with John Taylor the head thereof; such another Priesthood group that had been set up in the days of Joseph himself. And it is within this special group—though its personnel changes from time to time—that the Priesthood keys may always be looked for.

The work of John Taylor will continue on until changed by the Savior himself. Priesthood must ever be first. The Church is subordinate to it. This is fundamental. Priesthood can, has and will continue to function independent of the Church, but the Church cannot function, in harmony with heaven, independent of Priesthood. Priesthood is the life blood of the Church. Without Priesthood the Church would become non-existent. But no matter what may happen to the Church, Priesthood will ever go on watching over its own and, within the law of agency, keep the Church from going astray. This independence of Priesthood over the Church is reflected in the following statements:

Brigham Young said:

> Does the Church want it as God organized it? Or do you want to clip the POWER OF THE PRIESTHOOD and let those who have the keys of the Priesthood go and build up the kingdom in all the world, (independent of the Church) wherever the people will hear them?—His. of Church, 7:235.

Again, speaking of the former Church:

> Why have they wandered so far from the path of truth and rectitude? 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, (all revelation coming through the Priesthood). 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; TRUTH 4:114.

After the death of Joseph Smith, Sidney Rigdon applied for the guardianship of the Church, advancing claims based on ordinations he had received in the Church. Meeting this situation, Heber C. Kimball explained:

> * * * Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has NO AUTHORITY, ONLY WHAT HE RECEIVES FROM THE CHURCH; IF HE WAS ONE WITH US, WHY WAS HE NOT IN OUR COUNCILS? (Councils independent of the Church). He was not in the council pertaining to the High Priesthood until just before he started for Pittsburg. Brother Phelps was the means of bringing him in, but he has not got the SAME AUTHORITY AS OTHERS; there are more than thirty men who have got higher authority than he has.—Times and Seasons, 5:663.

Here we are told that Elder Rigdon failed to attend the higher Priesthood Councils. Evidently he knew little or nothing of them; he was not one to be trusted, even though a member of the First Presidency. There were many who had greater authority than he had, but he didn't seem to know it, he having only such authority as the Church could give him. In the same statement Elder Kimball explains why those matters were not so well known. He said:

> There are men here brethren, who have got authority, but we don't want to mention their names, for the enemy will try to kill them.Ib. 664.

Here, then, is the reason a degree of secrecy surrounded some of the actions of the brethren in the early days, a secrecy—by the way—that is still wisely observed in some quarters relative to some of the inner workings of the Priesthood. Reflecting on this same point, Brigham Young spoke of the freedom of Sidney Rigdon in mingling with the enemies of the people in contrast with the threats and mob drivings of true Latter-day Saints. And to the claim made by Elder Rigdon to the effect that he was following the written word, President Young rejoined:

> As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.—Times and Seasons, 5:667. (2)

These incidents all tend to show that behind the scenes—independent of the Church—there was a power little understood then, and perhaps by the masses who depend upon others to do their thinking, no better understood to this day, and which is the governing power of heaven, and from which the Church must receive its life and being—the power of the Holy Priesthood.

A moment's reflection will convince a reasonable mind of the wisdom of this arrangement. Priesthood comes from above. It is theocratic in its operations, all authority and direction coming from God. If a member operating within the functions of Priesthood does so "in any degree of unrighteousness" (D. & C., 121:37) it is "Amen to the Priesthood, or the authority of that man." There can be no unrighteous act done in the name of Priesthood and be made to stand. With the Church it is different. All kinds of fishes are caught in the gospel net.

The Priesthood of God will not lead men astray; not so with the Church. The latter is just what its membership makes it. As its devotees grow negligent and surrender to the ways of Babylon, so the organization correspondingly weakens. This was the case in the days of Moses when the Israelites abandoned the higher order of Priesthood; it was the case following the crucifixion of Christ when the Church became weakened through imbibing paganism. It was true with the Jeredite and Nephite churches on this continent, and a like situation prevails in the Church today. The one lesson must be learned, that no matter what course the Church may pursue, the Saints must follow the counsels of the Priesthood. Such a situation arose in the days of the Lamanite Prophet, Samuel. He called the Church to repentance. God ignored the church leadership at that time, which had become corrupt, and sent His message forth through His Priesthood, the Prophet Samuel.

Those in the Church who are faithful in ALL things are few, while the great masses of the Church population are, to a greater or less degree, cold toward true religion, indifferent and of little faith. The Church has proclaimed to the world that only about 3% of its adult population accepted the fulness of the Gospel—entered into and sustained the principle of plural marriage before the Manifesto was issued. That leaves 97% more or less indifferent. Would it be right for that 97% of pseudo-Saints to control the lives of the 3% of the faithful? If such were true the Church would be but little better than a debating society and would degenerate into mobocracy.

In the present day the Church, by reason of its unconverted membership, has gone far astray. Principle after principle it has abandoned; the Church had done it before, and in this day it has ceased to function in the fulness of the Gospel. Only the Priesthood has remained firm, for Priesthood is God and He does not yield to error, while those who repudiate Priesthood or act in any way contrary to its mandates,

(2) Among these "keys" may be noted the Temple ordinances, not contained in the published revelations, but preserved in solemn secrecy.

are forsaken by the Priesthood, the principle being one of self-purification.

In closing, let us say, that the work inaugurated under the Priesthood Presidency of John Taylor must go on. Those opposing it will naturally incur the righteous indignation of an offended God. We are assured that no principle revealed in this dispensation will be revoked or withdrawn. Those desiring the blessings of Abraham must do the works of Abraham—live the law which Abraham lived. There is no alternative. The desire for world popularity or the fear of punishment from the enemy does not solve the problem. The Saints must "stand at the rack, hay or no hay", and let the Lord fight such of their battles as they themselves are unequal to.

Editor of TRUTH:

In the sermon on the Mount, Jesus gave these, to me, peculiar instructions:

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him twain.—Matt. 5: 40-41."

"I cannot understand the reasonableness of a man who has been taken advantage of under authority of law, volunteering to double the verdict and give more than the law unjustly compels. Perhaps you can enlighten me.

Answer: Jesus was teaching His disciples a higher law than the law of Moses which involved an "eye for an eye and a tooth for a tooth." He was teaching that they should learn to love their enemy as well as their neighbor, and to return good for evil. However, the text as given in the King James translation of the Bible is misleading. In the inspired translation as prepared by the Prophet Joseph Smith, the text is given as follows: (V. 42-3)

And if a man will sue thee at the law, and take away thy coat, LET HIM HAVE IT; and if he sue thee again, LET HIM HAVE THY CLOAK ALSO.

And whosoever shall compel thee to go a mile, GO WITH HIM A MILE; and whosoever shall compel thee to go with him twain, thou shalt go with him twain.

Comparing this rendition with that in the King James translation the difference is clear, and the inspired translation will appeal to the Christian mind as reasonable and sound.

Each brave foe is in his heart a friend.—Homer.

SECRET THOUGHTS

(Ella Wheeler Wilcox)

I hold it true that thoughts are things
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the Earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life; and they will fly,
And leave their impress by and by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair;
They have a vital part, and share
In shaping world's and molding fate—
God's system is so intricate.

However it be it seems to me
'Tis only noble to be good.—Tennyson.

Everything good costs self-denial.—Geikie.

Curses, like chickens, come home to roost.—Horace.

Any man may make a mistake; none but a fool will stick to it.—Cicero.

The virtues of a man are seen in his actions.—Cicero.

I would rather be beaten in right, than success in wrong.—Garfield.

APPRECIATION

An Idaho Saint writes:

"Just a word to let you know that we as a family appreciate the wonderful service rendered by TRUTH. The joy and satisfaction that have come to us through your devotion to the cause of the fulness of the Gospel of Christ cannot be expressed in words. Your silent message has now cost us our membership in the Church. Nevertheless the Spirit of the Lord is with us in our stand for truth and we only hope that we can abide the day of His coming to set His house in order."

Note: These good people — there are none better—were handled for believing in the revelations of the Lord as contained in the Doctrine and Covenants, the Book of Mormon and the Bible. They refused to sign a pledge to condemn the practice of Celestial Marriage as being contrary to the will of heaven in this day, they standing on the broad platform that eternal law cannot be changed by mortal mandate. To these Saints the Lord will appear "to their joy", while their traducers "shall be ashamed".—Isaiah 66:5.

Phoenix, Arizona,
December 18, 1939.

Editors of TRUTH,
Salt Lake City, Utah.

Dear Sirs:

I was greatly surprised when a copy of December TRUTH was given me, that in an article you are publishing you quote from statements made by my father, the late V. S. Peet, made many years ago when he was defending Utah against the caluminators of our fair State.

My father was a defender of Mormonism but did not become a member of the Church. We at that time attended the Methodist Church in Salt Lake City.

It might interest you to note that I have become a very active member of the Church of Jesus Christ of Latter-day Saints, having received the Gospel in Vallejo, California, in 1934, two years after my father's death. My mother also joined the Church in 1936.

I greatly enjoy the Magazine articles and also appreciate seeing my father's name in print as a defender of the rights of a much maligned people.

Yours very truly,

(Sig) Gertrude A. Peet Duple.

Editor's Note: The writer remembers Mr. Peet as an able and consistent defender of the Mormon people. His published "Review of the Smoot Inquiry", and "Polygamy From a Non-Mormon Viewpoint", in 1905 and 1906, respectively, besides other cogent Newspaper articles and statements made on the lecture platform, branded him not only a friend of the people, but a defender of truth. He was a worthy champion of a greatly misrepresented people. TRUTH is pleased to hear from a direct descendant of this worthy man.

UNAVOIDABLE

He was very fat and stood behind an irritable old woman in a line waiting to get in a show.

She: Stop your pushing, can't you?

He: Excuse me, madam, I did not push. I only sighed.—Santa Fe Magazine.

Sambo (tired out from his first day in a railroad repair gang)—Mister, am yo' sho' yo' all got mah right name down on de payroll?

Foreman—Yes, Sambo here it is: "Sambo Simpson." Right?

Sambo—Yassah, dat's right. I jes' thought yo' might hab me down as Samson.

TRUTH

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

VOL. 5. MARCH, 1940 NO. 10.

Questions on Priesthood

Directed to Dr. John A. Widtsoe, Editor of Improvement Era

Dr. John A. Widtsoe, of the Quorum of Twelve, and Editor of the Improvement Era, again challenges the rights of Priesthood (Feb., 1940, p. 97). His contention is that while Priesthood may function in a limited manner where the Church is non-existent, it cannot do so independently when the Church is organized: it must, in that event, operate wholly within the Church channels. In his article Dr. Widtsoe attacks the position taken in TRUTH (5:179, 202) upon this vital subject. He says:

> **At times, when the Church, through the wickedness of men, has not existed on earth, the Lord has nevertheless conferred the Priesthood on righteous men, prophets of old. Under such circumstances, the Priesthood has been obliged to function in a limited manner independently of the Church. However, since the Church represents the Lord on earth, whenever the Church exists, any and every person who holds the Priesthood must exercise his power under the laws and authority of the Church. Then, no Priesthood power is recognized on earth outside of the Church. No matter how much Priesthood a man has received, it is null and void, powerless and unacceptable to the Lord, unless the man has full fellowship in the Church of God.**

This extraordinary position assumed by the eminent Doctor, if true, is not only enlightening but revolutionary in the extreme. Since we have treated this subject at some length, and have pointed out the inherent error in the learned Doctor's deductions, we will rest our case, for the present, by asking a few pertinent questions, and to which we invite an honest and frank answer:

1. In your expression, "unless the man has full fellowship in the Church of God", do you mean the "Church of the First Born" (D. & C. 76:54, 67, 94), or the church organization of which you are an official; and do you recognize a difference in the two organizations? Will you explain the difference?

2. You say, "since the Church represents the Lord on earth", etc. Does the Church actually represent the Lord on earth independently of the Priesthood, or does the Church not function by authority of and through the Priesthood: in which event is it not the Priesthood which represents the Lord on earth, the Church acting only as its voice in spiritual matters, and that only when specially authorized to do so?

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

3. Which is the greater, the power that organizes or that which is organized? If the organizing power—Priesthood is greater, by what law of heaven, logic, or precedent may it be subordinated to that which is organized?

4. If and when the Church gets out of order, as it has done in all ages, is the Priesthood to continue to function under Church domination with the inevitable result of itself getting out of order?

5. Do you hold with the Church leaders in their communication of November 13, 1905 (Imp. Era 10:929) to the effect that the Revelation (Section 85) providing for the setting of the "house of God" in order, is obsolete and of no effect; and that the "house of God", which, of course, includes the Church, is now in order and will so remain, hence doing away with the necessity of the "mighty and strong" one coming?

6. If the Church, in connection with the "house of God", is out of order, or is so to become, who is the logical one to set it in order; shall it be the authority that organized it, or will the Church set itself in order? If the Priesthood is to set the Church in order, in the process will it (the Priesthood) be forced to function under the direction of the Church, or independently of it, and would not the former act result in the GREATER being ruled by the LESSER?

7. You hold that Priesthood may function independently, only in the absence of a Church organization. Employing this logic—since the Priesthood organized the Church, why may it not disorganize it at will and again function independently?

8. What is your interpretation of President J. Reuben Clark's statement (March, 1936, Imp. Era, p. 134) that **"The Priesthood is essential to the Church, but the Church is not essential to the Priesthood?"** Does not this infer that the Priesthood is the greater of the two and may always function independently, when occasion requires?

9. If, as you claim, the Priesthood cannot function independently of the Church, please explain how and why Joseph Smith, God's Prophet, and the head of this Dispensation, broke the rule in entering into plural marriage and initiating others into the principle, without Church knowledge or sanction. In doing this, was he in error—was he a fallen Prophet, as some of the early leaders of the Church claimed? (The Revelation was given as early as 1831, but was not revealed to the Church, nor accepted by it until 1852.)

10. Since you claim Priesthood cannot function independently of the Church, and since the Manifesto of 1890 was interpreted by the leaders as prohibiting further plural marriages in the Church, by what authority were marriages performed in Mexico, Canada, and other parts of the country by George Q. Cannon, Joseph F. Smith, Anthony W. Ivins, John W. Taylor, Mathias F. Cowley, John Henry Smith, and other members of the Quorum of Twelve, besides others not of that quorum? (That such marriages were performed you, Brother Widtsoe, may not deny for the fact is fully established.)

11. If Priesthood cannot function except by permission of the Church explain the action of President John Taylor, September 27, 1886, in setting men apart to perform such marriages independent of the Church. Perhaps you will not concede this fact. If not, by what authority were Brigham Young, Jr., Abraham H. Cannon, George Teasdale, John W. Taylor, Abraham O. Woodruff, Mathias F. Cowley, all members of the Quorum of Twelve, with scores of others, as published in the Salt Lake Tribune of December 18, 1909, permitted to receive plural wives after the Manifesto?

12. In connection with Question 11, your attention is called to the fact that President Lorenzo Snow, (Smoot case 1:176) President Joseph F. Smith, (Conf. Pamp., April, 1904, p. 75) and President Heber J. Grant, (Official Statement of June 17, 1933) each de-

nied that any case of plural marriage had been performed with Church sanction since the Manifesto of 1890. If not with Church sanction, then what sanction?

13. Is not the law of Celestial or plural marriage a law of the Priesthood, (D. & C. 132:28, 58, 61) and if so what is to prevent the Priesthood functioning in that law, especially since the Church has surrendered it?

14. It must be conceded that Priesthood is God—His power both in heaven and on earth. The Church is a child of the Priesthood, organized by it as a help to it. Since the Church has repeatedly been out of order in the different Dispensations, is it rational to assume that Priesthood—which is God—must always continue to operate through it—a broken vessel?

15. If you contend that the Church is not out of order, how do you account for its rejection of the basic principles of salvation, the United Order and the Order of Plural Marriage, proclaimed by our former leaders as the "fulness of the Gospel?"

16. You will concede that the law of plural marriage was by official action, accepted as a tenet of the Church, August, 1852. The Church reports that notwithstanding this is a vital principle by which exaltation in the presence of God is obtained, yet not more than two or three per cent of its members entered the principle. If this be true the Church must, at least in this respect, have wandered from the faith; and do you still contend that under such circumstances, Priesthood—the power of God—must continue to confine its operations within the channels of the Church and under its unreasonable restrictions? Was Moses so restricted when the Saints in his day rejected the fulness of Priesthood, (D. & C. 84:21-23)? Was the Prophet Samuel so restricted when the Saints of his day rejected the Lord; and although he gave them a king as they demanded, did not Samuel go on functioning in the Priesthood independently of them?

17. If the Priesthood cannot function independently of the Church, what did Brigham Young mean, (when Sidney Rigdon, Joseph's counselor, tried to kidnap the Church after the Prophet's death) in saying: "Does the Church want it as God organized it? Or do you want to clip the power of the Priesthood and let those who have the keys of Priesthood go and build up the kingdom wherever the people will hear them? (His. of Church 7:235; TRUTH 5:213). And what did Heber C. Kimball mean in saying: "He (Elder Rigdon) has no authority only what he receives from the Church. If he was one with us why was he not in our councils, (Councils of the Priesthood?) * * * He has not got the same authority as others; there are more than thirty men who have got higher authority than he has?" (Times and Seasons 5: 663; TRUTH 5:213).

18. Brigham Young said: "This Church is what we are in the habit of calling the Kingdom of God, but THERE ARE OTHER ORGANIZATIONS. The Prophet gave the full and complete organization to this kingdom the spring before he was killed. * * *" (TRUTH 5:205). What did President Young mean by this statement? If there are other organizations set up by the Priesthood, may it not function in such organizations independently of the Church? And if there were those in a certain Council, as mentioned by President Kimball, possessing higher powers than the Church could give, could not the Priesthood function through them?

Priesthood is a Theocracy—direction coming direct from God, while the Church is in essence a Democracy—all things being done in it by "common consent" of its members (D. & C., 26:2). Will the eminent Doctor contend that the theocracy of heaven is subordinate to the democracy of the Church, and can only move as the Church orders?

If the learned Doctor will answer these questions without equivocation or dodging, which we feel he is in duty

bound to do, a useful service will have been performed to the lasting benefit of the Saints. Meantime, the leaders of the people are urged to re-read the articles on Priesthood contained in the January and February numbers of TRUTH—study them carefully, for in them is the germ of life, and, too, the fallacy of Dr. Widtsoe's position is forcibly set forth.

Fulfilment of Prophecy

WARS AND COMMOTIONS—PEACE EFFORTS IN VAIN; BLOOD OF PROPHETS TO BE AVENGED

(Jedediah M. Grant)

We are assembled this afternoon to partake of bread, and drink in remembrance of the death and suffering of our Lord and Saviour Jesus Christ.

I am satisfied that the Spirit of the Lord attends us whenever we meet in the way He has commanded; and whenever we have a meek and quiet spirit, we are prepared to receive that additional influence of the Holy Spirit, necessary to lead us into all truth through the ordinances of the house of the Lord.

While we sit and contemplate upon the fulfilment of prophecy, delivered by the Prophet of the Lord in this dispensation, and by many more of His servants; while we contemplate upon the fulfilment of the revelations in the Book of Mormon, and in the Book of Doctrine and Covenants, and think of the events that we have been for twenty odd years expecting and preaching about, now rolling in on the right and on the left; it is calculated to make some of our very anxious people feel more satisfied.

The time has been, that even many of our Elders, when the sun was retiring in the west, looked for some sign in the heavens—for some flaming sword unsheathed, or some visible display of the power of the Almighty, by which they might know of the near approach of the Son of God. Others have feared greatly they would not live to see the fulfilment of the prophecies of brother Joseph, brother Brigham, and others; they have felt very anxious indeed about it. But I am convinced, that that class of Saints which have been so struck with anxiety and fearfulness, may now dismiss their fears, and dispense with all their anxiety, in relation to the predicted events that are coming upon the earth, for they are rolling in with such rapidity—they are rushing upon the astonished world with such velocity, as to exceed even our most sanguine expectations.

The things that are transpiring upon the earth are certainly as great and as momentous as any of the revelations hold forth, or as any of the predictions of the Prophet Joseph have foretold.

Notwithstanding this display of the power of God in fulfilling His word, we need not expect the eyes of the inhabitants of the earth to be opened to understand the meaning of the astounding events that are transpiring around them, for one of the marked signs of the last days is, the blindness of the people; we are told they should have eyes and see not, and ears but hear not, and hearts but understand not. If in the days of Jesus this was true of the Jews and surrounding nations, it is doubly so now in relation to the nations with which we are acquainted.

Though the fulfilment of the words of the Prophets is clear and visible to us as the noonday sun in its splendor, yet the people of the world are blinded thereto; they do not comprehend nor discern the hand of the Lord. The Saints who live in the Spirit, walk by the Spirit, and are governed by the counsels of the Almighty, can see the

working of the Lord, not only in our midst—not only in Utah Territry, in the midst of the people of God who assemble in this Tabernacle—it is not only in this latter day capacity we view the work of God, but we let our minds stretch abroad to creation's utmost extent, and we can see the hand of the Lord in all the events of earth. We see it in the revolutions of our own continent; we see it in the scattering and scourging of the house of Israel; in the fading away of nations, on the right and on the left; in the present commotion in our own nation; in the broils and contentions between the South and the North; in short, we see it in all the events connected with our own and other nations living on the continent of North and South America. And when the mind's eye stretches abroad across the mighty deep, throughout Europe, we see the hand of the Lord visibly at work there, not only in the spread of the Gospel, in the prosperity of the people of God, and in the proclamation of the eternal principles of truth through the agency of the Elders of Israel, but in the war cloud gathering black around, dyeing the ocean with human gore, and drenching the solid earth with blood.

We see it in the preparations of war, and the framing of treaties of peace among strong nations. The world is in commotion, and the hearts of men fail them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treaties of peace may be made, and war will stop for a season, but there are certain decrees of the Gods, and certain bounds fixed, and laws and edicts passed the high courts of heaven, beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influence to sheath the sword of war, and make treaties of peace to calm the troubled surface of all Europe, to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolution.

This is a fact the Saints have known for many years—that the Gods in yonder heavens have something to do with these revolutions; the angels, those holy beings who are sent from the heavens to the earth to minister in the destiny of nations, have something to do in these mighty revolutions and convulsions that shake creation almost to its center.

Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the onward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the Prophets have declared by the spirit of prophecy in them.

The fact of the Prophet declaring an event before it comes to pass does not necessarily make that event. If he should foresee war, and predict it, the bare prediction independent of the event that is known in the heavens, and which the world must read in the great chapter of events, does not set Europe to boiling like a pot. The Prophet simply tells a fact that is to exist—simply tells an event that is to transpire in the great chain of the providence of the Almighty relating to this earth, in the winding up sceneries thereof.

Why is it that the Latter-day Saints are perfectly calm and serene among all the convulsions of the earth—the turmoils, strife, war, pestilence, famine, and distress of nations? It is because the spirit of prophecy has made known to us that such things would actually transpire upon the earth. We understand it, and view it in its true light. We have learned it by the visions of the Almighty—by that spirit of intelligence that searches out all things, even the deep things of God.

Can the wise men of Europe tell the result of the present war between

Russia and Turkey with the allied powers? No, they cannot. If the present war should be suspended for a time, can they tell you when the next will break out, and what will be the result of it? No, they cannot. But if you will listen to the revelations of God through the spirit of prophecy, and to the servants of God, you may learn it all with certainty.

Three days before the Prophet Joseph started for Carthage, I well remember his telling us we should see the fulfilment of the words of Jesus upon the earth, where he says the father shall be against the son, and the son against the father; the mother against daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law; and when a man's enemies shall be those of his own household.

The Prophet stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising up against nation. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daugher, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.

When we hear of war in foreign lands—when we hear of the revolutions among the nations afar off, we necessarily infer that distresses incident to war and the hottest of the battle will not come nigh unto us. It is natural for man to make favorable conclusions as to his own safety, when danger threatens, but the Prophet saw in the vision, that war and distress of nations will not only occur in Europe, in Asia, and in the islands of the sea, but he saw it upon the American Continent—in the region of country where he first introduced the doctrine of the Son of God; so we may look for calamity in our own borders, in our own nation, as well as in the nations of foreign climes.

Some think, because of the peculiar situation of the country of the United States—the government being so well organized, little or no difficulty will ever come upon this continent, notwithstanding the European wars. Allow me to tell you in relation to that—when the Spirit of the Lord is powerfully manifested in any of the Elders of Israel, the first thing that is presented to his mind is the shedding of the blood of the Prophet, and those who did the deed.

It is no matter how much they deal in compromised measures, or how often they try to adjust difficulties that thicken around them—it is a stern fact that the people of the United States have shed the blood of the Prophets, driven out the Saints of God, rejected the Priesthood, and set at naught the holy Gospel; and the result of rejecting the Gospel has been, in every age, a visitation from the chastening hand of the Almighty—which chastisement will be administered in proportion to the magnitude and enormity of their crimes.

Consequently I look for the Lord to use His whip on the refractory son called "Uncle Sam"; I expect to see him chastised among the first of the nations. I think Uncle Sam is one of the Lord's boys that He will take the rod to first, and make him dance nimbly to his own tune of "Oh! Oh!!" for his transgressions, for his high-mindedness and loftiness, for his evil, for rejecting the Gospel, and causing the earth to drink the blood of the Saints—for this, I say, I expect he will be well switched among the first of the sons.

I expect John Bull will get the next whipping; and I have no idea of the Lord whipping Russia and letting those

refractory sons escape who are better taught—who have had a kind Father teaching them and instructing them by the voice of His Elders; sending Prophets to them, to warn them late and early; inviting them by the voice of His Son, by the voice of angels, and by the still small voice of His Spirit, crying unto them to repent of their sins and turn unto Him; I say, I do not expect He will pass by these refractory sons who have turned a deaf ear to all His instructions, maltreating His messengers, and whip those boys who have not been so well instructed.

I rejoice in the Lord my God, and feel happy in my spirit that the work of God is prospering, not only by the preaching of the Gospel, but by the progress of revolutions among the nations of the earth, and by the deeper corruption of the press and the people. I do not rejoice that the people and the press are waxing more and more corrupt, and that the war cloud darkens more and more, threatening nations with deeper distress; but I rejoice that the words of the Prophet are being fulfilled.

I do not desire thousands to lose their lives by war, and the attendant distresses; the spirit in me is different to this; but I rejoice that the reign of Satan is short upon the earth, and that the work of the Father has commenced on the face of all the earth—in the north, in the south, in the east, and in the west; and it is seen in our midst by the progress of the work of apostacy; for there is half wise and half foolish, as represented by the parable of the Saviour.

How many of the brethren that are brought here by the Perpetual Emigrating Fund from England and other countries will keep the faith, and stay with the people of God, and do right? I am afraid not more than half. All these things betoken the establishment of the work of God, and the growth of our religion, which gives me great joy.

When the people apostatize there is a contrast between the good and the bad, the just and the unjust. I rejoice when I see the righteousness of the Saints in contrast with the corruptions of the world.

In the midst of this people there is faithfulness, virtue, and integrity, and they are the most righteous and the best people upon the face of the whole earth; but when the world look upon us, and upon our morals, they look through dark spectacles and goggles, which blind them; they cannot see, and they therefore think we are the blackest people in crime, and the deepest sunk in degradation. When I see that the world have eyes, but cannot see, ears but cannot hear, hearts, but cannot understand, it speaks volumes on the end being near, when the Son of God will come in the clouds of heaven to take vengeance on the ungodly, and reign in the midst of His people, and bring to a termination the reign of Satan.

I rejoice exceedingly that the work of God is progressing so rapidly under the sun upon the face of all the world. For war and bloodshed are just as necessary, and just as much the work of God, as repentence and baptism for the remission of sins; and it must progress, for the only means to bring about His purposes, consummate His decrees, and establish eternal righteousness, is by cutting off the wicked from the earth, after He has sought to save them by the plan of salvation. Seeing they would not listen—they would not obey—they would not be instructed—then as a kind father who cares for the welfare of his children, He takes the chastening rod, He unsheathes His sword in heaven, and cuts off the disobedient portion of His children. I rejoice to see this work progressing.

To give you my ideas more clearly upon this matter, suppose the people of God are called out to war—would they wish to cultivate the same spirit that the wicked culivate? No, they would not. Would they go out to war to satisfy a guilty thirst for blood? No. But

they would exercise faith in the name of the Lord Jesus Christ, and execute the judgments of God upon the wicked by His command.

I know that some cannot see the difference between a man of God taking a sword as did Samuel, and hewing down Agag, and the wicked slaying each other; but they look upon that the same as they do upon one Gentile hewing down another. When the man of God raises the sword, he would at the same time ask God to nerve his arm with strength, and fill him with the Holy Ghost. Thus strengthened, one man would slay a thousand, and overcome a troop, in executing the judgments of God, like the angels that were sent into the camp of the Assyrians in days of old. Do you think those angels were bloodthirsty? No. They were messengers of the Most High, to execute His judgments, and bring to pass His purposes.

Some think we rejoice to see the wicked in their distress, and to behold the calamity that is coming upon the earth. That is not the true cause of our rejoicing; but we rejoice to see the predictions of the Prophets coming to pass, the reign of wickedness closing, which is the cause of all the ills to which mortality is heir, the cause of God move on in its majesty, and the great work fast approaching the winding up scene of the dispensations pertaining to earth.

Let us hear, see, understand, obey, and serve God faithfully, that we may make our way, through changing elements and the crash of worlds, into the presence of our Father who is in heaven, for Jesus' sake. Amen.

—J. of D., 2:145-9.

I can tell you that while we have peace today and everything runs smoothly and quietly on, the day is not far distant before the Lord will arise 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 good deal, and I know it, and I bear testimony to it.—John Taylor, J. of D., 21:60.

APPRECIATION

From an Elder in Arizona:

"I am enclosing $2.00 for another year's subscription to TRUTH. The last four numbers contain vital messages to all Latter-day Saints. I would not be without the Magazine. Am making a serious study of the gospel, and find much in TRUTH to help me and my soul is being comforted to a great extent. In the past year and a half or so I have been led by inspiration to make an honest and serious study of the Book of Mormon, and have been through it five times, besides reading the Doctrine and Covenants and the Bible a couple of times. The TRUTH helps me to understand the Scriptures more fully than ever before."

From One of Our Eastern Brethren:

"Once more I can say that we received your always encouraging TRUTH, filled with the spirit of truth and good advice. I believe that fearful times are ahead of us and that it pays for each and every one of us to keep awake to the truth and to take notice of the signs of the times and their fulfilment. Notwithstanding I have been "handled" for believing and upholding certain principles of the Gospel, I am again invited to take part in the Priesthood meetings here. I have expressed my understanding of the Gospel principles without interference; in fact I am asked about my opinion on vital questions, to which I give my answer unmolested; and at the close of the meeting I am invited to be sure to come again. I rejoice in being able to teach the truth."

Life is worth living better than most men live it.

The biggest hat doesn't always cover the best ideas.

EDITORIAL

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EDITORIAL THOUGHT

"* * * A declaratory statement is sufficient for those who are prepared to receive the spirit of Revelation for themselves, but with the most of the human family we have to reason and explain. A really pure person is very scarce; but when the heart is truly pure, the Lord can write upon it, and the truth is received without argument, or doubt, or disputation."—Brigham Young. May 18, 1873. Des. Even. News, June 7, 1873.

RECORD PURGING

(Continued from page 177)

All movements looking to basic changes in world thought and behavior have their humble beginnings—beginnings that more frequently than not attract little attention, at least until the momentum becomes great enough to move upon the mass minds of the people involved. The case of Joseph Smith is an example. He sought direction of the Lord in prayer as to which Church he should join. His experience in learning that all the churches were wrong and that he should join none of them, while causing some ripple on local thought was at first little heard of outside of the immediate community in which he resided. But the incident grew until it became a world influence.

On the negative side we have the event of the change of the ordinance of Baptism from that of immersion to sprinkling. This ordinance as instituted by the Lord was meant to symbolize a death, burial and resurrection or new birth; the putting off of the "old man of sin" and taking on new life. One must be born of the water and of the spirit in order to enter the kingdom of God. In no other way than by a literal immersion can the purposes of baptism be achieved. This form of baptism was practiced in the former-day church during the life of Jesus Christ and his Apostles. There came a time, however, when with what some are pleased to accept as advance thought, the mode of baptism was changed from the more intricate custom of seeking a stream or pond of water in which to perform this ordinance, to that of sprinkling a few drops of consecrated water upon the head of the candidate within the home or church building.

Eusebius relates the incident of what is said to be the first case of sprinkling in the Dispensation of the Meridian of Time. The person receiving the ordinance was Novatus, a "desperate heretic", who, it was claimed, put off baptism as long as he could in order to be free to live a life of sin and "then through baptism, just before his death, obtain forgiveness for them—a custom very prevalent of those times. Novatus, being attacked with an obstinate disease, and supposed to be at the point of death, was baptised by having water sprinkled upon him as he lay in bed."—Outlines of Ecclesiastical History, Roberts, p. 147.

From this single instance the innovation has continued to spread until either sprinkling or pouring is the rule today among the so-called Christian sects. And the adversary, success-

ful in bringing about this vital and destructive change, naturally used his great powers in further innovations. Baptism was instituted primarily for the remission of sins. However, with the changing of the mode, the purpose began to be changed and the rite was administered to infants who are without sin. As the Prophet Mormon said to his son Moroni:

> I know that it is solemn mockery before God, that ye should baptize little children. * * * Behold, I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness, and in the bonds of iniquity; * * *,—Moroni 8:9, 14.

Then there is the sale of indulgences —a forgiveness of sin for a monetary consideration, as introduced and practiced very generally by the Catholic church during the early apostacy. Jesus Christ said to his apostles, after conferring the Holy Ghost upon them:

> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—John 20:23.

This law is a function of Priesthood—those holding the higher order, representing God and being His mouth-piece on earth. Hence what they seal on earth (in righteousness) is sealed in heaven; likewise sins remitted through their proper administration are blotted out in heaven. But this sacred right became so prostituted by the clergy and through the power of priestcraft that it degenerated into a commercial sham. "Come", said Tetzel, in selling indulgences in Germany early in the sixteenth century, "Come and I will give you letters all properly sealed, by which even the sins that you intend to commit may be pardoned. * * * There is no sin so great, but that an indulgence cannot remit." (His. of Reformation, D. Anbigue's Bk. III, Chap. 1. See Outlines of Eccl. His., Roberts, p. 174.) No doubt the innovation of granting indulgences for a consideration, growing out of the functions of Priesthood as it evidently did, had a humble beginning, but it grew apace along with other corrupting practices in the church.

And this brings us to the crux of our theme,—that of changing ordinances of the Gospel in this day and endeavoring to change the record to conform therewith. We have shown how in re-publishing the Key to Theology by Apostle Parley P. Pratt, certain vital paragraphs were omitted without proper explanation, completely obliterating from that very excellent work all reference to the law of Celestial marriage (TRUTH 5:155); and how changes were made in the "Ready Reference" and the "Concordance", both used extensively by the Mormon missionaries, with a view, it would seem, of effectually blotting out all allusion to the Patriarchal order of marriage.

The change in understanding regarding the real meaning of this order of marriage, like the other changes we have referred to, had a small beginning and a very gradual growth. First the Saints wanted statehood but which natural right was repeatedly refused them except the Church surrender the principal of plural marriage. This led to the issuance of the Woodruff Manifesto, Sept. 24, 1890, in which the Saints were advised against entering into future marriages contrary to the law of the land. This was done, as has been shown, (TRUTH 4:146) with a view of getting statehood when, it was felt, laws could be enacted making the living of the patriarchal order legal. Meanwhile arrangements were made for such marriages to be performed in Mexico, Canada and other places away from the jurisdiction of the United States. But in interpreting the Manifesto in the courts, in order to insure the return of property forciably taken from the Church by the Government, the leaders were forced to remove all limitations and abandon both the contracting of plural marriages and the living in that relationship in any part of the world. (Of course this was a Church action pure and simple, and the Priesthood was left to carry on wholly apart from and independent of the Church). The

Church, as an organization, having abandoned the practice of plural marriage, explanation justifying the abandonment became necessary.

One excuse was that the Manifesto was authorized by a revelation to the Saints Jan. 19, 1841. This revelation, however, according to previous Church leaders, had no such meaning or application. (TRUTH 5:110-111).

Another reason was that the principle was given to enable the Saints to populate the inter-mountain section more speedily, to augment the missionary movement in the world and strengthen Zion's defenses at home. These objects having been attained, the principle was abandoned in order that the Saints might conform to the marriage customs of the Christian (?) world.

Another, but somewhat belated excuse was put forth by the First Presidency of the Church, in an Official letter dated Jan. 17, 1933, as follows:

> It became obvious that no HUMAN POWER could prevent the disintegration of the Church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy.—Official Letter, p. 8.

This latter excuse in face of the splendid examples recorded in sacred writ of the Prophet Daniel, and of the three Hebrew boys refusing to conform their manner of worship to the decrees of the heathen kings of their day; also of the fact that the Lord had promised the Saints protection, provided they would keep His commandments relating to this principle, is too shallow for true servants of the Lord to consider.

The frivolous excuses finally evolved in to the statement recently made by a missionary President to his corps of Elders to the effect that the introduction of polygamy by he Prophet Joseph Smith "was a mistake, and we have got to deny the principle." This latter view is rapidly gaining ground, many of the Saints having entirely apostatized from the principle as now shown in their expressions, actions and extreme bitterness toward it.

This sort of repudiation has grown from a faith in the law as being irrevocable, as declared by all the former leaders of the Church, to the notion that it is merely an incident and not a necessity, as promulgated by the present leadership in the Church. The Lord through His Prophets has stated that those rejecting the law of plural marriage will be damned, while the adversary, through many of the leading brethren today, is proclaiming that those who do accept it are damned, living in adultery, etc.

In harmony with this latter statement a persistent effort seems to have been put forth to get rid of the Revelation (D. & C. 132) in every shape and form, one of the boldest strokes attempted being its elimination from the Doctrine and Covenants, the Law Book of the Lord to the Church. This was done by publishing "Latter Day Revelations", under the supervision of the late Dr. James E. Talmage, member of the Quorum of Twelve. This little book, the Foreword states:

> Except as illustrative instances of the Lord's way of directly communicating with His Prophets, many of these revelations, once of present and pressing significance, became relatively of reduced importance with the passing of the conditions that had brought them forth.
>
> This little book contains selected Sections and parts of Sections from the Doctrine and Covenants, the selections COMPRISING SCRIPTURES OF GENERAL AND ENDURING VALUE, given as the Word of the Lord through the First Elder and Prophet in the present dispensation, which is verily the "Dispensation of the Fulness of Times."

The book was, as we are informed, especially designed for the use of missionaries both at home and abroad, with the hope that the Saints themselves would accept it as a substitute for the genuine book of Revelations. The work omits, besides the Lectures on Faith placed in the original Book of Covenants by the Prophet Joseph Smith,

some ninety-three whole Sections and eighteen parts of Sections, leaving unaltered only twenty-five of the original Revelations published to the Church. (See TRUTH 2:91). These wholesale omissions were made under the pretext that they were NOT of "general and enduring value", but a brief analysis of the book—Latter Day Revelations—shows many plain and precious things (1 Nep. 13:28-29) taken away from the Law Book to the Church, and because of which an exceeding great number of the Saints **"do stumble, yea insomuch that Satan hath great power over them."** In support of this statement, we invite the reader to scan the sections omitted.

Here we learn the meaning of true riches (6:7); the formula for ascertaining the truth (9:7-9); the democracy of the Church, (26:2); law of Consecration, United Order, or order of Enoch, (Sec. 42, 78, 104). Are not these truths of "general and enduring value?" In Sec. 49, are general laws pertaining to marriage, the shedding of blood, etc., and in Sec. 81 and 90 laws pertaining to the "keys of the kingdom"; and in Sec. 82 we learn the condition on which prayers are answered. A solemn warning to the inhabitants of New York, Boston and Albany and a prediction of their destruction are given in Sec. 84. Will any one say that this marvelous edict, with its terrible consequences is without "enduring value?" Sec. 88 defines the School of the Prophets and the proper procedure in "Solemn Assemblies". Is there no School of the Prophets now? If not, why not? Sec. 90 gives God's declaration that Joseph Smith shall always hold the "Keys of the Kingdom", warning those receiving the "Oracles of God", to hold them in righteousness. Sec. 91 instructs with reference to the Apocrypha—not to translate it. Sec. 98 sets forth the law relative to going out to battle, and conditions justifying war. Instructions relative to the persecution of the Saints and judgments to be visited on their persecutors, are omitted from Sec. 101, as also is that wonderful parable of a certain nobleman commanding his servants to plant twelve olive trees on a choice tract of land. The organization and operation of the High Council is gone into in Sec. 102, with "enduring" instructions pertaining to justice. That incomparable prayer uttered at the dedication of the Kirtland Temple, (Sec. 109) is taboo. The darkness of mankind and the great judgments in the offing are set forth in Sec. 112. The new book has no room for that one paragraphed Revelation pertaining to "Adam-Ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet", (Sec. 116). It was doubtless thought that that information was of no "general or enduring value!" The wonderful prayer of Joseph Smith and the answer of the Lord, while the Prophet was in Liberty Jail, (Sec. 121) is omitted; as are also the laws for the organization of the Priesthood, (Sec. 124). The marvelous information on "keys" by which good and bad angels shall be known, and how to discern a spirit from a resurrected being, and the deception of Satan, (Sec. 129) is taken out, and in Sec. 130 the part explaining the appearance of the Father and the Son; how the Savior shall appear; where God resides, etc., was thought to be of no "enduring value". In Sec. 131 this part is omitted:

> **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.**

It may be argued that this was merely an excerpt from the remarks of the Prophet Joseph Smith at Ramus in 1842. Admitted. But wasn't Joseph Smith a Prophet, and were these remarks not made in the Spirit of Prophecy? The same principle is included in Sec. 132, all of which is omitted! leaving the law book of the Lord to the Church without a marriage law. Such

a law—the law pertaining to the eternity of the marriage covenant, the principle by which men are able to become Gods and creators of worlds, was deemed by the author of "Latter Day Revelations" as of no **"general or enduring value"!** And this terrible situation takes us back to Sec. 3, also omitted, in which the Lord sets forth in clearness and emphasis that His works cannot be frustrated by man. Said he:

> **The works and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. For GOD DOTH NOT WALK IN CROOKED PATHS, neither doth He turn to the right hand nor to the left, neither doth He vary from that which He hath said, therefore His paths are straight, and His course is one eternal round. Remember, remember that it is not the work of God that is frustrated, but the work of men.**

This admonition is dedicated to those engaged in "Record purging". God's work will not be frustrated.

It will be seen from this record what a fearful sacrifice was volunteered to get rid of the Sections in the doctrine and Covenants treating upon the marriage law. The heart was literally taken out of the Book in the blundering effort. It is to the credit of the Latter-day Saints that "Latter Day Revelations" has received but scant attenion. We can recall no greater effort made in any period of the world's history to obscure or entirely obliterate from the literature of the day, a principle of salvation, than that explained in this article.

The purging process, having been applied to the particular subject of patriarchal marriage, as is to be expected, encroaches upon other subjects of vital importance, as we have pointed out.

One other item before closing: The present attitude of the Church is dictatorial. The law of "common consent", (D. & C. 26:2) has ceased to function except in theory. True, the Saints are called upon periodically in the wards, stakes and Church to vote, but it is a vote without meaning: with no opportunity for discussion; it is a mere mechanical gesture, lacking in both courage and intelligence. As the late Bishop Heber Bennion pointed out, "An invitation to vote is an invitation to differ", but if and when the Saints do differ, no explanation is permitted, and those who dare to differ are severely criticised and condemned, and even "handled" for their fellowship. Hence it resolves itself into dictatorship. This spirit is so opposed to that which Joseph Smith displayed, that the sayings of the Prophet are often omitted from the late writings and speeches of the leaders. A glaring example of this is found in the book, **"Teachings of the Prophet Joseph Smith"**, a compilation by Joseph Fielding Smith of the Quorum of Twelve, and General Church Historian.

We refer to an exposition of the scriptures by the Prophet Joseph Smith. He was elucidating on the "beasts of John's Revelation". Elder Joseph Fielding Smith, for reasons of his own, leaves out a vital part of the discussion—that part that champions the right of individuals to think and act (within reason) for themselves. The Prophet was strong on personal liberty as well as personal responsibility, which seems not in harmony with present Church policy.

In the item at hand Elder Smith excludes from the record a vital part of the history, doing an injustice to the Prophet's effort to teach the value of "personal liberty." In order to make the point clear we present the preceding paragraph in "Teachings of the Prophet Joseph Smith", p. 288, followed by the paragraph omitted by Elder Smith, which later we print in italics:

> **Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the bast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.**

(Part omitted)

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be asked out of their church. I WANT 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.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. * * *. —His. of Ch. 5:340.

In his book, "Joseph Smith's Teachings", Elder Edwin F. Parry, very properly included this item which Elder Smith deliberately, as it would seem, omits. Parry's fourth edition was published in 1922 before the spirit of dictatorship in the Church had become strongly entrenched. Elder Smith, in preparing his book from which we have quoted, essayed to give more complete data from the sayings and writings of the Prophet, but leaves out this vital information. Was Elder Smith, in omitting this item, following instructions? Is it the idea of the brethren to keep from the Saints all thought of independent thinking?

If Joseph Smith were to advance doctrines today, such as we have shown a disposition on the part of the Church leaders to obliterate from the record, would he be classed as a heretic? Would he be "handled" as others are today being for believing in his words?

Thinking people are beginning to wonder. If the principles of the Gospel enunciated by the early leaders were right then, they must be now: then why obscure them, or make it a crime to advocate them? Is the Church ashamed of the Gospel?

Paul declared to the Romans:

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.—Rom. 1-16-17.

And as to the principle of Celestial or plural marriage, we have the word of the Prophets of God that it cannot be stayed nor blotted out. President Heber C. Kimball said:

Many of this people have broken their covenants * * * by finding fault with the plurality of wives and trying to SINK IT OUT OF EXISTENCE. But you cannot do that, for God will cut you off and raise up another people that will carry out his purposes in righteousness unless you walk up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction the people will pass through, if they do not repent.—J. of D. 4:108.

And Brigham Young predicted under the Spirit of the Lord:

The principle spoken upon by Brother Pratt, (plural marriage) this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—Mill. Star. 15:31 (Supplement).

Were these men Prophets of God? Will any true Latter-day Saint contradict their word? One may say that the principle has not triumphed as Presi- Young stated it would. Wait until the Lord gets through vexing the nations and when time shall merge into the Millenium; then we shall see who the true King is, and whether or not His statutes will be obeyed, and "ride triumphantly above all the prejudice and priestcraft of the day."

MAKING SURE

A farmer friend told us this one the other day: A baby had just been born in the night. The mother asked the doctor just why it was that all the babies were born in the night. To which the doctor thoughtfully replied, "Well, I think it is because the baby wants to be sure its mother will be at home."—Clark County Clipper.

When you get into a tight place, and everything goes against you, till it seems as if you couldn't hold on a minute longer, never give up then, for that is just the place and time the tide will turn.—Harriet Beecher Stowe.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 199)

The question is frequently asked if the Lord gave further Revelation touching on the Celestial or plural order of marriage. The Revelation (D. & C. 132) ends with the following promise and admonition:

> And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

It must be assumed that while the minds of the leaders of the Church were illumined by the Spirit of the Lord, whereby greater light came to them upon the subject, giving them power to counsel and direct the Saints in their adherence to this important law, the Lord also spoke in formal Revelation as occasion warranted, and as will be seen from the following information:

During the month of January, 1880, Wilford Woodruff, then a member of the Quorum of Twelve, was sojourning in the "Wilderness", a region of country called by that name, situated about forty miles west of Sunset, Arizona. At that time the Lord revealed many great and important truths to President Woodruff. He recorded in his Journal as follows:

> On retiring to bed on the night of the 25th of January, 1880, I found myself wrapt in vision, and the next morning the following Revelation was given to me of the Lord, which I wrote at the time:
>
> Thus saith the Lord unto my servant, Wilford Woodruff, I have heard thy prayer and will answer thy petition. I will make known unto thee my will concerning the nations who encumber the land of promise and also concerning Zion and her inhabitants.

Then as to the point at issue:

> 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 a Celestial glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. (1)

On October 13, 1882, the Lord revealed to the Priesthood, through President John Taylor, among other things, matters pertaining to the filling of vacancies in the Quorum of Twelve and in the First Quorum of Seventy. On this point the Revelation reads:

> Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; * * * You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, IF HE WILL CONFORM TO MY LAW (2); for it is not meet that men who will not abide my law shall preside over my Priesthood; * * *

On September 26, 1886, the Lord, answering an inquiry of President John Taylor "concerning the New and Everlasting Covenant and how far it is binding upon my people", (3) said:

> My son John, you have asked me concerning the New and Everlasting Cov-

(1) Supplement to New and Everlasting Covenant of Marriage, p. 46; Life of Wilford Woodruff Cowley, pp. 530, 531.

(2) "My law" as interpreted by the presiding authorities at the time, meant the Patriarchal law of marriage, and in compliance with this injunction of the Lord's, Elder Young entered into that law.

This Revelation was published by the Church in early European editions of the Doctrine and Covenants; also in the Life of John Taylor—Roberts. p. 349. Also see Life of Wilford Woodruff, p. 542, and Essentials of Church History—Smith, p. 589.

It will also be noted that this direct command that the presiding brethren enter into and abide in Patriarchal or plural marriage, was given twenty years after the anti-polygamy law passed by Congress in 1862, and over three years after the said law was declared constitutional by the Supreme Court of the United States (January 6, 1879); also some seven months after the Edmunds law (passed March 14, 1882), adding strength to the 1862 measure and enlarging its scope, was passed. Thus conclusively showing that the Lord does not recognize laws as binding that counter His commandments.

(3) The inquiry of President Taylor was inspired by numerous requests made of him to sign a Manifesto discontinuing the practice of plural marriage in accordance with the demands of the Nation and of the wishes of many of the Latter-day Saints.

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 thereof; even so, Amen. (4)

Following the death of President Taylor in 1887, Wilford Woodruff came into the Presidency of the Church. He was importuned to sign a Manifesto abandoning the practice of plural marriage. He took the matter up with the Lord, and made the following entry in his Journal:

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:

Excerpts from the Revelation:

Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request and will answer thee by the voice of my Spirit.

Thus saith the Lord unto my servants the Presidency of my Church who hold the keys of the Kingdom of God on earth. I, the Lord, hold the destiny of the courts in your midst and the destiny of this naton and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.

Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. (The law referred to is plural marriage.) 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. * * * 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 kep 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 New and Everlasting Covenant of Marriage, pp. 64-65.

From the above it will be seen that the Lord did "reveal more" upon this important subject; and doubtless there is much yet to be revealed as the Saints prepare to receive it.

The Revelation (D. & C. 132) on Celestial or plural marriage, was presented to the body of the Church at a special conference held August 28-29, 1852, at Salt Lake City (5).—Mill. Star—Supplement, Vol. 15.

At this conference, and comprising the committee mentioned were the following Priesthood: Brigham Young,

(4) For photostatic copy of this Revelation, in the handwriting of President Taylor see TRUTH 4:84; also Ivins' explanation—Supplement to New and Everlasting Covenant of Marriage, p 15, and Ballard's explanation—Marriage, Ballard-Jenson Correspondence, p. 27.

(5) It should be remembered that the principle under discussion is a Priesthood law, given to Joseph Smith as President of Priesthood, with instructions to reveal it only to his trusted brethren. It was not made known nor given to the Church until 1852, when the Saints, by reason of their isolation from their former enemies, and their greater wisdom and union, were thought to be qualified to receive the law.

Heber C. Kimball and Willard Richards, the First Presidency; Apostles Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Erastus Snow and Franklin D. Richards; and of the First Presidents of Seventies, Joseph Young, Henry Herriman, Zera Pulsipher, Albert P. Rockwood and Jedediah M. Grant, besides other priesthood units and about two thousand Saints. President Brigham Young and Apostle Orson Pratt were the spokesmen for the occasion, the proceedings being entirely public and published to the world.

Elder Orson Pratt, in introducing the subject, before the reading of the revelation (Sec. 132) stated in part:

> It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives as a part of their religious faith. * * *
>
> But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; * * *
>
> In reply we will show that it is incorporated as part of our religion, and NECESSARY FOR OUR EXALTATION to the fulness of the Lord's glory in the eternal world.

Here the speaker proceeds to show that the system used by the Lord in bringing forth spirit bodies and later clothing them with earthly tabernacles, was the order of plural marriage, by which order "eternal increase" was obtained. Continuing, he said:

> Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity—if we would partake of the blessings of Abraham, Isaac and Jacob—of doing their work, and he that will not do the works of Abraham, and walk in his footsteps will be deprived of his blessings.
>
> Now let us inquire, continued the speaker, what will become of those individuals who have this law taught unto them in plainness if they reject it? I will tell you. "They will be damned", saith the Lord God Almighty in the revelation he has given. Why? Because where much is given much is required; * * * This was the word of the Lord to his servant Joseph, the prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned, and the same is true in regard to all those who reject these things.

In closing, Elder Pratt said:

> There will be many who will not hearken, there will be the foolish among the wise who will not receive the new and everlasting covenant IN FULNESS, and they NEVER WILL attain to their exaltation, they NEVER WILL be counted worthy to hold the scepter of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the seashore.

Following Elder Pratt, President Brigham Young, among other things, stated:

> You heard Brother Pratt state this morning, that a revelation would be read this afternoon which was given previous to Joseph's death. * * * The revelation will be read to you. The principle spoken upon by Brother Pratt this morning we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. * * *
>
> The world has known long ago, even in Joseph's days, that he had more wives than one. One of the Senators in Congress knew it very well. Did he oppose it? No. But he has been our friend all the day long, especially upon this subject. He said pointedly to his friends: "If the United States do not adopt that very method (plural marriage), let them continue as they now are; pursue the precise course they are now pursuing, and it will come to this, that their generations will not live until they are 30 years old." Said he, "Joseph has introduced the best plan for restoring and establishing strength and long life among men of any man on earth, and the Mormons are a very good and virtuous people."
>
> Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, "Proclaim it"; but it would not do a few years ago; everything must come in its time, as there is time to all things. I am now ready to proclaim it. * * *
>
> It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a priest, yea, even a God, like his Father in Heaven. Without the doctrine that this revelation reveals (plural marriage—not monogamy) NO MAN ON EARTH EVER COULD BE EXALTED TO BE A GOD.

QUESTIONNAIRE BOX

We are asked to publish the words of the Prophet Joseph Smith preceding the statement contained in D. & C., Sec. 131. The first three verses of said section were prefaced by the Prophet's remarks, as recorded in His. of the Church, 5:391-2, as follows:

"Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

"The way I know in whom to confide —God tells me in whom I may place confidence.

"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."

THE BEE-HIVE

We are asked the meaning of the Bee-hive as employed by the Mormon people in their early symbolisms—the "Bee-hive house" built by Brigham Young, the bee-hive on Utah's leading hotel: Utah is designated the "Bee-hive State", or "Deseret".

The emblem is taken from Ether 2:3 (Book of Mormon) which reads:

> And they did also carry with them deseret, which by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

Deseret then means honey bee; honey bee typifies industry. The bee-hive, the home of the honey bee, is used as an emblem or symbol of industry. The first provisional government for Utah was called the State of Deseret, or "honey bee".

In an early popular song among the Mormon population, one stanza reads:

> I now will tell you something you never thought of yet,
> We bees are nearly filling the hive of Deseret;
> If hurt we'll sting together and gather all we get,
> For all are talking of Utah.

MANTI TEMPLE

(Following are the remarks of President Brigham Young at the close of the prayer Dedicating the site of the Temple at Manti, Sanpete County, Utah, Wednesday afternoon, April 25, 1877, which remarks indicate the spirit of temple building. In the light of this testimony one may logically wonder if present temple undertakings are inspired of the Lord. The Temple is the House of God. Will God accept a house that He has not authorized?—Editor.)

We now call upon the people, through the several Bishops who preside in this and the neighboring settlements for men to come here with teams and wagons, plows and scrapers, picks and shovels, to prepare this ground for the mason-work. Let this work be commenced forthwith; and as soon as possible we shall expect from 50 to 100 men every working day throughout the season to labor here.

We intend building this Temple for ourselves, and we are abundantly able to do it; therefore no man need come here to work expecting wages for his

services. The neighboring settlements will send their men, and they can be changed whenever, and as often as, desirable; and they can get credit on Labor Tithing or on Donation Account for their services, and we expect them to work until this Temple is completed without asking for wages. It is not in keeping with the character of Saints to make the building of Temples a matter of merchandise.

We want to rear this Temple with clean hands and pure hearts, that we, with our children, may enter into it to receive our washings and anointings; the keys and ordinances of the holy Priesthood; and also to officiate in the same for our fathers and mothers and our forefathers who lived and died without the Gospel, that they with us may be made partakers of the fruits of the tree of life, and live and rejoice in our Father's kingdom.

The Gospel is free, its ordinances are free, and we are at liberty to rear this temple to the name of the Lord without charging anybody for our services.

We call upon the sisters also to render what assistance they can in this matter. They can do a great deal by way of encouraging their husbands and sons, and also by making clothing of various kinds for them, and in otherwise providing for them while they are working here.

Now, Bishops, if any person should enquire what wages is to be paid for work done on this Temple, let the answer be, "Not one dime." And when the Temple is completed, we will work in God's holy house without inquiring what we are going to get, or who is going to pay us, but we will trust in the Lord for our reward, and he will not forget us. "Behold the fowls of the air (says the Savior) for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they."

Let this work be commenced without delay. Building cannot be performed here in the winter, as in St. George. The rearing of this Temple will have to be done in the milder portions of the season, when the air is free from frost.

God bless you, brethren and sisters; we hope and pray that you will be inspired to perform this work with honor to yourselves and glory to God. This is the work of the latter days that we are engaged in, and this is the way that Zion is to be built up. We will continue our labors at home, and we will carry the Gospel to all the nations of the earth, to the whole House of Israel, and the good work of redemption and salvation will continue until all is completed, and Jesus presents the kingdom to the Father. Amen.—Millennial Star. 39:373.

Dedication of Spot

(Brigham Young)

Early on the morning of April 25, 1877, President Brigham Young asked Brother Warren S. Snow to go with him to the Temple hill. Brother Snow says: "We two were alone: President Young took me to the spot where the Temple was to stand; we went to the southeast corner, and President Young said: 'Here is the spot where the **Prophet Moroni stood and dedicated this piece of land for a Temple site,** and that is the reason why the location is made here, and we can't move it from this spot; and if you and I are the only persons that come here at high noon today, we will dedicate this ground.'"—Life of Heber C. Kimball, p. 447.

THE TWELVE AND SEVENTY

(Brigham Young)

When temples are built you will not see seats provided for the **TWELVE,** not in this temple at any rate. The upper seat on the stand in the East end of the building will be for the First Presidency; the next seat below will be for the Presidency of the stake of Zion; the next seat below will be for the Presidency of the high priests quorum. The upper stand at the West end of the temple will be for those holding the bishopric; the next will be for the president of the quorums of priests after the order of Aaron; the next below for the Presidents of the quorum

of teachers; and the next for the Presidents of the quorum of deacons. **What, says one, no seats provided for the TWELVE, is not this their home? No, their homes are all over the earth, preaching the gospel, building up the kingdom, regulating the affairs of the kingdom of God upon the earth; and we take them in as visitors.** Are there places to be provided for the seventies? No; the temples have seats provided for the First Presidency and the Local authorities and NOT FOR THE TRAVELING MINISTRY. **The twelve and the seventy are traveling quorums to all the inhabitants of the earth.** In the stakes of Zion the seventies should be willing to labor as directed by the bishops and the presidency of the stake. They may meet with the high priests or with the elders as they may choose and they will always be welcome if the high priests and elders feel as they should do.—Brigham Young, Des. Weekly, June 6, 1877.

World Popularity

(Brigham Young)

They would come now by thousands, and thousands if the Latter-day Saints were only popular. "What, these honorable men?" Yes, they would say, "I want to be baptized. I admire your industry, and your skill in governing. You have a system of governing that is not to be found anywhere else. You know how to govern cities, territories, or the world, and I would like to join you." But, take care, if you join this people without the love of God in your soul it will do you no good. If they were to do this, they would bring in their sophistry, and introduce that which would poison the innocent and honest and lead them astray. I look at this, and I am satisfied that it will not do for the Lord to make this people popular. Why? Because all hell would want to be in the Church. The people must be kept where the finger of scorn can be pointed at them. Although it is admitted that we are honest, industrious, truthful, virtuous, self-denying, and, as a community, possess every moral excellence, yet we must be looked upon as ignorant and unworthy, and as the offscouring of society, and be hated by the world. What is the reason of this? Christ and Baal can not become friends. —Disc. of B. Y. 665.

GOD'S PROMISES DO NOT FAIL

(Wilford Woodruff)

When in the western country, many years ago, before we came to the Rocky Mountains, I had a dream. I dreamed of being in these mountains, and of seeing a large fine looking temple erected in one of these valleys which was built of cut granite stone. I saw that temple dedicated, and I attended the dedicatory services, and I saw a good many men that are living today in the midst of this people. And I saw them called of God and sent forth unto the United States and to Babylon, or what is called the Christian world, to bind up the law and seal up the testimony against the nations of the earth, because they had rejected the testimony of Jesus, and of the establishment of the kingdom of God upon the earth. When the foundation of that temple was laid I thought of my dream and a great many times since. And whenever President Young held a council of the brethren of the Twelve and talked of building the temple of adobe or brick, which was done I would say to myself, "No, you will never do it"; because I had seen it in my dream built of some other material. I mention these things to show you that things are manifested to the Later-day Saints sometimes which we do not know anything about, only as they are given by the Spirit of God.

* * *

When I contemplate the condition of our nation, and see that wickedness and abominations are increasing, so much so that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this con-

tinent of North and South America, because of their wickedness, so will He them destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past.

I cannot help it; I would to God they would repent, that their eyes might be opened to see their condition; but the devil has power over them; he rules the children of men, he holds Babylon in his own hand, and leads the people whithersoever he will. There are changes awaiting us, they are even nigh at our very doors, and I know it by the revelations of Jesus Christ; I know it by the visions of heaven; I know it by the administrations of angels, and I know it by the inspiration of heaven, that is given to all men who seek the Lord; and the hand of God will not stay these things. We have no time to lose. * * *—J. of D., 21:299-301.

RECRIMINATION

"You're another!" is the worst of all arguments. When the pot calls the kettle black, it makes neither pot nor kettle one whit the whiter. Recrimination proves no truth, it enlightens no man's mind. In argument it is the refuge of fools. The man who descends from principles to personalities tacitly admits the weakness of his position. It reminds one of the solicitor who received the brief of a case which he was to argue in court, on which was endorsed: "No case; abuse defendant's attorney." This is too often the way in every day life. Men find they are defending a rotten cause, and not being honest enough to acknowledge the fact, they take refuge in recrimination, vilification and abuse.

This is one of the reasons why so much evil is said falsely of the Latter-day Saints. Their cause is the cause of God. The principles that they have recived are invulnerable. So recourse is had to slander. But the question of a man's character, or of all the world's character does not affect the truth. For the simple reason that truth is independent of you, of me and of everyone. It would be a truth that the sun shines in yonder heavens, if every soul on earth denied its glorious existence. Indeed the truth would exist just the same, if there were not a living soul on earth to gaze upon its beauties.

For this cause, my dear reader, never condescend to retaliation, when you are assailed on account of your faith in divine revelation and its attendant blessings. The gospel is far too sacred to be talked of lightly much less to be made the butt of foul jokes or impious stories. Nor do we think it an indispensable acquisition for a young Saint that he should be prepared to wade through all the slime that the enemies of righteousness belch forth. Answer not a fool according to his folly when God's word is assailed. Let your yea, be yea, and your nay, nay, and your silence be golden.

Many of our youth are today placed in positions, through the influx into our valleys of those who love not the truth, where they are, to an extent, compelled to hear the principles they so dearly cherish, spoken of with disrespect and ribaldry. To every soul who loves the word of God this is exceedingly painful. But if you be angry therewith, be sure that you sin not. Answer not folly with folly, nor cursing with cursing. Abide ye the day of the Lord. If opportunity offers, and it be not like casting pearls before swine, bear your testimony in humility of what you know of God's dealings with the children of men. There leave it; go not on to debatable ground. Leave the Spirit of God to do the arguing; know ye not that the testimony of the Saints shall judge the world.

To discussion, as practiced in many societies, associations, clubs, etc., we have no liking. We do not believe that, thus carried out, it tends to evolve the truth. We have learned that too many argue for victory and not for truth. "From such turn away."

All our young people should have a testimony of the truth of the gospel

for themselves. It is God's promise. Can His word fail? No! Not one jot or tittle thereof can pass away unfulfilled. Then, if you have not this testimony, seek it in prayer, live for it daily, and when you have done your part, it will come—silently perhaps, at first not understood perhaps, but come it will, come it must—for God's word has so decreed it.—G. R., Juvenile Instructor, 12:257.

Plural Marriage

(Heber C. Kimball)

If you oppose any of the works of God you will cultivate a spirit of apostacy. If you oppose what is called the spiritual wife doctrine, the Patriarchal Order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; still a great many do so, and strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to Brother Brigham's breast, and to the breasts of his associates; and more or less so when you oppose anything which God has instituted for His glory and the exaltation of man. I do not like such conduct myself, and I am opposed to such characters; I do not ask any favors of them, and I have often said that I never want one of them to darken my door. I am against them and God is against them, and I am for sustaining His cause, the cause of my Father who dwells in the heavens; the cause of His Son, and the cause that Brother Joseph has been the means of bringing forth by the revelation of Jesus Christ. We sustained Joseph in this cause in his day, and we sustain the same cause now, and we will sustain it forever, and that is our desire and prayer from this time henceforth, God helping us.

The principle of plurality of wives never will be done away, although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself. I wish more of our young men would take to themselves wives of the daughters of Zion, and not wait for us old men to take them all; go ahead upon the right principle, young gentlemen, and God bless you for ver and ever, and make you fruitful, that we may fill the mountains and then the earth with righteous inhabitants.—J. of D., 3:125.

True Religion

We do not allow ourselves to go into a field to plough without taking our religion with us; we do not go into an office, behind the counter to deal out goods, into a counting house with the books, or anywhere to attend to or transact any business without taking our religion with us. If we are railroading or on a pleasure trip our God and our religion must be with us. We are the most religious people in the world; but we are not so enthusiastic as some are. We have seen plenty of enthusiasm, but we do not care about it. Said I, "This shouting and singing one's self away to everlasting bliss, may be all very well in its place, but this alone is folly to me; my religion is to know the will of God and do it."—Ib. 12.

HOME EDUCATION

There was a time when the three R's, "readin', 'ritin' and 'rithmetic" constituted education.

The modern rules of three are:

Three things to govern—temper, tongue and conduct.

Three things to cultivate—courage, affection, gentleness.

Three things to command—thrift, industry, promptness.

Three things to despise—cruelty, arrogance, ingratitude.

Three things to wish for—health, friends, contentment.

Three things to live for—others, country, God.

Three things to give—alms to the needy, comfort to the sad, and appreciation of the worthy.—D. Carl Yoder.

SOAP BOX

Orator: Who has done most to rouse the working classes?

Heckler: The inventor of alarm clocks.

Wally: Gee, pop, there's a man in the circus who jumps on a horse's back, slips underneath, catches hold of his tail, and finishes up on the horse's neck.

Father: That's easy. I did all that the first time I rode a horse.—Typo Graphic.

TRY TO UNDERSTAND

(Anonymous)

Dedicated to the memory of Paul Jessop (11 years old) and read at his funeral, February 8, 1940, by Louis A. Kelsch.

"I'll lend you for a little time a child of Mine", He said,
"For you to love the while he lives, and mourn for when he's dead.
It may be six or seven years or twenty-two or three,
But will you, till I call him back, take care of him for Me?
He'll bring his charms to gladden you, and should his stay be brief,
You'll have his lovely memories as solace for your grief.
I cannot promise he will stay, since all from earth return,
But there are lessons taught down there I want this child to learn.
I've looked this wide world over in my search for teachers true,
And from the throngs that crowd life's lanes, I have selected you.
Now will you give him all your love, nor think the labor vain,
Nor hate Me when I come to call to take him back again?"

I fancied that I heard them say, "Dear Lord, Thy will be done,
For all the joy Thy child shall bring, the risk of grief we'll run.
We'll shelter him with tenderness, we'll love him while we may,
And for the happiness we've known, forever grateful stay.
But should the angels call for him much sooner than we've planned,
We'll brave the bitter grief that comes and try to understand."

THE EAGLE'S NEST

The eagle builds her nest within the cleft
A thousand feet above the dashing sea,
Secure from all intrusion, till her brood
Is winged for flight; then with forethought rude
Breaks up the nest, drives out her kings-to-be
Down, down they fall, forsaken and bereft.

Forsaken? No, for 'neath their untried wings
The parent eagles spread their pinions broad
To bear them up, protect them, till they grow
Accustomed to that aery realm, and know
Their inner strength, that faints not, over awed
Before the breadth and depth of boundless things.

The Father drives thee forth, bereft, alone.
A precipice beneath, thy power untried.
The universe is thine, with all its laws:
Be then a king, serve well the Holy Cause:
If joy of earthly purport be denied
Grieve not but soar into the vast unknown.

The Everlasting Arms are waiting there
Whilst thou are weak, and with thy strength's increase
The comradship of souls made great thru pain.
Put forth thy strength and count the struggle gain,
For so thy heart shall learn to beat in peace
And thou in time shall learn the Father's care.

—Unknown.

Endeavor to do thy duty and thou wilt know thy capacity.—Goethe.

PROGRESS

(Gertrude G. Hamblin)

Step by step the Master led me
Through the darkness of the night.
His Shekinah went before me
Till the dawning of the light.

Water from the rock He brought me,
Manna from the clouds He sent:
To sustain my faltering spirit
Under drouth and longing bent.

Then I reached the land of Canaan
Freed from slavery's galling chain.
Thirst and hunger of the desert
Never more to feel again.

I am free from Egypt's bondage
And the desert's shifting sands;
I have crossed the stormy Jordan—
Reached at last the promised land.

Have I reached a place of safety?
Is there nothing more to fear?
May I lay aside my armor?
Is the way from danger clear?

Surely not! The foe is rampant!
Here is where his forces meet!
All his strength and all his malice,
Bent on forcing our retreat!

Then we'll buckle on the armor—
We will fight while still 'tis day—
Wield the sword of Truth and Justice,
Never flinching in the fray!

TWO WAYS

(Author Unknown)

To every man there openeth
A way, and ways and a way;
And the high soul climbs the high way
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro,
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

OLD BUT GOOD

Mother: You naughty boy! How dare you use such a wicked word!

Small Son: But Shakespeare used it.

Mother: Oh, he did! Well, don't play with him again!

CAREFUL

A careful man I ought to be—
A little fellow follows me.
I do not dare to go astray,
For fear he'll go the selfsame way.

I cannot once escape his eyes.
Whate'er he sees me do, he tries.
Like me he says he's going to be,
The little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine.
The base in me he must not see,
The little chap who follows me.

I must remember as I go,
Through summer's sun and winter's snow,
I'm building for the years to be
The little chap who follows me!

Evangelists says there's no buying or selling in heaven—
Okay! that isn't where business went.

SAY WEDNESDAY

Three slightly deaf men were motoring from the north to London in an old, noisy car, and hearing was difficult.

As they were nearing London, one asked: "Is this Wembly?"

"No", replied the second, "this is Thursday."

"So am I", put in the third. "Let's stop and have one."

A DIFFERENT STORY

"I admire Dr. Thomas immensely", said Mrs. Jinks. "He's so persevering in the face of difficulties that he always reminds me of Patience sitting on a monument."

"Yes", replied her husband, "but what I'm becoming rather alarmed about is the number of monuments sitting on his patients."

"I am very disappointed in the way your son Jimmy talks. Only today he said: 'I ain't never went nowhere'."

Jimmy's Father: "He ain't ain't he? Why, the young whelp's done traveled twicet as far as most kids his age."

Salesman: Boy, I'd like to see someone with a little authority.

Office Boy: What can I do for you? I have about as little as anyone.

Affable Waiter: How did you find that steak, sir?

Guest: Oh, quite accidentally. I moved that piece of potato and there it was, underneath.

Joe: That sure is a lovely mink coat Jim's wife is wearing.

Jack: Yeah—but have you noticed that every time she passes a dog the fur on the collar stands straight up?—Typo Graphic.

TRUTH

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

VOL. 5. APRIL, 1940 NO. 11.

Saints Misled by False Traditions

Monogamy a Failure--Human Degradation, Religious Liberty

[GEORGE Q. CANNON]

* * * But it is a most difficult thing to get these Latter-day Saints to understand the principles that are as plain as the noonday sun—that they should receive readily, and why? Because, as I have said, they are heirs of the traditions of centuries that have come down through the dark ages. It is a wonderful thing to do what we have done respecting woman. Look at what monogamy has done. Look at its effects; trace its influence from the death of the Apostles, or soon afterwards, down to this the nineteenth century, and what do we behold? Why, in every generation a large percentage of our sisters has been consigned either to that nameless condition of which it is a shame to speak, or have died without ever knowing the joys of maternity. When I think of it, when I read the history of the boasted civilization of the Greeks and the Romans, and think of the boasted civilization of our day, inherited from these nations, and witness its effect, I wonder how man, standing up in the face of heaven, dare look at woman and talk about being her protector. Read the history of the sex and of the frightful evils which have been brought upon our sisters through man's accursed traditions and evils. If it were to be told to another people differently situated to us, with different traditions to us, they could not believe that intelligent man would entertain for one moment, or that women themselves, in view of what their sex has suffered, would cherish and cling to the wretched traditions that have prevailed in Christendom and to a certain extent yet prevail in our midst.

I know I am touching now upon what many people consider a tender spot. Say they, "The decision of the Supreme Court has arranged all this." Yes, but it will not stay arranged. Let me tell you, that wrong may prevail and right may apparently be crushed; but right must at last prevail and claim its own in spite of laws, of decisions, of mandates, and everything that man can utter.

I know I am touching now upon what many people consider a tender spot. Say they, "The decision of the Supreme Court has arranged all this." (decided the constitutionality of the

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

anti-polygamous law.) Yes, but it will not stay arranged. Let me tell you, that wrong may prevail and right may apparently be crushed; but right must at last prevail and claim its own in spite of laws, of decisions, of mandates, and everything that man can utter. * * *

I consider our false tradition upon this subject one of the greatest evils at the present time that exists upon the earth. It has come down to us from the Greeks and Romans, than whom a more abominable lot of people never lived upon the earth. To read their books is enough to make a man with the least feeling of modesty blush and be ashamed of his race. Yet they are introduced into our literature. Whoever reads Horace, Sallust, and numbers of those authors, well knows how full of corruption they are. Not only crimes, but crimes against nature were justified by some of the best and most noted of Greek philosophers, and were practiced by Sophocles, Socrates, and others; and yet this is the philosophy that has come down to us. They had a class of women in their midst who were regularly compensated and sustained as courtesans; they were maintained in order that the purity of the domestic circle might be unpolluted. And this has come down to us in Christendom, in Europe and America to the present time. The fairest of earth's daughters fall yearly sacrifices to the abominable lusts of men. How is the domestic circle preserved in monogamous countries today? It is only preserved at the expense of this class to which I have referred, by these priestesses of humanity, blasted for the sins of the people living short lives and carrying with them the effects of man's abominable lust. * * *

So far as religious liberty is concerned we have fought that battle thus far with tolerable success; but we have yet to contend still more for greater liberty, not for ourselves alone, but for every human being that dwells upon this land, from the east to the west and from the north to the south. The principle must be maintained, the principle that actuated the founders of our government, when they laid the foundation stone thereof, that in matters of religious concernment no man has a right to step between his fellowmen and his God. I may worship idols; I may burn incense to idols; I may worship the sun and pay adoration to him, the great luminary of day; I may do other things which may seem equally improper, but have I not the right to do these things under our constitution? Was it not the intention of the framers of our form of government that every man should have this right? Certainly it was; and it can be clearly proved that this was their intention, that this was the spirit that actuated and prompted them.

In Salt Lake City, if the "Mormons" had supreme control—I say "Mormons", I ought to say Latter-day Saints—if they had supreme control from our northern boundary in Idaho to the southern boundary, Arizona, and from our eastern boundary, Colorado, to our western boundary, Nevada; if we had supreme control and undisputed possession of this land, without the right of dominion over us being questioned, we would have no authority under the Constitution under which we live to say to any human being within these confines how he should worship, what he should or should not do in order to please the creator. But supposing that a man should come along that believes it his right and in accordance with his religious convictions to marry more than one wife, and he takes care of his wives and provides for them properly according to his religion, believing that in the eternity to come he will dwell with them. Some of us may think that his ideas of heaven are very materialistic; we may think him a very foolish man for having such a belief, and especially for going to the expense of keeping three or four wives: these may be the popular ideas about him, but if he carries out his belief from a religious standpoint, he has a perfect right to do it in the face of God and even un-

der the Constitution of our land. 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 conscience 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. Hear it, Ye Latter-day Saints! When John Chinaman comes in your midst, teach your children to respect him. When any other man of any other creed, race or color takes his abode among you, teach your children to respect his form of worship. And if they should go to the church of the Catholics or that of the Presbyterians or of any other sect, teach them to behave themselves and treat everybody with civility and kindness, and that it is none of their business how these sects worship, teach that they violate good order and good law when they in any way make light of religious exercises. I would whip a boy for it quicker than for anything else. That is the freedom I believe in; that is the freedom I mean to teach my children and to all men so far as my voice and influence extend; that is the freedom I mean to contend for, and as I have said hundreds of times to leading men of the nation, I will, if necessary, take my sons and make them swear that they will stand by and maintain this liberty as long as they live and contend for it and teach their children after them to contend for it also. I believe in the fullest liberty upon these points.—General Conference, April 6, 1879, Des. Evening News, June 14, 1879,J. of D. 20:198-201.

THE "HYSTERIA" PERSISTS

MEN "HANDLED" FOR THEIR BELIEF

DICTATORSHIP ENTHRONED

The "cutting off" activities of Ward and Stake officers are still epidemic in the Church. In northern Idaho eleven adults have recently been "handled" because of their belief in the fundamentals of Mormonism as established by the Lord through His Prophet, Joseph Smith. These men and women, it is freely conceded, are prominent in the element forming the backbone of the Church in the district involved. In no instance, as we are advised, were these Saints accused of practicing plural marriage, their offense lying in a belief in the righteousness and potency of the principle; and also their refusal to sign an oath of allegiance binding them to support the actions of their leaders **whether right or wrong,** and to repudiate such of the Articles of Faith as may conflict with Article Twelve, providing for strict adherence to the philosophy of obedience to "kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law"; nothwithstanding such obedience may involve disobedience to the commandments of God.

Under the order mentioned, Daniel, the three Hebrew Saints, Joseph Smith, and even Jesus of Nazareth, if living in mortality, would receive like condemnation with the Saints referred to. This fact is obvious—there can be no disputing it. Recent High Council trials conducted in Salt Lake City prove this hypothesis, if further proof be needed.

One of the organizations established by the Prophet before his death was that of the Kingdom—the Council of Fifty, (TRUTH 5:204-6), whose functions are, when in full operation—through legislative and executive action—to protect the rights of all men, not only in civil matters but also in matters of conscience. In the operation

of this Council the Jew, the Gentile, heathen, athiest, and all will be protected from injustices. Members of the Church of Jesus Christ of Latter-day Saints will receive no greater protection than others.

When the High Council was established in Kirtland (Feb. 17, 1834) the same principles were made an essential part of the jurisprudence of the Church. Provision was made for an equal representation for the accused and the accuser. Every safeguard was set up in the interest of complete justice. The Prophet was very explicit and most anxious in the matter. Said he:

> No man is capable of judging a matter in Council unless his own heart is pure; * * * we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions.—His. of Ch., 2:25.

And when an injustice was about to be done one of the brethren—Pelatiah Brown (TRUTH 5:229-30)—for interpreting Scripture contrary to the understanding of certain local leaders, the Prophet came to his assistance and denounced the effort, vindicating Elder Brown. He said:

> I want the liberty of thinking and believing as I please. It feels so good not to be trammeled. It does not prove that a man is not a good man because he errs in doctrine.—His. of Ch., 5:340.

Involved in the trials of the brethren and sisters in Salt Lake are many of the most active Saints the Church has known—men and women whose very souls are cemented to the Gospel; whose lives, if need be, are on the altar in defense of the Revelations of Jesus Christ, and of the rights of the people. These are honest and virtuous people. Love, kindness, patience, and charity rule in their lives; people who suffer wrong rather than do wrong. Their only offense, if offense it be, is a belief in the Revelations of the Lord which, while fully harmonizing with the gospel concepts of the former leaders of the Church are in conflict with present Church policy. These victims of prejudice have not asked for active participation in Church Councils, being reconciled to remain in the ranks of "high privates" until such time as their file leaders see fiit to use them. But they do insist on freedom of conscience in matters pertaining to their God. This, the present leadership of the Church seems unwilling to grant. The apparent animus guiding the actions of Bishops, Stake Presidencies and High Counsellors in these cases is appalling and sinful. We mention a few instances:

In the case of Heber K. Cleveland of the Granite Stake, the presumption of innocence—every man's right—was entirely ignored and shamefully confessed. Even the brother offering the opening prayer, supposedly seeking divine guidance for a just decision, could not restrain openly manifesting prejudgment, as he prayed telling the Lord, "**We are here to sit in judgment on one of thy servants who has been LED ASTRAY.**" (TRUTH 5:56). Adjudged guilty before the trial was had and before testimony was heard! In his trial before the Bishopric the accusing witnesses testified of the unimpeachable character of the accused; that they knew of no act in his life that savored of unchristianlike conduct. The evidence showed that while he was accused of apostacy, the charge was not sustained in the least degree; yet he was adjudged guilty and fellowship withdrawn.

And so in the case of Elder David W. Jeffs. He was frankly given to understand by his Bishopric that he was not accused of sin of any nature, but that they had their instructions and must act accordingly. Some weeks before his trial before the High Council of Pioneer Stake, it was announced in open meeting by the President of the Stake that upon the return of Elder Jeffs to the City he was to be "handled"; not brought up for investigation or trial, but "HANDLED." His case had been prejudged; the hands of the judiciary before which the mock trial was to be held were decidedly unclean. So filled with prejudice was this

Stake President—Paul C. Child—that he actually announced a charge of polygamy against two other brethren, in which charge there was not even a shadow of truth. "It is rumored", he said, before his congregation, "that William Thomas and Hans G. Butchereit, each has four wives tucked away somewhere in South Jordan", (TRUTH 5:56). One expects gossiping miscreants to sow seeds of dissention wherever their kind can be found to listen, but for one professing Priesthood authority and saintly virtues to so forget the proprieties of his sacred calling as to forge rumor and then set it afloat to abuse and destroy, is wholly out of keeping with gospel ethics.

In Elder Jeffs' case, blind accusations were made upon which a citation was issued, and when the accused asked for a "bill of particulars", which it was his right to have, and also the names of his accusers, he was promptly refused this information—very necessary to enable him to prepare a defense. And, too, he was given no proper time to prepare a defense—three days only being allotted. His request for additional time was refused. He was given the privilege of having witnesses but was notified that such **"witnesses will be required to present a recommend from their Bishops certifying as to their good standing in the Church."** This "joker", of course, prevented the securing of witnesses, for it had been demonstrated in previous cases that any prospective witness applying for such certificate was either refused same or cautioned against testifying in the contemplated case, as he might be considered in league with the accused.

In other words, the guilt of the accused was assumed; orders were received to "cut him off", and that must be done in the most expeditious way possible, ignoring all semblance of regularity and formality in the interest of speed.

In the case of sister Leila Ada Newbold, tried before the Bishopric of the Thirtieth Ward for like offense—a belief in all the Revelations—she was not only "handled", but was enjoined from attending public worship with the Saints — a sixteenth century act of bigotry. Her notification, signed by Bishop H. Hudson Webb, reads:

> **In accordance with instructions received by us from the Stake Presidency, we ask that you and your husband please absent yourselves from all our gatherings!!**

Is it possible to overlook the sinful animus of that awful injunction; violative, as it is, of a direct Revelation of the Lord? (see D. & C. 46:3-6).

In two other cases recently held before the Presidency and High Council of Ensign Stake, while a show of broadness in the conduct of the trials, beyond that shown in the cases already mentioned, was manifested, yet the end sought for by the leaders was arrived at just as unjustly. These cases involved Elders Moroni Jessop and Axel Erickson, with his wife, Sister Erickson. Each had previously been handled by his Bishop. The accusations against these Saints simmered down to a charge of believing in and encouraging the living of Celestial or plural marriage. In neither case was the accused charged with entering the principle.

A modern Prophet has stated that while the principle of Celestial marriage will be opposed by the "children of the Covenant," the aliens—children not born under the Covenant—will come to its rescue, and help keep it alive. Such is obviously the case to day. In the trials being recounted, children born under the Covenant were pronounced in their efforts to destroy the principle.

In these cases the personnel of the Church tribunal was as follows:

Winslow Farr Smith, President of the Stake.

George J. Cannon, 1st Counselor.

Oscar W. McConkie, 2nd Counselor.

President Smith is the product of polygamy, the son of the late John

Henry Smith who for years was a member of the Quorum of Twelve and later a counselor in the First Presidency of the Church. He was a known polygamist. As a witness in the Smoot Investigation before the Committee on Privileges and Elections, (1904) he frankly admitted that he was living in violation of the laws of the land and of the Church, and that he intended continuing to do so. (See Smoot Investigation 2:311 et seq.) It is known that under the authority of the Priesthood he held he performed numerous plural marriages after the Manifesto of 1890, and in other cases encouraged such marriages. He is reported on two occasions to have stated the Manifesto was only a "trick to beat the Devil at his own game." This was John Henry Smith, for whose memory we entertain the profoundest respect; and his son, Winslow Farr Smith is now engaged in "handling" people for respecting the work of his father and insisting that it was proper.

George J. Cannon is the son of Apostle Abraham H. Cannon who took a plural wife—Lillian Hamlin—some years after the Manifesto of 1890. George J. Cannon's grandfather, George Q. Cannon, was in the Presidency of the Church during four administrations. He was one of the brethren designated by the Lord through President John Taylor to continue exercising the sealing Priesthood of Elijah in keeping the principle of plural marriage alive. He sustained his son, Abraham, in the step he took. George J. Cannon is also the son-in-law of President Heber J. Grant, who has testified time and again to living the plural marriage relations; has been found guilty in the courts of the land of an infraction of the anti-polygamy laws, and it is known that he entered that relation both before and after the issuance of the Manifesto of 1890, his act in each instance, branding him a violater of the laws of the land. And this man, George J. Cannon, presumes to sit on cases and cut people off for sustaining in their feelings and sentiments the actions of his worthy father, his highly respected grandfather, and his father-in-law, the present President of the Church.

Judge Oscar W. McConkie is the product of polygamy, the son of the second wife. He is not only prominent in Church circles but also sits as a Judge in the District Court in this City. He, of all men, should play fair with the liberties and consciences of the Saints, for in his position and calling, innocence MUST positively be presumed, unless and until guilt is established beyond a reasonable doubt. Judge McConkie is, or should be, fully informed on the facts above stated with reference to his associates in the Church Judiciary of Ensign Stake.

A sense of justice in any person of a judicial temperament should make him careful in condemning fellow men for doing that which their leaders have invited them to do, and whose religious concepts the Judge himself is bound by honor to sustain and uphold.

In the High Council were such men as O. D. Romney, son of the late George Romney, a prominent polygamist; Willard R. Smith, son of the late President Joseph F. Smith, who testified in the Reed Smoot case that eleven children had been born to him since the Manifesto by his five wives, that he was living in violation of the laws of the land and of the rules of the Church with respect to polygamy, **and expected to continue doing so**; Parker P. Robinson, a grandson of Apostle P. P. Pratt, a polygamist of note, and in his day, a leading advocate of the principle; Joel Richards, son of George F. Richards of the Quorum of the Twelve, both having strong polygamous antecedants. Other members of the High Council are, Joseph Coulam, Alvin A. Beesley, George A. Sims, Asa S. Kinke, Allredge N. Evans, D. Edward Judd, Rulon W. Clark and Bicknel Robbins. While it is safe to assume that several of these brethren are of polygamous ancestry we haven't the record at hand. However, each of them must know that the past leaders of the Church have been guilty of acts for

which they are now engaged in "handling" certain of the Saints.

In these two cases all the rules of propriety were shamefully ignored, as the report of the trials show.

1st. In neither case did those appointed to defend the rights of the accused, offer one word in their defense, yet not a bit of evidence was produced showing either defendant to be apostate or reflecting on their characters as Saints in the Church or citizens of the State, and yet their counsel offered no word of defense. This was a direct violation of trust placed in these men.

2nd. While the complaining witnesses were given the broadest latitude, both in time consumed and material presented, the accused were denied the right of answering their accusers, or presenting evidence of justification for their position based upon the teachings of the Church and the actions of its leaders. One may naturally expect leniency and broad latitude, even though technically guilty of violation of a Church rule, when he is but following in the footsteps of his leaders whose lives he has been taught by the Church to sustain and reverence. This very essential hypothesis was wholly ignored in the proceedings being reviewed.

3rd. During the trial of Elder Jessop, in his own defense he stated: "Brethren, I want you all to know that I am a polygamous child. I believe in the patriarchal order of marriage. I was taught it by my parents. I was told never to deny it, but always to defend it. I know it is a true principle of the Gospel. It is a principle that has been lived by every President of the Church down to the present one, President Heber J. Grant. He has been a polygamist for years, and as I understand it, is so considered at the present time." At this one of the members of the Church judiciary became infuriated with anger and, according to the account of the trial, called the defendant a "damned liar", threatened to choke the statement down his throat and otherwise do him violence. Responding to this unholy and unreasonable outburst, the accused calmly reminded the brother of the opening prayer offered, saying in substance: "Brother————, did you hear the prayer that was offered before this Council tonight? The brother prayed that the spirit of peace and order might be here—the Spirit of God—while you are exhibiting a hell of a spirit; you have the spirit of Satan in you."

The "Jurist": "I would like to have about fifteen minutes on the outside with any man who would make that statement."

The Accused: "Any time you think you can bluff me you are drifting on the wrong trail. It does not lay in your breeches to whip me."

Such an outburst of temper on the part of one of the three "jurists", and without reprimand from the presiding "Justice", in any impartial couut, during an honest trial of the issues at stake, would be considered so prejudicial of the rights of the accused as to warrant an immediate dismissal of the proceedings and the granting of a change of venue.

It matters not that the offending "Jurist", after judgment had been rendered against the accused, and in private, offered his apologies to the man whom he threatened, the damage had been done, and in the absence of a reprimand from the presiding "Judge" it is fair to assume that at least part of the Jury (the High Council) would be unfavorably impressed, and their decision accordingly biased. The trial should not have gone on after that disgraceful scene.

So tenacious of the rights of the Saints were our former leaders that they counseled against any form of partiality or prejudice. Fortifying this statement we copy words of President Joseph F. Smith from THE LAW OF THE PRIESTHOOD by Dr. John A. Widtsoe, p. 99:

"NO MAN SHOULD BE OPPRESSED. No authority of the Priesthood can be administered or exerted in any degree of unrighteousness, without offending God. Therefore, when we deal with men we should not deal with them with prejudice in our minds against them. We should dismiss prejudice, dispel anger from our hearts; and when we try our brethren for membeship or fellowship in the Church, we should do it dispassionately, charitably, lovingly, kindly, with a view to save and not to destroy. That is our business; our business is to save the world, to save mankind; to bring them into harmony with the laws of God and with the principles of righteousness and of justice and truth, that they may be saved in the Kingdom of God, and become eventually, through obedience to the ordinances of the Gospel, heirs of God and joint heirs with Jesus Christ. That is our mission."—Gospel Doctrine, p. 186.

Commenting on the above, in a footnote, Dr. Widtsoe states:

In Jurisprudence this admonition would have great significance as "running a presumption in favor of the accused." Its meaning should not be undervalued, accordingly, in the daily practice of Priesthood bearers.

This principle of "presumption of innocence" is wrecklessly violated in many of the cases being tried in the courts of the Church today.

4th. In the two trials being considered, as in all similar trials with which we are familiar, it was clearly stated by the Court "that it is not a question of right or wrong, but merely a question of whether or not you are in harmony with present Church policy." The accused were not permitted to show that their beliefs and acts were in full accord with the Revelations of the Lord and of the solemn teachings of the Prophets of God in this Dispensation. No matter how orthodox a man may be, and no matter how far astray the Church has gone, he must go astray with the Church or be "cut off" and be damned!

The following very enlightening conversation, as reported, took place between witness Edmund F. Barlow and Judge McConkie, during the Jessop trial:

McConkie: "I want you men to know that the Manifesto, after it was accepted by the Church, BECAME NOT ONLY A REVELATION, BUT A LAW OF THE CHURCH."

Barlow: "Judge, you don't mean to say that you think the Manifesto is a Revelation from God?"

McConkie: "IT MAKES NO DIFFERENCE WHETHER IT IS A REVELATON FROM GOD OR FROM THE DEVIL; IT IS NOW BINDING UPON THE CHURCH."

Barlow: "If you say it is from the Devil we will agree with you and that it fulfills the 'COVENANT OF DEATH AND AGREEMENT WITH HELL' as mentioned in the Scriptures, (Isaiah 28.)"

McConkie: "You can put it that way if you want to."

During the progress of the trial the defense offered, and asked the privilege of presenting evidence showing that all the leaders of the Church, including the present President, had not only violated the laws of the land with respect to polygamous living, but those coming into office since the Manifesto had also broken the rules of the Church. The offer was rejected with the statement that neither the Church nor its leaders were on trial. And yet a man is to be "handled" for doing that which his Church and its leaders have taught him to do!!

The witnesses for the prosecution, in each case, admitted "peeping Tom" tactics; that they had been gathering information, against the accused, for over two years, using underhanded methods in doing so. These witnesses were Bishop Fred E. H. Curtis of Hawthorne Ward and George Lund, Clerk of the High Priest Quorum of Granite Stake. The sum of two years' effort on the part of these alleged servants of God, in trying to get evidence to boost certain Saints out of the Church, was to get the licenses on the automobiles, engine numbers, and models of the cars the accused were discovered riding in or driving. They also made the very wonderful discovery that the accused occasionally met with some of their friends and studied scriptural passages pertaining to the Gospel; also at a recent funeral of a child a certain man, in no way connected with the cases at hand, spoke approvingly of polygamy!

These ecclesiastical stool pigeons **peeped, spied** and **nosed** into the affairs of the accused, according to their testimony, for more than two years, with the evident hope of finding some cause for excommunicating faithful Latter-day Saints, but during all that time no effort was made to teach these wandering souls the error of their ways! And the Church permits and apparently encourages such tactics!! At an estimated cost of $1800 per soul, converts are brought into the Church under its present propaganda system, while local officers are engaged in spying, peeping and nosing into their lives, after they come to Zion to better serve the Lord, with the intention of having them

(Continued on page 254)

EDITORIAL

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EDITORIAL THOUGHT

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

CONFERENCE TIME

"How swift the months have passed away, 'tis Conference again."

The Saints will soon gather to attend another General Conference. They will come from all parts of the broad land of Joseph and from the Islands of the Sea, and some will be here from the war-torn fields of Europe. Many will come hungering and thirsting for the bread and waters of life. Their hopes and longings will be to hear some word from the Lord through His servants, regarding the present disorganized state of the world, the awful wave of hate and destruction stalking the land, the commotions of nature already causing terrible unheavals, fires, floods, etc., resulting in death and inexpressable misery to millions. Their souls will cry for a definite, tangible, understandable way of escape from these dire calamities now threatening all civilizations. In the minds of many will be the query as to when the Church expects to return to fundamentals—take steps looking to the establishing of the United Order, the economic order of Heaven through the door of which delivery may come from the present economic bondage the Saints are suffering; to the re-establishing in the Church of the Order of Abraham (Celestial Marriage in fulness), the social order of Heaven and only through which can relief come from the wave of social corruption now engulfing both the Church and the world; the return to the principle of Gathering the Saints out of Babylon; preparations for the return to Jackson County, there to build a House unto God and a New Jerusalem, the seat of Christ's Government on this hemisphere; and other cardinal principles.

Many of the Saints are distressed in mind and disturbed in their faith regarding the wave of sickness covering the land, and the lack of faith among them to seek the spiritual blessings promised to the faithful. They wonder why Apostle James' admonition is not more generally heeded:

> **Is any sick among you? Let him call for the Elders of the Church; (those holding the Priesthood) and let them pray over him, anointing him with oil**

> in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him.—Jas. 5:14-15.

They are wondering why the signs promised in the present Dispensation are not more often manifest. The Lord has given the promise to His servants in this day:

> Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, SHALL (not may) RECEIVE THE HOLY GHOST. And these signs shall follow them that believe—
>
> In my name they shall do many wonderful works;
>
> In my name they shall cast out devils;
>
> In my name they shall heal the sick;
>
> In my name they shall open the eyes of the blind, and unstop the ears of the deaf;
>
> And the tongue of the dumb shall speak;
>
> And if any man shall administer poison unto them it shall not hurt them;
>
> And the poison of a serpent shall not have power to harm them.—D. & C., 84: 64-72. (Also see 42:43-49).

Many of the Saints have reached a mental state whereby they cease to be satisfied with an occasional isolated case of divine healing and other spiritual manifestation. They want to be guided to live for a literal outpouring of these great blessings—for a pentecostal feast, accompanied by a clear, plain, and understandable exposition of the gospel in its purity and fulness, such as marked the teachings of the early leaders of the Church.

To achieve this most important end many doubtless will hope that the speakers at Conference will forego written sermons and allow their thoughts and expressions to be prompted by the Spirit of the Lord in order the better to meet the needs of the Saints.

In times past it has struck many with a wondering doubt to have the brethren offering the opening invocation at Conferences, ask the Lord to inspire the words of the speakers to the end that the hearers may be fed the food most needed, and then have the speakers stand before them and read speeches prepared perhaps weeks ahead, dealing academically with abstract phases of life, and often read in a formal and lifeless spirit.

We are asked, "Would it not be more in keeping with logic, under such circumstances, to ask Divine assistance in behalf of those reading their addresses, that they might do so in clearness and with such spirit and emphasis as the subject matter in them warrants? And then would it not be well for the brother offering the closing prayer of Conference, to petition the Lord to keep the matter in mind and inspire the preparation of the addresses to be read at the succeeding conference?"

Seriously, the Saints are not so interested in the rounded sentences, catchy phrases and labored thoughts dressed in the latest approved literary verbage of college professors or Doctors of Law. They are looking for a spark of inspiration, the elements of life. They long for an Abinadi, for a Samuel, a Peter, Paul, a Joseph, a Brigham, John, Heber, yes, and a John W. Taylor, to stir their emotions into an active, living, throbbing faith—into a positive urge to repentance and reformation. They long for this. The spirit of repentance, now lying dormant in many hearts, craves an awakening—a return to fundamentals—to the "simple life" in worship.

Can this definitely worthy end be achieved by brethren following the spirit of the world, relying on prepared sermons in which the Lord is given little or no opportunity for expression? On this subject the Lord was very explicit in His instructions. He said:

> Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.—D. & C., 84:85.

President George Q. Cannon gave expression to sobering thoughts on the subject. We have published it before

(TRUTH 4:226); it is germane to the subject and we reproduce it:

> The Lord knows our hearts; He knows our wants; He knows where we need strength and comfort, and warning and reproof; and when He pours out His Holy Spirit upon the people and upon the speaker every man and woman receives that which is suited to his or her condition. It is for this reason that the Lord has commanded His servants not to prepare their discourses, but to ponder upon His word, and in the very moment they needed to speak He would give unto them that which they should say. In this way all are fed, all are benefited, all are reproved, all are warned, as the need may be.—Des. News Weeky, Sept. 5, 1896.

In voting to sustain the leaders the Saints should either refrain from voting at all, or put life and expression into their action. The mere mechanical, listless, lifting the hands either in affirmation or rejection of a proposition cannot be pleasing to the Lord. Unfortunately many of the Saints refrain from expressing a negative vote in fear of embarrassment from criticisms hurled from the pulpit, as has been the case in times past. However, they should exercise the freedom of conscience that is God-given, and only by which expression can their actions meet with Divine approval.

Elsewhere in this issue of TRUTH, we publish expressions of the late Bishop Heber Bennion on the question of voting. He contends that "an invitation to vote is an invitation to differ", and this is sound logic. The Saints should understand this principle and exercise their franchise fearlessly. Vote honestly, frankly, positively and proudly, following the counsel of the late President Joseph F. Smith. He said:

> We desire that the Latter-day Saints will exercise the liberty wherewith they have been made free by the Gospel of Jesus Christ; for they are entitled to know the right from the wrong, to see the truth and draw the line between it and error; and it is their privilege to judge for themselves and to act upon their own free agency with regard to their choice as to sustaining or otherwise those who should exercise the presiding functions among them. We desire the Latter-day Saints at this conference to exercise their prerogative, which is, to vote as the Spirit of the Lord prompts them on the measures and the men that may be presented unto them.—Gospel Doctrine, pp. 59-60.

In closing, we admonish the Saints to prayerfully seek the light; live for light and accept nothing short of light. Let each do his part in preparation to receive truth, and when truth comes—from whatever source—receive it, treasure it, and live by it.

"Ask, and ye shall receive; knock, and it shall be opened unto you."—Jesus Christ.

DISGRACEFUL ALIBIS

When a basic principle is surrendered all sorts of subterfuges are invented as extenuating circumstances, alibis forged and frivolous excuses conjured up. The apologist for an eternal law is a sorry spectacle a perfect baffoon, trying as he does to hide behind a "refuge of lies" (Is. 28) seeking safe sanctuary in popular acclaim.

We again refer to the principle of marriage as it pertains to eternity. The Prophet, Joseph Smith, taught that the covenant was not complete short of the Patriarchal order—plural marriage. The Prophet gave his life for that principle. The doctrine was taught by each successor in the Presidency of the Church until the present incumbent took office. (1)

During the administration of the present President, the principle for which hundreds had died and thousands were persecuted most inhumanly, the principle has been officially declared "an incident, never an essential", (TRUTH 5:38) resulting in the necessity of forging excuses for the former attitude of the leaders. Many kinds of apologies have been offered, the latest ones coming to our attention, we will briefly notice:

In an article published in "Daily News", (Brooklyn, New York), Novem-

(1) Heber J. Grant (before becoming President of the Church) not only entered into plural marriage, but openly advocated it, for which he was arrested (September, 1899), plead guilty and was fined.

ber 28, 1939, a Mrs. Guy C. Van Alstyne, a convert to the faith, in speaking of plural marriage is reported as saying:

> **Yes, people still ask us about polygamy. It is surprising how many still believe that Mormons are polygamous and that the Church approves. Of course that was ruled out years ago.**

Here the apologist impliedly avers that while the practice of polygamy was wrong, the Church has now cleansed itself and definitely ruled the practice out. We are not surprised at this statement coming as it is supposed to have done from a convert in the "World"; her attitude, no doubt, is but a reflection of that which the missionaries taught her, and which is being openly taught today throughout the Church.

The same paper carries an alleged statement from a former Utahn, an educator of prominence, a Mormon in faith, and a man of broad experience and activities, Dr. Howard R. Driggs. Dr. Driggs is not only reputedly active in the Brooklyn Church, but is also Professor of Education in the New York University.

The Doctor answering a question with reference to the practice of plural marriage by the Mormons, is quoted as saying:

> **That (polygamy) was a special measure of pioneer times. The woods were full of love children. The Church brought the situation into the open so that these children were properly cared for. That was all over many years ago.**

Here the apologist (if rightly quoted) impliedly charges the early Mormon pioneers with sexual looseness, and polygamy was established to debastardize their illegitimate children! In justice to Dr. Driggs, however, we must state, and are very glad to be able to do so, that he denies that the purported statement reflects accurately his thought upon the subject. We asked the Doctor for a verification or a denial of the statement. His letter follows:

> **In response to your appreciated letter calling my attention to a quotation ascribed to me in the Daily News, may I say that what is said there does not reflect ACCURATELY any thought I have on the subject at issue. To attempt a correction would avail little; and my time is so taken with other duties that demand first attention that I cannot engage in further discuussion of the matter until more favorable opportunity opens.**

While the Doctor's denial will appeal to many as extremely weak and meaningless, we wish him to have the benefit of the doubt. We do not believe the News item fully reflects his feelings. However, we submit that any person claiming kinship to typical Mormon parentage—himself a product of polygamy—and professing a belief in the Gospel of Jesus Christ as established by the Prophet Joseph Smith, at the mere mention of a surrender of so important a principle, ought to bristle up and cast the lie back into the teeth of the accuser. Dr. Driggs owes this much to his parents and his faith; and we believed if brought to the test, he would do it.

However, we recently learn (authentically) of an educator in northern Utah—a Church Seminary teacher—referring to Abraham's polygamous life and apologizing for the same before his students, offering the explanation that Abraham "slipped", got Hagar in the family way, and Sarah, Hagar's mistress, insisted on Abraham marrying her in order to give the illegitimate child a name. And that frothy drivel, that vulgar rot is being taught to our children! and evidently without correction from our leaders, themselves being the offspring of plural marriage and some of them having taken plural wives after the Manifesto of 1890. What a sorry, weak people we are!!

We mention these two cases, not as isolated ones, but as a reflex of statements made by Mormon missionaries both at home and abroad. The spirit of apology for the early practice of this principle is rampant in the acts and words of a goodly number of Latter-day Saints today, many of whom are the product of this order of marriage.

And we find prominent among these apologists, educators in the midst of the Saints—men and women whose professional life has warped their better understandings.

President Joseph F. Smith gave as one of the three chief reasons for men going astray in the Church, "False educational ideas", (TRUTH 2:87). The article we have quoted from, mentions with seeming gusto, that the leaders of the Mormon Church in New York, Brooklyn and Queens are all scientists; one presiding in Manhattan being "acoustical Scientist of the Bell Telephone Laboratories"; another being a "Doctor of Philosophy in chemistry, being connected with a drug firm", and still another, "Director of Camouflage for the United States in the World War"; another is "Chemist with the Bell Laboratories", and another, Dr. Driggs, a Professor in the New York University. Is it possible that these leaders have all gone astray in their religious attitude through "false educational ideas?"

Today, men and women are actually being "handled" and cut off from all Church affiliation at the behest of the leaders of the Church for professing a belief in the principle of plural marriage, a basic law of heaven, while mean, low, cowardly, human miscreants, professing the sanctity of Sainthood are permitted to teach the youth of Zion such putrid filth as we have here related, and are accorded the honors of true Latter-day Saints!

John the Revelator describes a great City called the Holy Jerusalem that is to be sent down from heaven. Its twelve gates, three on each side, are to bear the names of the twelve polygamous sons of Jacob—the children of this same Abraham whose character is being assailed and dragged in the filth and mire of human teachings.

And who will occupy this City of our God?

John answers: **"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City."**

And what is to become of those engaged in apologizing for and lying about those who are striving to attain to "the Tree of Life?"

Again, let the Apostle answer: **"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever LOVETH and MAKETH A LIE."**

"USE NOT VAIN REPETITIONS"

After all there must be something in Will Rogers' commisseration for the Congressman, particularly during the summer months, wondering, as Will suggested, if his defeated opponent wasn't the winner after all.

When one considers what the poor fellows have to endure each morning before beginning their routine wranglings, their hunt for new tax sources, and their guessing of 3rd term riddles, it is not difficult to see that Will was right.

We reproduce a typical prayer in each of the two branches of Congress, marking the beginning of each day's work, and to which these mental gladiators, if in their seats on time, must listen. Certainly the words of the prayers are changed from day to day, but the fixed ideas remain:

In the Senate, February 26, 1940, by the Chaplain:

> **O Thou who dost sustain man's spirit by an undying hope, satisfy us early with Thy mercy, for we would come to Thee while the day is young and life is full; we would choose Thee with all the kingdoms of the world before us and in preference to all the treasures of knowledge or the pleasures of sin. Do Thou quicken in us this true resolve, and hearken to the prayers of our hearts, which come in highest moments when we think not of ourselves but only of Thee.**
>
> **Throughout this day do not thou forget us nor release the hidden thread that binds us to our duties and our tasks. Help**

us with pure hearts and minds to live so honestly and fearlessly that no outward failure can dishearten us or take away the joy of conscious integrity. So may we strive in all things to render loyal service to our country and to Thee, our God, who art ever calling us to be followers of Him whose cross will one day win the world, even Jesus Christ Thy Son, our Lord. Amen.

In the House of Representatives, February 27, 1940, by the Chaplain:

Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust. To this conclusion may we come with our trembling faith; Thou hast loved us and wilt love us unto the end. That life, so sacrificial that it reached the summit of the cross is too holy to be forgotten; it must continue and be relieved until the consummation of the world. We pray Thee that the hands that were laid on the heads of little children and washed the disciples' feet will yet inspire the works of man until they reach the divine. When in the throes of difficulty, may we not elude it; let it shake the soul and let the glory out. Oh, happy is he who, with a calm mood and wise vision, sees Thy guaranty for the destiny of man in an ordered world; happier is he who sees the divine purpose beyond the shadows, that creation itself shall be delivered from the bondage and corruption into the glory of the liberty of the children of God. Through Jesus Christ our Lord. Amen.

The great law-giver—the coming King of Earth—taught a simpler form of speech, a prayer that is understandable to all classes:

But when ye pray, use not vain repetitions, as the hypocrites do; for they think that they shall be heard for their much speaking. Therefore be ye not like unto them; for your Father knoweth what things ye have need of, before ye ask Him. Therefore after this manner shall ye pray, saying,

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.—Matt. 6:7-15, (I. T).

THE HYSTERIA PERSISTS

(Continued from page 248)

"cut off" and cast out and be damned! And they call this Mormonism!

The Lord has made it very clear that the "Inhabitants of Zion shall judge all things pertaining to Zion", (D & C. 64: 38-40), and yet in this day men who are morally clean and possess the sterling qualities of true Latter-day Saints, must either stultify their intelligences and sear their consciences or be cast out of their Church in direct violation of the tenets and philosophy of the Gospel.

As stated, these accused Saints believe in all the principles of the Gospel as God has revealed them; they are law-abiding, liberty-loving people, living their religion quietly and honestly. They accept the present leadership of the Church, approving their actions in so far as such actions conform to Gospel standards. Their hearts are free from animus or hatred, their lives being literally wrapped up in their religion. Their convictions are not out of harmony with the Holy Scriptures, nor of the recorded expressions of all leaders of the Church to date. Then why in the name of all that is sacred should these Saints be judicially maltreated? Why try to force them to surrender their agency and dull their consciences because of lack of belief in a policy which, by all the just standards of gospel measurements, the leaders know to be wrong, frequently admitting the fact, while professing their inability, under existing leadership, to correct it?

These good Saints are accused of apostacy for believing as they do. Was Joseph F. Smith an apostate when he declared he was living in violation of the laws of the land and the rules of the Church, (Smoot Investigation, 1: 130-1)? Was John Henry Smith an apostate for the same cause? Were Abraham H. Cannon, George Q. Cannon and Heber J. Grant likewise apostates? Is Winslow Farr Smith better than his father, more righteous or law-abiding? Is George J. Cannon a better

Latter-day Saint than his father, of whom President Woodruff stated: "**The Lord has called him to fill an important mission in the spirit world, as a pure and holy Apostle from Zion in the Rocky Mountains—a labor which would not only prove a great benefit to his father's household but to the Church and Kingdom of God on the earth?**" Is Judge Oscar W. McConkie a better man, because he is a civil Judge, than Brigham Young who defied the laws of the Land as they conflicted with the order of Celestial or plural marriage? yes, and than God the Eternal Father who commanded the Saints to live His law though it conflicted with man's law?

Emerson said: "**God will not have His work made manifest by cowards.**" And Joseph Smith proclaimed that **COWARDS CANNOT BE SAVED.**

As before stated, the only point at issue in the alleged trials we have mentioned, is the complete surrender to Church policies, whether such policies are right or wrong—righteous or sinful. There is no countering this fact. **It is an absolute and servile obedience to man as against an intelligent and willing obedience to God. THAT IS THE ISSUE.**

Of course these Church officials, being in the great majority as they are, have the power to "cast out" from the Church those whom they do not like. The early High Priests and leaders had like power, and Jesus was crucified! But might does not make right, and as the Jews are yet paying the penalty of their rash act, so will those now engaged in the unholy crusade against the servants of the Lord, suffer and pay the debt to the last farthing. Some have already tasted of this bitter cup. (TRUTH 5:49). The finger of history still points the inevitable penalty of attempting to void the word of God. Cain tried it; Korihor made a mess of it; the Laws, Higbees, and Fosters went down under the burden of disloyalty, and Judas hung himself; but "**Truth is on the march and nothing can stop it.**"

The present Church position and that announced in the cases here referred to is, that having made a covenant with the world to surrender the practice of plural marriage in exchange for statehood, we are in duty bound to keep that covenant inviolate. During the trial, Judge McConkie said that plural marriage is an eternal principle. Certainly the other members of the Church Judiciary could not say less, each of them being a product of that principle. But which is greater in importance, the keeping of the supposed or implied covenants with the world or one's actual Covenants with God?

The brethren partake of the Sacrament of the Lord's Supper each week. In doing so they Covenant with God:

> 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; that they may always have his spirit to be with them.—D. & C. 20:77.

One of the Covenants that these brethren enter into, and which their fathers accepted before them, is to live the order of plural marriage. The Saints are under obligation to live that law, short of which, the Lord says, they will be damned. Judge McConkie says it is an eternal law. It has not been repealed. It cannot be, because it is eternal. Elder Joseph Fielding Smith makes the positive statement that the Manifesto was not a Revelation (TRUTH 5:86). Then are we not under obligation to live the Eternal Law of Heaven, rather than the law of man? We Covenant to do that every time we partake of the Sacrament.

"But", says the eminent Jurist, "We have promised to obey the law of man, and though it comes from the Devil, we must keep our promise."

But there is another principle involved. It is a part of human law that any contract entered into that is in itself illegal, is void and cannot be enforced in the civil courts. Thus certain forms of gambling, being against law, a note signed at the gambling table in payment for bets, cannot be collected

through the courts of the State. A Plaintiff seeking redress must enter the court with "clean hands"; he must have legal standing. Judge McConkie should recognize this fact.

The Government of the United States, in effect, said to the Mormon Church: "You give up plural marriage and observe the sexual relations as we do, or we will deny you statehood, a gift you are by all the rules entitled to; and further, if you refuse to give up that principle of your religion we will destroy your Church, confiscate your properties and scatter your people." The Church said, "All right, we will do it, but we do it under protest."

The demand was illegal in the first place, and therefore the promise was groundless—it cannot be rightfully enforced in law. There can be no difference in the sight of heaven between this kind of a contract and that exacted at the point of a gun. A thug robbing a gas station, commands, **"Keep still or I'll drill you."** The keeper promises, **"I will keep still."** Is he bound in honor to do so after the thug has left? Judge McConkie's attitude would imply that he is, but we aver that neither man, state, or nation, can rightfully bind a citizen to an illegal contract and have it endure.

After the anti-polygamy law of 1862 had been pronounced constitutional by the Supreme Court of the United States, and the Edmund's Bill, which became operative March 22, 1882, had been enacted by Congress, the Lord commanded Seymour B. Young to enter into plural marriage in violation of both laws. He did so and thus himself became a law-breaker, also later living in violation of the rules of the Church.

Winslow Farr Smith, George J. Cannon, and Oscar W. McConkie must know these facts to be true. They must or ought also to know that in acting upon the cases mentioned they are repudiating the principle of their birth, repudiating their religion, forfeiting their Priesthood and **putting God to an open shame.**

We quote from the Mill. Star (40: 263) the attitude of the Church during prior administrations:

> Those who are entrusted with power to excommunicate MUST act in truth and righteousness in their official duties. They are not authorized to cut off any live limb, or any inactive particle of the body which may be warmed, or quickened, or encouraged into life. Sin and transgression, or positive discord with the system (as God established it), must exist before excommunication is justifiable. Woe unto those who are cut off the Church (for actual sin)! And woe unto them who cut men and women off the Church for private pique, or to exercise undue dominion, or for any reason not prompted by TRUTH AND RIGHTEOUSNESS. (Brackets ours).

The late President Joseph F. Smith classed the Mormon people as the freest and most independent people in the world. He said:

> 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 conflict with the standard principles of the Church (when, of course, the Church is in harmony with Heaven). 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 fellowship. * * * 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.—Smoot Case 1:98. (Brackets ours).

In the light of these facts, one would think some degree of intelligence and consistency would be displayed by the present Church officials.

We feel it a solemn duty to warn our brethren who have taken part in these, as they call them, excommunications, and those who may be directed to do so in the future; that unless they repent of these things and return unto the Lord, the fearful consequences of their acts will be visited upon them and upon their families until the demands of God's justice have been fully satisfied. The Lord will not be mocked.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 233)

ADDITIONAL TESTIMONIES:

Joseph Smith
(Quoted by Wilford Woodruff)

The Saints may be divided, broken up and scattered before we accomplish the work now in view. There are so many fools in the world for the devil to act upon that it oftimes gives him the advantage. Any person who is exalted to the higest mansion must abide the CELESTIAL LAW (Plural Marriage) AND THE WHOLE LAW, TOO, but there has been much difficulty in getting understanding into the hearts of this generation. Even the Saints are slow to understand. How many will be able to abide the celestial law, endure the trials, and receive their exaltation I am unable to say. "Many are called, but few are chosen."—Life of Wilford Woodruff, p. 198.

Brigham Young

Well, ladies, just be reconciled to your condition, and if there is a principle here or elsewhere that wishes to over-ride the principle of celestial marriage, take heed to yourselves, for I can promise you one thing—IF YOU EVER HAD ANY FAITH in the gospel and in celestial marriage, and you renounce or disbelieve and deny this doctrine, you will be damned. I promise you that, no matter who it is. Now take heed to yourselves.—Des News, August 24, 1872.

The reason the Lord requires his people to practice the principle of celestial marriage is to save those who are willing to be saved; to gather up the pure in heart, those who will hearken to and receive the gospel. * * * God has revealed the fact that this is a celestial law, and he who receives this law shall be blessed; and whoever receives not this law, and rejects it, is damned, no matter who, whether kings, princes, presidtnts, rulers, governors, legislators, or authorities, whether nations or individuals; all who reject this everlasting covenant are damned.—Des. News, May 7, 1870.

As for any man's going into the celestial glory, or entering through the straight gate into the celestial world, there never will a man or woman go there, except they obey the celestial law (Plural Marriage) which gives them that privilege. I know it is the case, but some think that if Brother Brigham, Brother Heber, and others go there, they will take the rest with them, but I can tell you that they will not do it, for justice stands at the door and demands its claims, and though mercy stands pleading on the other side it cannot rob justice, for justice must have its demands, and will claim that which is its own, and mercy cannot claim that which is not its own, and neither can rob the other. By observing justice and mercy we can enter through the gates into the city and obtain that glory which we are all anticipating.—J. of D. 3:56.

John Taylor

Unless you keep the Celestial law (Plural Marriage) you cannot go into the Celestial Kingdom, any more than a Gentile can. Those Saints of God who do not wish to keep the Celestial law had better quit today, the sooner the better. —Des. News, Oct. 27, 1883.

Wilford Woodruff

We have many bishops and elders who have but one wife. They are abundantly qualified to enter the higher law and take more, but their wives will not let them. Any man who will permit a woman to lead him and bind him down is but little account in the Church and Kingdom of God. The law of Patriarchal marriage and plurality of wives is a revelation and commandment of God to us, and we should obey it; but one says, "If you do, Judge McKean will be after you." What has given us a future in these Valleys of the Mountains? It is because we have obeyed this part of the Celestial Law of God. (1)—Life of Wilford Woodruff, p. 490.

JESUS OBEYED MARRIAGE LAW

Orson Hyde

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children.

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(1) Judge James B. McKean was appointed Chief Justice in Utah, July, 1870, retaining his position until March, 1875, when he was dismissed by Executive order, chiefly, it is claimed, because of his blunder in sentencing Brigham Young to serve in the penitentiary on a technical point of law. Judge McKean regarded his appointment to the Utah Judiciary as a divine mission, explaining to an associate:

"Judge Dent, the mssion which God has called upon me to perform in Utah is as much above the duties of other courts and judges as the heavens are above the earth; and whenever or wherever I may find the local or federal laws obstructing or interfering therewith by God's blessing I shall trample them under my feet."—Whitney's Popular His. of Utah, p. 264 et seq.; Tullidge's Life of Brigham Young, pp. 420-1.

All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfil the commands of his Father. I worship one that is just pure and holy enough "to fulfil all righteousness"; not only the righteous law of baptism, but the still more righteous and important law "to multiply and replenish the earth." Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did that which he had seen his Father do."—J. of D., Vol. 2:210.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, etc." Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. * * * He came to fulfil. Did he multiply, and did he see his seed? Did he honor his Father's law by complying with it, or did he not? (to multiply and replenish the earth). Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty.—J. of D., 4:259-260. (1)

WICKED TO BE CUT OFF

Orson Pratt

It is for this reason (to prevent the wicked propagating) that God will not permit the fallen angels to multiply: it is for this reason that God has ordained marriages for the righteous only: it is for this reason that God will put a final stop to the multiplication of the wicked after this life: it is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection: it is for this reason that God has ordained that the righteous shall have a plurality of wives; for they alone are prepared to beget and bring forth offspring whose bodies and spirits, partaking of the nature of the parents, are pure and lovely, and will manifest, as they increase in years, those heaven born excellencies so necessary to lead them to happiness and eternal life.

The Celestial male and female, after the resurrection, will be perfected in knowledge, and in holiness, and in pure affection and love: they will know as God knows; be pure as He is pure, and love as He loves: their knowledge, their purity, and their affections, before their celestial glorification, will increase alike, and keep pace with each other, until they are perfected, when they will enjoy in fulness every attribute and affection which God himself enjoys, and will be like Him in all these things. Then, and not till then, will they be permitted to propagate that higher order of being called spirits. —Seer, pp. 157-8.

Why then do the Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God who gave revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it, but commanding it, as He commanded Israel in ancient time. * * *

Now, after having said so much in relation to the reason why we practice polygamy, I want to say a few words in regard to the revelation on polygamy. God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice), a brother or a sister say, "I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! what an absurd idea! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a

(1) And on the third day of the week, there was a marriage in Cana of Galilee; and the mother of Jesus was there.

And Jesus was called, and his disciples, to the marriage.

And when they wanted wine, his mother said unto him, They have no wine.

Jesus said unto her Woman what wilt thou have me do for thee? that will I do; for mine hour is not yet come.—John 2:1-4.

Now it came to pass, as they went, they entered into a certain village; and a certain woman named Martha received him unto her house.

And she had a sister called Mary, who also sat at Jesus' feet, and heard his words.

But Martha was cumbered about much serving and came to him, and said, Lord (master or husband), dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her.—Luke 10:38-42.

NOTE—It is quite inconceivable that a friend or a casual visitor not mentioning Jesus Christ, would thus reprimand his hostess, while encouraging her sister to evade home duties.

polygamist, and do not believe in polygamy." What an absurdity! If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people. I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that anyone can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practice it, because God has spoken from the heavens."

Now I want to prophesy a little. It is not very often that I prophesy, though I was commanded to do so, when I was a boy. (D. & C. 34:10) I want to prophesy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent. That is just as true as it is that all the nations and kingdoms of the earth, when they hear this Gospel which God has restored in these last days, will be damned if they do not receive it; for the Lord has said so. One is just as true as the other. I will quote this latter saying, as recorded in the Book of Covenants. The Lord said to the Elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said into mine ancient Apostles, even so I say unto you, that every soul who believes in your words, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be filled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world", as fast as they hear it. That is what the Lord has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.

Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, "I do not believe in the principle of polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, and if you do not become as dark as midnight there is no truth in Mormonism.—J. of D. 17: 223-5.

(To Be Continued)

WHY VOTE?
(Bishop Heber Bennion)

We often hear it said that God will never allow any man to lead this church astray, and that He will remove any man who tries to do so; but the Lord gave us the right and power to do this ourselves; otherwise He would have told us to follow our leaders without voting. If He guarantees our leaders there is no need of the vote, and further the leaders should not ask, or invite us to vote if they are guaranteed to always be right; for an invitation to vote is an invitation to differ, and if it is wrong to differ with authority, it is wrong to tempt us to differ. Is there any getting away from this logic? Is it right that we should throw all the responsibility on the Lord when He has put it on to us with the vote? Must we shirk the responsibility and insist that God strike the leader with death as "by the vivid shaft of lightning", rather than exercise the right and duty of the franchise? He has put it in our hands to see that no man, or set of men, lead us astray. If we are led astray, it is our own fault, for the Lord has placed the responsibility and remedy in our hands and commands us to use it; and if we are led astray we must blame ourselves.—Supplement to Gospel Problems, p. 69.

TRUTHS THAT REGISTER

John Taylor

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.—Life of John Taylor, 362.

Heber C. Kimball

There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of brother Brigham and his counselors, of the Twelve Aposties, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the celestial law. (The United Order and the order of Plural Marriage). * * *

I am very thankful that so many of the brethren have come in with handcarts; my soul rejoiced, my heart was filled and grew as big as a two-bushel basket. Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have handcarts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations. And you will find that judgments will be more sore upon this people, if they do not repent and lay aside their pride and their animosities, their quarrelling and contentions, their disputations among themselves.—J. of D. 4: 106.

Brigham Young

We are blessed in these mountains. This is the best place on the earth for the Latter-day Saints. Search the history of all the nations, and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide his people. Be thankful for it; be true to your covenants; be faithful, each and every one.—J. of D., —9:2, 3.

QUESTIONNAIRE BOX

We are asked regarding the "Woman at Endor" through whom King Saul applied for an interview with the Prophet Samuel who had died. (1 Sam. 28:7). The woman is designated in modern literature as the "Witch of Endor." Was it really possible for a witch to arrange a conconference between Samuel and Saul, both of them supposed to be high in Priesthood authority?

We shall not attempt at this time to explain how this "woman at Endor" established communication between Samuel and Saul; but that she did so, and that under proper circumstances, cannot be successfully refuted.

In the first place our correspondent should know that there are important differences in the recording of the incident at issue as contained in the King James translation and the "Inspired Revision" of the Bible, the latter being the work of the Prophet Joseph Smith For the information of the reader we will repeat the account as contained in the King James translation, giving the

variances supplied by the Prophet in bold type:

> Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor.
>
> And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.
>
> And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? ALSO, WHO HATH NOT A FAMILIAR SPIRIT?
>
> And Saul swear to her by the Lord, saying, as the Lord liveth, there shall no punishment happen to thee for this thing.
>
> Then said the women, THE WORD OF WHOM SHALL I BRING UNTO THEE? AND HE SAID, BRING ME UP THE WORD OF SAMUEL.
>
> And when the woman saw THE WORDS OF Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou are Saul.
>
> And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw THE WORDS OF SAMUEL ascending out of the earth. AND SHE SAID, I SAW SAMUEL ALSO.

(For the completion of the account see I Samuel 28:14 et seq.)

From this account it will be seen that not Samuel in person, but the "word of Samuel" was brought forth. The woman testified that she saw Samuel, but there is no evidence that Saul saw him. Doubtless the "word" of Samuel was communicated to Saul through the woman medium.

Could a common "witch" or "diviner" establish such a remarkable communication between a Prophet of God who had passed on the other side, and one of "God's anointed" still in the flesh? The following entry in the writer's Journal under date of May 21st, 1900, should throw light upon the subject:

> Last Monday, (21st) while at the President's office, Angus M. Cannon was talking to the brethren—George Q. Cannon and Joseph F. Smith—(members of the First Presidency). He was asking what they knew regarding the "Woman (witch) at Endor." He stated that while in Connecticut, he was preaching among some Spiritualists, and the question of the "Woman at Endor" causing the appearing of the Prophet Samuel to Saul, was presented to him in refutation of some statements he had made. He was unable to meet the thrust, and later, while at New York, he met President John Taylor, and asked who the "woman at Endor" was. President Taylor replied that the Prophet Joseph Smith had taught him that she was a Prophetess of God, and that she was in hiding on account of a decree of death having gone out against such as she, whom people claimed to be witches. Later, Brother Cannon, while in conversation with Apostle Parley P. Pratt, incidentially referred to this statement made by President Taylor concerning the "Woman at Endor", and Brother Pratt said, Yes, she was the wife of the Prophet Samuel and was a Prophetess of God.

To the reflecting mind this explains the reason why the "Woman at Endor" was able to bring the words of Samuel—her husband—to Saul regarding his fate in the coming battle, he having been rejected by the Lord because of disobedience: SHE WAS A PROPHETESS OF GOD.

GOB HUMOR

Two ex-sailors had been partners in business for thirty years. But now the partnership was about to be dissolved. One of them lay dying. The sufferer called his friend to his bedside.

"I know I haven't much longer to live, old man," he said. "Before I go I've got a confession to make. During the years of our partnership I've swindled you out of thousands of dollars. Can you forgive me?"

"That's all right", said the other one cheerfully, "I poisoned you."—U. S. S. West Virginia Mountaineer.

JOHNNY'S PHILOSOPHY

"I can't for the life of me see how some people can learn so much ignorance."

APPRECIATION

The impressions of a Latter-day Saint Mother—a child of the Mountains and a true "Daughter of Zion"—while temporarily sojourning in the East on a business venture:

I can't tell you how much I enjoy reading the 'TRUTH'. Some of the articles in them thrill me through and through, and they have made plain to me many things which were not clear at all before. Especially the articles on the functioning of the Priesthood, the Church and Kingdom of God. Just reading them brings back the hope of future fulfillment filled with glorious expectation.

Life could be filled wth such beauty if the laws of God in their entirety were only lived. Complete happiness for everyone wouldn't be so elusive. I was recently in New York, and it was not the supposed glamour of the place, nor the lights of Broadway, nor the gay smart set, nor Radio City, or the Empire State Building that impressed me; but instead, the condition of the people who seem to be blindy reaching for something and not knowing what it was they want.

They are so depressed, so downcast —it chills one's very soul to notice the expression on their faces, as disease, poverty, ignorance of a true value of life and a cut-throat attitude on every side exists, while the simple virtues of charity, love, humility, patience, virtue, and understanding seem to have vanished as though it were a forgotten art.

With New York supposed to be the supreme epoch of man's creation, my thoughts as I was leaving, were 'WHAT FOOLS WE MORTALS BE.' To think that God could bring us many things greater, while dwarfing these things into insignificance! I await anxiously for the day when I can return to my own people and help more potently to build God's Kingdom here on earth.

FROM ON ELDER AT LAVA HOT SPRINGS, IDAHO:

I find your issue of February, 1940, the most brilliant fact formulant editorial I have ever read! All the elements of truth from A to Z are there. "Truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C., 3:24).

FROM AN IDAHO LATTER-DAY SAINT:

My heart is full tonight since reading the TRUTH that came today. I realize more than ever that true peace and happiness can come only by serving God and keeping His commandments. The Holy Spirit testifies to me that the articles in TRUTH are all true. I long for these beautiful truths to sink deep in the hearts of my loved ones and friends. Will you have copies sent to the addresses I will write at the end of this letter? I don't see how anyone can read what is in TRUTH and be so blind as not to know its real worth.

FROM AN HIGH PRIEST IN NORTHERN IDAHO:

Please find enclosed $..... for a Leaf in Review by B. Harvey Allred. I have already read this book and it has left an everlasting impression upon my mind for the defense of the Gospel of Christ; and I feel that its value to humanity cannot be measured by mortal men. I feel it a rare opportunity to obtain such a book and welcome it among the choice literature of our Gospel. I want to send my compliments to the Allred family for the wonderful service Brother Allred has rendered his fellow men in helping to restore the Gospel of our Lord in its purity.

HE'D BE ELIGIBLE

Teacher: Have you heard of Julius Caesar?

Pupil: Yes, sir.

Teacher: What do you think he would be doing now if he were alive?

Pupil: Drawing the old age pension.

Hermona: Lil told me that you told her that secret I told you not to tell her.

Wilmetta: The mean thing! I told her not to tell you.

Hermona: Well, I told her I wouldn't tell you she told me, don't you tell her I did.

UTAH AND THE MORMONS

In our last issue (TRUTH 5:234) we published a verse from the song known back in territorial days by the above title. We are now asked to publish the entire ballad. Here it is:

(Tune: "How Swift the Months Have Passed Away,' tis Conference Again".)

Who'd ever think that Utah would stir the world so much
Who'd ever think the Mormons were widely known as such
I hardly dare to scribble or such a subject touch.
For all are talking of Utah.

Chorus.

Hurrah, Hurrah, the Mormons have a name
Hurrah, Hurrah, they're on the road to fame,
Don't matter what they style us its all about the same
For all are talking of Utah.

'Tis Utah and the Mormons in Congress, pulpit, press
'Tis Utah and the Mormons in every place I guess
They must be growing greater—they can't be growing less
For all are talking of Utah.

They say they'll send an army to set us Mormons right
Regenerate all Utah and show us Christian light
Release our wives and daughters and put the men to flight
For all are talking of Utah.

They say that Utah cannot be numbered as a State.
They wished our lands divided but left it rather late.
'Tis hard to tell of Mormons what yet may be their fate
For all are talking of Utah.

Whatever may be coming we cannot foresee
For it may be a railway or a great prodigy,
At least the noted Mormons are watching what's to be,
And all are talking of Utah.

I now will tell you something you never thought of yet,
We bees are nearly filling the hive of Deseret
If hurt we'll sting together and gather all we get
For all are talking of Utah.

And now the Utah bill has passed and she's to be a State
Remember that she'll take the lead in all that's good and great,
Redeem the world, point out the way that leads to heaven's gate.
Yes, all may now look to Utah.

The last stanza was added by a Mormon missionary, laboring in Alabama at the time Statehood was tendered the people of Utah. Since a large part of the Mormon people have repudiated the principle (Celestial marriage) supplying the inspiration for the original composition, (the Church bartering an Eternal Law for Statehood) we invite the composition of another verse or two describing the awful aftermath of such an unholy alliance. Send in your thoughts.

THANKS!

We received a beautiful quilt from our friends, Brother and Sister Axel Erickson. Putting it to use, a carefully planted pin stirred our curiosity, which brought to our recollection a verse accompanying the gift. It runs as follows:

"Now, should there chance to be a pin
To scratch or hurt the tender skin;
Just think 'tis love that does the trick
And pull it out just double quick.
Remember all sweet things have thorns:
And even cows have quite sharp horns;
The roses, too, with their sweet smell
Can somtimes make you say, 'Oh, h——l!
Though you regret the hasty word
That cannot from your mouth be blurred,
Remember that we love you yet,
And hope that that will pay the debt."

RELIEF

First Charmer: I always feel better after a real good cry.

Second Charmer: It gets things out of your system, eh?

First Charmer: No, it gets things out of my husband.

THE REVEALING ANSWER

"What would you do, Jim, if you suddenly saw the whole German cavalry coming straight at you?" an officer asked a Negro soldier at the front during the last war.

"What would I do, boss? Why, I sure would spread the news through France."—Woodrow Wilson quoted in Reader's Digest.

THE TOUCH OF THE MASTER'S HAND

'Twas battered, scarred, and the auctioneer thought it scarcely worth his while
To waste his time on the old violin, but he held it up with a smile.
"What am I bid, good people", he cried, "Who'll start the bidding for me?
A dollar! A dollar! Now two, only two! Two dollars, and who'll make it three?
Three dollars once! Three dollars twice! Going for three!"—But no!
From the room far back a gray-haired man came forward and picked up the bow,
Then wiping the dust from the old violin and tightening up the strings,
He played a melody, pure and sweet, as sweet as an angel sings.

The music ceased and the auctioneer, with a voice that was quiet and low,
Said, "What am I bid for the old violin?" and he held it up with the bow.
"A thousand dollars, and who'll make it two? Two thousand, and who'll make it three?
Three thousand once! Three thousand twice! And going and gone", said he.
The people cheered, but some of them cried: "We don't quite understand
What changed its worth?" Swift came the reply, "The touch of the master's hand."

And many a man with life out of tune, and battered and torn with sin,
Is auctioned cheap to a thoughtless crowd, much like the old violin.
A mess of pottage, a glass of wine, a game, and he travels on.
He is going once, and going twice, he is going and almost gone.
But the Master comes and the foolish crowd never can quite understand,
The worth of a soul and the change that's wrought by the touch of the Master's hand.

—Author Unknown.

THE SILENT BATTLE

(Contributed by Orpha Cope)

A silent battle we all must fight,
Must fight by ourselves alone,
A world-old battle of wrong 'gainst right,
And wrong must be overthrown.

Wrong comes alike to the knight and knave,
The lures of a siren song.
It tries the soul of the strong and brave,
Enmeshes the weakling throng.

Doubt not, dear one, it will come to you
A promise of pleasure hold,
An empty promise, a pledge untrue,
As old as the world is old.

Even Christ escaped not this silent fight.
But scorned He the tempter's lure.
Thus ev'ry man may resist wrong's might
If only his heart is pure.

A silent battle we all must fight
Must fight by ourselves alone
A world-old battle of wrong 'gainst right,
And wrong must be overthrown.

—Guy E. Coleman.

HONESTY IN POLITICS

The National Democratic party, according to press dispatches, has chosen Chicago for their Convention appointed for July 15, on the promise of a contribution from the commonwealth of $150,000. While the Republicans will get $250,000. for holding their Convention in Philadelphia, June 24.

This reminds us of the old negro share cropper. Being asked by his landlord which ticket he voted for, replied:

"Well, Boss, its dis way: I'se all'us befo' voted fo' de Republicans, but dis time I done voted fo' the Democrats."

"Why, Rastus, how was that; haven't the Republicans treated you all right?"

"Yassah, yassah, dey sur'ly hab; but dis time the Republicans done offered me $8 for my vote an' the Democrats only paid me $5, an' I jes' commisserated dey was de less dishonest, an' I voted for dem."

TRUTH

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

VOL. 5. MAY, 1940 NO. 12.

School of the Prophets

Joseph Blessed to Be as Moses --- Holy Anointings Attended to Heavenly Visions --- Children Saved by Grace

(JOSEPH SMITH)

At early candle light (Jan. 21, 1836) I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me **the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob.** All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, **let us come to visions and revelations.**

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

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

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 fathers Adam and Abraham, and my father and mother, my brother Alvin, that has 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 celstial kingdom of God; also all that shall die henceforth without a knowedge 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 WORKS, 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. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, **and Jesus standing in their midst, and they did not behold him.** The Saviour looked upon them and wept.

I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches, he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of colour, who appeared hostile. **He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it.** And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us, **the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb.** My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishop of Kirtland with his Counselors, and the Bishop of Zion with his Counselors, were present with us, and received their anointings under the hands of father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the Counselors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counselors in Kirtland, and President David Whitmer, the head of the President of the Counselors of Zion (Missouri).

The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

The visions of heaven were opened to them also. **Some of them saw the face of the Saviour,** and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, **for we all communed with the heavenly host.** And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the

head of each Quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands; and retired between one and two o'clock in the morning.

Friday morning, 22nd. Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

At evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present also.

After calling to order, and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

Brother Don C. Smith, was also anointed and blessed to preside over the High Priesthood.

President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the **Lord's anointed,** which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.

I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about 2 o'clock in the morning, and the Spirit and visions of God attended me through the night.—Mill. Star, 15:620-2; His. of Church, 2:379 et seq.

PONY EXPRESS JUBILEE

On April 3, 1860, letters for San Francisco, which had left New York City by the Pennsylvania Railroad two and a half days before at 3 cents a half ounce, were shunted to the Hannibal & St. Joseph so as to catch the first Pony Express at St. Joseph, Mo. There, for an additional $5.10 a half ounce, they were started on the nine-day 23 hour rush that was to carry them to Sacramento, whence pony and rider completed the continent span by boat.

In 1940, New York letters can make the trip to San Francisco by plane in 19 hours 12 minutes at a cost of only 6 cents an ounce.

A letter mailed at 3 cents an ounce aboard the fastest trains (New York Central or Pennsylvania to Chicago in 16 hours running time,Union Pacific and Southern Pacific to San Francisco in 37 hours, 35 minutes) completes the coast to coast journey in a little over two days and nights, whereas in 1869 the first transcontinental train service (New York Central or Pennsylvania, Chicago & North Western, Union Pacific, Central Pacific) consumed seven days 22 hours.—Newsweek, April 8, 1940, p. 20.

There is no conflict between science and religion; religion is based upon science. There is a conflict only between science and superstition.—Spinoza.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 259)

Additional Testimonies from a Mormon Viewpoint:

From the Church Compendium (pages 133-4):

Many elders of the Latter-day Saints have been commanded, as was Abraham, to enter into plural marriage, and disobedience becomes transgression. Hence it involves a religious principle, and becomes a matter of conscience. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (Doc. & Cov., 42:22), is sometimes referred to as an argument against plural marriage.

If it would admit of this construction, it would not be valid as an argument, from the fact, that the revelation of which it forms a part was given previous to that on plurality and eternity of the marriage relations, and consequently, before the church was prepared to receive such a revelation. It evidently admits of the construction, that a man may have more than one wife, and yet cleave to none but his wife. That is, it forbids all sexual commerce outside of the marriage covenant.

Testimony of Wilford Woodruff:

It has been said that the Patriarchal Order of marriage has caused more sorrow to the daughters of Eve than any other principle ever revealed from Heaven to men, but this is not true. No divine principle brings trouble to those who faithfully obey it. If they who are in it have troubles it is not the fault of the principle but because of WEAKNESS and of the FALSE TRADITIONS which surround them. The Lord never gave a law to the children of men which will give to them exaltation and glory except through the observance of that law. The Lord's people who abide that law are entitled to His protection by the oath and covenant which He has made with them. From the day that the Apostles and elders published that law to the world with the determination to maintain it, the Lord has fought their battles.—Life of Wilford Woodruff, pp 546-7.

Source of Monogamy

God's system of marriage, as it has always existed and always will exist, throughout His innumerable creations, is the patriarchal or plural form, while Satan's system is Monogamy for the masses, with Celebacy for the Clergy. Sustaining this thought Brigham Young has furnished the following illuminating facts:

Monogamy, or restrictions by law to one wife, is no part of the economy of heaven among men. Such a system was commenced by the founders of the Roman Empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbors, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbors. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamous order of marriage, so esteemed by modern christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers. * * * 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.

Enumerating some of the reasons why the Latter-day Saints practice Plural Marriage, Brigham Young stated in part:

They do not practice it because Abraham did it, or because Jacob did it, or because anybody else did; but they practice it because it is right, because it is a duty imposed upon them by Heaven, and it will save the souls of the children of men who receive it. * * * But what Isaac did in regard to this matter we care nothing about, nor what anybody else did. God has revealed the fact that this is a Celestial law, and he who receives this law shall be blessed; and whosoever receives not this law, and

rejects it, is damned, no matter who, whether kings, princes, presidents, rulers, governors, legislators or other authorities whether nations or individuals; all who reject this everlasting covenant are damned.

I have received it. I received it on this principle—because it was the commandment of the Lord, because it was the will of the Lord—and I mean to save all I can. * * * —Excerpts from sermon at Fortieth Annual Conference, May 6, 1870.—Des. News, May 7, 1870.

The following press account is illuminating:

The doctrine of polygamy with the "Mormons" is not one of that kind that in the religious world is classed with "non-essentials." It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false, or such as God will not sustain in practice against the entire world.

It claims, false or true, to be a revelation from Deity of His absolute will to the world today, a special declaration of the mind of God on all points of every day faith and practice, in the list of which divine requisitions polygamy—not, wild, loose and unrestrained, but polygamy governed and controlled by laws of severer chastity than monogamy knows anything about—is found. * * *

The whole question, therefore, narrows itself to this in the "Mormon" mind. POLYGAMY WAS REVEALED BY GOD, OR THE ENTIRE FABRIC OF THEIR FAITH IS FALSE. TO ASK THEM TO GIVE UP SUCH AN ITEM OF BELIEF, IS TO ASK THEM TO RELINQUISH THE WHOLE, TO ACKNOWLEDGE THEIR PRIESTHOOD A LIE, THEIR ORDINANCES A DECEPTION, AND ALL THAT THEY HAVE TOILED FOR, LIVED FOR, BLED FOR, PRAYED FOR, OR HOPED FOR, A MISERABLE FAILURE AND A WASTE OF LIFE. * * *

There is no half way house. * * * The "Mormons" have either to spurn their religion and their God, and sink self-damned in the eyes of all civilization at a moment when most blessed in the practice of their faith, or go calmly on to the same issue which they have always had—"MORMONISM" IN ITS ENTIRETY the revelation of God, or nothing at all. * * * "Mormonism" allowed in its entirety, or "Mormonism" wiped out in blood.—From the Salt Lake Telegram; (Millennial Star, 27: 673).

PLURAL MARRIAGE
(John W. Taylor)

"* * * The principle of plural marriage, against which the main force of the opposition was being hurled, had been a divine institution from before the foundation of the world. There had been some talk about President Taylor issuing a Revelation abolishing that system of marriage. When a revelation of that kind is given it will be when the Lord has no use for the Latter-day Saints, and this will never transpire, for He has promised to give them the kingdom and to sustain them." Des. News, April 6, 1885. 55th Annual Conference.

Excerpts from an Epistle of John Taylor and George Q. Cannon, published in the Deseret News, Oct. 8, 1885 (Joseph F. Smith, the other member of the First Presidency, being absent on a mission):

We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and he has promised to maintain it, and to bless those who obey it. Whatever fate, then, may threaten us, there is but one course for men of God to take, that is, to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainder, WHETHER IT BE LIFE OR DEATH, FREEDOM OR IMPRISONMENT, PROSPERITY OR ADVERSITY, we must trust in God. We may say, however, if any man or woman expects to enter into the celstial kingdom of our God without making sacrifices and without being tried to the very uttermost, they have not understood the gospel. If there is a weak spot in our nature or if there is a fiber that can be made to quiver or to shrink, we may rest assured that it will be tested. Our own weaknesses will be brought fully to light, and in seeking for help, the strength of God will also be made manifest to us. The Latter-day Saints have been taught this from the beginning. Such scenes as we now witness in these mountains and hear about in lands where Elders are preaching the Gospel ought not to be a surprise to us. The prophets and apostles and elders of this dispensation would be false prophets and apostles and elders if these events did not take place; for they have predict-

ed them and warned the people unceasingly concerning them.

Apostle Orson Pratt explains what are legal marriages in Heaven:

Do you not know that such marriages, (civil) are not sealed by him that is appointed by divine authority? They are not of God and are illegal in His sight, and your children are illegitimate in the sight of God. If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage. "What God has joined together let no man put asunder." But, what has God to do with it when a magistrate, who perhaps is an infidel, and does not believe in God at all, says to a man and woman, "Join your hands together", and then when they have done so, he says, "I pronounce you husband and wife." What has God to do with such a marriage? Has God joined them together. No, a civil magistrate has done it: and it is legal so far as the laws of the country are concerned and the children are legal and heirs to their parents' property so far as civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and in the sight of heaven, the children springing from such a marriage are bastards. * * *

By and by they will build a polygamous city, and it will have twelve gates, and in order to place as much honor upon these gates as possible they will name them after the twelve polygamous children that were born to the four polygamous wives of Jacob; and these good old polygamists will be assembled together in this beautiful city, the most beautiful city, that ever had place on earth.

By and by some Christian will come along and he will look at these gates and admire their beauty, for each gate is to be constructed of one immense p ear. The gates are closed and fast and very high, and while admiring their beauty he observes the inscription upon them. Being a Christian he of course expects to enter, but looking at the gates he finds the name of Reuben inscribed on one of them. Says he, "Reuben was a polygamous child; I will go to the next, and see if there is the name of a monogamous child anywhere." He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a polygamous child and this because it is the greatest honor that could be conferred on their father Jacob who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom.

But says the christian, "I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me? I do not like the company of polygamists. They are hated very badly back yonder. Congress hated them, the president hated them, the cabinet hated them, the Priest hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?" Oh yes, there is another place for you. Without the city there are dogs, sorcerers, whoremongers, adulterers, and whosoever loveth and maketh a lie. Now, take your choice, Amen. (Extracts from a discourse by Orson Pratt, delivered at semi-annual conference, Oct. 7, 1874. (Journal of Discourses, Vol. 7, p. 223.)

(To be continued)

JOSEPH SMITH AND PRIESTHOOD

Orson F. Whitney

"Joseph Smith declared that were he to tell the people what God had revealed to him 'one half they would reject through prejudice and ignorance'. And doubtless he died with unspoken secrets in his breast, treasures of truth of which the world was not then worthy. If this generation will accept what God has already revealed, the greater things will be given which are 'not had among men because of unbelief'. But IF THEY REPUDIATE THE SIMPLER THINGS, THE GREATER THINGS WILL BE WITH HELD TO THEIR CONDEMNATION. * * *

"The Priesthood is an eternal chain reaching from heaven to earth, and when a man holding it speaks by the power of God and is acting in the spirit of his calling, the whole priesthood on earth and in heaven are bound to back him up and make good his words. But he who rebels against rightful authority and fights against God, severs himself from the chain and becomes a detached or broken link until he repents and turns again in obedience unto rightiousness". The Deseret Weekly, March 3, 1889. (Vol. 38, p. 328.

CHASTITY

A chaste person is pure in morals, manner and conduct; virtuous in his relations with the opposite sex; polite, select, refined in language. He delights in good books, clean company, pure foods, and useful work, hates vulgarism and all that is coarse and low; is innocent, modest, refined and undefiled.

In the beginning man was given command over the earth and all that was upon it. In other words he was given a commission, or a stewardship, answerable to God, over the entire earth. This includes natural resources—the birds, fishes, animals, and vegetation. He was not to destroy, waste, use wrongly, or monopolize anything at the expense of anything else. There was food and raiment for all. Provision was made for the food of birds and wild life. Man was evidently to help look out for them when such help was needed. To abuse, wantonly destroy, allow to starve, or to merely be indifferent, was evidently a violation of this commission to love and care for God's handiwork here on earth.

Eve was Adam's most important commission. He was answerable to God for her. She was to obey Adam in righteousness, appealing to God direct only should Adam fail in righteousness.

So man has stewardship over himself first, to condition himself sufficiently for the Lord to entrust him with a more important commission. Then a most vital stewardship over a wife, then children, yes, all children, widows and orphans. If he is fulfilling his part in the sight of his God it will be pleasing to the Lord for him to assume additional families—a greater stewardship—and thus make progress toward permanence and a more perfect life.

The Lord, therefore, entrusts young women to the care and protection of young men. But when men thus trusted lead their companions into questionable places, break down their modesty, or take advantage of them in any way, thus violating their stewardships, they are in that respect violating their trust.

A chaste person is striving for perfection by learning his responsibilities and living them. Anything short of this leads to unchastity, indifference, ignorance and destruction.—G. M.

QUESTIONNAIRE BOX

We are asked for the authority of the statement that a certain Indian tribe in Mexico (the Yaquis) have perpetuated their Quorum of Twelve since the days of the Savior's visit on this continent. Also where it can be found that the streets of Jackson County will be paved with gold.

1st. We published the Indian antiquity in TRUTH (1:158), April 1936. For the benefit of those to whom this volume is not available we republish the article in part: L

Our esteemed correspondent, C. L. Christensen of Moab, Utah, eighty years of age and one of the Lord's valiant warriors, furnished TRUTH with the following item pertaining to the religion of the Navajo tribe of Indians:

"Navajo Chiefs told me, Pay-go-Chiddy, the man in the Holy Robe, visited this land and established His Church here amongst His people. He healed the sick, controlled evil spirits, resurrected some when He wanted to. He chose twelve in His stead and when they were tied together with a string (the way they put it)—united, they had the same power He had for about 400 years, during which time they labored amongst the people. Then a wicked time came: wars, whoredoms and all kinds of wickedness. Then the 12 departed: three went East, three West, three North and three South. The three that went South are never to die until Pay-go-Chiddy comes again in His Glory."

The Navajos are earnestly looking for them to come, so the reader can see how easy it is for the Elders to quote

from the Book of Mormon. In their own language they believe it.

A companion item to the above is taken from the Semi-Weekly issue of the Deseret News, February 10, 1921, having reference to the existence of a quorum of Twelve Apostles among the Yaqui Indians of Mexico. The information was procured by Ammon M. Tenney, one of the early missionaries called by Brigham Young, on exploring and colonizing work. Elder Tenney visited the Yaqui Indians in the mountain and forest fastnesses of Sonora and interviewed their leading men. He speaks of the race as the "most secretive and reticent people" he had ever been among. Continuing he states:

> The state religion is Catholic, in fact all the outward and public worship is Catholic; but the natives have a sacred tradition and worship which they practice in secret, and which is much older than their first acquaintance with the Catholics. * * * Perhaps the greatest surprise to me was to learn that these people actually have a quorum of Twelve Apostles which was organized among them by the Savior Himself, and which has been kept fully organized since His appearance, as they claim. They say He instructed them to fill vacancies, as they occurred, which they have done. They also crucify the Savior in effigy upon certain occasions, as a teaching and lesson to the children. * * * What impressed me most is that they claim most earnestly that all this and much more was given them during a personal visit of Jesus Christ among them. * * *
>
> During my short visit I saw some of the Twelve Apostles, was told they are held in great respect, and that they are very particular to keep the quorum fully organized.

2nd. As to the streets of Jackson County being paved with gold: Jackson county, according to the Revelations of the Lord, is to be the Zion. It is there the new Jerusalem will be established. John the Revelator saw "**The holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.**" And he saw that "**the STREET of the city was pure gold, as it were transparent glass.**" (Revelations 21).

In a vision related by Joseph Smith the Prophet, (Mill. Star 15:620-22) he said:

> The heavens were opened unto us, and I beheld the Celestial kingdom of God, and the glory thereof, * * * . 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. * * * .

With me the great men come first and the military heroes last. I call those men great who have distinguished themselves in useful or constructive pursuits; the others who ravage or subdue are merely heroes.—Voltaire.

APPRECIATION

FROM A SOUTHERN CALIFORNIA SAINT:

Since last writing you many things of a wonderful nature has happened. My wife and I started studying the TRUTH magazine in earnest and such a flood of light has come to us. We are now awaiting the time when we may be doers of the word and not hearers only, and we are praying that we may be faithful in all things. LeB.

FROM A CLEVELAND, OHIO, SAINT:

The TRUTH magazine is truly the most potent religious force in the world today. Every issue is marked with divine approval.

FROM A HIGH PRIEST IN SALT LAKE CITY:

I read No. 10 of TRUTH as soon as it came. I am convinced that no person possessed of the spirit of truth, could read these valuable articles which you are publishing without acknowledging the divine inspiration back of them. While reading this number, my bosom burned and my whole person beamed with the light of truth; and many reflections, as from the fountain of living waters, flowed through my mind and the love of God filled my heart.

EDITORIAL

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EDITORIAL THOUGHT

Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and NEVER FAILS. Truth is of the Lord, and will prevail.—Joseph Smith.

CONFERENCE REFLECTIONS

In the late General Conference of the Church of Jesus Christ of Latter-day Saints, some very unusual situations were revealed and much was said and done that will make a lasting impression on the minds of the gathered throng. The attendance, so far as we are aware, was a record one. President Grant's absence on account of serious sickness placed the proceedings in charge of First Counselor J. Reuben Clark. President David O. McKay had sufficiently recovered from a recent operation and resultant complications to enable him to be present and speak at one of the sessions. All the general authorities were in attendance at the meetings except President Grant.

The statistical information given out reflected the activities of the Church in many phases, and will receive various interpretations from the Saints, both at home and abroad.

A pleasing feature of the noted gathering was reports from returned presidents of foreign missions who, in consequence of the disturbed conditions in Europe were ordered to evacuate their Elders from that entire field. It was a sad picture these brethren presented. For an hundred years, and over, the Saints of Europe had been blessed with the presence of the living ministry of God. To these men of the Priesthood they had become attached as by a chain of steel. They were the shepherds of the flock. The sheep looked to them for guidance into greener pastures and for protection from the wolves of sectarianism and infidelity. In years agone, as the flock matured and qualified, under the principle of "Gathering"—a fixed law of heaven —the wise shepherds had them transferred to the land of Zion where their safety and growth could be more secure and pronounced. In those days large groups of Saints came to the body of the Church with rejoicings and in song. They had heeded the message—**"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."** They came to the Zion in Kirtland, in Jackson County, in Nauvoo, and then to the "Mountains of Israel", in many instances stripped of all earthly goods; yet there was spiritual gold in their joys, peace in their hearts, while wealth indestructible clothed their souls.

But of late years, in the modernization of the Gospel to suit the growing tendency of seeking world favor, this glorious principle of "Gathering" has been abandoned and the great bulk of converts retained in their native haunts.

While the active ministry of the Church was with them—shepherds in

whom was placed childlike trust—the Saints continued to experience a measure of contentment and security. Now, however, that the cruel hand of war had clutched at the throats of the nations with its consequent "blackouts", its air raids, its ocean disasters and the decimation of whole communities, the shepherds have been called from their flocks, leaving them at the mercy of brute force and unrelenting slaughter, to be scattered, robbed and killed, without priestly comfort or fatherly advice, the survivors to wander as weary pilgrims into the great nowheres.

It was a sordid picture the reports of these erstwhile shepherds presented before the Saints and many eyes were wet with tears of sympathy. Incidents depicting the faith of the Saints thus left shepherdless were interestingly given, adding zest and feeling to the proceedings of the great gathering.

Much was said by the leading brethren by way of counsel and advice that was good and which might have been received with eagerness could the Saints have felt a sincerity in it. For instance, a number of the speakers stressed the very definite necessity of the Saints returning to fundamentals and obeying all the laws of God as revealed and contained in the Book of Doctrine and Covenants. In this instruction one may find ample cause for rejoicing, except for the fact that those living toward the fulness of such laws are being "handled" and cast out and in numerous ways oppressed by the very leaders proclaiming the necessity of thus living. As one conference auditor expressed it: "While such advice, in the abstract, is sound, one could not hear the words of the speakers for the din and noise of what they are doing! In the light of their actions, their words are as sounding brass and a tinkling symbal."

Outstanding among the addresses was that of Elder Merrill both in the general session and at the Priesthood meeting, on the subject of the growing tobacco and liquor habits in the communities of Saints; of President McKay on present world troubles and the horrors of war; of Elders George Albert and Joseph Fielding Smith, calling the Saints to repentance and exhorting them to know for themselves the truth and to follow it in the face of all opposition; from President Clark, particularly on the order of Priesthood as it applies to Church functions, setting forth facts as we had previously treated them (TRUTH—January, February and March issues), however, with strained interpretations on some details thereof, which we may discuss in a later issue. Presiding Bishop LeGrand Richards gave a forceful talk on the terrible waive of immorality sweeping through the communities of the Saints, calling them to repentance, failing, however, to place the searchlight of truth on the cause of this sordid condition with a view to removing it.

Any true and informed Latter-day Saint knows that the law of heaven, given by the Lord to correct and prevent the social wrongs mentioned by the Bishop, is Celestial or plural marriage; that so long as the Saints honored and observed this law their communities were singularly free from sexual laxness, drunkenness and their attendant evils. They will recall the prophecy of President Heber C. Kimball to the effect that if the Saints gave up that principle their "daughters would walk the streets as common harlots and they (the parents) could not help themselves." One should know that the only avenue of escape from this deathly condition, which the Bishop dwelt upon, is a return to this social law of heaven, which the Church admittedly bartered off for statehood by issuing the Manifesto of 1890, and through the subsequent interpretations of this document. It is to be regretted that the Bishop did not make this obvious truth a part of his discourse. The disease can only be cured by attacking the cause.

The General Priesthood meeting held Saturday evening was a record one, in point of attendance. Little of consequence, not voiced at the general sessions of conference, was discussed at this meeting, the subjects presented covering the "Church Welfare Plan", the tobacco and liquor habits, tithe paying, etc. However, Elder John A. Widtsoe, of the Quorum of Twelve, made his usual effort to subjugate the Priesthood of God to the rule of the Church. He was emphatic in his position that when the Church is upon the earth, **no act of the Priesthood can be lawful without the sanction and approval of the Church.** The speaker, as we are informed, was called upon to voice the position of the Twelve, and in turn he called upon Elder Joseph Fielding Smith, as the doctrinal mentor of the Quorum, to endorse his statement, which was done by Elder Smith.

In assuming this position the eminent Doctor, with his colleagues, very definitely outlaws the actions of Joseph Smith in establishing the law of plural marriage in the beginning, and which they must know was done without Church sanction or approval. They brand the wives of the Prophet, of Brigham Young, John Taylor, Wilford Woodruff, and all others taken before the Church adopted the principle in August, 1852, as common mistresses and place the stamp of whoredom upon the lives of husbands and wives alike.

Then, too, under such an hypothesis, every marriage performed by the late Anthony W. Ivins in Mexico, and by others of the brethren in different parts of the country, after the adoption of the Manifesto by the Church, is spurious and the results thereof must be the fruits of illegitimacy and bastardy. If Doctor Widtsoe's position is correct, there can be no other conclusion. Does the Doctor wish it understood that he is outlawing all such marriages as we have mentioned, and which were performed under Priesthood authority and without Church sanction? And does Joseph Fielding Smith endorse such an understanding? We apprehend that this position may strike dangerously close home in the family lives of these and others of the leaders.

It is true that this was virtually the position voiced by President Charles W. Penrose and approved by the then President of the Church, Joseph F. Smith, also by the present leader, at the October Conference, 1918; however that extraordinary statement, it was understood at the time by the "higher-ups", was one of political expediency. It was made to insure the continuation of Reed Smoot's seat in the U. S. Senate; at least such was the impression given out by Elder Penrose, after the Conference, as he apologetically explained his reasons to a friend and brother whose family life the statement involved.

It must be admitted by all fair-minded and informed Latter-day Saints, that when plural marriage **"was abandoned"** (using President Snow's language), by vote of the Church, no such marriage could thereafter be performed by Church sanction, except the Church, by a similar vote, revoked its former action, and this it did not do. This is definite. Then, since the law of plural marriage is a law of the Priesthood (D. & C. 132:28, 58, 61), and since in the continuance of the law, the Priesthood necessarily ceased to function within the Church, all such actions were performed independently of the Church. That such marriages were performed, and that strictly under Priesthood authority, Dr. Widtsoe cannot deny; neither can Joseph Fielding Smith deny it.

It is to be regretted that these leading brethren continue to deceive this people with regard to the functions of the real Priesthood. In the March number of TRUTH we asked some questions which, if answered frankly and honestly, would clear up this Priesthood situation. But the brethren have not seen fit to answer them. A proper answer would but emphasize the embarrassment the leaders must

feel in wandering so far afield from established truths.

The leaders of the Church may experience comfort in outlawing the actions of their predecessors in office, and the early Prophets, but we feel quite well satisfied in clinging to doctrines as revealed by the Lord and taught by His servants from the days of Joseph Smith down. Priesthood **has, does now,** and **always will** function, in certain matters, independently of the Church. Any other position is **shallow, dangerous and wholly unsound!**

We again invite an answer to our questions upon this important subject, contained in the March number of TRUTH.

For an unexplained reason the entire conference occasion was marked with a "jittery" tenseness—an evident feeling of fear. An unusual number of uniformed police and "plain-clothes" men were distributed through the audiences during the different sessions of conference, and were likewise scattred on the tabernacle grounds, while the number of official ushers—many curt and ungentlemanly—seem to have increased. No disturbance of any nature, so far as we could discern, appeared imminent—none occurred, except a single negative vote against President Grant—and the apparent precautions marked by the presence of an army of officers and ushers remains a baffling enigma to the rank and file of the Saints.

However, the conference had many interesting highlights, and we were glad to again meet our numerous out-of-town friends and patrons, and to hear forthright from them of the ever increasing interest of the Saints in the fundamentals of the Gospel being championed in the columns of TRUTH.

Life is sad
Because we never know
That what we have
Is what we'll be loving so
When it's gone.

Freda Corrigean.

THE JESSOP CASE REVERSED

TRUTH is pleased to announce the decision of the state Supreme Court in the case of the State of Utah v. Richard S. Jessop, March 27, last, dismissing the case for lack of evidence.

As previously mentioned (TRUTH 5:153) Mr. Jessop with two other brethren (Fred M. Jessop and Grover Cleveland LeBaron), was arrested on the charge of unlawful cohabitation. His trial was held September 19, 1939, at St. George, in Washington County, Utah, before the Hon. Will T. Hoyt, District Judge.

The Court denied the motion of defendant for a directed verdict, and the Jury brought in a verdict of guilty. The case was appealed to the state Supreme Court. Among the points of error cited was insufficiency of evidence. The constitutionality of the law was also questioned. In reversing the case the Supreme Court did not deem it necessary to pass upon the Constitutional question holding that evidence was insufficient to warrant a verdict of guilty. We quote from the decision written by Justice Eugene E. Pratt and concurred in by the remaining Justices, David W. Moffat, Martin M. Larson, James H. Wolfe and Roger I. McDonough:

> **The facts in this case fail to bring the case within the definition (of unlawful cohabitation). They are simple and easily understood. They are capable of so many innocent interpretations that we would not strengthen our decision by giving one or more possible analyses of them.**
>
> **Holding, as we do, that the facts are insufficient to submit to a jury, the question of what was said by Jessop while being taken to jail, is immaterial. (1) Even though his statements be treated as an admission—a conclusion for which there is no legal justification—the failure of proof of a corpus delicti**

(1) The alleged confession on which the prosecution relied, as stated in the decision, is as follows: "While taking him to jail, Jessop remarked that he wished people would leave them alone. He said they were being persecuted for the same thing that their fathers had done, and added: 'We believe in living the laws of God. The laws of man are man-made laws. We believe in living according to the laws of God.' "

nullifies them. State v. Johnson, 95 Utah 572, 83 P. (2nd) 1010.

The motion for a directed verdict should have been granted. The judgment of the lower court IS SET ASIDE and the case remanded with directions that a judgment of NOT GUILTY be entered and the appellant discharged. As this disposes of the case, we shall not discuss the other assignments of error.

In this case a singular situation prevailed and, as we view it, a sinister motive. The jury consisted of eight men, citizens of Washington County and, presumably members of the Mormon Church. It took them only about six minutes from the time of leaving the court room, crossing the street, entering a private room, and returning to the court house with their verdict. The jury's decision apparently surprised the Court and the Prosecution. The Defendant was sentenced to serve in the State Penitentiary for a term of from one to five years, execution, however, being stayed pending appeal to the Supreme Court and the defendant was released without bond.

After this extraordinary verdict, and learning that a strong prejudice prevailed in the Washington County community against cases of this nature, the two other defendants waived jury trials, resulting in an acquittal in each case.

It will be recalled that the law of 1935, (under which these cases were brought), amending a former statute, is understood to be a legislative measure brought about through the influence of the dominant Church. This new law changed the act of unlawful cohabitation from a misdemeanor, with a six month prison term attached, to a felony punishable by a maximum of five years in the state Penitentiary. It also provides that all parties involved, including the defendant's legal wife, shall be compelled to testify if called upon by the state to do so. The purpose of the amendment was doubtless to better enable the civil authorities to prosecute those of the Saints who persisted living the laws of marriage as revealed by the Lord to His servant Joseph Smith the Prophet. This law enactment, as a result of Church pressure, was thought to be a contribution by the Church as pledged at its April Conference of 1931.

A feature of the trial was the very evident interest in the cases referred to by the Church authorities of St. George Stake. According to reliable reports, members of the Priesthood residing in Washington County, were urged by their ecclesiastical leaders, if called as jurors in the cases mentioned, to vote "guilty". The County Attorney, Orval Hafen, before whom the cases were initiated, was, at the time, a member of the Stake Presidency. Be our conclusions true or false, under no other hypothesis can we account for so prompt action in rendering a verdict of guilty in the case against Richard S. Jessop; while the other two cases, with very similary testimony, tried before the same Jurist, possessing the courage to act independently of community wishes, were dismissed.

After the verdict of guilty had been rendered in the one case, the attorney for the defense, (Mr. Claud T. Barnes), in addressing the Court, remarked that since the two remaining defendants despaired of being able to select a jury of eight men in Washington County, possessing the wisdom, HONESTY and COURAGE to render a just verdict, free from prejudice and in accordance with the evidence, his clients waived a jury trial and asked to proceed to trial before the Judge. This scathing indictment against a community whose religious prejudices ran counter to law and justice will live to shame those definitely involved.

The President of the dominant Church once stated over his signature, "I shall rejoice when the government officials put a few of these (polygamists) in the County jail or the state penitentiary." In the cases recited we can see little reason for rejoicing on his part.

The Lord told the Saints, through his servant Wilford Woodruff, (Revelation of 1880) that if they would obey His laws, He would fight their battles for them. Quoting the words of the Lord:

> And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things (keep the commandments) with purity of heart, I the Lord will hear your prayers and am bound by oath and covenant to DEFEND YOU and FIGHT YOUR BATTLES. As I have said in a former commandment, it is not my will that mine elders should fight the battles of Zion, for I will fight your battles. * * * And I say again, woe unto that NATION, or HOUSE or PEOPLE who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to a Celestial glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things SHALL BE DAMNED, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.—Supplement to New and Everlasting Covenant of Marriage, pp. 45-6.

And in 1889 the Lord told Wilford Woodruff:

> If the Saints will harken unto my voice and the counsel of my servants (the Priesthood) THE WICKED SHALL NOT PREVAIL. * * * Leave judgment to me; it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. —Ib. 64-5.

The Saints should rejoice that this great promise is constantly receiving fulfillment. Those engaged in sustaining the fulness of the Gospel, as established by Joseph Smith, have abundant testimony that the Lord is fighting their battles, and will continue to do so, if they will keep His commandments and not fear man.

There can be no substitute for the world-old, hum-drum, common-place qualities of truth, justice, courage, thrift, industry, common sense, and genuine sympathy with, and fellow-feeling for, others.—Theodore Roosevelt.

What peace a man brings to himself, and what joy to others, by managing himself aright.—Matthew Arnold.

SOME McCONKIE ERRORS

> 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.—Joseph Smith, His. Record, p. 548.

A concerted effort is apparently exerted by the leaders of the Church to change the faith of the Saints from that instilled into them by its former leaders and by the plain teachings of the standard scriptures. It is anything but pleasant to be continuously forced on the "firing line" in defense of the principles of the gospel against the denials of the leading authorities whose very positions, under normal circumstances, should command our love and respect. But the task seems inescapable. A plain duty confronts us. As error in the teachings of many of the present leaders is exposed, a more persistent effort seems to be made to permanently establish it.

We are in receipt of a communication from one of the Saints which is quite self-explanatory, and from which we present excerpts:

> I have been working in the St. George Temple where I did enjoy the work immensely. I was at the Temple on Washington's birthday (Feby. 22nd). Judge O. W. McConkie addressed the audience, and in his testimony which nearly shook the Temple walls he said: "Jesus Christ was the God of this world, and not Adam." He emphasized the statement so strong as to make a lasting impression on the Temple audience. I am just wondering if he had been sent to make that declaration. I was impressed that he was, because a number of the authorities are trying to poison the minds of the people on that Adam-God doctrine as they are on plural marriage.
>
> After the meeting a good brother said to me: "Wasn't that a powerful testimony?" I answered, "Yes, it was a powerful testimony if it is true." He said, "It is true all right." I answered him that if the Judge was right about God, Brigham Young was wrong, for he declared that Adam is our Father and our God and the only God with whom we have to do. * * * I know that Brigham Young on whom the mantle of Joseph fell was right and as he says, "The people will know it sooner or later"; but there are

> many who will be led away by just such people as Judge McConkie. Where is our leadership and where are our standards and our anchor? * * *

From different sources we are informed that the principle of Godhead is being dwelt upon in other districts as Judge McConkie did at St. George. We have published quite extensive comments showing the utter fallacy in the position of the present Church leaders as to the identity of our Father in Heaven (TRUTH 5:137-9). Our quotations have been from the published Revelations of the Lord as well as from His proclaimed leaders. Surely the men through whom the Lord gave Revelations knew better than their critics, now leading the Saints, regarding the true meaning and purpose of such Revelations.

Joseph Smith said: "**It is the FIRST PRINCIPLE OF THE GOSPEL to know for a certainty the Character of God**", and, of course, **His true identity.** Jesus Christ said: "**And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**"—Jno. 17:3.

In speaking of judgments which are to be visited upon the wicked in the present dispensation, the Lord indicated that as a precurser to said judgments, "**darkness covereth the earth and GROSS DARKNESS the minds of the people**"; at which time vengeance would come speedily upon the inhabitants of the earth. "And", said He further, "**upon my house shall it begin, and from my house shall it go forth, saith the Lord; FIRST AMONG THOSE AMONG YOU** (Leaders and members of the Church) **saith the Lord, WHO HAVE PROFESSED TO KNOW MY NAME and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.**" (D. & C., 112:23-26)

A case directly in point, it would seem, is that of Elder Oscar W. McConkie, while standing in the midst of the "house of God" and while professing to know the name of God, yet blaspheming against Him, denying His real identity.

The Lord, through His servants, indicated this would be the case. Published in the Millennial Star (15:273 et seq.; also TRUTH 5:97 et seq.) is the statement that in the last days Satan will be revealed "**in signs and wonders and in mighty deeds**"; that he will be discovered sitting in the "**temple as God**", claiming to be "**worshipped as God**", "causing people to marvel at his great power, and wonder after him with great astonishment." The account continues: "And so far as facts and truths are mingled, it must also be acknowledged that God, the true and living sovereign of heaven and earth, **will contribute to produce the delusion.** He said that '**He will send them strong delusions that they might believe a lie.**' * * * God suffers Satan to compound and mix up truth and error in such proportions as to be captivating and strongly delusive."

It matters not that the Judge "nearly shook the Temple walls", with the vehemence of his powerful voice. Neither volume of sound or sincerity in belief proves an assumption to be true. Such a demonstration as our correspondent mentions has been made on numerous occasions, by the powers of darkness. At the time Moses resisted the claim of Satan to be the "Only Begotten", we are informed that—

> Satan cried with a loud voice, and rent upon the earth, and commanded, saying: I AM THE ONLY BEGOTTEN, WORSHIP ME!—Book of Moses 1:19.

We are told that so appealing and powerful will be the testimony of Satan, and so marvelous his revelations and doings, that even the "very elect", if it were possible, will be deceived and led astray.

Obviously the adversary chooses mortal instruments through whom to express his errors. In no more insidious way may his purposes be accom-

plished. In conclusion, we contrast the words of Judge McConkie with those of the Prophet Brigham Young, the latter a true servant of the Lord, and who voices the teachings of his file leader, Joseph Smith the Prophet:

Judge McConkie says:

> Jesus Christ is the God of this world, and not Adam.

Brigham Young said (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.—J. of D. 1:50.

In 1857 he said:

> 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.

June 8, 1873, again he said:

> 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.

Let the Saints choose whom they will believe.

Another principle of salvation the erudite Judge and Scholar is engaged in misleading the Saints on is that of Celestial marriage. As we have shown by an overwhelming array of testimony from all the former leaders of the Church, Celestial marriage in fulness comprehends the Patriarchal order, or plural marriage. We have shown that short of the Patriarchal order Celestial marriage is not complete; nor can one attain to the highest exaltation in the Celestial glory and be in the presence of the Father, except by entering in at this door—which is the Law of Abraham **or the Patriarchal order of marriage.** At least this condition applies to all who have the opportunity of embracing the principle and fail to do so.

We have shown by a preponderance of evidence—evidence so overwhelming in its weight, logic and scope that no competent court in the land can ignore it—that the civil laws enacted against the practice of plural marriage, as the Lord has established it, can in no sense be an excuse for Latter-day Saints failing to enter the principle. We have shown that in at least four Revelations from the Lord, independent of Section 132, D. & C., (1880, 1882, 1886, 1889) He has enjoined upon the Saints the absolute necessity of living this law, even in the face of all human enactments against it.

Notwithstanding these facts, Judge McConkie holds to the monogamic theory of marriage. He holds with the late Dr. James E. Talmage under

whom he trained, that Patriarchal marriage, the order that Abraham was commanded to enter and through the practice of which he became the "Father of the faithful", is but an **"incident, never an essential."** Judge McConkie is openly preaching this deadly doctrine—a doctrine that can be inspired from no other source than that of the evil one. His position completely nullifies the sacrifice made by the Prophets Joseph and Hyrum Smith, and hurls the lie at the angel who, with a drawn sword, commanded Joseph to enter the Patriarchal law and establish it. On January 7th last, speaking in the 20th Ward meeting house, Judge McConkie is reported to have said in substance:

> I have but one wife and through the eternity of the marriage covenant, I am heir to the highest degree of celestial glory. The eternity of the marriage covenant does not necessarily mean a plurality of wives.

Upon this point Brigham Young said:

> It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists. * * * This is as true as that God lives. * * * The only men who become Gods, even the sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—J. of D., 11:268-9; TRUTH 5:196.

The late President Joseph F. Smith made the following statement:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation of mankind, (as Judge McConkie infers in his statement). In other words, some of the Saints have said, (as Judge McConkie did) 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 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 (plural marriage) in righteousness and will not, SHALL BE DAMNED, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. (Brackets ours).—J. of D. 20:28.

Which doctrine will the Saints accept as correct?

Elder McConkie, recently sitting as a trial Judge in a Church court, in cases involving a belief in plural marriage (TRUTH 5:248) made the statement, as reported, that even if the order (Manifesto) discontinuing the practice of plural marriage in the Church came from the devil, it is binding upon the Church. In other words God is controlled by the edicts of Satan; Satan's commands contravene the commandments of God, and the Saints must so hold!! In the light of this extraordinary statement, it is not difficult to divine the source of the Judge's inspiration in proclaiming the supremacy of monogamy.

Judge McConkie is wrong. His doctrine, while popular with many of the Saints today, carries within it the seeds of death—it comes from below.

Brigham Young said:

> Some of you may ask: "Is there a single ordinance to be dispensed with? Is there one of the commandments that God has enjoined upon the people, that He will excuse them from obeying?" Not one, no matter how trifling or small in our own estimation.—Dis. of B. Y., p. 341.

Certainly plural marriage is both an ordinance and a commandment, and has been enjoined upon the people.

In the cases mentioned wherein Judge McConkie recently sat (with

the Ensign Stake Presidency) as a trial Judge in an ecclesiastical court, involving the belief of certain members in the Revelations of the Lord (Cases of Moroni Jessop and E. Axel Erickson) the notice of Excommunication, signed by the learned Judge, reads in part:

> Hereafter the rights and privileges of the Church will not be available to you. You will not be permitted to participate in any way in any of the activities of the Church either in the Priesthood quorums or in the Auxiliaries. The Sacrament will be withheld from you. Your PRIESTHOOD HAS BEEN TAKEN FROM YOU, and you stand isolated from the Church of Christ.

This stupendous decision is followed by the doleful lament, "It pains us deeply that this action was necessary." It must have been painful—it certainly should have been—for men of their supposed intellectual standing and training, to render a decision so at variance with the laws of justice and so foreign to their powers and authority as a Church Judiciary.

The decree of excommunication was based on the fact that the accused brethren would not surrender their faith in the principles of the gospel as established through Joseph Smith the Prophet, but on the contrary insisted on upholding such principles in so far as they were able to do so. For this cause these ecclesiastical midgets, according to their notice of excommunication, over-powered the accused and took from them the Priesthood of God, which it has been declared from Heaven no man can touch! And though faithful in their adherence to the rules of righteousness they are not permitted to evidence their faith in their Savior by partaking of the emblems of his flesh and blood!

How childish! These brethren, gloated by assumed power, say in effect, "We! the great, the wise and mighty, by virtue of a law of the Church foisted upon it by Lucifer, hereby strip you of the power and authority that the Lord has placed upon you!" Think of it!—men claiming leadership in the Church of God, blundering so—"Walking in darkness at noonday" (D. & C. 95:6), being puffed up with imaginary power!

In a fable, we have read of a father frog listening to his young progeny describing the hughness of a cow they had seen for the first time: Jealous that anything could appear to his children mighty or more powerful than he, the daddy frog began inflating himself with air, repeatedly asking,—"Was it bigger than this?" "Oh, yes, much bigger!" The silly frog inflated and inflated until it burst. With all its puffing and inhaling the frog was unable to reach the size of the humble cow. And neither will the imperious action of the Ensign Stake Presidency—puffed in size as they must imagine themselves to be—disturb in the least the Priesthood of these brethren whom they have misjudged.

What does the Lord say concerning the loss of Priesthood:

> That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, to exercise control or dominion or compulsion upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, AMEN TO THE PRIESTHOOD OR THE AUTHORITY OF THAT MAN.
>
> Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.
>
> We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, AS THEY SUPPOSE, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.—(Read on), D. & C., 121:37-40.

This principle was clearly understood by President George Q. Cannon. He said, Oct. 18, 1884:

> It is a remarkable fact, that there is no blessing that God has promised unto us that any human being, that any angel, or any devil can take from us. There is

> no power of that kind that can take it from us. But a man himself, BY SINNING, (1) can rob himself of his blessing; HE can prevent its fulfillment; but no human being can do it beside himself.—J. of D., 26:249-50.

We again quote from the late President Joseph F. Smith:

> * * * No endowments or blessings in the House of the Lord—, no patriarchal blessings, no ORDINATION TO THE PRIESTHOOD, can be taken away, once given. To prevent a person FOR (JUST) CAUSE from exercising the rights and privileges of acting in the offices of the Priesthood, may be and has been done, and the person so silenced still remain a member of the Church, BUT THIS DOES NOT TAKE AWAY FROM HIM ANY PRIESTHOOD THAT HE HELD.—Imp. Era 11:466; TRUTH 5:209.

And yet Judge McConkie, in writing the decree of excommunication, and signing it, pretended to take the Priesthood away from these Saints, (for believing only, not practicing plural marriage), a power which the early leaders of the Church declared did not exist.

These brethren who have been ecclesiastically assaulted and maltreated, have, for the time being, lost free intercourse with the Church membership; but they have not lost their standing before God, neither has their Priesthood been disturbed, nor can it be by edict of man. The Church is subordinate to Priesthood.

At one of the trials referred to, Judge McConkie admitted that plural marriage is an **eternal law** (TRUTH 5:255), yet he assumes to excommunicate a brother who believes in and teaches the same thing. At a meeting in Miller Ward a few months back, with characteristic emphasis, Judge McConkie is reported as stating that it is absolutely necessary to live EVERY law of God in order to attain to the highest degree of glory in the Celestial kingdom. From this then the living of the law of plural marriage is a necessary qualification for the highest glory; and yet, as we have quoted, he proclaims his intention of reaching the goal with but one wife and claims that plural marriage is not an essential, and cuts people off for believing otherwise!

The Judge holds—and properly so—that every law of God must be observed, and yet in the next breath states that even though the law discontinuing the living of plural marriage in the Church is from the Devil, we must obey it, notwithstanding it contravenes or invalidates God's law!

Where is the Church drifting? President McKay once said it had gone on a slight detour, but would return to the right road again. It is not a SLIGHT detour, but an AWFUL one and, as the late President J. Golden Kimball once stated to the writer,—"It will take one 'MIGHTY and STRONG' to set the Church in order, we (the authorities) can't do it."

Judge McConkie may be regarded as well versed in civil law, and a competent Judge in the courts of the land, but we can see no reason for complimenting him on his knowledge of things spiritual, or his sense of ecclesiastical justice or consistency. We contend that the efforts of such men as he are plunging the Church into deeper darkness and farther away from the goal toward which it should be headed. They are engaged in destroying the faith of the Saints in the fundamentals of their religion, casting them adrift upon the troubled waters, with neither oars, rudder or compass to guide them.

Another official of the Church (Dr. Widtsoe) has been trying to put over the idea that the Priesthood is subject to the Church and cannot function independently of it. This falacious theory is exploded in TRUTH, issues of January, February and March, 1940. We respectfully commend the attention of Judge McConkie to these articles.

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(1) It will be recalled (TRUTH 5:244) that in the case of Elder David W. Jeffs, his Bishop, told him that he was NOT accused of sin of any nature, and yet he was "handled", and, according to the present ruling, his Priesthood was taken away.

The Saints should know that Priesthood is not a gift of the Church. It was the Priesthood that gave to the Church its organization, and that enables the Church to function as the Church of God. Priesthood is a direct gift from God, generally conferred, it is true, through Church channels when the Church is in order. But Church or no Church, Priesthood has always functioned in major matters independently. Joseph Smith exercised these powers, so did Brigham Young, John Taylor, Wilford Woodruff and others. To assume otherwise leads to serious error. Logically, since the Church did not give the Priesthood, it cannot—for it is the lesser of the two—take it away. Judge McConkie should be able to see this truth, be guided by it, and get the message across to his associates in the Stake Presidency.

In conclusion, we respectfully commend to the attention of our eminent Jurist and his associates, the following pungent remarks of Elder Joseph Fielding Smith, of the Quorum of Twelve, at the B. Y. U. Leadership assembly, January 26, last, and which we accept as solemn truth:

> **The Lord said in one of the early revelations before the organization of the Church that the worth of souls is great in the sight of God. Then He said if a man should labor all his days and convert but one soul, he should have great joy in the kingdom of our Father, and if he should convert many souls, then much greater would be that joy. Reversing the picture, he who blinds one soul, HE WHO SPREADS ERROR, he who destroys, THROUGH HIS TEACHINGS, divine truth, truth that would lead a man to the kingdom of God AND TO ITS FULNESS, HOW GREAT SHALL BE HIS CONDEMNATION AND HIS PUNISHMENT IN ETERNITY. For the destruction of a soul is the destruction of the greatest thing that has ever been created.—Des. News, Church Section, March 30,**

A THRUST AT CONGRESS

Brother (Orson) Pratt and myself drafted a bill this morning, and handed it into the committee on the judiciary from the Senate, asking an appropriation of two million dollars for the relief of the sufferers among our people in Missouri in 1836-9, to be deposited in the hands of the City Council of Nauvoo, and by them dealt out to the sufferers in proportion to their loss. We intend to tease them until we either provoke them or get them to do something for us. I have learned this much—that if we want Congress to do anything for us in drawing up our memorial, we must not ask what is right in the matter, but we must ask what kind of a thing will Congress pass? Will it suit the politics of the majority? Will it be popular or unpopular? For **you might as well drive a musket ball through a cotton bag, or the Gospel of Christ through the heart of a priest, case-hardened by sectarianism, bigotry and superstition, or a camel through the eye of a needle, as to drive anything through Congress that will operate against the popularity of politicians.**—Orson Hyde to Joseph Smith, His. of Church, 6:375.

Has Congress changed?

WHERE IS THE GOOD?

By Peter Gray Wolf

Sometimes I think that good is found
Lying everywhere around;
It is found on city streets,
And where the sea and river meets;
Where the squirrel runs about
His favorite tree, or where the mouse
At night, makes noises in the house.
If we looked as eagerly
For good as now we look to see
Evil, tragedy and pain—
Death's mockery would be in vain;
Love would make a garden here;
No man would hate, and none would fear.

THE OTHER FELLOW

Don't think when you have troubles
  That your neighbor goes scot-free
Because he shows a smiling front
  And battles cheerfully.
No, man! He, too, has troubles,
  But herein the difference lies;
While you go idly moping 'round
  The other fellow tries!

THE PRICE HE PAID

(Ella Wheeler Wilcox)

I said I would have my fling,
And do what a young man may;
I didn't believe in a thing
That the preachers had to say.
And I didn't believe in a God,
That gave us blood and fire,
Then flings us into hell
Because we follow the call of desire.

And I said, Religion is rot—
And the laws of the world are nil;
And the bad man is he who is caught;
And cannot foot the bill.
And there is no such placed called hell,
And heaven is only a truth,
Where a man had his way with a maid,
In the fresh keen hours of youth.

And money can buy us grace
If it rings on the plate of the church;
And money can quickly erase
Each sign of a sinful smirch;
For I saw men everywhere
Hot-footing the road to vice;
And women and preachers smiled on them
So long as they paid the price.

So I had my joy in life
And I went the pace of the town,
And then I took me a wife
And started to settle down.
And I had gold enough to spare
For all of the simple joys
That go with a house and home
And a brood of girls and boys.

I married a girl with health,
And virtue, and spotless fame,
I gave her in exchange my wealth,
And a proud old family name.
And I gave her the love of a heart
Grown sad and sick of sin,
My deal with the devil was up,
And the last bill handed in.

She was going to give me a child,
And when in anguish she cried
With love and fear I was wild,
But now I wish she had died;
For the son she bore was blind,
And crippled, and weak and sore,
And the mother was left a wreck—
Aye it was so, she had settled the score.

I said I would have my fling,
And they knew the paths I would go,
But no one told me a thing,
Of what I needed to know.
Folks talk too much of the soul,
From heavenly joys debarred;
But not enough of the babes unborn;
By the sins of their fathers scarred.

NON-UNION GRANDPA TRADE

By Edgar A. Guest

I'm new at the grandpa business. They tell me there's much to learn,
That as time goes by I shall find that I am slave to a great concern.
That the A.F.L. or the C.I.O. as yet have no movement made
To regulate the piece-work rate and the hours of the grandpa trade.

As journeyman Grandpa I am told the dues are a dime a day
And all other things, as kites and strings, which a grandchild needs for play.
The hours are morning and night and noon and at speed-up pace we run
And there's never a Grandpa steward round to say when the day is done.

They tell me a grandchild has the right to order his grandpa round;
To search his pockets whenever he calls and take what there is found;
To run him about till he's out of breath, and (this is the fact I like)
There has never been known on this earth of ours a Grandpa sit-down strike.

I'm new at the grandpa business! Just eight months old is he,
But already he comes with his sticky thumbs and maketh a mess of me.
Already I've learned ere the year is turned by the glorious games we've played,
That early and late at love's own rate is managed the grandpa trade.

WE THANK THEE

(The following poem was read before his Sunday School class by Paul Jessop, shortly before his death.—Ed.)

We thank Thee for the pretty flowers
That bloom about our feet,
And for the little birds
That sing to us so sweet.

We thank Thee for our homes
We thank Thee for our clothes,
We thank Thee for our crop,
That in the season grows.

We thank Thee for the Gospel plan
And for our prophets true,
And when the end is nigh
Save us all with You.

Grant Cook

JUSTIFIABLE HOMICIDE

"You say this woman shot her husband with this pistol and at close range?" asked the coroner of the eye witness to the colored tragedy.

"Yassah."

"'Are there powder marks on his body?"

'Yassuh. Dass why she shot him."

A DUTCHMAN'S ANSWER

Bill Jones was going to get married and not knowing where the preached lived, he inquired of an old Dutchman, saying, "I say, can you tell me where Mr. Swackelhammer, the preacher, lives?" The Dutchman answered, "Yaw, you yust valk the road up to the creek an' down de pritch over up shtreme, den you yust go on till you cum to a road vhat vinds de voods around a schoolhouse; but you don't take dat road. Vell, den you go on till you meet a pig-pen shingled mit straw, den you turn de road round de field, and go on till you come to a pig red house. Den you turn dat house around de barn, and see a road dat goes up in de voods. Den you don't take dat road too. Den you go straight on, and de fust house you meet is a haystack, and de next is a barrack. Vell, he don't live dere. Den you get a little furder, and you see a house on top de hill, about a mile, and you go in dere an' ax de old voman, an' she vill tell you bedder as I can."

Something to learn, and something to forget: hold fast the good, and seek the better yet. Press on, and prove the Pilgrim-hope of youth. The creeds are milestones on the road to Truth. Who seeks for Heaven alone to save his soul, may keep The Path, but will not reach the Goal; while he who walks in Love may wander far, but God will bring him where the blessed are.—Henry Van Dyke.

Restaurant version: One man's meat is another man's croquette.—Eufaula.

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THE PUBLISHERS.

Make a rule and pray God to help you keep it, never, if possible lie down at night without being able to say, I have made one human being a little wiser, a little happier or a little better this day.—Charles Kingsley.

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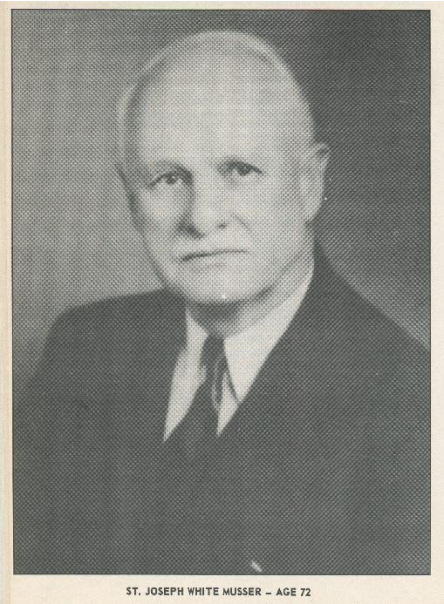
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