TRUTH

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

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Place Affection on God First--On Husband, Wives, Children When They Magnify God--Kingdom First

BRIGHAM YOUNG

(Journal of Discourses, 3:360-1)

I will speak a little more upon placing your affections on beings who are not worthy of them.

Take a Prophet, an Apostle, a man of God, one who is just as good in his calling and capacity as Jesus Christ was in his, a man who has adorned the doctrine of his profession, until he is sealed up unto eternal lives by the power of the Priesthood, one who is sure of a glorious resurrection, and let him desire to have a wife. Now suppose that he gains the affection of a lovely woman and marries her, how much shall that righteous man love that woman? Shall he say, "I love this woman to such a degree that I will go to hell rather than not have her, I will do even this rather than lose my wife?" **No, for you ought to love a woman only so far as she adorns that doctrine you profess; so far as she adorns that doctrine, just so far let your love extend to her.** When will she be worthy of the full extent of your affections? When she has lived long enough to secure to herself a glorious resurrection and an eternal exaltation as your companion, and never until then.

Elders, never love your wives one hair's breadth further than they adorn the Gospel, never love them so but that you can leave them at a moment's warning without shedding a tear. Should you love a child any more than this? No. Here are Apostles and Prophets who are destined to be exalted with the Gods, to become rulers in the kingdoms of our Father, to become equal with the Father and the Son, and will you let your affections be unduly placed on anything this side that kingdom and glory? If you do, you disgrace your calling and Priesthood. The very moment that persons in this Church suffer their affections to be immoderately placed upon an object this side the celestial kingdom, they disgrace their profession and calling.

When you love your wives and children, are fond of your horses, your

"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."

carriages, your fine houses, your goods and cattles, or anything of an earthly nature, before your affections become too strong, wait until you and your family are sealed up unto eternal lives, and you know they are yours from that time henceforth and forever.

I will now ask the sisters, do you believe that you are worthy of any greater love than you bestow upon your children? Do you believe that you should be beloved by your husbands and parents any further than you acknowledge and practice the principle of eternal lives? Every person who understands this principle would answer in a moment, **"Let no being's affections be placed upon me any further than mine are on eternal principles—principles that are calculated to endure and exalt me, and bring me up to be an heir of God and a joint heir with Jesus Christ."** This is what every person who has a correct understanding would say.

Owing to the weakness of human nature you often see a mother mourn upon the death of her child, the tears of bitterness are found upon her cheeks, her pillow is wet with the dews of sorrow, anguish, and mourning for her child, and she exclaims, "O that my infant were restored to me", and weeps day and night. To me such conduct is unwise, for until that child returned to its Father, was it worthy of your fullest love? No, for it was imperfect, but now it is secure in the bosom of the Father, to dwell there to all eternity; now it is in a condition where it is worthy of your perfect love, and your anxiety and effort should be that you may enter at the same gate to immortality.

When the wife secures to herself a glorious resurrection, she is worthy of the full measure of the love of the faithful husband, but never before. And when a man has passed through the veil, and secured to himself an eternal exaltation, he is then worthy of the love of his wife and children, and not until then, unless he has received the promise of and is sealed up unto eternal lives. Then he may be an object fully worthy of their affections and love on the earth, and not before.

Wives to Be One With Husbands--The Law of Procreation No Nationality in Gospel

HEBER C. KIMBALL

(Journal of Discourses, 4:276-8)

How long is it going to take you to become men and women of God, and to honor your calling? When you fight against your leaders, or against the head of a branch, do you not see that you are fighting against your head? It is the same as a child's fighting against its mother, for when it does so, it is fighting against its own existence. * * *

Now, if I have a woman who says that she has no love for plurality, I do not think that there could be much affection towards her. And when there is affection, such a woman would soon banish it all. Suppose she has no love, not attachment, can she expect the affection of her husband? Can a graft grow to a tree unless its nature is congenial to that of the tree in which it is grafted? Say that one man gives me a graft from his tree, and that I get hundreds of grafts from other trees, and that they are all grafted into my tree, then if they partake of the nourishment and fatness that are in the tree, they will certainly grow, but if they alienate themselves, they will wither and drop off. * * *

And if my wife wants to be one with me, she must let her will and affections center in me, just as if I

were a vine, and my wife a branch; then where is there room or occasion for confusion? Were such universally the case do you not think that we could raise up a still better posterity?

When wives become one with their husbands, when there is no evil interruption, children will be begotten, born and reared under greatly improved influences. The Holy Ghost will rest upon and dwell with the parents, and their offspring will be mighty and godlike. I would not give much for a man nor a woman that does not enjoy the fellowship of the Father, of the Son, and of the Holy Ghost. If I do not have the Holy Ghost, I shall not produce the fruit that is designed by the holy order of matrimony. Mary, the mother of Jesus, was a pure woman, and was ordained and designed to bear the Son of God, because no woman in her sins was worthy of performing that work. How long will it be before we will have children filled with the Holy Ghost from their birth, who will grow up steadfast in the truth, even sons and daughters of God? No woman entering into this holy order should do so without she has the Holy Ghost, and she should ever after keep it, that her nourishment, example, and teachings may always partake of the life-giving principles of that Spirit.

Stop all wickedness, all your quarreling, and all unholy divorces. Some women will marry a man one day, and call for a divorce the next. They are playing with the things of God, and are sealing their own damnation. Some women get married and then run after other men; and some men get married and run after other women. What are such persons doing? They are sealing their own damnation. On the other hand, every man and woman that will not yield to passion, nor to any evil practice or principle, will become filled with the Spirit of God, and it will pass from one to another. This is why, as I have often said, I love Brother Brigham Young better than I do any woman upon this earth, because my will has run into his, and his into mine, and there is a free interchange of feelings. There are but few men that will do that, for they generally want their own way and their own will, therefore their wills do not run into ours and the Father's. This free interchange of pure feelings should run through all the organizations in this Church, and through every member in every family throughout all our borders.

I have been trying to tell you how you may raise children to hold the Priesthood and be holy unto the Lord; and if all would take a right and proper course in regard to rearing children, from the commencement until they are grown up, and not take a course to weary the tree while it is maturing fruit, many would do far better than they now do. Many who have but one wife, and several of those who have more than one, take a course to excite adultery, and what is much worse, they often take that course at the most improper and unwise times, and thereby seriously injure their offspring. If husbands and wives will pursue a righteous course in this matter, their children will be much less subject to lustful desires, and will enter into the holy bonds of matrimony with a view to keep the commandment and raise up a pure posterity. For this purpose God has instituted the plurality of wives.

How I would like to talk to you in the plainest way that the Spirit dictates to me, but the delicacies and wickedness of the corrupt and ungodly cannot bear it. * * * The world judge Brother Brigham and me as they do themselves, and some of you judge us in the same way. I wish to just touch upon this, for the world do not believe in our religion, still they take the liberty of judging us, and they judge us, as some of you do, according to the glasses, or microscopes which they have. This is not the right way, for there are but few men who hold their ages as Brother Brigham and I. Whereas if we took the course that

those do who thus unjustly judge us, we should have been old long ago.

Some of you are living in adultery or the spirit of adultery. And some have wives that do not bear children. Why don't you let them alone? Why don't you take a course to regenerate and not to degenerate? * * *

I care not whether it be men or women who live the religion of the everlasting Gospel, nor whether they be Americans, English, Scotch, Dutch, Danes, or inhabitants of any other nation, for all such persons have my blessings and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy: (Continued from page 250)

Another phase of our inquiry into the legal aspects of polygamy is expressions from the founders of Mormonism, their compatriots and successors; men who suffered imprisonment, some even death, for their religious convictions and practices. To these men the law of Celestial or plural marriage was an edict of Heaven, as binding as the Decalog—as the ordinance of Baptism, or any other law revealed from heaven.

We have shown by the infallable testimony of direct revelation that God requires obedience to all laws emanating from Him; and, insofar as human laws do not conflict with His decrees, men are commanded to observe them. It is just as clear that when human enactments conflict with heavenly laws the latter take precedence and MUST be obeyed though such action results in severe penalties administered by the Civil Authorities.

Cases in point, anciently, are those of Daniel and the three Hebrew Saints, receiving the commendation and protection of the Lord in their refusal to obey the laws set up by Nebuchadnezzar and Darius; and in the case of Peter cast into prison by order of Herod for refusing to obey the edict of the king; an angel of the Lord released him, and his guards were ordered killed. (Acts 12). And in the present day where the Lord, twenty years after the first anti-polygamy law was enacted by Congress and three years after it was declared constitutional by the Supreme Court of the United States, and nearly seven months after the enactment of the vicious Edmunds law further proscribing the law of God, the Lord commanded Seymour B. Young to disregard these two laws of Congress, enter into plural marriage and thus qualify himself to preside over His Priesthood. (1) Eighteen months after the Edmunds law was declared constitutional by the Supreme Court, the Lord again commanded His people (2) to live the law of Abraham, short of which they should not expect the blessings of Abraham. Then came the Edmunds-Tucker act still further restricting the rights of men in their religious worship, enacted by Congress March 3, 1887, and on November 24, 1889, the Lord again commanded His people, through Wilford Woodruff this time, to continue ignoring such lawless enactments—**wholly unconstitutional in their nature**—and live their religion, in which event they would find sanctuary in His grace.

Hence men are definitely commanded to keep God's laws in total disregard of the laws of man which might conflict therewith. It is on this basis that the Church, before the issuance of the Man-

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(1) See Revelation to John Taylor, Oct. 13, 1882, published in the European editions of the Doctrine and Covenants; also Life of John Taylor —Roberts, p. 349.

(2) Revelation to John Taylor, Sept. 26, 1886. —TRUTH 4 349.

ifesto, and of the Priesthood after such issuance, justified their adherence to the edicts of heaven as opposed to the legislation of men.

Stating the rule of law as accepted by the Latter-day Saints, the Prophet Joseph Smith said:

> We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—D. & C. 134:4.

The late Bishop Heber Bennion expressed the position of the early Church leaders in these words:

> To claim that we cannot be true Latter-day Saints without strict obedience to every law of the land, irrespective of its justice and constitutionality, is not consistent; it is not true. Daniel would not do it, nor his three Hebrew brethren, and they were indeed true Former-day Saints. Hundreds of Latter-day Saints have gone to prison because they would not do it. President John Taylor died a martyr in exile rather than do it, and men were dropped from their positions in the Church because they promised to obey the law of the land. Joseph F. Smith would not do it, but went on the underground for years, and had eleven children born after the manifesto by five mothers.—Supplement to Gospel Problems, p. 80.

James E. Talmage, a member of the Quorum of Twelve, took this position (Articles of Faith, p. 398):

> The Church holds that the right to worship according to the dictates of conscience has been conferred upon man by an authority higher than any of earth; and that, in consequence, no worldly power can justly interfere with its exercise. The Latter-day Saints accept as inspired the constitutional provision by which religious liberty within our own nation is professedly guarded, that no law shall ever be made "respecting an establishment of religion, or prohibiting the free exercise thereof.

The talented author, B. Harvey Allred, in his excellent work, "A Leaf in Review", supports the contention of the Church. He says:

> All the Presidents of the Church with their counselors, and all the apostles, except those who have been long since cut off from the Church and gone the way of all liars and Hypocrites, all who have left a written testimony, born in the name of Jesus Christ, or under civil oath; and all who have declared, "Thus saith the Lord" down to and including President Joseph F. Smith, have solemnly declared in the name of their God, that the laws enacted by Congress against the practice of plural marriage were of evil, and unconstitutional.—L. in R. p. 177.

Elder Heber J. Grant, in 1885, recognized the observance of heavenly laws in contradistinction to the laws of men. He 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. When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him. * * * There will be opposition to the Latter-day Saints until the whole social fabric of the world is revolutionized.—Des. News, April 6, 1885.

Francis M. Lyman, of the Quorum of Twelve, said:

> Congress may make baptism, confirmation, ordination, partaking of the sacrament, gathering, building temples, paying tithing and praying to God, crimes. If made so by law they would be just such crimes as polygamy and unlawful cohabitation are now. 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 pural 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.—Contributor, 8:39.

President Lorenzo Snow, who served time (1886) in the Utah Penitentiary for living in plural marriage, gave expression to the following:

Respecting the doctrine of plural or Celestial marriage * * * it was revealed to me, and afterwards, in 1843, fully explained to me, by Joseph Smith, the Prophet. I married my wives because GOD COMMANDED IT. The ceremony which united us for time and eternity, was performed by a servant of God, having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations. * * * God will not change His law of Celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.—His. of Utah, Whitney, 3:471.

Parley P. Pratt, member of Quorum of Twelve, held this position:

Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each state, guarantees the liberty of, at least, an enlightened conscience, founded on the moral law of God as found in that holy book. Hence, should an individual, or a community, in all good faith, regulate their marriages by the laws of God as given to Abraham, no state law can harm them, while the civil courts are bound to abide that holy and sacred guarantee of the Constitution; viz., "Liberty of Conscience."—From Marriage and Morals in Utah: Address to the Utah Legislature, Fillmore City, Dec. 31, 1855; Mill. Star, 18:339.

Wilford Woodruff in an Epistle to the Church (1879), said:

Now, after having obeyed the law (of plural marriage) for many years, the Congress of the United States, and the Supreme Judges of the nation, stand forth and say, "You shall be damned if you do obey it." Now Latter-day Saints, what are we going to do under the circumstances? God says, "we shall be damned if we do not obey the law." Congress says, "we shall be damned if we do." It places us precisely in the same position that it did the Hebrews in the fiery furnace, and Daniel in the den of Lions. The enemies of Daniel counselled together, and said, "We cannot find any occasion against Daniel, except we find it against him concerning the law of his God." Our enemies have pursued the same course, and the law-makers and judges of the nation have joined them and made it a law of offense to obey one of the laws of our God. NOW WHO SHALL WE OBEY? GOD OR MAN? MY VOICE IS THAT WE WILL OBEY GOD.—Mill. Star, 41:242.

George Q. Cannon, of the First Presidency if the Church, also served time in the Utah Penitentiary for "Unlawful cohabitation" (1888-9). His views on the observance of law he stated as follows:

The peop'e of the world do not believe in breeding, but we do. So the people of the world will die out and we will fill the whole earth. I admit that those raising children by plural wives ARE NOT COMPLYING WITH MAN MADE LAWS, but in the sight of God they are not sinning as there is no sin in it.—Smoot Investigation, 1:9.

And again:

There are men who say: "Yield this practice for the present; perhaps public opinion may soften and then this principle may be taught and practiced."

I look upon such a suggestion as from the devil. It would be quite as proper to propose APOSTACY for a short season until public opinion would become more favorable to us. If there are any in the church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then be neither weakened nor betrayed by the association of those who, in their hearts, stand ready to yield. If there are men in the Church who love the world and its favor better than they do God and Truth, or if they fear men's displeasure and punishment more than they love eternal exaltation, now is a good time for them to exhibit the feeling. —Juvenile Instructor, 20:156 (1885).

Joseph F. Smith, of the First Presidency of the Church, gave the following forceful reasons for obeying God in preference to man:

We are told here (Doc. & Cov., Sect. 58) 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 (Sect. 98). 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. * * *

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

I firmly believe that the only way in which we can be sustained in regard to this matter by God our Heavenly Father is by following the illustrious examples we find in holy writ. And while we regret, and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, we must obey God, for He has commanded us to do so; and at the same time He has declared that in obeying the laws which He has given us we will not necessarily break the Constitutional laws of the land.

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, long-suffering 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.—J. of D., 23:70-71.

Plural marriage may be pronounced a crime by legislative enactment, but all the Congresses in the world cannot legislate into it nor into the practice of it, under divine command, a single element of crime.—Joseph F. Smith, Des. News, March 24, 1886.

Replying to the charge by the "Reorganized Church" that the Mormons, by reason of their stubborn adherence to the principle of plural marriage, were a lawless people, the Deseret News stated (in part) editorially:

The Prophet Joseph did not say that "any law passed by Congress is the supreme law of the land." He knew better. He knew that Congress WOULD PASS LAWS THAT WOULD BE VALID, HE PREDICTED THE DISPLEASURE AND VENGEANCE OF GOD UPON THE NATION BECAUSE OF A DEPARTURE BY THE POWERS THAT BE FROM CONSTITUTIONAL PRINCIPLES. What he said was this:

"Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power, or to RESTORE RIGHT to any portion of her citizens, it is the Supreme law of the land."

* * * When a people or a church have received a Divine command, and a law is enacted against it, do they not know whether that law is constitutional or not, seeing that Congress is prohibited by that sacred instrument from passing ANY LAW "respecting an establishment of religion"? And if the Supreme Court, yielding to popular clamor against an unorthodox body, rules that the unconstitutional law is constitutional, does that alter the stubborn, patent, invincible fact that the law is a violation of the great guaranty of religious freedom?

Any man who says that he really and firmly believes a certain law of God is binding on him, and who will not obey it in preference to a conflicting law of man or a decision of a court, has either an unsound mind or a cowardly soul, or is a most contemptible hypocrite.

The Latter-day Saints are not lawbreakers in spirit or intent. Some of them have found themselves in the position foreshadowed in the revelations of God to this Church. (Section 98) A law has been specially framed against an establishment of their religion. The issue is OBEDIENCE TO GOD OR SUBMISSION TO MAN; choice between a divine decree about which they have no doubt, and a human enactment that they firmly

believe to be unconstitutional and void. It is a matter of conscience. The course of the faithful and the brave is so plain, that it needs no finger post to point the way, nor urging voice to whisper "walk therein". — Deseret News Semi-Weekly, July 6, 1886.

The words of Brigham Young:

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

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

Heber C. Kimball said:

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

If the reader entertains the least doubt as to the position of the Church on this question of law obedience, as God established it and as its former leaders maintained it, the following pointed statement reported as coming from President John Taylor should set all doubts at rest:

The people of the rest of the country are our enemies. * * * We should pray for them but we MUST NOT YIELD to them. * * * When they enact TYRANNICAL LAWS, forbidding us the free exercise of our religion, we cannot submit. God is greater than the United States. And when the Government conflicts with Heaven, we will be ranged under the banner of Heaven and AGAINST THE GOVERNMENT. The United States says we cannot marry more than one wife. GOD SAYS DIFFERENT. We had no hand in the business; Joseph Smith had no hand in it; Brigham Young had no hand in it. I had no hand in it. It was all the work of God, and HIS LAWS MUST BE OBEYED. If the United States says different the Saints cannot obey it. We do not want to rebel against the United States. Rebellion is not on the program but we will worship God according to the dictates of our own conscience. We want to be friendly with the United States, if the Government will let us; BUT NOT ONE JOT NOR TITLE of our rights will we give up to purchase it. I would like the good God of heaven to prevent them from making laws that we CANNOT KEEP; but when adulterers and libertines pass a law forbidding polygamy the Saints CANNOT OBEY IT. Polygamy is a divine institution. It has been handed down direct from God. The United States CANNOT ABOLISH IT. No nation on earth can prevent it, NOR ALL THE NATIONS OF THE EARTH COMBINED. I DEFY THE UNITED STATES. I will obey God. These are my sentiments, and all of you who sympathize with me in this position raise your right hand. (All hands went up sustaining his position.)—Salt Lake Tribune, Jan. 6, 1880.

(To be continued)

A DIFFERENCE OF OPINION

"Let me say a word about the baby in the church. He should not be here, he does not hear, his mother cannot hear, and when he starts to crying hundreds of others cannot hear, and I think it is a blasphemy to have babies in the house of God."—Dr. Howard L. Jones, Pastor First Baptist Church, Chattanooga.

Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God.—Jesus Christ, Captain of Our Salvation. Luke 18:16.

And yet modern Christians, while calling it blasphemy, if they come to Church, will damn little babies and send them to hell if they are not baptized. Will not God be liable to overlook a little of the infidelity of an Ingersoll when He fully understands that this is the kind of religion offered for his soul's salvation? Thank God for the restored Gospel of our Savior, which the world calls Mormonism.—Quoted from Elders' Journal.

This old world needs the tender touch,
The kindly word, the lifting hand,
The love that blesses us so much
And friendly hearts that understand.
—Quoted from Progressive Opinion.

EDITORIAL

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EDITORIAL THOUGHT

Now those men or those women who know no 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.—Brigham Young.

THE SEVENTH YEAR

It is with, we hope, pardonable pride that we enter into the seventh year of the publication of TRUTH. The little Magazine, modest in its expressions and forthright in its position, has carried an encouraging message to the believing world. It has in no little degree re-kindled the sparks of faith in God and His works, in the hearts of many honest souls.

Armed with the sword of righteousness it has tried to maintain the truth. Its platform is the Gospel of Jesus Christ as delivered to the servants of the Lord in the present dispensation. It is the purpose of TRUTH to hew to the line with such precision and definiteness that its message will not be misunderstood by those possessing the courage to think and to act.

To call a "spade a spade" often breeds enmity and brings on severe censure; yet not thus to designate it may denote flabbiness and even cowardice. It is our desire to pursue our mission in wisdom, courage, and with a becoming humility.

We have no personal enmity in our hearts. Our fight is for principle and for principle alone. The natural weaknesses of men are not our problem. Their humanity is admitted and often admired. It is not for us to judge their daily conduct, except as it may affect the principles of salvation and tend to weaken or completely destroy faith in the eternal laws of heaven. When this latter situation threatens, TRUTH, weak, humble and impotent as it may be regarded—and with its acknowledged limitations—must champion the cause as the Lord renders it strength and wisdom.

During the past six years we have presented to our readers tomes of vital and interesting information, much of which would not otherwise be accessible to them. The teachings of the early Prophets of the Lord and of the leaders of the Church form chapters of inestimable value. After over fifty years of floundering, compromising and apologizing (since the Woodruff Manifesto of 1890) TRUTH comes forth with the original Gospel and blazes the way for a return to it. That our efforts are appreciated is evidenced by hundreds of testimonials being received from practically all points in the United States, Mexico, Canada, and from countries across the seas.

Since the Magazine carries no advertising, the expense of publishing it has been borne by its many friends whose contributions have thus far insured its continuance. We take this means of acknowledging these contributions and bespeak the blessings of the Lord upon all the contributors.

This is a missionary work of no little magnitude. The Lord is with it. Its continued efforts mean much to the work of salvation. We invite all men and women interested in the dissemination of truth to join our ranks with such help as they feel able to extend. May TRUTH, during the coming year, meet the expectations and desires of all honest men and women, to which end we reverently invoke the blessings of heaven.

We have pleasure also in reminding our readers of the anniversary of the birth of Brigham Young and Heber C. Kimball, (occuring in June) two stalwarts in the present Gospel dispensation, and whose deeds have left their imprint in every section of the country they have traversed. These men were true empire builders. Under their leadership the wilderness has been subdued and an asylum for all honest and God-fearing people created.

Extracts from sermons of each of these leaders of men, characteristic of their sublime faith and religious fervor, are presented elsewhere herein. These men were unyielding in their devotion to the institutions of heaven. Neither the obloquy of the world nor the fear of man-made laws opposing the laws of heaven, deterred them in their straight and definite course. Their memories will live in the hearts of honest people through the ages.

LEADING CONFERENCE THEMES

A leading theme of the late general conference of the Church was the necessity of the Saints living all the commandments of the Lord. This was given—and properly so—as a fundamental truth. It was stressed by President Grant in his opening address, and it carried through the entire conference in the addresses of many of the speakers. President Grant stated:

> I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to LIVE IT AND KEEP THE COMMANDMENTS OF GOD, so that their example will teach it; * * *. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high UNLESS HE IS LIVING IT.

The President asked those officers who did not feel able to live the Gospel consistently to kindly step down and out in order that others might assume their places.

The soundness of the position voiced by Prest. Grant is expressed in a scripture frequently quoted by the President and which he repeated on the occasion named:

> There is a law, irrevocably decreed in the heavens before the foundations of the world, upon which all blessings are predicated, and when we receive any blessing from the Lord, it is by obedience to that law upon which the blessing is predicated.

One phase of this law is that "**we are willing to take upon us His name, always remember Him and keep His commandments which He has given us,**" the reward for which faithfulness being, that we will always have His Spirit to be with us, thereby being grounded in all truth, which in itself will insure a complete salvation and exaltation.

Referring to the teachings of the early missionaries for the Church, Elder Stephen L. Richards, of the Quorum of Twelve, in his radio address during the "Church of the Air" services, said:

> They taught that anyone who sought to use his Priesthood for ulterior purposes of self aggrandizement or in any degree of unrighteousness should lose it. It was recognized as a Christ-like endowment, thriving only in Christian virtue. * * * They taught that there are preferential places in heaven as there are on earth and that the highest place or Celestial Kingdom could be attained only by those who FAITHFULLY SUBSCRIBE TO and keep ALL THE LAWS AND ORDINANCES of the Gospel of Jesus Christ and thereby entitle themselves to come into the presence of our God and Jesus Christ, His Son.

We take it that such doctrine is also fundamental; that obedience to it is as necessary to the life of the soul as is the partaking of temporal food to the life of the body. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,"—an irrevocable law.

And yet we are forced to wonder just what these admonitions mean in the practical lives of the Saints today. As academic truths they are accepted —but how many accept them as living, burning necessities? The Saints today are confronted with the perplexing situation of either remaining silent on certain laws and commandments of God, wholly denying them, or of being "un-churched" and blacklisted and in other respects persecuted. Men and women are being "handled" by ward and stake authorities under, as they often aver, orders from the General Authorities, for no other reason than that they sincerely and devoutly accept Prest. Grant's admonition at conference, to live ALL the commandments. These good people elect to obey God rather than man and for this reason they are condemned by the very leaders who are urging them to do it!

We make this charge deliberately and challenge its dis-proof. If true, the leaders must be guilty of gross sinfulness, but if false, as leaders of Israel—watchmen upon the towers of Zion—we conceive it to be their duty to show its falsity and spare the Saints from further wandering in darkness.

The expressed position of the leaders today is that in order to gain an exaltation into the presence of God, one must accept and keep **ALL** his laws—except those most distasteful to the adversary; for to antagonize him means world enmity, and it is the policy of the Church to seek world friendships even at the expense of the disfavor of heaven.

Some of the leaders affect to still believe in the principle of plural marriage as vital, though its practice, being prohibited by civil law, must cease. But this is an error. Neither in logic nor truth can the Saints hide behind the theory that the laws of the land prevent their living God's laws. The Lord never compromises with sin. His statutes are paramount, and take precedence over man-made laws. His laws, as President Grant quoted at conference, are irrevocable.

In the circumstances would it not be wise for the leaders to refrain from urging obedience to all the laws of God, until such time as they themselves can show good faith in the matter?

In the address of Elder Richards mentioned herein, we heartily endorse this statement:

> **What the world most needs today is not so much adoration of the attributes of Christ, however beautiful and beneficent they are, as the true worship and acknowledgment of the soverignty of the Lord and His divine power. When man and nations look to Him as the arbiter of all questions and the principles of His Gospel as the criteria by which all considerations shall be judged, then, and then only, will the world be the beneficiary of the true Christian influence and power.**

Here Elder Richards touches a vital chord. It is true worship and not makebelieve that the Lord demands of the Saints. It is the true worship that counts. All the ideologies and moralizing in the world will avail nothing in the absence of a true, honest, wholehearted, unadulterated, and undeviating faith and practice in all the laws of God.

Said Elder Richards:

> **"And no man receiveth a fulness unless he keepeth His commandments." "The glory of God is intelligence, or in other words light and truth." No man can be saved in ignorance. A man is saved no faster than he learns. Whatever knowledge a man acquires in this life he will take with him into the world to come.**

All sound counsel. It is axiomatic with Mormonism that "No man can

be saved in ignorance," and that "men are saved only as fast as they obtain knowledge." And yet today so many of the Saints allow others to do their thinking for them. A common expression is, "Yes, I know the Church is out of order; and I do not approve in my feelings the present policy of the the leaders to abandon principles in the interest of world friendships; but since they are the leaders I will **follow blindly,** placing the responsibility on them, where it belongs." This attitude is doubtless responsible for such statements of leading Church officials as, "Forget the Doctrine and Covenants;" "The Doctrine and Covenants has had its day, we are led now by men abreast of the times;" "We have no use for the Scriptures, forget them and follow your leaders," etc., etc. These are actual samples.

If "the Glory of God is intelligence", how can such lack of intelligence expect to reach His glory? If a man cannot be saved in his ignorance, what chance is there for such men as we have quoted? Suppose a civil Judge should waive aside the statute books with the remark, "Forget them, the bench has no use for the written laws, we follow our own wisdom," where could justice be found? And yet that is just what thousands of the Latter-day Saints are doing today. Men guilty of such an attitude come under the sad commentary of the Prophet, "Darkness covers the earth and gross darkness the minds of the people." (1)

A sufficient answer to those pledging "blind obedience," is given by the Prophet Isaiah: **"For the leaders of this people cause them to err; and they that are led of them are destroyed."** This statement is susceptible of only one interpretation and has present application.

Elder Richards stressed the missionary work of the early Elders—how devoted they were to the Gospel in its fulness as established by the Prophet Joseph Smith. In reporting the missionary activities during the past year, President McKay made the observation, in effect, that for the 2080 missionaries in the field, counting their actual costs together with the amount they would be capable of earning if at home, an estimated outlay was made for missionary work of $2,700,000 per year. This is a strange sense of values. We do not read of Peter, James, John, Joseph Smith, etc., placing a monetary value on their work of proselyting. Today the Church seems to base its estimation of values on the Dollar.

The number of converts reported baptized for the year 1940 in the stakes and missions is given at 7877. At this rate each convert costs approximately $350. Since there are more missionaries working at home than in the foreign fields, and at no expense, as their work is done chiefly in the evenings after work, or on Sunday, it is safe to assume the cost of each convert in the world at $1000, some of the authorities of the Church placing it much higher.

Then the question arises, how many of these baptized converts are genuine converts; are they really taught the Gospel—how many of them accept the fulness of it? Do they understand the law of Gathering, the United Order, the order of Celestial or plural marriage, and do they subscribe their acceptance of same? If they do not they are not converted. Is it not likely that they were too often converted to the individual missionary, or to some particular phase or theory of economics; the Church Welfare Plan, Word of Wisdom, or such like? Cer-

(1) Only a few weeks ago a leading Church official addressing a Sunday School class in the 33rd Ward, is reported as saying: "Brothers and Sisters, we want you to understand that you are guided and directed by the living oracles of today, even if their teachings disposes of the Book of Mormon entirely."

The Lord says concerning the condemnation that the whole Church is under:

And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written— * * *—D. & C., 84:57.

tainly the Elders in many instances are instructed NOT to teach the higher principles; also the book of Doctrine and Covenants is taboo since the Church has abandoned the written word and depends for leadership entirely on its so-called "living oracles".

In this situation, then, how can it be expected that all baptized converts shall understand the Gospel; and if they did really understand it would an appreciable number of them submit to baptism?

The missionaries Elder Richards spoke of labored as the Lord instructed—without purse and scrip. They were sent out, not to instruct the people in the technique of ball-playing, etc., but to reprove the world of its unrighteousness—call the wicked to repentance. Those early converts brought into the fold under the system God appointed—and which is His system today—were generally sound; they were prepared to defend the truth —the whole truth—with their lives, many of them suffering the direst persecutions because of their faith. Only real converts will remain firm and true under such conditions.

It is ironical in the extreme that our boys spend their time and $1000 for each convert, who, upon arrival in Zion, if he or she be sincere, seeks further knowledge; and upon acceptance of the fulness of the Gospel, is promptly "handled" and cast out of the Church. Many such examples prevail today.

In our talk with returned missionaries, many of them deplore the fact that instead of spending their time teaching the Gospel in its purity they were occupied in teaching the people how to dance, play ball, sing, and engage in other recreational and athletic sports. They are there under heavy expense; oftentimes their parents making severe sacrifices to keep them in their fields, while in their assigned labors, the true missionary spirit is absent.

We would not depreciate the real spirit of missionary work which happily many of the Elders have, nor their very commendable efforts to properly discharge their duties, but we do question the wisdom of spending money and time in frivolous and useless work. This reminds us of our late English visitor, Gracie Field, the very capable stage performer and soloist, and who is engaged in raising money to assist her country in the present war. It is related that while filling her engagement in Salt Lake City, a few weeks ago, some returned missionaries from England accosted her, introducing themselves and saying they had heard her on the European stage.

"Well, what were you doing back there?" she asked.

"We were Mormon missionaries." "Oh, yes, now I remember; you were there teaching our boys how to play —er—ball, or some such, weren't you?"

Great truths are frequently expressed in jest. Our charming soloist perhaps cut deeper into realities than she knew.

At the late Conference, Elder Joseph Fielding Smith, of the Quorum of Twelve, dwelt with commendable forcefulness on the marriage question. He deplored the tendency of the Saints to content themselves with civil marriages, remaining operative only during mortal life. He urged young couples contemplating marriage to prepare themselves to go into the temples where the sealings are performed for time and eternity.

While Elder Smith probably did not intend to give the impression, yet his remarks might lead to the belief that the Temples are the only place where sealings for eternity may be performed. Many of the Saints have this erroneous idea—some of them thoughtlessly so. On a previous oc-

casion Elder Smith made this startling statement:

> Now, marriage for eternity can be performed ONLY in the TEMPLES. It cannot be performed anywhere else.—TRUTH 5:17.

We corrected the Elder on this point by quoting the words of President John Taylor, showing that it is the authority and not the place that counts. To hold otherwise would effectually nullify marriages entered into by Joseph Smith, Brigham Young, John Taylor, and scores of other early officials in the Church, besides thousands of such ceremonies performed in Mexico, Canada and other places during earlier days. We assume that Brother Smith, now understanding the matter, did not in his conference address mean to convey the idea that the Temple is the only place where such marriages may properly be performed. It is, to be sure, a desirable place when the party officiating has authority to exercise the sealing rites; but it by no means is the only place. This fact we are sure the informed leaders of the Church understand.

While, as we have stated, it may be desirable for young couples contemplating marriage to receive their blessings in the Temple, it should be remembered, especially by those who, though worthy, are denied entrance to that sacred building, that such sealings can be performed in other places.

And again, the sealing ordinance, whether performed in the Temple or elsewhere, contemplates the entering into Patriarchal or plural marriage—the contracting parties so covenant, if not in express terms, yet by definite implication. Celestial marriage, to be complete necessitates a plurality of wives. Elder Smith doubtless knows this. His venerable father taught it. He said:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I wish here to enter my solemn protest against this idea for I KNOW IT IS FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the Celestial law of marriage IN PART. * * * But this is only the beginning of the law, not the whole of it. * * —J. of D., 20:28; TRUTH 5:43.

President Smith here stated the law which every person subscribes to who enters into Celestial marriage—they bind themselves to live the Patriarchal order or plural marriage.

Since, then, the marriage, such as Elder Smith spoke of, contemplates the entering into the Law of Abraham, and since the present authorities have placed a ban on entering into this law in the Temples (at least as it affects certain individuals), it would seem that real marriages must, of necessity, be performed outside the Temples.

It is an eternal, irrevocable law that only those entering into the law of plural or Celestial marriage are qualified to preside over the Priesthood, (See Revelation of 1882, calling Seymour B. Young to the Presidency of the Seventies, provided he would enter into plural marriage). Hence it would seem that many of the Brethren, members of the Quorum of First Presidency, the Twelve and Seventy, as well as in stake and ward positions, assuming to preside over their Brethren in the Priesthood, must have entered into the law of Plural marriage and perhaps the work for them was done in the Temples. We hope such is the case; and, if the work has been done under proper authority, we shall rejoice in the fact.

Be and not seem. * * * Let us unlearn the wisdom of the world. Let us lie low in the Lord's power and learn that truth alone makes rich and great.—Emerson.

"A man should never be ashamed to own that he was in the wrong: which is only other words for saying that he is wiser than he was yesterday."—Pope.

THE DOCTRINE OF FORCE

Force is a tool of Satan. In the plan of salvation Satan is represented as offering to redeem all mankind by the agency of force, demanding as a reward the honor of God; while the Beloved Son offered His services gratis. The record states:

> And I, the Lord God, spake unto Moses, saying: That Satan, * * * came before me, saying—Behold, here am I, send me, I will be thy son and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.
>
> But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.
>
> Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; * * * I caused that he should be cast down.—Moses 4: 1-3.

On a subsequent occasion, Satan is reported to have hurled the following defy at God:

> 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.—TRUTH 2:87.

Since this notable occasion Satan has ruled in "blood and horror". Force has been his shield, buckler and sword. He put it in the heart of Cain to slay righteous Abel and appropriate unto himself his brother's flocks. The rule of force both in the church and the state persists. In the former religious wars have drenched the earth in blood. The "Crusades" or "holy wars" of the eleventh, twelfth and thirteenth centuries are partial examples.

Even in the true Church — the Church of Jesus Christ of Latter-day Saints, the evil of force is gradually making headway. A high ranking official of the Church recently stated that the dictatorship in the Church is as potent in the sphere of religion as are the dictatorships of Europe in the sphere of politics. Men and women, devoted to their religion; sober, meek and willing; because they are unable to see in all things as do their leaders, and hestitate to serve **blindly,** are being "handled", ostracized and blacklisted. Hundreds are thus being treated.

In the governments of the nations dictatorships are set up, the result being that war has commenced to be "poured out upon all nations." Thus force rides the wind and the heavy hand of misery and death is rapidly destroying the nations, as well as vexing the church.

In all ages those endeavoring to live righteous lives have been the objects of persecution. The Latter-day Saints have had their day of mobbings and sorrow. The Church having surrendered its most important tenets in exchange for world friendships, is now for a season enjoying comparitive peace. But other societies are under the ban. The latest wave of religious persecution in the United States appears to be directed against "Jehovah's Witnesses." This cult is being visited with mob violence — most shameful treatment, in some instances, being accorded them. Public officials whose duty it is to extend protection are reported as lax or entirely blind to their plain duties. In a recent issue of "LIBERTY", a "Magazine of Religious Freedom", (April, 1941, p. 31) views are expressed which harmonizes with our own. We quote:

> At present Jehovah's Witnesses are being maltreated by mobs and in some places the mob element is even encouraged by the city officials, who ought to offer protection. This is done because Jehovah's Witnesses regard the saluting of the American flag as an act of idolatry.
>
> Our desk has been flooded with newspaper clippings from all over the United States which give accounts of violence done to Jehovah's Witnesses for refusing to salute the flag. * * *

> We hold no brief for the doctrines of Jehovah's Witnesses, * * * But right or wrong in what they believe, they have a right to their belief. It is not for the state to determine whether a religious belief is right or wrong. It is the duty of the state to protect each individual in the enjoyment of his beliefs, so long as he does not injure or deprive others of their rights.
>
> We do not think that patriotism can be inculcated by force any more than that religion can be propagated by sheer force. The flag stands for freedom in political as well as in religious matters. In a democracy or in a republic every citizen has a right to his own opinions, and no one has a right to say him nay.

Persecution is the antithesis of freedom. Mob law is from below. Its operations, revolting and wicked as they are, lead only in the direction of chaos. It is true, as has been demonstrated many times, that the "blood of the martyr is the seed of the church." Persecution makes for strength in the Church; brings more converts—converts of a more substantial character. Persecution tends to weed from the Church its weaklings, attracting to it the honest in heart, the loyal and courageous. Emerson said, **"God will not have His work made manifest by cowards."** Asked why the lions did not eat Daniel, a youthful school boy replied, **"Because Daniel was all grit and backbone."** Persecution brings to light men of "grit and backbone," having the courage of their convictions.

When the Kingdom of God shall rule in the earth, an event we are rapidly approaching, all people and all religions will receive proper protection. Speaking of this organization, Brigham Young stated as its purpose the making of laws and the setting up of agencies "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."

President George Q. Cannon said of this organization: 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 this rule no one will be permitted to overstep the proper bounds or to interfere with the rights of others."

Joseph Smith expressed the same thought in this way:

> But meddle not with any man for his religion: and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, RIGHT OR WRONG. Every man has a natural, and, in our country, a constitutional right to be a false prophet, as well as a true prophet.—From the King Follett discourse.

Let us hope that this happy situation may come quickly.

THE OLD RUGGED CROSS

On a hill far away stood an old rugged cross,
The emblem of suff'ring and shame,
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

Oh, that old rugged cross, so despised by the world,
Has a wondrous attraction for me,
For the dear Lamb of God left his glory above,
To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and died
To pardon and sanctify me.

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me, some day, to my home far away,
Where His glory forever I'll share.

So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross
And exchange it some day for a crown.

—Rev. George Bennard.

DEDICATION OF PALESTINE

It will be remembered that Orson Hyde and John E. Page, of the Quorum of Twelve, were designated by the Prophet Joseph Smith to visit the land of Palestine and dedicate it "preparatory to the return of the Jews". Elder Page failed to respond to the call, but Elder Hyde visited Jerusalem, the Capitol of Palestine, 1840-41, and performed the dedicatory service as instructed.

In October, 1872, a second apostolic mission was appointed to Palestine, headed by George A. Smith, an Apostle and member of the First Presidency of the Church, (See Roberts' Comp. His. of the Church, 5:474-5.)

A brief account of this mission is given in Tullidge's "Women of Mormondom", and since the record fixes important facts we excerpt from it for the benefit of our many readers:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received double for all her sins. * * * O Zion, that bringest glad tidings, get thee up into the high mountains; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God!"

Themes to this day not understood by the Gentiles! Incomprehensible to the divines of Christendom!

The everlasting perpetuation of a chosen race—a diviner monument in its dispersion and preservation than in its national antiquity. Its restoration to more than its ancient empire, and the rebuilding of Jerusalem, with Jehovah exalted in his chosen people as the Lord God Omnipotent, is the vast subject of the prophetic Hebrews.

It was such a theme that inspired the genius of grand Isaiah, swelling into the exultation of millennial jubilee for Israel, in his great declamatory of "Comfort ye, comfort ye my people, saith your God!"

Gentile Christendom has never been en rapport with the Abrahamic subject. It has not incarnated its genius. It is destitute of the very sense to appreciate the theme of Jerusalem rebuilt.

Israelitish Mormondom does understand that subject. It has fully incarnated its genius. It has, not only the prophetic sense to appreciate the theme of Old Jerusalem rebuilt, but also the rising of the New Jerusalem of the last days, whose interpreted symbol shall be, "The Lord God Omnipotent reigneth!"

The divines of a Romish Christianity —Romish, notwithstanding its sectarian protestantism—have worn threadbare the New Testament; but the epic soul of the old Hebrew Bible has never possessed Gentile Christendom. To it, the prophesies and sublimities of Isaiah, and the everlasting vastness of the Abrahamic covenant and promise, are all, at best, but as glorious echoes from the vaults of dead and long buried ages.

Who has blown the trump of this Hebraic resurrection? One only—the prophet of Mormondom!

The Mormons are, as it were, clothing that soul with flesh—giving the themes of that everlasting epic forms and types. Their Israelitish action has made the very age palpitate. They render the "Comfort ye, comfort ye my people, saith your God!" as literally as did they the command of their prophet to preach the gospel to the British Isles, and gather the saints from that land.

The thread of history leads us directly to a significant episode in the life of Eliza R. Snow, a prophetess and high priestess of Hebraic Mormondom, in which the "Comfort ye my people" became embodied in an actual mission to Jerusalem. * * *

A few years since, the second mission to Jerusalem was accomplished. On the Mount of Olives this time stood also a woman—to take part in the second consecration! A woman's inspired voice to swell the divine com-

mand for Israel to gather and become again the favored nation—the crown of empires.

The journal of Sister Eliza thus opens this episode of her life:

"On the 26th of October, 1872, I started on the mission to Palestine. When I realized that I was indeed going to Jerusalem, in fulfillment of a prediction of the prophet Joseph that I should visit that antique city, uttered nearly thirty years before, and which had not only fled my anticipations, but had, for years, gone from memory, I was filled with astonishment."

The Jerusalem missionaries were President Geo. A. Smith, Lorenzo Snow, his sister Eliza R. Snow, and Paul A. Schettler, their secretary, accompanied by several tourists. (1) The following commission, given to President Smith, stamps the apostolic character of this peculiar mission, and connects it with the former one, sent by the prophet Joseph, in the person of Orson Hyde, thirty-two years before:

Salt Lake City, U. T.
October 15, 1872.

President G. A. Smith:

Dear Brother: As you are about to start on an extensive tour through Europe and Asia Minor, where you will doubtless be brought in contact with men of position and influence in society, we desire that you closely observe what openings now exist, or where they may be effected, for the introduction of the gospel into the various countries you shall visit.

When you go to the land of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness preparatory to the return of the Jews in fulfillment of prophesy and the accomplishment of the purposes of our Heavenly Father.

We pray that you may be preserved to travel in peace and safety; that you may be abundantly blessed with words of wisdom and free utterance in all your conversations pertaining to the holy gospel, dispelling prejudice and sowing seeds of righteousness among the people.

Brigham Young,
Daniel H. Wells.

Joseph had also predicted that, ere his mortal career closed, "George A." should see the Holy Land. In the fulfillment of this he may therefore be considered as the proxy of his great cousin; while Sister Eliza, who, it will be remembered, was declared by the prophet to be the royal seed of Judah, may be considered as a high priestess officiating for her sacred race.

Away to the East—the cradle of empires—to bless the land where Judah shall become again a nation, clothed with more than the splendor of the days of Solomon.

Uniting at New York, the company, on the 6th of November, sailed on board the steamer MINNESOTA. Arriving in London, they visited some of the historic places of that great city, and then embarked for Holland. From place to place on the continent they went, visiting the famous cities, stopping a day to view the battle-field of Waterloo, then resting a day or two at Paris. At Versailles they were received with honor by President Theirs, in their peculiar character as missionaries to Jerusalem. Thence back to Paris; from Paris to Marseilles; then to Nice, where they ate Christmas dinner; thence to San Reno, Italy; to Genoa, Turin, Milan, Venice, Florence, Rome. At Rome Sister Eliza passed her seventieth birthday, visiting the famous places of that classic city. On the 6th of February, 1873, the apostolic tourists reached Alexandria, Egypt; and at length they approached Jerusalem—the monument of the past, the prophesy of the future! They encamped in the "Valley of Hinnom." Here Sister Eliza writes:

Sunday morning, March 2nd, President Smith made arrangements without dragoman (2), and had a tent, table, seats,

(1) The complete personnel of the mission, as given by Historian B. H. Roberts (Comp. His. of Church 5:474), is George A. Smith of the Council of the First Presidency; Elders Lorenzo Snow and Albert Carrington of the Council of the Twelve Apostles, Elders Feramorz Little, Paul A. Schettler, Thomas W. Jennings; Eliza R. Snow (Smith), and Miss Clara A. Little.

(2) Dragoman: An interpreter or agent for travelers in the East.

and carpet taken up on the Mount of Olives, to which all the brethren of the company and myself repaired on horseback. After dismounting on the summit, and committing our animals to the care of servants, we visited the Church of Ascension, a small cathedral, said to stand on the spot from which Jesus ascended. By this time the tent was prepared, which we entered, and after an opening prayer by Brother Carrington, we united in the order of the holy priesthood, President Smith leading in humble, fervent supplications, dedicating the land of Palestine for the gathering of the Jews and the rebuilding of Jerusalem, and returned heartfelt thanks and gratitude to God for the fulness of the gospel and the blessings bestowed on the Latter-day Saints. Other brethren led in turn, and we had a very interesting season; to me it seemed the crowning point of the whole tour, realizing as I did that we were worshipping on the summit of the sacred mount, once the frequent resort of the Prince of Life."

This the literal record; but what the symbolical?

A prophesy of Israel's restoration! A sign of the renewal of Jehovah's covenant to the ancient people! The "comfort ye" to Jerusalem! Zion, from the West, come to Zion of the East, to ordain her with a present destiny! A New Jerusalem crying to the Old Jerusalem, "Lift up thy voice with strength; Lift it up, be not afraid; say unto the cities of Judah, behold your God!"

Woman on the Mount of Olives, in her character of prophetess and high priestess of the temple! A daughter of David officiating for her Father's house!

Surely the subject is unique, view this extraordinary scene as we may—either as a romantic episode of Mormonism, or as a real and beautiful prelude to Jerusalem redeemed.

At the Sea of Gallilee the Hebraic muse of Sister Eliza thus expressed the rapture awakened by the scenes of the sacred land:

I have stood on the shore of the beautiful sea—
The renowned and immortalized Gallilee—
When 'twas wrapped in repose, at eventide,
Like a royal queen in her conscious pride.

No sound was astir—not a murmuring wave—
Not a motion was seen, but the tremulous lave—
A gentle heave of the water's crest—
As the infant breathes on a mother's breast.

I thought of the past and present; it seemed
That the silent sea with instruction teemed;
For often, indeed, the heart can hear
What never, in sound, has approached the ear.

There's a depth in the soul that's beyond the reach
Of all earthly sound—of all human speech;
A fiber, too pure and sacred, to chime
With the cold, dull music of earth and time.

* * *

On their way home our tourists visited Athens. Everywhere, going and returning, they were honored. Even princes and prime ministers took a peculiar interest in this extraordinary embassy of Mormon Israel. Evidently all were struck by its unique character.

Recrossing the Atlantic, they returned to their mountain home; thus accomplishing one of the most singular and romantic religious missions on record.—Women of Mormondom—pp. 479-486.

Some of the greatest men in history never discovered themselves until they lost everything but their pluck and grit, or until some great misfortune overtook them and they were driven by desperation to invent a way out of their dilemma.

Error may become venerable by age, and respectable from the number of its votaries, but neither age nor popularity can ever make it truth.—Orson Spencer.

THE UNITED ORDER

(By George Q. Cannon)

* * * We have heard from President Joseph F. Smith a little concerning secret organizations. I do not know any subject that needs to be spoken upon with greater plainness to the Latter-day Saints than this.

Of course, there are many other things that we need to be warned about. We need to be warned about these false spirits that are going abroad. I do not suppose there ever was a time when there were so many delusive spirits going abroad among the people as at the present time—false Christs, false prophets, and all sorts of things to lead away the people of God.

There are many societies being formed that make great professions. They claim to be benevolent societies and to do great good to the people. I want to say to the Latter-day Saints that the Lord has organized a system which is perfect in all its details. I do not want to prophesy any evil concerning Zion. I do not want to threaten. I have none of the spirit of gloom about me connected with Zion. I feel to prophesy good always about Zion. But the Lord will bring us through circumstances that will open our eyes, and cause us to see the value of the counsel that He has given to us. We should teach it to our children. We must unlearn the traditions that we have received from our fathers. Those traditions teach us that it is the duty of each one to look out for himself and to care but little for his neighbor. We have got to unlearn that lesson. We have got to live for the benefit of all. But, like all benefactors, in doing so we shall very likely be misjudged. Did you ever see a man that was a benefactor, from the Lord Jesus down, that was not loaded with approbrium, and misunderstood?

In these remarks I refer to what is known among us as the United Order. I know that many have thought that this has passed off; that it is a phantasy, an idea that cannot be crried out; that it is impossible, as human nature is constituted, to make it practical. Probably many among us entertain that idea. But I can assure you that this is not the case. It is the plan that God has devised, and I want to hold it up before you if I can, so that you will see it and understand that God has devised a plan that is far superior to that which men have concocted. And it can be and will be carried out. By what means has Satan power today over the hearts of the children of men? It is by the misuse of this world's goods. Would there be any thieving if men did not have property as it is now? Here is what the Lord said sixty years ago:

(He read from Section 104, Doctrine & Covenants).

It may require what many trained as we have been under the old and existing conditions may look upon as sacrifices to bring it about; but it will come; for God has devised it. **And it is the only plan by which we can ever get into the celestial kingdom and become joint heirs with Jesus Christ.** * * *

Brethren and sisters, I want to say to you that as sure as God lives this order will be brought about; and **it will be with us as it was with the children of Israel who came out of Egypt—if we do not do it we will be removed, and a generation will be raised up that will do it;** for God is going to carry out his purposes, and no power can prevent it. Remember the condition of the children of Israel and what befell them. Their carcases fell by the roadside in the wilderness, because they would not come up to the standard that God had revealed. They not only perished, but the Melchisedek Priesthood was taken from their midst, and every one over twenty years of age that came out of Egypt, except two, of all the hosts of Israel, laid down his life in the wilderness. We do not want to be in this condition. We want to live, and our children to live, and to be the heirs of all ages. We want to lay the foundation of

this work in this manner: **for it is the great reform that cries aloud to be carried out among mankind at the present time''**.—General Conference, April 8, 1894, ''The Deseret Weekly'', Vol. 48, pp. 702-4.

LAW OBEDIENCE

By Franklyn D. Richards of the Quorum of Twelve

''We are told by men in high places that it is the highest duty of good citizens to render obedience to the laws of the land in which we live. Now, I can scarcely believe that any professor of religion—any honest religious professor of any Christian denomination in these United States—can honestly and solidly endorse that sentiment, much less any one who is clothed with the ermine and is honored with a seat upon the judicial bench; yet it is from judges that we hear this. A great apostle of the law, the greatest, the ablest and most popular delineator of the law from the days of Justinian of Ancient Rome down until his day, was the renowned Mr. Blackstone himself. When portions of various nations had settled together in the Island of Great Britain—some from the northern states of Scandinavia, others from Brittany, and the different parts of the German or Saxon nations and had collected the laws of those countries for the purpose of having them assimilated, so that those people who came from their various countries should have one established usage of law for the regulation of all their civil and criminal proceedings in the adjudication of their difficuties with each other, the learned Chancellor Blackstone undertook this great task, and from the alembic of his intelligent and powerful mind brought forth and enunciated his views of the law. These views have been held to be the basis of all legal administration; the fundamental principles of jurisprudence among all Christian nations ever since he published them.

This celebrated gentleman who is considered to this present day as one of the greatest, if not the very greatest legal light of the age, laid it down plainly and emphatically, that man had no right to make any laws contrary to or in conflict with the law of God. I wish every lawyer throughout the nation would read it and understand it; for when they depart from that rule they become apostate from the faith of true legal jurisprudence as laid down by this distinguished apostle of the law; and furthermore, he held that the laws which should regulate or constitute the jurisprudence of every nation were derived from and based upon the laws revealed by God through the Prophet Moses. This gentleman stated and laid down as a fact that the Ten Commandments, the ancient law of God, were held by him to be the basis, and fundamental principle of all law, justice and administration that should be had among the human family. He claims that as the basis of his work. Then no man who is a true lawyer, after the order of the celebrated Blackstone, can say in truth that it is the highest duty of a good citizen that he should observe in all things the laws of the land, unless it be first established that those laws are consistent with the laws of God''. J. of D. 26:339.

THE UNPARDONABLE SIN

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him (See Heb. 6:4-6). He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he

begins to be an enemy. This is the case with many apostates from the Church of Jesus Christ of Latter-day Saints.

When a man begins to be enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You connot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.—Joseph Smith, in the King Follett discourse.

WARS AND COMMOTIONS

Our esteemed friend, George Sturm of Chicago, addresses us as follows:

"I trust that you will pardon me for intruding upon your most valuable time, but I cannot help giving in to the promptings of that spirit which has led me to ponder over the daily war reports which come in so fast over the radio that a person cannot help to either think or say, 'when will all these commotions cease?' Ministers from all churches are busy to inform the general public that the time is now so close at hand of which our Lord and Master has spoken and given the World to understand that 'wars and rumors of wars' should come and be heard of in every land and clime. And the Lord, Himself, warned His disciples, saying: 'Stand ye in holy places.'

"Why not let the truth come out the bag today—yes, even the whole truth as it is recorded in the 87th Section of the Doctrine and Covenants: A Revelation and Prophecy given through Joseph Smith the Seer, on War, December 25, 1832, telling where and when war should start—'beginning at the rebellion of South Carolina,' and 'which will eventually terminate in the death and misery of many souls.' For the days will come, 'that war will be poured out upon all nations, beginning at that place.'

"In my estimation now is the time to honor the name of the dead Prophet and martyr who gave his life that others might live. This prophecy should be printed and scattered throughout the world to let all mankind know that Mormonism is the only truth on God's holy earth. * * * No Christian religion nor society can compete with this prophecy. I personally believe that our Lord and God will hold us responsible for not making this glorious, revealed truth known to the world. * * *

"Mormonism was never a popular religion, but through this prophecy alone it should become the most popular truth predicting agency, which is in full accord with the Lord as expressed in Matthew 24th Chapter, concerning wars and rumors of wars, of which all sectarian ministers are reminding the general public."

We fully agree with Brother Sturm that this Revelation and Prophecy of the Prophet Joseph Smith warns the world of coming events. The present wars and commotions are preparing the way for the ushering in of the kingdom of God. Satan's reign is about to end, at least for a period. The Lord has declared that when He should withdraw His spirit from the nations of the earth, the wicked would slay the wicked —quoting the Lord further:

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

The stalwarts, the men of iron, of stamina and grit, are self-made. They are giants because they have been great conquerors of difficulties, supreme masters of difficult situations. They have acquired the strength which they have overcome.—O. S. Marden.

RECOMPENSE

There are some souls
So devoid of holiness,
So filled with mad desires,
They take all they ask,
No matter how infinite
The cost to another,
No matter how much
Their impassioned lust
May mar the very hopes
Of some one else's happiness.

Such have not learned,
Nor will they learn,
That joys and gifts despoiled
Are robbed of all their blessedness;
That life's greatest ecstasies
Are only known in full
When with another shared;
Shared graciously, lovingly,
Whole-heartedly;
Shared as much to the joy
Of another, as to one's self.

For bliss experienced
Only in one heart
Will always die—
And soon depart;
But sown in the souls
Of our fellowmen
Will forever live,
And come back
To the giver again and again.

—Dr. R. C. Allred.

MOURNING

Mourn not the dead that in the cool
earth lie—
Dust unto dust—
The calm, sweet earth that mothers
all who die
As all men must;

Mourn not your captive comrades who
must dwell—
Too strong to strive—
Each in his steel-bound coffin of a cell,
Buried alive;
But rather mourn the apathetic
throng—
The cowed and meek—

Who see the world's great anguish
and its wrong
AND DARE NOT SPEAK!

—Ralph Chaplin as quoted in "Fort Hall Indians."

All growth depends on activity. There is no development, physically or intellectually, without effort—and effort means work. Work is not a curse—it is a prerogative of intelligence, the only means to manhood and the measure of civilization.—Calvin Coolidge.

THE RIB

(Contributed)

Oh, unknown man whose rib I am,
Why don't you come for me?
A lonely, homesick rib I am
That would with others be!
I want to wed—
There now, it's said!
(I don't deny and fib.)
I want my man to come at once
And claim his rib!

Oh, don't you sometimes feel a lack,
A new rib needed there?
It's I! Do come and get me soon
Before I have gray hair.
Come get me, dear;
I'm homesick here.
I want—and I'll not fib—
I want that man to come at once
And claim his rib.

Auto Death: "What have you got that I haven't? If you killed 1000 Americans, you'd get headlines a foot high. I knock off 3000 Americans every month, but nobody seems to care."

War Death: "Americans see you every day—they have to imagine me."—S. L. Tribune.

LOVE OF GOD

Could we with ink the ocean fill;
Was the whole earth with parchment made;
And every single stick a quill;
And every man a scribe by trade:
To write the love of God above
Would drain the ocean dry;
Nor could the whole upon a scroll,
Be spread from sky to sky.

—From Times & Seasons, p. 373.

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Nixon Waterman.

YET TO COME

The best verse hasn't been rhymed yet,
The best house hasn't been planned,
The highest peak hasn't been climbed yet,
The mightiest rivers aren't spanned;
Don't worry and fret, faint-hearted,
The chances have just begun
For the best jobs haven't been started,
The best work hasn't been done.

—Berton Braley.

APPRECIATION

The following are a reflex of the many notes of appreciation coming from our readers. Space will not allow us to publish more.

FROM AN HIGH PRIEST IN SOUTHEASTERN UTAH:

"I am enclosing $2.00 so that TRUTH may continue to find its way to me. As time goes on I think I value more the understanding it gives me of the plan of life and salvation. TRUTH has helped me to broaden that understanding and to read aright the word of the Lord given both in ancient and modern times. I wish to express my sincere appreciation to you for your devotion of time and energy to the Lord's work."

A NEW YORK SISTER:

"I gladly send you my subscription to TRUTH. I don't like to be without it. I am always waiting for it. My heart is full of thanks toward the Lord for His mercy—to be blessed with the knowledge of the fulness of the Gospel. Some heartaches goes with it but I hope and pray that I may endure to the end."

FROM AN ELDER IN SAN JOSE, CALIFORNIA:

"Received your kind letter and are very glad that we in a small way were able to contribute to such a wonderful cause. Each publication of TRUTH greatly strengthens our testimony, and provides stepping stones in helping us to help others to strengthen their testimonies in the Gospel as it was revealed through the Prophet Joseph Smith. We desire regularly to make some sort of a contribution to the cause."

FROM AN HIGH PRIEST IN THE STATE OF WASHINGTON:

"Please find enclosed $4.00 to help in the TRUTH Magazine. I have been so long in sending it perhaps you do not think I appreciate the Magazin, but I assure you that I do, and would not be satisfied to be without it. I find in the Magazine many grand truths, and I look forward to its coming each month."

THE SEVEN MISTAKES

There are seven mistakes of life that many of us make, said a famous writer, and then he gave the following list:

The delusion that individual advancement is made by crushing others down.

The tendency to worry about things that cannot be changed or corrected.

Insisting that a thing is impossible because we ourselves cannot accomplish it.

Refusing to set aside trivial preferences, in order that important things may be accomplished.

Neglecting development and refinement of the mind and not acquiring the habit of reading and study.

Attempting to compel other persons to believe and live as we do.

The failure to establish the habit of saving money.—The Carpenter Magazine.

CHARACTER SKETCH

Describing a big-mouthed politician:
"He is not as strong as Samson was
But he's in the Sampson class,
Because he tries to kill us all
With the jawbone of an Ass."

MAN CAN GROW

Thank God, a man can grow! He is not bound
With earthward gaze to creep along the ground;
Though his beginnings be but poor and low,
Thank God, a man can grow!

The fire upon his altars may burn dim;
The torch he lighted may in darkness fail,
And nothing to rekindle it avail—
Yet high beyond his dull horizon's rim
Arcturus and the Pleiades beckon him.

—Florence Earle Coates

MODERN METHOD

A young lady majoring in English at Norman was explaining.

"Take an egg," she said, "and make a perforation in the base with some suitable pointed instrument, and a corresponding one in the apex. Then, by applying the lips to one aperture and forcibly exhaling the breath, discharge the shell of is contents.

"Well, well," said the farmer's wife who was listening, "it beats all how folks do things nowadays. When I was a girl, we just made a hole in each end and blew."

Tornadoes last only about one minute in one place, while cyclones affect the weather for three days; yet tornadoes usually cause the greatest destruction.

TRUTH

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

VOL. 7. JULY, 1941 NO. 2.

Excerpts From Remarks of President John Taylor

At Ogden, Octobr 19, 1884 (J. of D., 25:355)

Purposes of Temples—Sealings May Be Performed Elsewhere—Case of Budger Clawson

Another thing: I was lately called upon as a witness—perhaps you may have seen some account of it in the papers—and I want to make some explanation in relation to the matters that I then presented, because they are not generally understood: I was required to divulge certain things. I did not know them to divulge. Perhaps some of you have had people come to you with their confidences. I have. But I don't want to be confidant. Why? Because if they made a confidant of me and I was called before a tribunal, I could not, as an honorable man, reveal their confidences, yet it would be said I was a transgressor of law; but no honorable man can reveal confidences that are committed to him. Therefore I tell them to keep their own secrets, and remember what is called the Mormon Creed, "Mind your own business." I don't want to know the secrets of people, those that I cannot tell. And I could not tell very much to that court; for I have studiously avoided knowing any more than I could possibly help about such matters. I was asked questions about our temple, which of course I could not divulge. I was asked questions about records, which I could not tell them, because I did not know. I have studiously avoided entering into a knowledge of these matters. They did not build our temples. We have never had any revelations from God, through them! we may have had from the devil (laughter), but never have had revelations from God through them. And I think there are some things we have a right to guard sacredly in our own bosoms. We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to anyone; I don't think I would, not unless He told me. 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—

"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."

"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 behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.—D. & C., 124:49.**

Thus under such circumstances we perceive that our operations elsewhere will be all correct; it makes no difference. **It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes. I could have told them I was sealed outside, and lots of others.**

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His Disciples to pluck ears of corn on the Sabbath day. He told them **"The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for the temples, but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.**

I speak of these things for your information: but men are not authorized to act foolishly about these matters. The temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.

While I was in court a few days ago, and gazing upon the assembly of judges, lawyers, marshals, witnesses, spectators, etc., many reflections of a very peculiar character passed through my mind, some of which I will here rehearse.

I could not help thinking as I looked upon the scene that there was no necessity for all this; these parties need not have placed themselves in this peculiar dilemma. Here was a young man (Rudger Clawson) blessed with more than ordinary intelligence, bearing amongst all who know him a most enviable reputation for virtue, honesty, sobriety, and all other desirable characteristics that we are in the habit of supposing go to make a man respected and beloved, the civilized world over. He had been trained from early childhood in the nurture and admonition of the Lord, had been an attendant at Sabbath schools and Young Men's Improvement Societies, where his course was of the most pleasing kind; and more than this, some years ago, when quite a youth he had shown his devotion to the faith in which he had been reared, by going forth without purse and scrip, to preach in the midst of the unbelieving the doctrines of a most unpopular faith. And, as I reach this point in my reflections, my mind instinctively wanders to a monument I gazed at in the Salt Lake City cemetery but a few days ago. That monument records in fitting words of respect and admiration the devotion of two young missionaries in a far-off Southern State, one of whom had fallen a victim to mob violence, had sealed with his blood the testimony which he bore, the other had stood by him in this hour of sore need, and rescued his mangled body and brought it safely for thousands of miles to the home of his bereaved parents and sorrowing co-religionists. This heroic young man is the one now arraigned before the courts of his country, for

an alleged offense against the morality of the age. Assuming that the reports pertaining to him should prove to be correct, and he really has a plural wife, what then would be the position? He, from his earliest recollection, had been taught to reverence the Bible as the word of God, to revere the lives and examples of the ancient worthies whom Jehovah honored by making them his confidants, and revealing unto them the secrets of His divine purposes; he had read of one who was called "the friend of God, and the father of the faithful", of another who was said to be "a man after God's own heart"; of a third who in all things is said to have done the will of Heaven, and so on till they could be numbered by the score; yet all these men, the friends, associates and confidants of the great Creator of heaven and earth, were men with more than one wife, some with many wives, yet they still possessed and rejoiced in the love and honor of the great Judge of all the world, whose judgments are all just, and whose words are all righteousness. This young man is charged with following these worthy examples; it is asserted that he has taken to wife a beautiful and virtuous young lady, belonging, like him, to one of our most respected families, and who also believes in the Bible, and the example set her by those holy women of old, such as Rachel, Ruth, Hannah, and others, who honored God's law, and became the mothers of Prophets, Priests and Kings. And as my cogitations ran I thought what need had these two to follow such examples of a bye-gone age; why not walk in the way of the world today; unite with our modern Christian civilization, and if passion guided their actions, why call each other husband and wife, why hallow their associations by any sacred ceremony; was there any need of such? Why not do as tens of thousands of others do, live in the condition of illicit love? And then if any child should be feared from this unsanctified union, why not still follow our Christian examplars, remove the foetal incumbrance, call in some of the copyists of Madame Restell, the abortionists, male and female, that pollute our land, that would have been sub-rosa, genteel, fashionable, respectable, Christianlike, as Christianity goes in this generation. And if this did not succeed the young man might have turned his victim into the street to perish, or die of pollution as is done in tens of thousands of instances, in the most sanctified manner by the hypocrites of the day. Then, in either of these cases, the young gentleman could have been received into good society, be petted and applauded; could hold a position under our government, be even a deputy-marshal registrar or what not, and still further, be able to answer all the necessary questions; and be admitted as a grand juror without being brought in as a gutter-snipe on an open venire, but as a respectable citizen on the regular panel. Or again, these two, in the event of a child being born, might consign it to the care of some degraded hag, some baby farmer, where gradually and quietly its innocent life would ebb out, and bye and bye the grief-stricken parents would receive the anticipated notice that their dear little offspring, notwithstanding every care, was dead and buried. This is a respectable crime, a crime committed principally by those who go to high-toned churches and fashionable meeting-houses in velvets and feathers, in silks and satins, and who with upturned eyes and hypocritical voices, insult the majesty of Heaven by drawling out, "Lord have mercy upon us, miserable sinners." Yet they are murderers—murderers of the worst kind, shedders of innocent blood, consumers of their own flesh, whom the vengeance of God awaits. Yet this young man and woman could have done all this and no marshals with ready feet would have dogged their steps no packed grand juries with unanimous alactrity would do the bidding of over-zealous prosecuting attorneys; no federal judge would overturn precedent, ignore law, disregard

justice on purpose to convict. No, they might then have been the friends, associates, companions of judge and prosecutor, governor and commissioner: but now, as they would neither associate unrighteously, nor take means to destroy the results of their union, but honestly and virtuously live, as is claimed, as husband and wife, he stands in the felon's dock charged with an offense against the dignity of the United States, and to convict him, oppressive laws, more oppressively administered, are brought to bear with all the ingenuity that malice can devise and hatred adopt. And there, in this ignominious position, he stands, with every person who might possibly be his friend, excluded from the jury without the possibility of a fair trial by his peers, not one of the panel being in the least sympathy with himself: and by such people this unfortunate young gentleman has to be tried, judged, prosecuted, proscribed, and condemned, because of his firm and unswerving faith in the God of Abraham, Isaac and Jacob, of David, Solomon and numerous other God-fearing and honorable men, who, like Him, have despised the cant and hypocrisy of an ungodly world, and dared to obey the behests of Jehovah. Of these things he had learned from the Bible, in the Sunday school; no wonder then that our would-be reformers are so anxious to exclude the Bible from our district schools, as its teachings and examples so emphatically condemn the theories on which the acts and legislation of Congress are based, as well as the course pursued by those who seek to aid in the regeneration of Utah by adding to or taking from the law as is best suited to shield their own corrupt practices, or, on the other hand, by extra judicial proceedings, under cover of the law, they pervert, to prosecute and persecute the Mormons.

And where was this scene enacted? In the gorgeous palaces of Belshazzar, surrounded by his wives, concubines, and nobles, and where was seen written on the walls, "Mene mene, tekel upharsin?" No. Was it at the destruction of the cities of Sodom and Gomorrah when ten righteous persons could not be found to avert the wrath of an offended God, or in Pompeii or Herculaneum, who, in their turn, for their libidinous and unrighteous practices, as Sodom and Gomorrah, suffered the vengeance of eternal fire? No. Was it in the Saturnalia of the Bacchanals of ancient Greece and Rome? No. Those nations have been long overthrown, and are now only known to a few readers of ancient history. Was it during the reign of the first French republic, when they elevated a prostitute as the goddess of reason? No. Was it in the days of inquisition, when the rack, the gibbet, the faggot and the flames were brought into requisition to force unwilling victims to testify of things which their consciences forbade, and who perished by thousands for daring to think and act, and believe in and worship God according to the dictates of their consciences? No. Was it under the influence of Bacchus, or in the midnight revelings as exhibited in Rome under Nero? No. **This scene was enacted in mid-day, in the 19th century, in the year of our Lord, 1884, in the Federal Court House, in Salt Lake City, at a court presided over by Judge Zane, Chief Justice for the United States in the Territory of Utah, assisted by Prosecuting Attorney Dickson, and the other adjuncts of the law, and in the presence of several hundred American citizens.** Toward these gentlemen personally I have no feelings, no complaints to make. I understand them to bear the reputation of being learned and honorable men in all other matters. But they stand in an unfortunate position; they represent a cause so low, that it is impossible to look upon it without loathing and commiseration; they represent a political exigency, a party necessity, capital has to be made by the persecution and prosecution of American citizens who have embraced an unpopular faith, and they are the tools with which the unclean,

despicable and barbarous work has to be done. I envy not their calling. I have no desire to stand in their shoes. Let my work be to do the will of God, to build up truth, virtue, righteousness, honor and peace upon the earth, and they may, if they so prefer, continue in the unfortunate work that their party has assigned to them.

Before I close I will say that I have not spoken on this subject with any feeling of acrimony in my heart towards the parties engaged in these proceedings. Some of the gentlemen engaged therein in other respects, bear an excellent reputation. I will further say that we as Latter-day Saints have often heard it reported and reiterated in our ears, that the world was growing worse and worse, deceiving and being deceived, and that it would grow worse and worse. So we need not be surprised to see the fulfillment of these things. Furthermore, I wish specifically to state that while these abominations exist and these acts of injustice, we leave it with the perpetrators of these acts to pursue their own vain course. But it's for us to guard well against the innovations of the corrupt and the designing; it is for us to guard well our liberties; and then it is for us to treat honorably, rightly and properly all honorable men and women. Although thousands are engaged in committing these crimes which are too dreadful to reflect upon: yet at the same time there are thousands and millions of honorable men and women throughout the nations; and many of them among us. We don't class them with the corrupt, the libidinous and the murderers; although for our part we must be very careful of our associations, and know the character of those whom we receive into our houses, or allow our children to associate with.

God bless you and lead you in the paths of life; and while others are trying to exalt crime and murder into a fine art, and extol these libidinous practices; and while we have test oaths framed on purpose to screen the adulterer and adulteress; and while honorable men are prevented or voluntarily abstain from voting, and harlots and whoremongers, and men who betray their wives and associate with other women are considered honorable men and protected by the authorities of this Territory, it is for us to guard ourselves against everything that is improper, and to be pure, especially you who bear the vessels of the Lord. God bless you, and lead you in the paths of life, in the name of Jesus, Amen.

READY REFERENCES

on

CELESTIAL MARRIAGE

THE MORMON MARRIAGE SYSTEM

Legal Aspects of Polygamy: (Continued from page 8).

Concluding this part of the general subject, we comment briefly on the constitutional phase of the issue. Are the citizens of Utah bound by promises made before statehood, tending to curtail its sovereign rights as a state?

By the enemies of the principle of plural marriage, acquiesced in by the "fearful souls" counting their political freedom and social standing as paramount, the argument is advanced that the gospel commands obedience to all civil laws, (D. & C., 58:21); and since there is a law on the statute books of the State prohibiting plural marriages and "unlawful cohabitation"—the cohabitating with more than one woman at the same time—the Saints are in duty bound to obey such law notwithstanding it may contravene the laws of heaven. It is further contended that the Morrill Act of 1862 placing restrictions on marriage in the Territories was of such a revolutionary character, that, until its constitutionality had been determined by the Supreme Court of the land, there was justification for ignoring it, and pursuing the regular course; but that as soon as the constitutionalty of the law was settled, as it was in the

George Reynolds' case in 1879, the status of the Mormon situation was fixed, and, as law-abiding citizens they were in duty bound to observe the law.

Our answer to this assumption, in a word, is that God himself, the author of our existence and the Master of earth, expressly commanded the Saints to disregard, not only the Morrill measure—which had been declared constitutional—but also the Edmund's Act of March 22, 1882, which further penalized the non-observance of the former law. This was done in the Revelation of October 13, 1882, to President John Taylor, calling George Teasdale and Heber J. Grant into the Quorum of Twelve, and Seymour B. Young into the Presidency of Seventies, provided the latter complied with the law of plural marriage by taking another wife.

The Lord doubtless knew the existence and meaning of the civil law prohibiting plural marriage, yet He commanded men to disregard that law. Therefore, so far as Latter-day Saints are concerned, they are not under obligation to observe such anti-polygamy laws, but only the constitutional laws of the land (D. & C. 98:4-7), as interpreted by the Lord.

When Utah became one of the Union of States all Federal legislation pertaining to the marriage subject was void as affecting the state. But answers the objector, in compliance with the provisions of the Enabling Act passed by Congress, a provision was injected into the new constitution in which "polygamous marriages should be forever prohibited." "Therefore", say they, "the people of Utah are both morally and legally bound to obey the law, though it does contravene the laws of heaven. (1)

To this extraordinary reasoning let us say:

(a) The Constitution of the United States provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Since the law of Celestial or plural marriage is a vital part of the religion of the Latter-day Saints, it is not within the legal power of the Government to prohibit it.

(b) Since to obtain their natural rights the people of Utah were forced to make promises incompatible with their covenants with the Lord—promises that could not in harmony with their consciences be kept, they are not bound by civil law to keep such promises; no more so than the victim of a robbery, who, for his personal safety, promises not to call an officer, would be morally or legally bound to such a covenant. An agreement obtained by force, under American jurisprudence, is shorn of its legality and is rendered non-enforcible in the courts.

No question as to the requisite qualification for statehood existed in the minds of the leaders of the nation. The Territory, in all respects, possessed all qualifications necessary for such a promotion. President Rutherford B. Hayes, in a message to Congress, December 1st, 1879, stated of Utah:

> **This Territory (Utah) has a population sufficient to entitle it to admission as a State, and the general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah in very considerable number uphold a practice (plural marriage) which is condemned as a crime by the laws of all civilized communities throughout the world.—Messages and Papers of the Presidents, Vol. 6: pp 4511-12.**

(1) Elder Oscar W. McConkie, while in the Presidency of Ensign Stake, is reported as having enunciated the amazing doctrine that though the Manifesto of Wilford Woodruff discontinuing plural marriages in the Church came from the Devil, after having been accepted by the Church, it became a revelation from heaven and binding upon the Saints (TRUTH 6:281). This is the essence of the doctrine now being taught by some of the leaders. Such doctrine would sanctify the immorality and murderous acts of king Noah and his priests, who, in their day, acted for the church, and their actions receiving the endorsement of the people. But the Lord condemned such a position and cut off those sinful men from among the Saints; for, said He, "they have strayed from mine ordinances, and have broken mine everlasting covenant." The Lord is not bound by the ungodly actions of His servants, neither does he walk in crooked paths.

From the above it is obvious that only one obstacle stood in the way of statehood, and that obstacle was a prejudiced mass mind. Because, for instance, England denounced polygamy, we must do likewise; yet, when England denounced democracy the fact didn't prevent the American colonies from adopting democratic principles.

What, then, is the remedy?

As has been repeatedly pointed out in the columns of TRUTH, the remedy lies with the Mormon people themselves. It may be conceeded that in passing the Enabling Act permitting Utah to form a constitution, Congress had a legal right to exact the promises mentioned. But after statehood was obtained the citizens of that state had the right and the power to legislate their own laws, and, if they choose, to repeal the restrictions placed upon them by Congress. Every state enters the Union with equal political, social and religious rights. Utah was no exception, as will be shown.

It was tacitly understood by the leading officials of the Mormon Church, in adopting the Manifesto of Wilford Woodruff of 1890, advising the Saints against entering into marriages "forbidden by the laws of the land", that under such concession statehood might be obtained, after which laws in harmony with the religion and conciences of the people could be legislated and the people become free to worship as they saw fit insofar as the rights of others would not be abridged. This could be done legally, through the exercise of the elective franchise; the state constitution could be amended if necessary, and laws compatible with justice enacted.

This question of nullifying Congressional demands forced into the state constitution, in order to obtain statehood has been upheld and clarified by the Supreme Court of the United States, particularly in a decision affecting the state of Oklahoma. The case of Coyle v. Smith (221 U. S. 559; 55 L. Ed. 853; 31 Sup. Ct. 688. 1911) is in point. We give comments on this decision by Robert Eugene Cushman, Professor of Government, Cornell University, in his comprehensive work on "Leading Constitutional Decisions:"

> **This case grew out of a restriction imposed by Congress upon Oklahoma in the enabling act passed in 1906 which provided that the new state should locate its capital at Guthrie and that it should irrevocably agree not to move it from that place before the year 1913, nor appropriate any unnecessary money for public buildings. This agreement (as was Utah's agreement) was ratified by the voters of the state at the time that the new constitution was adopted; and, thus bound, Oklahoma entered the Union. In 1910 a bill initiated by the people was approved by the voters of Oklahoma providing that the state capital should forthwith be removed to Oklahoma City and appropriating $600,000 for public buildings. This was, of course, in plain violation of the "irrevocable" agreement which the state had made and a proceeding was instituted to test the validity of the law.**
>
> **In sustaining the right of the state to move its capital at its discretion regardless of its agreement, the Supreme Court enunciated the important doctrine of the political equality of the states. While this does not prevent Congress from continuing to impose upon States which may be admitted in the future any conditions which it sees fit, no matter how humiliating, it does establish the right of such states to ignore such restrictions upon its governmental authority after it is safely in.—p. 272.**

Commenting on the Utah and Arizona situation our commentator remarks:

> **When Utah came into the Union in 1894 (1896) it was obliged to make an irrevocable agreement that there should be perfect religious toleration maintained in the state, that the public schools should be kept free from sectarian control, and that POLYGAMOUS MARRIAGES SHOULD BE FOREVER PROHIBITED. In 1910 Arizona was authorized by a congressional enabling act to draw up a state constitution preparatory to entering the Union. The constitution framed contained provisions for the popular recall of judges. While**

Congress somewhat reluctantly passed a resolution admitting Arizona into the Union, President Taft, being bitterly opposed to the recall of judges, vetoed the resolution. A new resolution was then passed providing that Arizona be admitted on condition that the objectionable provision be stricken out of the constitution. This was done and Arizona became a member of the Union. * * *

It is interesting to note that Arizona, after her admission into the Union, promptly reenacted the provisions relating to the recall of judges which she had been obliged to strike out, and under the doctrine of this case (the Oklahoma case) she was clearly within her rights.—pp. 71-2.

In delivering the opinion of the court in the Oklahoma case, Mr. Justice Lurton said, in part:

The power to locate its own seat of government, and to determine when and how it shall be changed from one place to another, and to appropriate its own public funds for the purpose, are essentially and peculiarly state powers. That one of the original thirteen states could now be shorn of such powers by an act of Congress would not be for a moment entertained. The question, then, comes to this: Can a state be placed upon a plane of inequality with its sister states in the Union if the Congress chooses to impose conditions which so operate, at the time of its admission? * * *

The power is to admit "new states into this Union."

"This Union" was and is a union of states, equal in power, dignity, and authority, each competent to exert that residuum of sovereignty not delegated to the United States by the Constitution itself. To maintain otherwise would be to say that the Union, through the power of Congress to admit new states, might come to be a union of states unequal in power, as including states whose powers were restricted only by the Constitution, with others whose powers had been further restricted by an act of Congress accepted as a condition of admission. * * *

The constitutional provision concerning the admission of new states is not a mandate, but a power to be exercised with discretion. For this alone it would follow that Congress may require, under penalty of denying admission, that the organic laws of a new state at the time of admission shall be such as to meet its approval. A constitution thus supervised by Congress would, after all, be a constitution of a state, and as such subject to alteration and amendment by the state after admission. Its force would be that of a state constitution, and not that of an act of Congress. * * *

Has Oklahoma been admitted upon an equal footing with the original states? If she has, she, by virtue of her jurisdictional sovereignty as such a state, MAY DETERMINE FOR HER OWN PEOPLE the proper location of the local seat of government. She is not equal in power to them if she cannot. * * * —pp. 274-77.

The principle enunciated in the Supreme Court's decision quoted, was brought to the fore in the discussion of the Utah constitution, formed and ratified by a constitutional convention held at Salt Lake City, July 7, 1887. Attorney Franklin S. Richards and Utah's Delegate in Congress, Hon. John T. Cain were pleading the cause of the people. A provision in the proposed constitution reads:

Bigamy and Polygamy being considered incompatible with a "Republican form of Government", each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than $1000 and imprisonment for a term not less than six months nor more than three years, in the discretion of the court. * * *

Section 1 of Article 16 provides for amendments to the constitution in the usual way, but limits the power to amend by the following proviso:

Provided, that section 12 of article 15 shall not be amended, revised, or in any way changed, until an amendment, revision, or change as proprosed therein shall, in addition to the requirements of the provisions of this article, be reported to the Congress of the United States, and shall be by Congress approved, and ratification be proclaimed by the President of the United States, and if not so ratified and proclaimed said section shall remain perpetual.—TRUTH 6:85.

To this unusual and extraorindary provision Senator Butler, a member of the committee conducting the hearing, said:

> You do not expect anybody who has any regard for the rights of the states to vote for that provision of the constitution, do you? I certainly would not; I will give you notice in advance that neither Congress nor the President of the United States has anything to do with the amendments of state constitutions, as I understand our form of government.—Ib.

Mr. Richard's rejoinder was to the effect that while the legality of the clause in question might be doubtful, it did show the extent to which the citizens of Utah (mostly Mormons) were willing to go to obtain statehood.

Mr. Caine, speaking on the same subject and emphasizing the willingness of the people of Utah to surrender to the Government their religious convictions, said:

> I declare it to be my honest belief that the people of Utah, in perfect sincerity, with FULL KNOWLEDGE of all that the language of that section implies and imparts, did DELIBERATELY AND UNRESERVEDLY ACCEPT THAT SECTION AS PART OF THE ORGANIC LAW UNDER WHICH THEY DESIRE TO LIVE, and further that it was and is their intention to enforce, without fear or favor, the infliction of the penalities therein prescribed against bigamy and polygamy.—Ib 87.

This, then, is our case. There has never been a time since statehood when the marriage system of the Church could not have been legalized. It could be today but for the apostacy of the Saints from the principle. It is well known that the Federal Government has no jurisdiction in the states over the marriage and divorce question. Constitutional amendments have been proposed placing the subject under the control of Congress, but have failed of enactment. The states have zealously guarded their rights on this question.

Another fact is that all states admitted into the Union come in on the basis of equality; so that whatever restrictions of a purely governmental nature may be demanded by Congress to begin with may, after statehood is obtained, be removed by the people under proper procedure. Let us suppose a stiuation: Under the Utah laws a minor is not eligible to marry without the consent of his parents or legal guardian. John Doe, a minor, wishes to marry. Permission is granted on the promise of John Doe that he will not bring children into the world. The marriage is consummated. John and his wife are now legal entities. They are not bound by their pre-marriage promise. Their status being the same as any other married couple, they may raise children. And so with a territory from whose citizenry promises have been extorted by Congress as the price of statehood. Statehood, once achieved, its citizens are free to go their way and do anything they please not incompatible with the Constitution of the United States.

In the light of the above facts, the Mormon people should stop blaming the civil laws for the present unfortunate, deplorable, and soul destroying condition, preventing men and women from exercising their natural rights, assuming the blame themselves, for on their shoulders it squarely belongs. True, attempts have been made by certain of the leaders to show that the purpose of the law of plural marriage has been achieved, and the necessity of living it no longer exists: "Plural marriage served its purpose," President Samuel O. Bennion is recently reported as saying (TRUTH 6:279), this untenable position might satisfy the consciences of the Saints, but they cannot longer hide behind a legal barrier, for it lies within their power—it always has since statehood—to remove this barrier.

Such an attempt was made and a bill, known as the Evans measure, passed the Utah Legislature in March 1901. This measure, in part, accomplished the aim of the authorities of

the Church, (TRUTH 5:188) but it was vetoed by a Mormon Governor—Heber M. Wells—and failed of final enactment. Thus again a Mormon, of polygamous descent—thwarted the will of the people and stayed legislation calculated to restore to the Saints their rights. It was not the enemy, the Government, nor the Gentile community, that proved despicable and subservient, but the Mormon people themselves.

GOD HOLDS PURSE-STRINGS

(Brigham Young)

How many circumstances could I relate to the brethren that God does hold the purse-strings of the world! Brother Kimball has slightly alluded to a circumstance, without mentioning the particulars. When Brother Heber C. Kimball and I were on the way to England, and were left in a little place called Pleasant Garden, I know, as I know I live, that we had no more than thirteen dollars and fifty cents. This was all we had, that we knew anything about. In the course of the journey, we paid out just about eighty-six dollars, as near as I can recollect, for conveyance, food, and lodging, always finding just money enough in my trunk to pay each bill; and when we arrived at Kirtland Corners, we had just the York shilling left.

I might stand here and relate to the brethren incidents until you would be tired of hearing. I merely wish to impress upon you the feeling that God holds your purse-strings. You may hoard up your gold, keep your cattle on the ranges for the Indians to steal or the winters to destroy, and tie up your hearts as tight as you please; the Lord will let the Indians steal your cattle and thieves your purses—will let calamity come upon you, or permit you to roll in wealth until you go to your own place.—J. of D., 8:337-8.

"Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

GOVERNMENT AND PERSECUTION

A Prophetic Warning

(Brigham Young)

There is a great difference between persecuting this people and the people of other sects. God will make persecutors pay every debt they contract with this people. This is the Priesthood of the Almighty. God has set His hand the second time to gather the people. It will not do to trifle with this people. "Touch not mine anointed," saith the Lord. O ye inhabitants of the earth, be careful how you infringe upon the Latter-day Saints. They are the anointed of the Lord, and are like the apple of His eye, and He will bring you into judgment for every act and move you make against them. **This nation will be shivered to pieces. There is no cohesion in the particles that compose it. If you touch it, it will fall to pieces, for it is shattered from its centre to its circumference.** They think it so strange that the "harmonious domecracy" can divide. You might as well try to put out the sun as to make them united. God is working with them; He is taking His Spirit from them. They are like water spilled upon the ground; there is no soundness nor stability left in them; they are devoid of good sense. God has called away the intelligence He bestowed upon them, and every move they make will sink them deeper and deeper in the mire, until they are lost and gone forever. We wish them no evil; we heap no coals of fire on their heads, only by doing them good and exhorting them to refrain from meddling with this people. The time is nigh when every man who will not take up his sword against his neighbor must needs flee to Zion. Where is Zion? Where the organization of the Church of God is. And may it dwell spiritually in every heart; and may we so live as to always enjoy the Spirit of Zion!—J. of D., 8-204-5.

EDITORIAL

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EDITORIAL THOUGHT

To yourself and God be true; and then it shall follow as the night—the day, you cannot be untrue to any man.—Shakespeare

"The mineral will shrink from the fire, but without fire we will never have pure gold."—President Anthon H. Lund.

TRUTH

To find truth is the sum of human endeavor. Next in importance to the finding of truth is its adoption as an infallible guide through life. This is the simple answer to numberless questions involving the "hows" and "whys" of life. Honesty, it is said, is the best policy; but honesty, with a true servant of the Lord, cannot be a mere policy—it is a fundamental necessity. Those who are honest alone for policy sake are dishonest. At best, such a virtue is negative, as would be the joining of a church in order to curry favor with its members, or paying a dollar tithing with the hope of getting two dollars in return. Such policy is destructive of true faith.

Truth is eternal; it is **"knowledge of things as they are, and as they were, and as they are to come."**

Our reflections are aroused at this time by the timely hints upon the subject of truth, published by Elder John A. Widtsoe, of the Quorum of Twelve, (Improvement Era, October, 1938) based on the 13th Article of Faith, or "The acceptance of all truth." Says Elder Widtsoe:

> **Every doctrine and practice of the Gospel of Jesus Christ, as understood by the Latter-day Saints, may be summarized in one word—TRUTH. * * * Truth is the most sacred word of the Church. It is the beginning and the end of the divine plan of salvation for mankind. It "abides forever." By the acceptance of truth man may rise to divine likeness; by refusing truth he falls to the depths of evil. "Ye shall know the truth, and the truth shall make you free." To exchange error for truth is the call of Mormonism. * * * Joseph Smith, rested his ministry upon the possession of truth.**

So much, then. on the importance of finding truth and assimilating it into one's life. The writer then proceeds to unfold the formula leading to the discovery of truth. He says:

> **Truth does not come unbidden. It must be desired, sought for, toiled for. It comes as a reward of effort. * * * His (Joseph Smith's) true followers, every one, have desired truth before finding it. They sought it earnestly and were willing to pay the price for it in works of sacrifice. Truth becomes priceless only to those whose strong desire and earnest effort have given the right to claim it.**
>
> **Moreover, it is not enough to find truth today, it must be sought for tomorrow. * * * The search for truth must become the most vital issue of human life. In fact, to live the Gospel really means to be constantly engaged in the search and practice of truth. One must grow and increase in truth.**

Having found the truth, what is the duty of mankind with regard to it?

> **There must also be a readiness on the part of every seeker to accept truth when found. That seems sometimes exceedingly difficult. There must be no resistence because truth clashes with our traditions or established opinions. Courage must be found to accept and cherish truth THOUGH IT SEVER HUMAN TIES, BREAK FRIENDSHIPS, OR**

LEAD TO PERSECUTION. If truth has any value, it is worth any price it may require for its possession.

These reflections of Elder Widtsoe ring genuine. There will be no disputing the soundness of his reasoning. Every true Latter-day Saint will agree with this; neither will such Saints rest, day or night, without reaching out for the fulness of truth.

While there is reason for rejoicing in the doctrine enunciated in Elder Widtsoe's article from which we have quoted, it is to be regretted that in the present policy of the Church and in the lives of many of the Saints, the truths set forth amount to mere platitudes—of academic rather than of real value. They accept all truth in theory, while rejecting such parts of it as may not be specifically voiced by or activated in the teachings of their leaders. As we have previously pointed out (TRUTH, 7:11) it has ceased in the minds of many to be a query, "What does the Lord say upon the subject?" but rather, "we must blindly follow the counsel of the leaders even though it tends to nullify God's word. This position counters the very sound counsel given by Elder Widtsoe:

> **The possession of truth implies the use of it, else man does not conform to the Gospel plan. Unused truth may be ornamental, but of no real value. Use makes truth alive. * * * In the kingdom of God on earth, drones have no place. It is not enough to seek truth; men must engage error in battle and vanquish it. It is not enough to possess truth; it must be used as a weapon with which to accomplish the purposes of the Lord.**

In connection with Elder Widtsoe's teachings let us consider some of the Articles of Faith, the subject provoking his article. Just to intimate to a member of the Church today that his actions belie a belief in the Articles of Faith at once arouses feelings of resentment and bitterness within him, and yet an analysis of the situation proves our point.

Consider the Third Article: We produce it placing the present interpretation of the Saints in brackets:

> **We believe that, through the atonement of Christ, all mankind may be saved by obedience to (such of the) laws and ordinances of the Gospel (as the leaders may sanction present day adherence to.)**

The Ninth Article:

> **We believe all that God has revealed, (except such parts of the alleged revelations as may conflict with the notions of society and the government) all that He does now reveal, (provided it be first submitted to the Church and approved), and we believe He will yet reveal many great and important things pertaining to the Kingdom of God.**

The Tenth Article:

> **We believe in the literal gathering of Israel, (into groups in their own home towns. They must not come to the mountains of Israel; for here we are busy looking after the commercial demands of life and haven't time to either welcome or entertain them. Should war come among them and they are slaughtered, let them die in the Lord, and their death shall be glorious,) etc.**

The Eleventh Article:

> **We claim the privilege of worshipping Almighty God according to the dictates of our own conscience (however, holding such claim to be permissive as the government and society may give sanction) and allow all men the same privilege, let them worship how, where, or what they may.**

The Twelfth Article:

> **We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law: (that while such kings and rulers are under the direct and positive condemnation of the Lord, and many of their laws are dictated by Satan, yet we must forego all natural rights and render submission to them with unquestioned loyalty.)**

In the Thirteenth Article we say:

> *** * * If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.**

And yet, in practice, Saints seeking after such virtues, then discovered, are forthwith brought before the Church Judiciary, and without even a trial as

the Lord provided, are "cast out", rejected and ostracized; in many instances even forbidden to attend divine services in Mormon houses of worship. Widows are denied help for their hungry children, and children—born in the Covenant—are denied the right of baptism.

Hence we say that a once sound belief in faundamentals—a belief that, in Daniel's case, stopped the mouths of lions, and in the case of the Brother of Jared, encompassed the removal of mountains — has today deteriorated into mere platitudes, possessing neither root nor branch of the elements of consistency or reason.

Perhaps Elder Widtsoe, author of the splendid article we have commented on, being one of the General Authorities of the Church, will sense the necessity of vitalizing his counsel by encouraging the Saints in very deed to seek after truth without fear of penalization from his quorum for so doing.

"IS TRUTH PREMATURE?"

(By request of a number of our readers to whom the article is not now available, we reprint it as published in TRUTH, August, 1938.—Editors.)

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

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

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

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

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

Truth is alien to the world. Truth is light. Light has been awaiting the time when man could receive and utilize it. Darkness is the **negative** of light. Darkness seems to be the

"course of least resistance." Therefore Cain followed the course of darkness. In Enoch's day, darkness covered the land, while Enoch and his followers who accepted the truth were exalted. Abraham attained to salvation by resisting the darkness that engulfed his father. Moses wandered in the wilderness forty years trying to lead the hosts of Israel to the light. In the Meridian of Time the "chosen people" were not prepared for truth or light, and Christ the Savior was crucified and his apostles fell martyrs to the cause. And so when Joseph Smith was introduced upon the gospel scene, the world was not ready for truth, and he, too, with many of his followers, fell martyrs.

The world has never been ready for truth, nor will it be so long as the "Prince of Darkness" rules in the hearts of men. "The truth is being published but we are not ready for it." What an enigma in philosophy, and what a statement for a so-called apostle to make. Did Paul, in order to avoid the displeasure of the world, advance such a pusillanimous plea? Did Peter, for temporary freedom, yield to the seductive wiles of the wicked? "We are not ready for the truth!" When, in the name of heaven, will we be ready for it? Is truth to stand still, hide its face, remain in "chambers", until the world gets ready for it? **"I am the way, the Truth, and the Life"**, said Jesus Christ. Try to subdue it! Why **"Truth shall spring out of the earth; and righteousness shall look down from heaven"**: God is truth. He cannot lie. Then why should the leaders of Israel in this day fear the truth? Is Babylon with her seductive powers of greater importance? Truth can never be conquered. It is destined to stand forever. The Prophet Isaiah saw the present day and said:

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

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

What is the "covenant with death" referred to? It is the Woodruff Manifesto with its associate promises, including, of course, the petition of the Church leaders to the President of the United States asking for Amnesty. Why are these agreements interpreted as being a "covenant with death?" Because they undertake to prevent the living of the only principle of marriage by which the "continuation of the

lives'' may be consummated. Why did the Prophet refer to these various covenants as an ''agreement with hell?'' Because it is the business of hell (Lucifer) to prevent the Saints from acquiring ''eternal lives.'' The position of the Church at the present time, in effect, enforces this ''covenant with death'' and ''agreement with hell.''

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

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

Yes, there is a people ready for the truth—they hunger and thirst for it. And while, as the late Apostle Orson F. Whitney once observed, ''many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls,'' yet there is a people, ''in the heart's core of this people'', said he, ''that will arise in their majesty, **in a day that is near at hand,** and push spiritual things to the front; a people who will **stand up for God,** fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.''

Truth is on the march and nothing can stop it.

TEMPLE MARRIAGES

Under the caption, ''Why Marry in the Temple?'' in an article published in the June number of the Improvement Era (page 353), Elder John A. Widtsoe of the Quorum of Twelve, elaborates on the necessity of temple marriages; giving out the inference that the ceremony performed in any other place than the temple can only be for ''time''. Aside from some misleading statements and harmful implications the article contains helpful and meritorious information. The inference that the temple is the only place where marriages for time and eternity may be performed, was refuted in the June number of TRUTH in correcting impressions voiced by Elder Joseph Fielding Smith at the late April conference of the Church. Since the TRUTH correction and the Improvement Era article were published simultaneously, we must assume Elder Widtsoe prepared his thesis before the information in TRUTH was available to him; and which may account for his falling into the same error expressed by Elder Smith. However, there are phases in the Doctor's article that might profitable be discussed at this time.

The author gives nine reasons for temple marriages. In reason No. 1, he states: ''The temple is by divine decree the place where marriages should **if possible** be performed.'' Here the author fortifies his statement with the qualification, ''if possible'', leaving the obvious inference that while it is desirable that such ceremonies be performed

in the temple, it is not absolutely necsssary—for when not possible, other places may be chosen. Since, as we have pointed out (TRUTH 7:14) the doors of the temple are today closed to many worthy persons, they must, to get the blessing, receive it, elsewhere; it being the authority and not the place that validates the marriage.

In his fourth reason Elder Widtsoe contradicts himself with the statement, "In the temple, AND ONLY THERE, the bridal couple are wedded for time and eternity." In his first reason, temple marriages, **whenever possible,** should be adhered to, while in the latter the temple is the **only place** where the ceremony can be performed. The recklessness of such a position expressed by one as well informed as Elder Widtsoe is supposed to be is without excuse. He must know this to be a fact. His position would outlaw, as we have before shown (TRUTH 7:14), marriages entered into by the Prophet Joseph Smith, Brigham Young, John Taylor and scores and scores of other brethren.

President John Taylor, in answering a question pertaining to this matter, said:

> **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. * * * 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."—J. of D., 25:355. (See full text of address in this number of TRUTH).**

Elder Widtsoe would outlaw such sealings; he would establish a marriage monoply, restricting the ordinance to the temple which is accessible to only a favored class. In this assumption he obviously accepts the condemnation of those "forbidding to marry" of whom Paul spoke, (1 Tim. 4:3).

To mislead the people by false teachings is a sin. "For the leaders of this people cause them to err; and they that are led of them are destroyed." There is no good reason for such misrepresentations. Elder Widtsoe is in a position to know this. To even intimate that no marriages for time and eternity are performed except in the temple is prostituting God's plan, placing stones and mortar above divine authority. If Elder Widtsoe's statement be true, what becomes of the hundreds of marriages performed by the late President Anthony W. Ivins, in Mexico, after the Manifesto, and by appointment of the leaders, and ordination by Wilford Woodruff and George Q. Cannon?

Elder Widtsoe says, "A sense of security and comfort comes to ALL who are wedded within the temple." Such a statement, to say the least, is extravagant. The many estrangements and divorces today among the Saints, many of whom are married in the temple, is a sufficient refutation of the statement. While we do not wish to make the learned doctor "an offender for a word", we think, after due reflection he would state that a sense of security and comfort, when the contracting parties are properly mated and the ceremony is authoritatively performed, "OUGHT to come to ALL who are wedded within the temple or elsewhere." And this point is worthy of further elaboration.

The marriage covenant revealed to Joseph Smith contemplates plural marriage, the contracting parties entering into a solemn covenant to "fulfill ALL the laws, rites and ordinances pertaining to this holy order of matrimony in the New and Everlasting Covenant." By doing this the blessings of Abraham, Isaac and Jacob are vouchsafed to them. It is clear beyond the shadow of doubt that to acquire the blessings of Abraham one must live

in accordance with the marital law of Abraham, which is the law of plural marriage. Non-Mormons may not readily understand the significance of this statement, but there is little excuse for Latter-day Saints not understanding it, for it is fundamental, and is the burden of the scriptures. Elder Widtsoe knows this and will not deny it. But the weakness of our temple marriage system today lies in the fact that these truths are not often taught beforehand to those entering into the covenant of marriage. It is a fact that the ceremony used in the temple as taught by the Prophet Joseph Smith, and all his successors down to and including Joseph F. Smith—and perhaps at the present time—contemplates plural marriage. The contracting parties enter into such a covenant. That they are not taught these truths previous to entering into the covenant results in many disagreements after the marriage takes place, aften ending in the divorce courts. Young couples go to the temple all excited, little informed, and when they emerge from that sacred edifice, many remember and know little or nothing of the details or meaning of that which has taken place —except they are supposed to be married and, so far as they know, it is for eternity. The obligations are not clearly understood. This situation is not so general in ceremonies performed under Priesthood direction outside the temple, in which case the parties involved are thoroughly instructed in the meaning of the act. This in contrast to general usage. We have in mind a certain Bishop who as a bribe to his son for accepting marriage in the temple, gave him a building lot. This son had no clearer comprehension of the ceremony by which he received a wife—though it was performed in the temple—than a "man on the street" would have. We are informed of another case of recent origin. The bride, a Catholic girl, accepted baptism one day, was married in the temple for time and eternity to her choice the next day, and the following day discarded her garments. This but illustrates the weakness in the procedure of the Church in many such cases today. While such practices should not be considered common in the Church, they, nevertheless, indicate a trend destructive alike of both faith and order. When young people are properly schooled in the purposes of marriage and the sacred obligations pertaining thereto, and when the ceremony is properly performed—whether in the temple or elsewhere—a sence of security may well be expected to come to the contracting parties.

Elder Widtsoe's statement in clause Seven of the article being reviewed, "'Eternal increase' is the gift to ALL who enter into the eternal marriage covenant, as made in the temples of the Lord," is equally misleading. "Eternal increase" is the gift only to those entering into the "eternal marriage covenant" who abide in its covenant—keep all the commandments of God, live the fulness of the Gospel. To assume that all temple marriages reach this high standard is tantamount to entering a "fool's paradise" and expect it to be a Saint's sanctuary. People get only what they are willing to pay for. "There are no bargain counters in heaven," is a trite statement of the late J. Golden Kimball, and a correct one. All who get there are judged on merit and not on social, commercial, or political standing; they are judged by their obedience to God's laws and, if you please, by their willingness to stand firm for truth even against the taunts of their Church and the world.

In Elder Widtsoe's article he did an injustice to the subject by quoting only a part of passages taken from the Doctrine and Covenants, Section 132, verses 19 and 20. Explaining how, through living the law of Celestial marriage, one may attain to Godhood, he omitted among the requirements, "and if ye abide in my covenant," and "commit no murder whereby to shed innocent blood," etc. And

this is the essence of the situation, to "abide in God's covenant," to live the whole law; and not expect to obtain the blessing by living only a part of it.

We regret the necessity of so often correcting Elder Widtsoe on these vital points, but his argument compels it. We appreciate that in his position as Church "Conciliator" he is confronted with many contradictions growing out of the present policy of the Church, and it is no small task he has undertaken. Yet we cannot endorse his errors nor condone his persistency in them. And, too, we can appreciate the perplexity of the leaders in the present circumstances, when so many of the children of Latter-day Saints are ignoring the sacredness of the marriage covenant by adopting the customs of the world. It is reliably reported for the year 1938:

2834 men presumed to be holding the Priesthood of God, married women who were not members of the Church; and 1127 male members of the Church, not pretending to hold the Priesthood, married non-Mormon girls. During the same year 9040 Mormon women married non-Mormon husbands. This condition is appalling. Many of the parents and grandparents of these people served terms in the penitentiaries for living the true marriage relation—some suffering death; and now to ignore the standards thus set up is a deep and sorrowful tragedy. To think of Latter-day Saint children willing to surrender everything of value, including their birthright, for a short season of social amity, is beyond our comprehension, except from the standpoint of ignorance on their part—an ignorance born of and encouraged by the present day policy of keeping the masses uninformed on the real standards leading to salvation and exaltation.

WHY TEMPLES?

They are sacred edifices erected for special ordinances pertaining to eternal lives. Concedely the temple, when in order, and when proper authority is officiating, is an ideal setting for the performance of the marriage rites between living candidates. But to say this is the only place where such ceremonies may be performed casts the lie in the face of Joseph Smith and his successors in the Priesthood. Speaking of the purpose of temples, Brigham Young says:

> There are many of the ordinances of the house of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. * * * We also have the privilege of sealing women to men without a Temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the Holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, but not men to men, without a Temple. When the ordinances are carried out in the Temple that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. * * * This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to their living parents in any other place than a Temple. * * * —J. of D. 16: 186.

Speaking of building a temple in Salt Lake City, President Young made this observation:

> The Temple will be for the endowments—for the organization and instruction of the Priesthood. If you want to build a Temple on these conditions, you can have the privilege. But I never again want to see one built to go into the hands of the wicked. I have asked my Father to give me power to build a Temple on this block, but not until I can forever maintain my rights in it. I would rather see it burnt than to see it go into hands of devils. I was thankful to see the Temple at Nauvoo on fire. Previous to crossing the Mississippi river, we had met in that Temple and handed it over to the Lord God of Israel; and when I saw the flames, I said, "Good, Father, if you want it to be burned up." I hoped to see it burned

before I left, but I did not. I was glad when I heard of its being destroyed by fire, and of the walls having fallen in, and said, "Hell, you cannot now occupy it"! When the Temple is built here, I want to maintain it for the use of the Priesthood: if this cannot be, I would rather not see it built, BUT GO INTO THE MOUNTAINS AND ADMINISTER THERE IN THE ORDINANCES OF THE HOLY PRIESTHOOD, WHICH IS OUR RIGHT AND PRIVILEGE. I would rather do this than to build a Temple for the wicked to trample under their feet.— J. of D. 8:203.

Speaking of these temple ordinances being performed in the mountains and other sacred places, we have the account of Addison Pratt receiving his endowments on Ensign Peak, previous to his starting upon a mission to the Society Islands. It is recorded:

Sometime previous to starting upon this mission, (1849) Addison Pratt, who had been a faithful Elder for many years, but on account of his absence on previous missions in the South Pacific Islands had not had an opportunity to receive the endowment ceremonies of the temple (in Nauvoo), was taken to the summit of Ensign Peak and there received those sacred ordinances, the mountain being dedicated especially for that purpose. This action was in harmony with the instructions of the Prophet in Nauvoo when he said that these ordinances of the Temple under certain circumstances might be obtained on the mountain top, as Moses did them. Comprehensive History of the Church, Roberts, 3:386-7.

On another occasion (Oct. 9, 1863) President Young stated:

We build temples because there is not a house on the face of the whole earth that has been reared to God's name, which will in anywise compare with His character, and that He can consistently call His house. There are places on the earth where the Lord can come and dwell, if He pleases. They may be found on the tops of high mountains, or in some cavern or place, where sinful man has never marked the soil with his polluted feet * * *.—Des. News, Vol. 13:96-7.

From our presentation it must be clear to the reader that while the importance of the Saints building and maintaining temples in the earth must not be minimized, yet other places may be sanctified as temples when necessity warrants. And, too, that while the temple, when in order, offers an ideal setting for the performance of Celestial or plural marriages (marriages for time and eternity), **this endowment may be had and in numerous cases has been received elsewhere.**

A CHALLENGE TO CIVILIZATION

The ethics and teachings of so-called heathen nations often form the basis of a stinging rebuke to present christian civilization. In this strutting age of paint and powders, the lip-stick and rouge, long fingernails, high-heeled shoes, flashy jewelry, immodest and irreligious physical exposures, much might be learned from the ancient American tribes that will purify and exalt. Speaking of the domestic manners of the early Aztecs, Prescott tells of the period near the time of the conquest of Mexico by Cortez. He says:

The disicipline of children, especially at the public schools, * * * was exceedingly severe. But after she had come to a mature age, the Aztec maiden was treated by her parents with a tenderness, from which all reserve seemed banished. In the counsels to a daughter about to enter into life, they conjured her to preserve simplicity in her manners and conversation, uniform neatness in her attire, with strict attention to personal cleanliness. They inculcated modesty, as the great ornament of a woman, and implicit reverence for her husband; softening their admonitions by such endearing epithets as showed the fulness of a parent's love.

By way of illustrating this filial affection and modesty in manners and dress, Prescott records the following: "ADVICE OF AN AZTEC MOTHER TO HER DAUGHTER; TRANSLATED FROM SAHAGUN'S "HISTORIA DE NUEVA ESPAN," LIB. VI., CAP. XIX"

(I have thought it best to have this translation made in the most literal man-

ner, that the reader may have a correct idea of the strange mixture of simplicity, approaching to childishness, and moral sublimity, which exist together in the original. It is the product of the twilight of civilization.—Prescott.)

"My beloved daughter, very dear little dove, you have already heard and attended to the words which your father has told you. They are precious words, and such as are rarely spoken or listened to, and which have proceeded from the bowels and heart, in which they were treasured up; and your beloved father well knows that you are his daughter, begotten of him, are his blood, and his flesh; and God our Lord knows that it is so. Although you are a woman, and are the image of your father, what more can I say to you than has already been said? What more can you hear than what you have heard from your lord and father? Who has fully told you what it is becoming for you to do and to avoid nor is there anything remaining, which concerns you, that he has not touched upon. Nevertheless, that I may do towards you my whole duty, I will say to you some few words. The first thing that I earnestly charge upon you is, that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words which belong to the noble and wise—valuable as rich jewels. See, then, that you take them and lay them up in your heart, and write them in your bowels. If God gives you life, with these same words will you teach your sons and daughters, if God shall give you them. The second thing that I desire to say to you is, that I love you much, that you are my dear daughter. Remember that nine months I bore you in my womb, that you were born and brought up in my arms. I placed you in your cradle, and in my lap, and with my milk I nursed you. This I tell you, in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words, and treasure them in your breast. Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it, that your dress shall be very mean, dirty, or ragged; since rags are a mark of the low, and of those who are held in contempt. Let your clothes be becoming and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince, when you speak, nor when you salute, nor speak through your nose; but let your words be proper, of a good sound, and your voice gentle. Do not be nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up, to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore neither walk very fast, nor very slow; yet when it shall be necessary to go with haste, do so—in this use your discretion. And when you may be obliged to jump over a pool of water, do it with decency, that you may neither appear clumsy nor light. When you are in the street, do not carry your head much inclined, or your body bent; nor as little go with your head very much raised; since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near-sighted person, nor, on your way, make fantastic movements with your feet. Walk through the street quietly, and with propriety. Another thing that you must attend to, my daughter, is, that, when you are in the street, you do not go looking hither and thither, nor turning your head to look at this and that; walk neither looking at the skies, nor on the ground.

Do not look upon those whom you meet with the eyes of an offended person, nor have the appearance of being uneasy; but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance; that you may neither appear morose, nor, on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear, in going through the street, nor pay any regard to them, let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard nor understood them; since doing in this manner, no one will be able to say with truth that you have said anything amiss. See, likewise, my daughter, that **you never paint your face, or stain it or your lips with colors, in order to appear well; since this is ā mark of vile and unchaste women.** Paints and colorings are things which bad women use—the immodest, who have lost all shame and even sense, who are like fools and drunkards, and are called rameras (prostitutes). But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes; and let this be done with moderation; since, if every day you wash yourself and your clothes, it will be said of you that you are overnice —too delicate; they will call you tapepetzon tinemaxoch. —— My daughter, this is the course you are to take; since in this manner the ancestors from whom you spring brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you—they said but few words, and spoke thus: **'Listen, my daughters; in this world, it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel by a very narrow, steep, and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and, if you deviate from the path, you will fall into it. There is need therefore, of much discretion in pursuing the road.'** My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it—it will be to you as a lamp and a beacon, so long you shall live in this world.——Only one thing remains to be said, and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you; should you forfeit your chastity, and afterwards be asked in marriage and should marry any one, you will never be fortunate, nor have true love—he will always remember that you were not a virgin, and this will be the cause of great affliction and distress: you will never be at peace, for your husband will always be suspicious of you. O, my dearly beloved daughter, if you shall live upon the earth, see that not more than one man approaches you; and observe what I now shall tell you, as a strict command. When it shall please God that you receive a husband, and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware, that, in no time or place, you commit the treason against him, called adultery. See that you give no favor to another; since this, my dear and much loved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the ground. Of these says a proverb: 'You will be stoned and dragged upon the earth, and others will take warning at your death.' From this will

arise a stain and dishonor upon our ancestors, the nobles and senators from whom we are descended. You will tarnish their illustrious fame, and their glory, by the filthiness and impurity of your sin. You will, likewise, lose your reputation, your nobility, and honor of birth; your name will be forgotten and abhorred. Of you will it be said: that you were buried in the dust of your sins. And remember, my daughter, that, though no man shall see you, nor your husband ever know what happens, God, who is in every place, sees you, will be angry with you, and will also excite the indignation of the people against you, and will be avenged upon you as he shall see fit. By his command, you shall either be maimed, or struck blind, or your body will wither, or you will come to extreme poverty, for daring to injure your husband. Or, perhaps, he will give you to death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but, if you commit treason against your husband, God, who is in every place, shall take vengeance on your sin, and will permit you to have neither contentment, nor repose, nor a peaceful life; and he will excite your husband to be always unkind towards you, and always to speak to you with anger. My dear daughter, whom I tenderly love, see that you live in the world in peace, tranquility, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the lustre and fame of your ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place."—Conquest of Mexico, Prescott, pp. 413-15.

The Aztecs were a polygamous nation, which fact, in Christian eyes, marked them as a benighted race. Yet such teachings as we have noted, expressed with a delicacy of words and refinement of spirit that at once challenges the best of which Christian ideology is capable, should serve to shame modern Christendom into a lasting repentance.

SACRIFICES

The following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders, assembled in Kirtland, soon after the Seventies were organized.

> Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men WHO HAD OFFERED THEIR LIVES, AND WHO HAD MADE AS GREAT A SACRIFICE AS DID Abraham.
>
> Now, the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter.—History of the Organization of the Seventies, by Joseph Young, Sen., p. 14.

The Quorum of Twelve

In answer to the question proposed by the Prohpet Joseph Smith: "What importance is there attached to the calling of the Twelve Apostles, different from the other callings or officers of the Church?" it was decided:

> They are the Twelve Apostles, who are called to the office of the Traveling High Council, who are to preside over the churches of the Saints, among the Gentiles, where there is no presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the Kingdom of heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority and virtue of their apostleship.—Teachings of the Prophet Joseph Smith, p. 74.

Instructions to the Twelve and Seventy

> President Smith stated that the Twelve will have no right to go into Zion, or

any of the stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to GO ABROAD and regulate all matters relative to the different branches of the Church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established, only in Zion, or one of her stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid. —Ib.

TRAPS

A trap is oft' a hidden thing designed to catch and hold, the object it has victimized by word or deed, untold. Its baited plate, its jagged jaws, placed in the path of feet, concealed by deeds, or words, or straws the passer-by to cheat. Mere words are set to snare a man, and often times applause is but the camoufleur's plans to secure the man-made laws. A penny, or a larger sum, when thrown into the lap by cunning and deceitful hands, (intended for a trap) may bribe a tale of whereabouts of brother, sister, friend: the hush of envy's whispered shouts brings troubles without end. A thief is set to catch a thief—one fish to lure another, while camouflaged as virtue's chief, a traitor hails thee "brother". In priestly robes are set to hide usurpers—priest of Baal; and music's syncopated guides, the earth-bound throngs derail. The fashion leaders invent styles to glorify the nude, the dope fiend's efforts in dark aisles, and 'dulterated food; the oily tongues, the doctor's pills, the politician's gloat, are Satan's instruments which fill the glories far remote. The lawyer's clever question probes to alibi sustain, are traps and snares and noose of ropes, and pit-falls of the brain. The wealth is stole by traps called "marts", and signs of every size, brass bands and glamor girls and art and chances on a prize, are traps of satan's very craft induced to snare the soul, his salesman's tricks and magic wafts 'round almost every goal. E'en truth is used to partly tell, in efforts to mislead—God's plans remodeled into hell an unjust cause to plead. So stealthy has the lair been scanned, so luring is the bait, so earnest is the trap's demand to spring its jaws of fate, that e'en the chosen, wondering, gaze with sickness on the sight, with quickened pulse they shun the craze and seek the ways of light. God's road is narrow, straight and true, no side tracks, snares or nooses; His angels stand to aid the few shown faithful through abuses. The object of "Free will and choice", the "tree of life" perhaps, if heeding oft the still small voice will 'void this lure of traps.

—J. Lyman Jessop.

RAIN MUSIC

On the dusty earth-drum
Beats the falling rain;
Now a wispered murmur,
Now a louder strain.

Slender, silvery drumsticks
On an ancient drum
Beat the mellow music
Bidding life to come.

Chords of earth awakened,
Notes of greening spring,
Rise and fall triumphant
Over everything.

Slender, silvery drumsticks
Beat the long tattoo—
God, the Great Musician,
Calling life anew.

—Joseph H. Cotter, Jr.

OUR LANGUAGE

(From the Brooklyn Eagle)

A Frenchman was relating his experience of studying the English language. "When I discovered that if I was quick I was fast", he said, "and that if I was tied I was fast, if I spent too freely I was fast, and that not to eat was to fast, I was discouraged. But when I came across the sentence, 'The first one won one one dollar prize,' I gave up trying to learn English!"

A prominent business man had the bad luck to be bitten by a mad dog. He was rushed to a hospital for the Pasteur treatment.

While the anti-rabies serum was being prepared, the attending physician noticed that the patient was very busy making out a long list of names, and he asked:

"Are those the names of the people you wish to be notified if your condition should become serious?"

"No," said the victim. "This is a list of the people I'm going to bite if I go mad."

GUARDS HEALTH

Doctor: Have you taken every precaution to prevent spread of the infection in your family?

Patient: Yes. We've bought a sanitary drinking cup and we all drink from it.

ANCIENT PINE TREE

(Blanche Lofton)

* * * And the ancient, ancient pine tree
Stood on guard, before the mountain,
Watched the prairie, while the sunrise
Stained its furrowed bark magenta * * *
Twice a hundred years it watched them,
And the bull elk and the grizzly
Knew its shade, beside the game trail,
And the eagle knew its branches * * *
Silver-tip left mighty scratches,
Tribal pow-wows left their spearheads;
Here the young buck found his totem,
Here the warrior sought his maiden * * *
But the ancient pine outlived them—
Twice two hundred years—still standing,
Where the warpath turned to game trial,
And the game trail to a highway.
—Quoted from the "Fort Hall Indians".

MIND YOUR PARENTS

(Contributed)

Boys, just listen for a moment
To a word I have to say,
Manhood's gates are just before you,
Drawing nearer every day,
Bear in mind while you are passing,
O'er the intervening Span,
That the boy who minds his Parents,
Seldom makes a wicked man.

There are many ships of failure
In this world we're living in,
Those who start with prospects fairest,
Oft are o'er come by sin,
But I'm certain that you'll notice,
If the facts you clos'ly scan,
That the boy who minds his parents,
Seldom makes a wicked man.

Then be guided by their counsel,
It will never lead astray.
Rest assured they have your welfare
In their thoughts both night and day.
Don't forget that they have loved you,
Since the day your life began,
Ah, the boy who minds his parents,
Seldom makes a wicked man.
—Author Unknown.

MINORITIES

Representative Cochran of Missouri, speaking on a certain measure before Congress, stated: "I realize I am in the minority. I was in the minority when I opposed this bill on the floor of the House. There are times when those in the minority are right.—Cong. Rec., Nov. 28, 1940.

A man advertises for "competent persons to undertake the sale of a new medicine", and adds that "it will prove profitable for the undertaker."

THE RIB'S RESPONSE

(Responding to an SOS broadcasted in the Poem, "The Rib", published in TRUTH (June, 7:23), a valued correspondent has submitted the followng frank reply. May there be a happy meeting. Editors.)

Dear unknown Rib: where e'er you are
I'd love to come for you!
I've looked and waited long and far—
And I am lonely, too!
I'd gladly wed—
Well, now, 'tis said—
(Nor do I deny or fib)
I'd cross this earth a million times
To claim you for my Rib.

I do, Dear, sometimes feel a lack
Of one to fill the space!
I've wanted, hunted fro and back
And scanned full many a face!
I'd get you, Dear,
And bring you here
(And neither do I fib)
I'll come at once, if Father wills
And claim you for my Rib.

THE GIFT UNSEEN

A costly gift
Is but a lifeless thing,
An empty shell,
And yet with beauty full:
For in itself
A gift is meaningless
Until it shines
With living hopes,
With attributes of life;
With heart-felt confidence;
With sympathy,
That dew-like quality
That calms the mind
And fills the soul with peace;
With steadfast faith,
With life-long loyalty;
With love that is
As infinite as God.
And having these
A gift is beautiful,
And lasting as
Immortal life itself.
—H. H. Siegele in Kansas City Star.

UNDELEGATED JOB

When a German officer refused King Christian's request to remove a Nazi flag from a Danish building, the monarch said he would send a soldier to take it down. "The soldier will be shot", warned the German. "I am the soldier", the King replied. The offending flag was lowered.—Newsweek, 12-2-40, p. 28.

"Accept the place the Divine Providence has chosen for you."

TRUTH

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

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TEMPLES AND ORDINANCES — SEALINGS OF MEN TO MEN

Completing the Chain to Father Adam—Heirship Explained
Necessary Qualifications for Advancement

Remarks at Franklin, Idaho By BRIGHAM YOUNG, September 4, 1875

(Journal of Discourses 16:185)

We have taken you a little by surprise, brethren and sisters, in coming into your town today. This is in consequence of its being so stormy where we have been, and we thought we would not venture to drive from Soda Springs through to Logan in two days. By taking more time, we thought we would have an opportunity of stopping in the settlements and having meetings. I will talk to you a few moments, then I will retire to my rest, and not stay here during the meeting. I feel very wearied; but I was quite unwell when I left home, and our journey has been quite fatiguing.

The remarks that I shall make to you this evening will be upon the salvation of the people. There are a few ideas that I will relate to you, that the brethren and sisters should understand. There are many of the ordinances of the House of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. You know that there are some which you have received—baptism, the laying on of hands, the gifts of the Holy Ghost, such as the speaking in and interpretation of tongues, prophesying, healing, discerning of spirits, etc., and many blessings bestowed upon the people, we have the privilege of receiving without a Temple. There are other blessings that will not be received, and ordinances that will not be performed according to the law that the Lord has revealed, without their being done in a Temple prepared for that purpose. We can, at the present time, go into the Endowment House and be baptised for the dead, receive our washings and anointings, etc., for there we have a font that has been erected, dedicated expressly for baptising people for the remission of sins, **for their health** and for their dead friends; in this the Saints have the privilege of being baptized for their friends. **We**

"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."

also have the privilege of sealing women to men, without a Temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood, from Father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. **But we can seal women to men, but not men to men, without a Temple.** When the ordinances are carried out in the Temples that will be erected men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth. **The Priesthood has left the people, but in the first place the people left the Priesthood. They transgressed the laws, changed the ordinance, and broke the everlasting covenant, and the Priesthood left them; but not until they left the Priesthood.** This priesthood has been restored again, and by its authority we shall be connected by our fathers, by the ordinance of sealing, until we shall form a perfect chain from father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to their living parents in any other place than a Temple. For instance, a man and his wife come into the Church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a Temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant sealed to them, and endowments were given. Then parents, after receiving their endowments, and being sealed for time and all eternity, and they have other children, they are begotten and born under the covenant, and they are the rightful heirs to the kingdom, they possess the keys of the kingdom. Children born unto parents before the latter enter into the fulness of the covenants, have to be sealed to them in a Temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.

Now, to illustrate this, I will refer to my own father's family. My father died before the endowments were given. None of his children have been sealed to him. If you recollect, you that were in Nauvoo, we were very much hurried in the little time we spent there after the Temple was built. The mob was there ready to destroy us; they were ready to burn our houses, they had been doing it for a long time; but we finished the Temple according to the commandment that was given Joseph, and then took our departure. Our time, therefore, was short, and we had no time to attend to this. Our father's children consequently, have not been sealed to him. Perhaps all of his sons will go into eternity, into the spirit world, before this can be attended to; but this will make no difference; the heirs of the family will attend to this if it is not for a hundred years.

It will have to be done some time. If however, we get a Temple prepared before the sons of our father shall all have gone into the spirit world, if there are any of them remaining, they will attend to this, and as heirs be permitted to receive ordinances for our father and mother. This is only one case, and, to illustrate this subject perpectly, I might have to refer to hundreds of examples for each case.

With regard to the heirship, I cannot enter into all the matter tonight. The subject would require a good deal of explaining to the people, conse-

quently, I will pass over it at present. I can merely say this however, that we see that the Lord makes his selection according to his own mind and will with regard to his ministers. **Brother Joseph Smith, instead of being the first born, was the third son of his father's family who came to maturity, yet he is actually the heir of the family; he is the heir of his father's house.** It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection. There are some inquiries now with regard to officiating in ordinances, which I wish to answer. Some brethren here are anxious to know whether they can receive endowments for their sons or for their daughters. No, they cannot until we have a Temple; but they can officiate in the ordinances so far as baptism and sealing are concerned. A man can be baptized for a son who died before hearing the Gospel. A woman can be baptized for her daughter, who died without the Gospel. Suppose the father of a dead son wishes to have a wife sealed to his son; if the young woman desired as a wife is dead and has a mother or other female relative in the Church, such mother is the heir, and she can act in the sealing ordinances in the stead of her daughter. But if the young woman desired as a wife have no relative in the Church, to act in her behalf, then the mother of the young man can be baptized for her, and act as proxy for her in the sealing ordinances. We can attend to these ordinances now before the Temple is built here; but no one can receive endowments for another, until a temple is prepared in which to administer them. We administer just so far as the law permits us to do. In reality we should have performed all these ordinances long ago, if we had been obedient; we should have had Temples in which we could attend to all these ordinances. Now, the brethren have the privilege of being baptized for their dead friends—when I say the brethren, I mean the brethren and sisters—and these friends can be sealed.

For instance, a man and his wife come into the Church; he says, "My father and mother were good people; I would like to officiate for them." "Well, have you any other friends in the Church?" "Nobody but myself and my wife." Well, now, the wife is not a blood relation, consequently she is not in reality the proper person, but she can be appointed the heir if there are no other relatives—if there are no sisters, this wife of his can officiate for the mother; but if the man has a sister in the Church, it is the privilege and place of the sister of this man, the daughter of those parents that are dead, to go and officiate—be baptized, to go and be sealed with her brother for her father and mother. If this man and woman have a daughter old enough to officiate for her grandmother, she is a blood relation, and is the heir, and can act; but if there is no daughter, the man's wife can be appointed as the heir.

I want to say a few words with regard to other operations. In the law that the Lord has revealed he requires obedience. I do not know of one ordinance but what **there are laws connected with it, and they cannot be disregarded by the Saints and they be blessed as though the laws were observed.** We are required to believe in God the Father and the Lord Jesus Christ as our Savior; we are required to repent of our sins; then we have the privilege of entering in through the door of baptism and going into the House of God. There is another commandment that the Lord has given—it is that they must have hands laid on them that they may receive the Holy Ghost and the gifts and graces that the Lord has for His children; but if we are not baptized, we are not entitled to the other blessings. If we do not believe in the first ordinance we cannot receive the second. If we do not go forth and be baptized for the remission of sins, we are not entitled to the Holy Ghost and its blessings through the law, or the requirements of heaven to the children of our Fa-

ther. Now, as to the requirements, we will ask, "Do you know the law? Should you keep the law?" Yes, certainly you do know by the Book of Doctrine and Covenants, which is for us, and the new and old testaments; these are a foundation and contain the first laws that have been given. We have them now in our possession. Then the Book of Mormon contains the same. The Book of Mormon contains the same plan of salvation that the Lord requires the world to listen to, and the Book of Doctrine and Covenants is given for the Latter-day Saints expressly for their everyday walk and actions. Now, for instance, the Latter-day Saints are required to go to meeting on Sunday. How many are there that come to these meetings and repent of their sins, confess their sins and partake of the Sacrament of our Savior and testify by these acts that they are actual believers? Do we keep the Sabbath, brethren and sisters? Do we deal justly one with another? Those things are required of us. Do we walk humbly before our God? Do we permit ourselves to speak evil of the anointed of the Lord? Do we permit ourselves, brethren, to take the name of the Lord in vain? It is certainly written that we should not do it; that we should not falsify, lie, cheat, etc. Now all these requirements are made of us. We are required to pay Tithing, we are required to deal justly one with another and be honest in our dealings; and all these requirements which I need not repeat over to you, you read and you understand them. Now are we entitled to the blessings of the house of God if we keep the commandments he has given to us? Yes. If we observe his precepts and do them, are we entitled to these blessings? Yes. Are we entitled to them if we do not keep the commandments? No, we are not. Brethren go and get their endowments, and they get a recommendation so as to go into the house of the Lord. Now you go to the Bishop and enquire strictly as to some of these brethren: "Does such a brother pay his Tithing? Is he faithful and industrious?" "Well, no." "Is he honest in his dealings?" "Well, I guess he means to do right." "Does he always speak the truth?" "Well, I cannot say that he does exactly." "Does he drink liquor?" "Well, yes, sometimes he does. Yes, I think he does, although I never saw him drunk." "Does he take the name of the Lord in vain?" "Well, I don't know. I have heard that he does swear sometimes." "Does he quarrel with his wife?" "I don't know; I understand, however, they do not live very happily together." This man probably wants another wife. Is he entitled to these blessings? He pays a little Tithing, perhaps, but he says he is going to pay it in full; and the Bishop says: "He has been teasing me a long time for a recommendation." "But why did you give it to him?" I will answer this. "I had to give it to him to get rid of him, so that he won't tease me any more." This is the answer. Now ask yourselves, my brethren and sisters, is he entitled to the blessings that the Lord has for his faithful children?

Be faithful and obedient to the few words that I have said to you, with regard to the ordinances, etc., and what we can do and what we cannot do. I said but a few words, but they are enough.

I will say to you, may the Lord bless you—peace be to you. I am glad that I am able to be here; there are others here who will speak to you. I will tell you honestly I do not feel well; I do not feel pleased; it is not gratifying to me when I hear of those who profess to be Latter-day Saints, living short of their privileges and duties; but when I hear of men and women living up to the privileges that the Lord has for them, it endears them to me, and I delight in them; and I can say that I continually pray for the Latter-day Saints, that the Lord will bless and preserve us, that we may be saved in the kingdom of God. This is my constant prayer, and I say, God bless you. Amen.

BOGUS BRIGHAM

(An Early-day Episode Related by Brigham Young)

While Brother George A. Smith was referring to the circumstances of Wm. Miller going to Carthage, it brought to my mind reflections of the past. Perhaps to relate the circumstance as it occurred would be interesting.

I do not profess to be much of a joker, but I do think this to be one of the best jokes ever perpetuated. By the time we were at work in the Nauvoo Temple, officiating in the ordinances, the mob had learned that "Mormonism" was not dead, as they had supposed. We had completed the walls of the temple, and the attic story from about half way up of the first windows, in about fifteen months. It went up like magic, and we commenced officiating in the ordinances. Then the mob commenced to hunt for other victims; they had already killed the prophets Joseph and Hyrum in Carthage jail, while under the pledge of the State for their safety, and now they wanted Brigham, the President of the Twelve Apostles, who were then acting as the Presidency of the church.

I was in my room in the temple; it was in the southeast corner of the upper story. I learned that a posse was lurking around the temple and that the United States Marshal was waiting for me to come down, whereupon I knelt down and asked my Father in Heaven, in the name of Jesus, to guide and protect me that I might live to prove advantageous to the Saints. Just as I arose from my knees and sat down in my chair, there came a rap at my door. I said, "Come in"; and Brother George D. Grant, who was then engaged driving my carriage and doing chores for me, entered the room. Said he, "Brother Young, do you know that a posse and the United States Marshal are here?" I told him I had heard so. On entering the room Brother Grant left the door open. Nothing came into my mind what to do, until looking directly across the hall I saw Brother William Miller leaning against the wall. As I stepped towards the door I beckoned to him; he came. Said I to him, "Brother William, the Marshal is here for me; will you go and do just as I tell you? If you will, I will serve them a trick." I knew that Brother Miller was an excellent man, perfectly reliable and capable of carrying out my project. Said I, "here, take my cloak"; but it happened to be Brother Heber C. Kimball's; our cloaks were alike in color, fashion and size. I threw it around his shoulders and told him to wear my hat and accompany Brother George D. Grant. He did so. I said to Brother Grant, "George, you step into the carriage and look towards Brother Miller, and say to him, as though you were addressing me, 'Are you ready to ride?' You can do this and they will suppose Brother Miller to be me and proceed accordingly", which they did.

Just as Brother Miller was entering the carriage the Marshal stepped up to him and placing his hand upon his shoulder, said, "you are my prisoner." Brother William entered the carriage and said to the Marshal, "I am going to the Mansion House, won't you ride with me?" They both went to the Mansion House. There were my sons, Joseph A., Brigham, Jr., and Brother Heber C. Kimball's boys, and others who were looking on, and all seemed at once to understand and partake of the joke. They followed the carriage to the Mansion House and gathered around Brother Miller, with tears in their eyes, saying, "Father, or President Young, where are you going?" Brother Miller looked at them kindly, but made no reply; and the Marshal really thought he had got "Brother Brigham".

Lawyer Edmonds, who was then staying at the Mansion House, and, appreciating the joke, volunteered to

Brother Miller to go to Carthage with him and see him safe through. When they arrived within two or three miles of Carthage, the Marshal with his posse stopped. They arose in their carriages, buggies and wagons, and, like a tribe of Indians going into battle, or as if they were a pack of demons, yelling and shouting, they exclaimed, "We've got him; we've got him! We've got him!!" When they reached Carthage the Marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around that he had got him. Brother Miller remained in the room until they bid him come to supper.

While there, parties came in, one after another, and asked for Brigham. Brother Miller was pointed out to them. So it continued, until an apostate Mormon, by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham Young was. The landlord, pointing across the table to Brother Miller, said, "That is Mr. Young." Thatcher replied, "Where? I can't see anyone that looks like Brigham." The landlord told him it was that fat, fleshy man eating. "Oh, hell!" exclaimed Thatcher, "That's not Brigham, that is William Miller, one of my old neighbors." Upon hearing this the landlord went and, tapping the sheriff on the shoulder took him a few steps to one side and said, "You have made a mistake, that is not Brigham Young, it is William Miller, of Nauvoo." The Marshal, very much astonished, exclaimed, "Good heavens! and he passed for Brigham." He took Brother Miller into a room, and turning to him, said, "What in hell is the reason you did not tell me your name?" Brother Miller replied, "You have not asked me my name." "Well", said the Sheriff, with another oath, "what is your name?" "My name", he replied, "is William Miller." Said the Marshal, "I thought your name was Brigham Young. Do you say this for a fact?" "Certainly I do", said Brother Miller. "Then", said the Marshal, "why did you not tell me this before?" "I was under no obligations to tell you", replied Brother Miller, "as you did not ask me."

Then the Marshal, in a rage, walked out of the room, followed by Brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos and others, who took him across lots to a place of safety; and this is the real pith of the story of "Bogus" Brigham, as far as I can recollect.—Brigham Young, Logan, Utah, Sunday, July 23, 1871. Deseret News, August 5, 1871.

READY REFERENCES on CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

Liberty of Conscience: (Continued from page 34.)

In a prayer and prophecy uttered by the Prophet Joseph Smith, he set forth the following solemn truth:

> **We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.—D. & C. 121:39.**

This, as we view it, pictures the cause of the major tragedies in the lives of mankind. Men of supposed "little authority" exercise "unrighteous dominion" over their fellow men —the majority crushing the minority, the strong crushing the weak.

By an enactment of Parliament passed in 1534, known as the Act of Supremacy, the king was given "full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities which by any manner of spiritual authority or jurisdiction may be lawfully reformed." That the king exercised his powers in their fullest extent is a

fact in history. The Puritans were persecuted by the Established Church, and they, in turn, joined with the Established Church in persecuting the Separatists. "Persecution was the established mode of insuring a Christian state in England." (See Liberty, Vol. 35, No. 3, p. 6.)

Continuing the commentator states:

> Into New England (America) was carried the same hierarchical spirit, with its fines and imprisonments, its trials and its banishments, and finally its death, for dissenters. Early New England dealt in stocks and bonds! The state became the jealous guardian of his spouse, the church. All men were regimented by the state into the church —all but those who were willing to fight, and to die, for their freedom. All men in the church were forced to think and speak and act as the church dictated. John Calvin's fondest dreams for an ideal theocracy found expressions in Puritan New England. * * * A flippant remark by Anne Hutchinson to the effect that some of the ministers did not have "the seal of the Spirit", brought her to trial and banishment by an ecclesiastical court. * * * The law of Massachusetts declared that any "of the cursed sect of the Quakers * * * shall be sentenced to be banished upon pain of death." Two of these good people, the aged Lawrence and Cassandra Southwick, are examples of church-and-state tyranny in America. The sentence of banishment was pronounced upon them. The aged couple were sent to Shelter Island, but their misery was well-nigh done; they perished within a few days of each other, tortured to death by flogging and starvation. Baptists were treated with no greater tenderness by their Christian brethren—the Puritans.

A sample of religious fanaticism and inhuman persecution of the minority by the majority and from which the early pilgrims fled to America is related of one Dr. Leighton early in the seventeenth century. Dr. Leighton had espoused the faith of the Puritans, having the state religion—Church of England. Archbishop Laud's ecclesiastical sentence pronounced against him provided that he be

> Committed to the prison of the Fleet for life, and pay a fine of ten thousand pounds; that the High Commission should degrade him from his ministry; and that he should be brought to the pillory at Westminster while the court was sitting and be publicly whipped; after whipping be set upon a pillory a convenient time and have one of his ears cut off, one side of his nose split, and be branded in the face with a double S. S. for a sower of sedition; and then he should be carried back to prison, and after a few days be pillored a second time in Cheapside, and have the other side of his nose split and his other ear cut off, then be shut up in close prison for the rest of his life.

Roger Williams, one of the prominent reformers of that day, is said to have witnessed the above, which experience caused him to flee to America, arriving in Boston in 1631.—Roger Williams-Longacre, p. 48.

> Both the Pilgrims who settled at Plymouth in 1620, says Charles S. Longacre, Editor of Liberty (Vol. 36, No. 1, p. 19), and the Puritans who settled in Boston in 1630, had fled from European oppression and religious persecution and had come to America to seek religious freedom for their own form of worship, but both established an ecclesiastical form of government which proved their own undoing. It compelled all to practice the religious teachings of the state church, and forced all dissenters to attend and support the state church services.
>
> Everybody was compelled to attend divine services on Sunday whether he was a member of the state church or not. Sunday laws of a decidedly indigo hue were enacted. Men were fined ten shillings for non-attenance at church on Sundays. Men were both fined and placed in the stocks for kissing their wives on Sunday. They were fined and imprisoned for riding on horseback on Sunday, unless it was to and from church or on an act of mercy or necessity. Fathers and mothers were fined if they did not have their infants sprinkled when they reached a certain age.

With these facts in mind, we present some expressions of leading people, not members of the Church of Jesus Christ of Latter-day Saints, bearing upon the subject of personal freedom, and particularly as the subject touches the rights of conscience:

The Case of John Huss

John Huss of Prague, a disciple of Wyclif, was burned at the stake at

Constance, Germany, for refusing to recant from his opposition to the sale of indulgences and other so-called heresies. He was condemned in 1415 by the council of Pisa. Defending himself before the council, he said:

> I came of my own accord to this council, and if it be proved that I erred in anything I am willing humbly to be corrected and amend.

Of the Pope—John XXIII—Huss wrote:

> Now you may understand what the life of the clergy is who say they are true representatives of Christ and His Apostles, who call themselves the most holy church, the most infallible council; and yet this same council has been in error; it has first honored John the Twenty-third with bowed knee, and called him most holy, while yet they knew that he was a shameful murderer, and guilty of other crimes besides, as they afterwards declared when they condemned him.

And in another letter he wrote:

> Wherefore did they kneel before the pope—kiss his feet, and call him most holy father, when they knew him to be guilty of a most atrocious crime? Wherefore did the cardinals choose for a pope, one who was the murderer of his predecessor?

In commendable calmness and humility, while before the inquisition, Huss replied:

> I repeat, that I am ready to be instructed by the council; but I beseech and conjure you by Him who is the God of us all, that you do not force me to what I cannot do without CONTRADICTING MY CONSCIENCE.—Imp. Era, Dec., 1938, 724, 757.

Sentiments of George Washington

> If I could have entertained the slightest apprehension that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. * * * I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping Deity according to the dictates of his own conscience.—Liberty, Vol. 35, No. 2, p. 4.

And again: General George Washington in a letter of instruction to General Benedict Arnold (Sept. 14, 1775), who had been commissioned to lead an army into Canada against Quebec, said:

> As the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers or votaries, has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it.
>
> On the other hand, as far as it lies in your power, you are to protect and support the FREE EXERCISE of the religion of the country, and the UNDISTURBED ENJOYMENT of the RIGHTS OF CONSCIENCE in religious matters, with your utmost influence and authority.—Ib. No. 1, p. 12.

Thomas Jefferson

Ever champion of the natural rights of men:

Commenting on Jefferson's views, David S. Muzzey, Ph D., Dept. of History, Columbia University, explaining his labors in reforming the Virginia law code in 1776, contends that no part in this work of reformation "was so important in Jefferson's eyes as the liberation of the human mind from the shackles fastened upon it by ecclesiastical domination." His inspiration was the conviction that religious liberty was one of the "inalienable" rights bestowed on man by the Creator. **"He that gave us life, gave us liberty"**, was his simple but comprehensive creed. Or, as he wrote to Benjamin Rush in 1800, **"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."** * * * "It does me no injury", he wrote in his "Notes on Virginia", in 1781, "for my neighbor to say there

are twenty gods or no God. It neither picks my pocket nor breaks my leg." —Liberty, Vol. 35, No. 1, pp. 6, 8.

Hon. James J. Davis

U. S. Senator from Pennsylvania, speaking on the subject of "Conscription and Conscience", said:

> Every member of Congress, Representative or Senator, should have this principle (Viz: As the family goes, so goes the nation) guide him in consideration of the problem of conscription. He should remember that freedom of INDIVIDUAL CONSCIENCE is the cornerstone of the American heritage of liberty. He should never forget that free persons owe their first duty to their Creator, a lasting obligation to God.—Ib. No. 4, p. 7.

The late **Senator William E. Borah** was a consistent champion of religious liberty. He once wrote one of his constituents:

> I am a believer in the fundamental principles of religious liberty. If the time ever comes when I have to sacrifice my office for those principles I shall unhesitatingly do so.—Ib. No. 2, p. 27.

It is related "The Emperor Charles V, in the sixteenth century, after devoting a good part of a long reign to warring on the religious dissidents of his dominion, retired to the monastery of San Yust in Spain to spend the closing years of his life in prayer and meditation." Here, while puttering with his clocks, it is said he remarked: **"How foolish I was in thinking I could get men to think alike in religion, when I cannot get two clocks to tick in unison."**

The words of Hon. Thomas Francis Bayard, Secretary of State during President Grover Cleveland's first administration, quoted from Vol. IV of the **International Law Digest:**

> Religious liberty is the chief cornerstone of the American system of government, and provisions for its security are embedded in the written charter and interwoven in the moral fabrics of its laws. ANYTHING THAT TENDS TO INVADE A RIGHT SO ESSENTIAL AND SACRED MUST BE CAREFULLY GUARDED AGAINST, and I am satisfied that my countrymen, ever mindful of the sufferings and sacrifices necessary to obtain it, will never consent to its impairment for any reason or under any pretext whatsoever.

Having, as we believe, given a fair cross-section of sentiments by leading American thinkers upon the vital question of "Liberty of Conscience", we close this installment with a repetition (See TRUTH 6:116) of the terse words of President Franklin D. Roosevelt, upon the subject:

> In the United States we regard it as axiomatic that every person shall enjoy the FREE EXERCISE of his religion according to the DICTATES OF HIS CONSCIENCE. * * * It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet in our inner individual lives we can never be indifferent, and we assert for ourselves COMPLETE FREEDOM to EMBRACE, to PROFESS, and to OBSERVE the principles for which our flag has so long been the lofty symbol.

(To be continued)

"The most high and glorious God hath chosen the poor of the world, and the witnesses of truth (Revelation 11) are clothed in sackcloth, not in silk or satin, cloth of gold or tissue: and, therefore, I acknowledge, if the number of princes professing persecution be considered, it is rare to find a king, prince, or governor like Christ Jesus, the King of kings, and Prince of princes of the earth, and who tread not in the steps of Herod the fox, or Nero the lion, openly or secretly persecuting the name of the Lord Jesus; such were Saul, Jereboam, Ahab, though under a mask of pretense of the name of the God of Israel."

"Grant a man to be a false teacher, a heretic, a Balaam, a spiritual witch, a wolf, a persecutor, breathing our blasphemies against Christ and slaughterers against His followers, as Paul did, I say, those who appear soul killers today, by the grace of Christ, may prove, as Paul, soul savers tomorrow."



THE ROLL OF HONOR

A group of Latter-day Saint men, in prison garb, doing time in the State Penitentiary (in 1889) for having violated the Federal anti-polygamy laws enacted against the Mormons. George Q. Cannon is shown (seated) with his cap on. He was a member of the First Presidency of the Church. He had been arrested previously and placed under a $45,000.00 bond, charged with an offense (Unlawful Cohabitation), the maximum legal penalty for which was a fine of $300.00 and imprisonment in the Penitentiary for a term of six months. This in face of the 8th Amendment to the Constitution of the United States, which reads: "EXCESSIVE BAIL SHALL NOT BE REQUIRED, NOR EXCESSIVE FINES IMPOSED, NOR CRUEL AND UNUSUAL PUNISHMENTS INFLICTED." Seated, and in plain clothes, is the late Francis M. Lyman, at the time a member of the Quorum of Twelve, and later its President.

To the charge emanating in sordid minds that Mormon polygamy is based on motives of lust, this picture of a few of the thirteen hundred men and women incarcerated in prison for the Gospel sake, should be a sufficient refutation. People just do not subject themselves to the rigors of prison life with the resultant sacrifice, suffering and monetary loss, for the gratification of lust, especially when their lecherous desires may be gratified, under the present social standards of the world, at little expense and with no fear of consequences.

CRIME

A serious offense was committed in the United States every twenty-one seconds last year, the FBI established. The total of 1,517,026 major crimes, 2.2 per cent more than during 1939 and averaging one for every 86.8 persons, included one felonious homicide every 44 minutes, a robbery every 10 minutes, an auto theft every 3 minutes, a burglary every 1 2-3 minutes, and a larceny every 35 seconds.—Newsweek, 3-3-41.

"The essence of democracy at work is man at work to satisfy his own varied wants.—Destroy man's urge to improve his own position, and you destroy the spark that creates wealth, culture, happiness."

Paul Garrett

"Knowledge adorns riches and softens poverty."—Carving on Sunnyside School, Washington, Ohio.

EDITORIAL

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EDITORIAL THOUGHT

I rejoice in hearing the testimony of my aged friends. You do not know me; you never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it. I don't blame any one for not believing my history; if I had not experienced what I have, I could not believe it myself. I never did harm any man since I was born in the world. My voice is always for peace.—Joseph Smith.

"EVIDENCES AND RECONCILIATIONS"

To be right, though discredited by the masses, is better than a king's crown, when worn without divine authority. One must be moved in deepest gratitude when the position for which he has contended against almost overwhelming odds, is sustained by the leaders of the erstwhile opposition. Such events do not happen with frequency; but they do happen. We now have in mind the remarks made at the late Mutual Improvement Conference of the Church by J. Reuben Clark, Jr., of the First Presidency. In more than one instance during President Clark's address he emphasized and endorsed the position for which we have contended, on vital principles pertaining to salvation. He did this with a generosity and forcefulness both refreshing and promising in this day of ecclesiastical wanderings and dogmatisms.

Speaking of personal revelations—messages directed by the Lord to specific individuals—Prest. Clark made it clear that while the individual may have passed on and the incident of the message closed as affecting him, yet the principle enunciated lives on and cannot be classed as obsolete or of no enduring value.

It will be recalled that the late Dr. James E. Talmage prepared a book called "Latter-day Revelations". It was copyrighted by Heber J. Grant for the Church, was published and placed in general circulation by the Church. The book was supposed to reflect the contents and spirit of the revelations contained in the Doctrine and Covenants. From this book some ninety-three whole sections in the Doctrine and Covenants were omitted, together with parts of eighteen other sections, leaving intact and unaltered only twenty-five of the original revelations.

Dr. Talmage states in his "Foreward" to Latter-day Revelations:

> As early as the summer of 1830, the Prophet, (Joseph Smith) acting under Divine commandment, was engaged in compiling the revelations received up to that time, with a veiw to their publication in book form. On November 1, 1831, at a conference of the Elders of the Church held at Hiram, Ohio, definite action relating to the publication of the revelations was taken, and the compilation was called the BOOK OF COMMANDMENTS. The Lord's acceptance of the undertaking was made manifest by the giving of the revelation herein appearing as Section 1, which is currently known as the Preface. As successive revelations were added the title was changed to DOCTRINE AND COVENANTS.

Notwithstanding this important

move by the Prophet, under Divine instruction, evolving as it did into the present Doctrine and Covenants—the Law Book to the Church—under the policy of the Church as announced by its present leader, it evidently became desirable to eliminate from the sacred book certain revelations given by the Lord for the direction of His children in this dispensation. Among these obnoxious revelations is Section 85, which was left out of "Latter-day Revelations." This revelation foreshadowed a time when the Lord's house would be out of order and when one **"mighty and strong"** would be sent to set it back in order, with dire consequences to the man, "called of God and appointed, that putteth forth his hand to steady the ark of God;" also Section 132, defining the meaning and purpose of Celestial Marriage and commanding the Saints to enter into it. These two revelations apparently constituted a thorn in the side of the leaders of the Church who had repudiated and surrendered the principles involved. To rid the record of these two revelations, it was deemed desirable to prepare the "Skimmed milk" edition of the Doctrine and Covenants and have it used in the mission field by the propaganda division of the Church. As an excuse for the book its author states:

> Many of the revelations given prior to the organization of the Church and during its early years related to immediate duties and callings of individuals; others dealt especially with conditions in the Church at particular times. A distinguished feature of these communications from the Lord appears in their timeliness; they were granted to meet circumstances calling for Divine direction of specific nature. 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.

Under this view, as stated, some ninety-three revelations and parts of eighteen others now published in the Doctrine and Covenants, were considered obsolete and of no "enduring value", and hence were omitted from Dr. Talmages' book. We have previously reviewed this matter at greater length, (See TRUTH 2:91 and 5:227.)

Now comes Prest. Clark strongly condemning the position enunciated by Dr. Talmage, and declaring all revelations from the Lord to be of **"enduring value,"** and that it is a dangerous thing to tamper with the words and revelations of the Lord. Following is Prest. Clark's comment:

> May I say a word here about these personal revelations, by which I mean revelations given specifically for the guidance of designated individuals, revelations such as this one given to William W. Phelps (D. & C., Sec. 55). Some have said (among them Dr. Talmage, parenthesis ours), and are saying that the early revelations so given were merely for the individual named, are not of general application, and are now obsolete. This is both a superficial and an erroneous view. For each such revelation either will contain the statement in words of a general principle of universal application or will have been given with reference to some situation which is governed by a general principle that must guide and direct all of us. Thus here, though the revelation was given to William W. Phelps directing him to assist Oliver Cowdery in printing, though in this sense it was temporary and so now obsolete, nevertheless the revelation did contain in specific words the general principle that the duty of the Church as a whole was that books should be prepared "for schools in this Church, that little children also may receive instruction before me as is pleasing unto me."
>
> It is a dangerous thing to tamper with the words and revelations of the Lord by way of adding or taking away. Who is so wise as to say which of God's commands may be ignored, or altered, or cast away?

In this wise counsel our position, though characterized at the time as apostate, is fully vindicated. We com-

mend the words of Prest. Clark to the sober consideration of the Saints.

Another truth we have persistently contended for and which has brought upon us the fearful maledictions of the leaders of the Church is that pertaining to Priesthood, its powers and functions. That there is a clearly defined difference between the Priesthood and the Church is not generally recognized by the Saints in this day. Few there be, it would seem, who understand the original set-up, comprehending the three major organizations now existing and which were perfected by the Prophet, Joseph Smith. These three organizations are:

PRIESTHOOD,
CHURCH, and
KINGDOM.

While separate in their functions now, when combined as they will be when perfection obtains, they constitute the Church and Kingdom of God. By Church, we mean the "Church of the First Born," (D. & C. 76:71, 94) the membership of which consists of those living the fulness of the Gospel. We reviewed this subject at length (TRUTH 5:179 et seq) and will now touch upon it only briefly.

The first organization is that of Priesthood, the subject under discussion. Priesthood is God's power and authority. It functions independent of all other organizations. It is in essence a theocracy, being governed from above. The Priesthood, when fully organized, will be comprehended in what was anciently called the Sanhedrin. This body, consisting of seventy members (seventy-one, with Christ the head), is presided over by seven men; and the voice of the Council of Seven, when in order, is the voice of God to His children on earth. In the Prophet's day each member of this organization was termed a President, each being a great High Priest Apostle—the highest apostolic calling known to man. This Apostleship is clearly distinguished from the Apostleship of the Twelve and that of the Seventy functioning in the Church. The beginning of this organization in the present dispensation was when Joseph Smith and Oliver Cowdery received their Apostleship at the hands of Peter, James, and John in the year 1829. The presidency of the organization was completed under Joseph Smith, the Prophet, before his death.

The Church was the second organization to be set up. It was organized by the Priesthood. The Church—the propaganda arm of the Priesthood—is a quasi-democracy, its right of existence coming from above, through the Priesthood, while its operations are subject to the will of the people—**"all things in the Church being done by common consent"**, (D. & C. 26:2). The Church, acting under the direction of the Priesthood, is the guardian of the spiritual welfare of the Saints. Revelations from the Lord to the Church always come through the channels of the Priesthood. When the Church is in order its President is of the High Priesthood order. Joseph was not only the President of Priesthood but also President of the Church and of the High Council at Kirtland, the latter two being subordinate offices. Revelations to the Church naturally came through him as President of Priesthood. This fact has proved confusing to the uninformed Saints—Saints who suppose the Church to be the all in all in organization.

The third organization is that of the legislative branch of the Kingdom, referred to in the Prophet's day as the "Council of Fifty" (His. of Church 7:213). This organization is also a Priesthood help, and operates under its authority and direction. President Clark obviously understands these facts; he stated on previous occasions that **"The Church is the organized Priesthood of God. The Priesthood can exist without the Church, but the Church cannot exist without the Priesthood."** Changing the form of expression, he on another occasion said,

"The Priesthood is essential to the Church, but the Church is not essential to the Priesthood." This position, in principle, is sustained in the remarks of Prest. Clark we are now reviewing. He says:

> We not only have the ancient prophets, their works, teachings, and guiding words, we not only have the record of the works, teachings, and guiding words of the Messiah while on the earth, but we actually have now an open and free channel of communication with the Lord; now and in this dispensation He has, like the loving Father He is, over and over again spoken to us, telling us what we should do and what we should not do. He has restored His Holy Priesthood AND SET UP AN ORGANIZATION THEREOF, through whose bearers He has spoken in the past and through whom He will speak in the future whenever He feels it necessary to communicate with His people.
>
> The Lord never has tolerated and will not hereafter tolerate interlopers in this holy office. When He wishes to announce new spiritual principles, to set out new rules for His people, to give new commandments, HE WILL DO IT THROUGH HIS DULY CONSTITUTED AUTHORITIES WHOM HE HAS NEVER DISHONORED NOR BELITTLED NOR HUMILIATED BY EITHER SLIGHT, NEGLECT, OR CASTING OFF WHILE THEY FOLLOWED AND SERVED HIM. And when in rare cases, such as the replacement of Eli's sons by Samuel (I Sam. 2), He found it necessary to repudiate and cast off those whom He had chosen but who had been found wanting, He has done so not in a casual, haphazard way, but by due and orderly succession, for the Lord is a Lord of order.

Here Prest. Clark set forth facts that if understood by the Saints would mean the complete reajustment of the present attitude of many of them. The "Free channel of communication with the Lord," he mentions, is the channel of His "Holy Priesthood." He says, "He has restored His Holy Priesthood AND SET UP AN ORGANIZATION THEREOF, through whose bearers He has spoken in the past and through whom He will speak in the future whenever He feels it necessary to communicate with His people." This is verily the order. The Lord speaks to the Church, when He has something to communicate to it, through the Priesthood, and not through the President of the Church direct, only as he may also be President of Priesthood.

The Saints should remember that there are different orders in the Priesthood. An Elder and an Apostle may hold the same Priesthood—do when properly conferred—but they function under different orders. This fact does not seem to be generally understood by the Saints. As we have frequently shown, the impression is prevalent that because a man is President of the Church he is necessarily President of Priesthood; and that because a man is ordained to the Apostleship of the Twelve he holds the higher order of Apostleship. This is not true. There are many orders in the Priesthood. The Church was organized, Elders and High Priests ordained, Twelve Apostles and Seventy Apostles chosen, High Councils organized and Bishopries established, yet none of the brethren thus called into activity held the higher order of Priesthood. Joseph Smith spoke of this order on May 4, 1842. We read:

> I spent the day in the upper part of the store, * * * in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the HIGHEST ORDER OF THE MELCHISEDEK PRIESTHOOD, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things FOR THE FIRST TIME IN THESE LAST DAYS. —His. of Church, 5:-, 2.

This order in the higher Priesthood was touched upon in a revelation to

Joseph Smith and "six Elders" (D & C Sec. 84) as early as 1832, wherein the Lord sets forth the fact,

> For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And to show the importance of the attainment of these high positions, the Lord continues:

> And wo unto all those who come not unto this priesthood which ye (Joseph and the six Elders) have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

A specific instance of the conferring of these higher keys upon certain brethren is given May 26, 1843 in this language of the Prophet:

> Friday, 26. At five P. M. I met in council in the upper room, with my brother Hyrum, B. Young, H. C. Kimball, W. Richards, Judge James Adams, Bishop N. K. Whitney and William Law, and gave them their endowments, and also instructions in the priesthood on the new and everlasting covenant, etc.

Quoting the above, the Church Historical Record (Vol. 6:515) comments as follows:

> 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.

Could language be employed to more clearly sustain the idea of the existence of a Priesthood group above the office of the First Presidency of the Church, endowed with the "HIGHEST order of the Melchisedek Priesthood?" The reader should understand that the personnel of the various groups mentioned in Church history was not confined to any particular group of Church office holders. In the last group mentioned there was the presiding Patriarch, members of the Presidency and the Twelve, the presiding Bishop, and at least one, Judge James Adams, who participated in none of these important Church offices; yet these men were co-equal in the Priesthood, the only distinction being that of seniority in ordination,—speaking broadly, they holding jointly the keys of the Priesthood, and this independent of the Church and without limitation of office. Having had the fulness conferred upon them, they were given the necessary "authority to step forth and build up the Kingdom of God on earth and perform all the ordinances thereof".

This High Priests Presidency organization set up by the Lord through Joseph Smith was carried on by Brigham Young after the Prophet's death. As the organization was depleted through death and perhaps other causes, John Taylor, being directed by the Lord, added to it by setting brethren apart, giving them the highest Apostolic calling, and with the special mission to keep the principle of plural marriage alive after it should be surrendered by the Church as the Lord foresaw would be the case. These men thus endowed (on Sept. 27, 1886 —See TRUTH 6:133 et seq) were John W. Woolley, George Q. Cannon, Lorin C. Woolley, Charles H. Wilcken, and Samuel Bateman; and later, Joseph F. Smith, upon the latter's return from a mission to the Sandwich Islands. These brethren, with Wilford Woodruff, who had received the calling under the hands of Joseph Smith in Nauvoo, comprised the group of presiding Priesthood in President Taylor's

day. It must be understood that while Prest. Taylor was President of the Church, he was also President of Priesthood, and he functioned under the latter office in setting these brethren apart. It is this organization, which has been properly perpetuated, through which the Priesthood functions today and to which the Church, when in order, will look for guidance.

Those entertaining the veiw that the Church is at the head are puzzled when remembering that the law of plural marriage, for instance, was revealed to Joseph Smith but was withheld from the knowledge of the Church for upwards of twenty years. It is a Priesthood law that does not pertain to the Church except as the Church may receive it. When the Church did receive it (1852) and later (1890) abandoned it the principle was carried on by the Priesthood under the direction of such men as Wilford Woodruff, George Q. Cannon, Joseph F. Smith and others. As President of the Church Wilford Woodruff issued the Manifesto abandoning plural marriage, while as President of Priesthood he arranged to have the principle carried on. The Church having rejected it, it was clearly up to the Priesthood—those in the higher order—to defend and continue it. In this picture the seeming inconsistency is clarified. The Church, being operated under the doctrine of "common consent" must conform to the will of the majority, while the Priesthood is under the direct supervision of God, **and His will must obtain.**

President Clark, in the remarks we have quoted, doubtless felt that he was making the matter as clear as he dared do under the present attitude of the Saints. He emphasized the fact that the Lord has restored in the present dispensation **"His Holy Priesthood and set up an organization thereof, through whose bearers He has spoken in the past and through which He will speak in the future. * * * He will do it through His duly constituted authorities, whom He has never dishonored, nor belittled, nor humiliated by either slight, neglect, nor casting off while they followed and served Him."** This premise is sound and clear.

A moment's reflection should clarify these facts in the minds of Saints willing to know the truth and abide in it. The Priesthood, as stated, is a theocratic government, while the Church operates under the doctrine of common consent. The Church comprises members of all grades of faith and intelligence. That the majority of its membership have never been valiant in the cause is shown in the fact that only a small per cent have accepted all the principles of the Gospel. The leaders of the Church have testified that notwithstanding the principle of plural marriage became a tenet of the Church in 1852, only about three per cent of the adult Saints entered into the principle. The Saints have never accepted the Order of Enoch, except in theory; and in the payment of tithes, attendance at meetings, observance of the Sabbath day, etc., according to the conference reports, a large majority of them are deficient. In his day, Heber C. Kimball told the Saints they were living at a poor dying rate. He said at the time he left Kirtland on his first mission to Europe there were not twenty people in the world who would testify that Joseph Smith was a Prophet of God, this notwithstanding the then membership of the Church was approximately twenty thousand, Joseph Smith, himself, stated that in the original Quorum of Twelve only two of the brethren had not lifted their heels against him. He announced September 11, 1836 as the set date for the redemption of Zion (His. of Ch. 2:145-6), provided the Saints would, from that time, serve the Lord and keep His commandments. The Saints did not serve the Lord and Zion still remains unredeemed. Considering the light given them it is doubtful if the Saints are as faithful today as then.

In his day, Brigham Young predicted that statehood would never be granted to the people until the Saints had left

the Priesthood. As early as 1855 Presi- Young stated:

> The inhabitants of this Territory (Utah) have been taught the ways of life, they have been taught the principles of the everlasting Gospel and have received them; They have forsaken their former homes, the countries in which they were born, their friends and family connections, for the gospel's sake; they are here in the midst of these mountains, and many of them will be damned, unless they wake out of their sleep, unless they refrain from their evil ways; many are stupid, careless and unconcerned, their eyes are like the fool's eye, to the ends of the earth, searching for this, that, and the other; they have become greedy, are slow to fulfill their duty, are off their watch, neglect their prayers, forget their covenants and forsake their God, and the devil has power over them. —Deseret News, Vol. 5:297-8.

In 1874, three years before his death, these saddening words fell from the lips of President Young:

> The Latter-day Saints, as a people, in many respects are shortsighted—we are but babes or suckling infants in the church and kingdom of God. * * * I will ask this question of the few who are here—what think ye, my brethren and sisters of experience, you that have enjoyed the light of the Spirit, you that can see the travail of the Saints, do you think that this people called Latter-day Saints are traveling in the path that they should go in? Do you think they offer their oblations and sacrifices to the Lord as they should? What do you think about it? What is the general expression through our community? It is that the Latter-day Saints are drifting as fast as they can into idolatry, drifting into the spirit of the world and into pride and vanity.—Ib. June 27, 1874.

One other testimony to show the vacillating and unsound condition of a leading Council in the Church; and by the way, how this terrible castigation from the mouth-piece of God fits into the present picture, wherein faithful Latter-day Saints are being unchurched for daring to believe in the revelations of the Lord to this people. In his utter disgust of the operations of this branch of the judiciary of the Church, President Young said:

> There are men here by the score who do not know their right hands from their left, so far as the principle of justice is concerned. Does our High Council? No, for they will let men throw dust in their eyes, until you cannot find the hundreth millionth part of an ounce of common sense in them. You may go to the bishop's courts, and what are they? A set of old grannies. They cannot judge a case pending between two old women, to say nothing of a case between man and man. * * * —Ib. Vol. 6:2.

This is the Church membership we are speaking of; and it is clear that a great majority are not now nor have they ever abided in all of God's laws. Yet, under the Church set-up this majority bears rule in the Church, "**all things being done by common consent**". Then if the Church controls the Priesthood—a popular belief among the Saints today—the Priesthood, and through it, the Lord, are obviously under the control of this majority of non-believers. Such a position, of course, though seriouly advanced by Francis M. Lyman, Prest. of the Quorum of Twelve (See Smoot Investigation Vol. 2:469 et seq), is as untenable as it is ludicrous. Imagine for a moment a great Prophet of God and the work assigned him in presiding over the last dispensation, being subject to the changing whims, the shallow minds, and the silly mutterings of such a membership as we have indicated! The mere yielding to such a notion borders on blasphemy. Joseph Smith says, "**If the Church knew all the commandments, one half they would reject through prejudice and ignorance.**" And yet it is contended by some that the voice of the Church is the voice of God. Such an hypothesis, if true, would change the course of time, disrupt eternal laws, and set at naught the commands of the great Eloheim.

The Church, as President Clark has stated, cannot function without the Priesthood, while the Priesthood can function without the Church. The Church may completely apostatize, as it has done in times past, but the Priesthood carries on. God will never suffer His Priesthood to lead the people astray, while the Church—being in a

sense a democracy—has done so all down through the annals of time. In the present day it is the Church that has changed numerous temple ordinances; that refuses to confer Priesthood, giving an office only; that has abandoned the garment of the Priesthood, substituting for it a flimsy make-believe; that has refused to live the United Order; and that has officially abandoned the principle of Celestial or plural marriage. These are acts of the Church, operating under the principle of **"common consent"—the majority rules**; a church that for years has advocated "world friendships"—the popularizing of Mormonism. The masses in the Church want to be at peace with Babylon—be socially correct according to the standards of the world. They act and vote accordingly. In doing this the members are exercising their free agency, which is their inherent right. The Lord will not compel obedience, but His rule administered through His constituted Priesthood, acting independently of the Church, and ,when necessary, without church knowledge—as we have shown in the instance of the revelation on plural marriage—is the rule of justice and of righteousness. God can rule in no other way and retain His position.

While President Clark did not elaborate upon this matter, as we have done —perhaps, in a very inadequate way— his remarks sustain our contention, and we feel he has done the cause a distinct service in setting forth so clearly, not only the invincibility of all the revelations of the Lord—the fact that not one of them is without "enduring value" and none must be tampered with; but also the fact that God's Priesthood, functioning, when necessary, separate and apart from the Church, is at the head, serving as the channel through which all revelations come to the organized Church.

It may here be asked what revelations have come through the Priesthood to the Church in the present dispensation? Our answer most emphatically is "All of them, whether they came through Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, or through others appointed by the Priesthood to receive revelations." The Priesthood is the channel, the Church is in every sense auxiliary to the Priesthood and subject to it. What Revelations have come to the Church through the Priesthood since the issuing of the Woodruff Manifesto of 1890? None. Why? For the simple reason that in accepting the Manifesto and abandoning plural marriage, the highest principle pertaining to exaltation, the Saints rejected the Lord, and until they return to the Lord with broken hearts and contrite spirits, He will not speak to them. Let the Saints return to fundamentals—live up to all the revelations the Lord has given, and there will be revealed, as our Article of Faith states, **"many great and important things pertaining to the Kingdom of God."**

It must be remembered that the Church not only voted to abandon plural marriage—the only principle of marriage known in the highest degree of the Celesial glory — but that its leaders, while professing to still believe in the principle, some of them actually practicing it, are engaged in persecuting many of the Saints who are attempting to "abide in the law" under the direction of the established Priesthood.

More revelation should not, in reason, be expected until that which has already been given is accepted and lived. This fact must be self-evident; and, as President Clark made clear, if and when, further revelation does come to the Church it will come through the constituted Priesthood channel, operating wholly independent of the Church, just as God himself is independent of the Church.

We have shown (TRUTH 5:202 et seq) that the present leader of the Church, though the choice of the peo-

ple—chosen and appointed by them—is not President of Priesthood, that high office never having been conferred upon him. Many of the Saints are today being penalized for refusing to proclaim him a Prophet, Seer and Revelator. In taking this position the Saints are but expressing their honest convictions. They are not, generally speaking, lacking in the elements of faith in the Lord, nor in their testimony of the truth of the Gospel of Jesus Christ; but, impressed with the numerous statements of the present leader to the effect that he lays no claim to prophetic gifts, that he has had no revelation, nor other spiritual manifestations (excepting one in early youth confirming the divinity of his call into the Quorum of Twelve) they just cannot bring themselves to publicly declare him a Prophet, Seer and Revelator; hence many are being "unchurched", ostracized, lied about, black-listed—termed apostates—and in numerous other ways persecuted; and for what?—because they have the courage to follow their honest convictions and express their opinions albeit in the spirit of humility and free from rancor or animosity.

"The Holy Ghost", says the Lord, "is the spirit of revelation." Joseph Smith taught that "no man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (His. of Ch. 6:58). The present leader states, point blank ,he has received no revelations. We believe his statement. He is reported on more than one occasion, to sorrowfully express regrets that he could get no answer from God on vital issues pertaining to the Church. He has stated that he has only ventured to prophecy once in public. This he stated in the last general conference. (See Conf. Rep. April, 1941, p. 130). This, his only prophecy, as he explained, was made regarding his own financial affairs. He has never prophecied nor received a revelation pertaining to the Church. When a leader repeatedly disclaims ever having received a revelation from the Lord, admits to have ventured to prophecy in the name of the Lord but once, and that being a personal affair, and asserts as he did at St. Anthony some time ago, that he had no desire for such gifts as they entail too great responsibility, is it any wonder that thinking Saints question the existence of such prophetic gifts being in the leader? **And is the fact that they hesitate in proclaiming him a Prophet, Seer and Revelator, grounds for excommunication?** A man may be ordained to the Apostleship of the Twelve and yet not be a prophet of God. Joseph Smith informs us that Paul was both an Apostle and a prophet; he also said, **"All the Prophets had the Melchisedek Priesthood and were ordained by God himself." WAS THE PRESENT LEADER OF THE CHURCH ORDAINED BY GOD HIMSELF?**

PERSECUTION AND DEVILS

(Wilford Woodruff)

* * * There is one thing true with regard to the history and travels of the Saints of God in every age of the world—they have had to pass through trials, tribulations and persecutions, and have had to contend with opposition, and this will always be their fate until the power of evil is overcome. This is one of the legacies that is designed from God to the Saints while dwelling in the flesh among a world of devils, for the world is full of them, **there are millions and millions — all that were cast out of heaven; they never die, and they never leave the earth, but they dwell here and will continue to do so until Satan is bound.** As a people we have to meet this warfare, and the Saints of God have had to contend with it in every age of the world. Any man who undertakes to serve God has to round up his shoulders and meet it, and any man who will not trust in God and abide in his cause **even unto death** is not worthy of a place in the celestial kingdom.—Des. News, January 9, 1875.



A group of New York Saints, for the most part, believers in the fulness of the Gospel, and for which offense (?) some are being "unchurched", by the leaders of the Church of Jesus Christ of Latter-day Saints. It is absurdly queer that after being hunted out of the world by the Elders, at an enormous cost in money and time, scores of these faithful Saints, believing and advocating what has been taught them during the season of their conversion, when they arrive in America, are handled, "unchurched", black-listed and otherwise cruelly treated, for their persistence in asserting their faith in all the revelations of the Lord to His children. These Saints are also on the HONOR ROLL.

A CALL TO FAITH

(By President Joseph F. Smith)

I may be pardoned, since it is pretty well known everywhere, I believe, that I speak my mind if I speak at all, if I say to you, Mormon, Jew, and Gentile, believer and unbeliever, present in this congregation, I would rather take one of my children to the grave than I would see him turn away from this gospel. I would rather follow their bodies to the cemetery, and see them buried in innocence, than I would see them corrupted by the ways of the world. I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside the Church; but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint women marry Latter-day Saint men, and Latter-day Saint men marry Latter-day Saint women; and let Methodists marry Methodists, Catholics marry Catholics, and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and church, and marry and intermarry there, and let the Latter-day Saints do the same thing in their Church; then we will see who comes out best in the end. This is the way I feel about it. There is nothing that I can think of, in a religious way, that would grieve me more intensely than to see one of my boys

marry an unbelieving girl, or one of my girls marry an unbelieving man. While I live, and they will listen to my voice, you can depend upon it none of them will ever do it, and I would to God that every father in Israel saw it just as I do, and would carry it out just as I intend to do.—Conference Report, Oct. 1909, pp. 5-6.

OBEDIENCE ESSENTIAL

(Herber C. Kimball)

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.—Des. News, Vol. 6:3, Mar. 2, 1856.

If I get into a bad humor, the first thing I do is to pray; and I never am so angry but that I can pray.—H. C. Kimball.



ANOTHER HONOR ROLL

A snap-shot of a Sabbath School attendance at Short Creek, Arizona. There were 125 pupils present. Owing to action by the Church against many of the parents of the children shown, because of their belief in the revelations of the Lord, and the teachings of the founders of the Church, the Short Creek Ward was disorganized, and this Sabbath School group left without a shepherd. The school is now being conducted along broad, spiritual lines by members of the Priesthood, acting independently of the Church. During the controversy as to whom should lead the Church after the death of the Prophet Joseph Smith, Brigham Young, the then President of Priesthood, 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?*

The Priesthood is now operating at Short Creek. One may never expect to meet with a finer, cleaner, or a more intelligent group of Saints than is here pictured. They are fundamentally sound in their religious and social concepts.

CONTRASTS

PRESIDENT GEORGE Q. CANNON:

From the very dawn through all the generations, even to our own day, it has been the case that truth has been unpopular, hence the saying of the Apostle Paul: "All that live Godly in Christ Jesus shall suffer persecution." He did not say that they MIGHT suffer, or that they PERHAPS might suffer, but that they SHALL suffer. It should be one of the consequences of the living godly in Christ Jesus. The Savior told his disciples the same thing. * * *

I would have none of you imagine that there will be a cessation of this persecution. I HAVE HEARD SOME SAY THAT THE TIME WILL SOON COME WHEN THERE WILL BE A CESSATION OF THIS HATRED AGAINST THE LATTER-DAY SAINTS. DO NOT DECEIVE YOURSELVES WITH ANY SUCH IDEA. Thousands of times people have said to me, "Oh, I wish you Latter-day Saints would ABOLISH THAT HATEFUL INSTITUTION (POLYGAMY)." That is a great mistake. If we could do such a thing, it would not bring about the result that the world imagines. If this is the church of Christ —as we declare it to be—just as true as it is, we will be persecuted. WE CANNOT ESCAPE IT. It is an inevitable result of the gospel. * * * THE ADVERSARY WILL NOT LET US ALONE. The direst persecutions we ever had to suffer, occurred before the doctrine of polygamy was taught or believed in. THERE IS NOTHING SHORT OF COMPLETE APOSTACY, A COMPLETE DENIAL OF EVERY PRINCIPLE WE HAVE RECEIVED, A THROWING AWAY OF THE HOLY PRIESTHOOD, THAT CAN SAVE US FROM PERSECUTION. WHEN THAT TAKES PLACE, WHEN ALL THE CHIEF FEATURES OF THE GOSPEL ARE OBLITERATED, WHEN WE CAN FLOAT ALONG THE STREAM AND DO AS THE WORLD DOES, THEN AND NOT TILL THEN WILL PERSECUTION CEASE, OR UNTIL THE ADVERSARY IS BOUND, FOR THE DAY WILL COME WHEN SATAN WILL BE BOUND AND THEN PERSECUTION WILL CEASE, BUT UNTIL THEN THERE WILL BE NO CESSATION; UNTIL THEN PERSECUTION WILL ALWAYS EXIST IN SOME FORM OR OTHER, AND WE SHALL HAVE TO MEET IT, SO THAT WE MAY AS WELL MAKE UP OUR MINDS ON THE SUBJECT.—J. of D., 22:370-74.

PRESIDENT HEBER J. GRANT:

One of the things I wished to say at the conference I will say now, and that is that I have never felt HAPPIER in my life than over the WONDERFUL CHANGE that seems to have come OVER ALL THE WORLD in the attitude of people toward the Latter-day Saints. It has fallen to my lot now to labor for forty-seven and a half years as one of the officials, almost without exception as I traveled around the country, I found a spirit amounting almost to HATRED in the hearts of the people towards the Mormons. I have found people who would double up their fists and say: "If I had my way I would put all you Mormons in the Tabernacle and then turn the guns of Fort Douglas upon you."

I remember that during my three years' ministry in Europe I did not succeed in getting one single line of refutation in any of the newspapers of Great Britain, notwithstanding some of the vilest and most wicked and abominable stories were printed against our people. * * * WHAT A WONDERFUL CHANGE! When Brother Talmage, who is sitting upon this stand presided over the European mission, and today while Brother John A. Widtsoe is presiding over the European Mission, we have been able to get practically ANYTHING AND EVERYTHING THAT WE DESIRE PRINTED IN THE NEWSPAPERS. They give us the best kind of notices regarding our conferences there, favorable and honorable notices.—President Heber J. Grant, April Conf., 1930.

My GREATEST happiness, I find in the good-will and friendship that has developed among ALL CLASSES of people at home and abroad toward the Latter-day Saint Church during my lifetime. In place of every-day persecutions and bitterness we now enjoy high regard and happy associations with ALL DENOMINATIONS.—S. L. Trib., 11-20-38.

WITH BILL HENRY—

After reading my morning Times and pondering the trouble the world's in, I'm in a mood to have published a want ad, in the hope that it might result in confirmation of these words of Chateaubriand:

The most disastrous times have produced the greatest minds. The purest metal comes of the most ardent furnace. The most brilliant lightning comes of the darkest clouds.

OUTLOOK FOR GRADUATES

President Robert M. Hutchins of the University of Chicago, is supposed to be one of the most capable men in the country, and we quote what he said to this year's graduating class of that great school. He said bluntly:

WE ARE TURNING YOU OUT ON THE WORLD AT ONE OF THE DARKEST HOURS OF HISTORY. The dangers that threaten you seem more menacing than any that ever overhung a graduating class. The equipment with which you confront them looks pitifully inadequate to the task.

We may go to war. The political, social and economic institutions under which you have been brought up may disappear. All the plans you have made may fail. All the hopes you have cherished may be disappointed.

—Copied from Progressive Opinion.

What saith the Lord?

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, UNTIL THE CONSUMPTION DECREED HATH MADE A FULL END OF ALL NATIONS.—Jesus Christ.

But what of the righteous?

I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and ETERNAL SHALL BE THEIR GLORY. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their UNDERSTANDING REACH TO HEAVEN; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will —yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.—D. & C., 76:5-10.

Isn't the blessing worth the effort?

SPECIAL NOTICE

The office of the TRUTH magazine has moved to 1153, 3rd Avenue, Salt Lake City. Telephone number, Dial 3-7368. Our friends are invited to visit us at the new headquarters.

TRUTH PUBLISHING COMPANY

CONDITION SAINTS WERE IN

(Brigham Young)

Have we not given you salt enough to season you? You have been sweetened with velvet lips, until you do not know salt from anything else. Will you hear now? If I have strength and continue to feel like it, I will come here and train you every Sabbath, and I wish my sermons to be like the raining of pitch forks, point foremost, until you awake out of your sleep and find out whether you are Saints or not. We have a great many gars, sharks, sheep-heads, lamper-eels, and every other kind of fish that is to be found in the pond, the gospel net has gathered them up, and what may you expect from such a mess? You may expect the best and worst of all God's creation mingled here together. The foolish will turn from correct principles, go over to the wicked and cease to be righteous, so that they can go to hell with the fools. I wish to have every man who rises to speak from this stand, lay aside the smooth tongue and velvet lips and let his words be like melted lead, that they may sink into the hearts of the people. —Des. News, Vol. 6:2. Mar. 2, 1856.

CIVILIZATION

"If our civilization is to survive materially, it MUST be redeemed spirtually."—Woodrow Wilson.

TO KNOW IS TO FORGIVE

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you, and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would see,
If I knew you, and you knew me.

Nixon Waterman.

FAVORITE—My favorite "mother" poem is this by Margaret Widdemer:

She always leaned to watch for us,
Anxious if we were late,
In the winter by the window,
In the summer by the gate.

And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem more safe
Because she waited there.

Her thoughts were all so full of us—
She never could forget!
And so I think that where she is
She must be watching yet.

Waiting till we come home to her,
Anxious if we are late—
Watching from heaven's window,
Leaning from heaven's gate.

CHAPEL IN THE WOODLAND

(By Clare E. Britt)

Chapel in the woodland, hidden by the way,
Here I, tired and weary, often stop to pray,
Earth serves as an altar
In this Church of mine,
Nature is the psalmist,
Sacred and divine.

Kneeling in the open, in my humble style,
All my petty meanness, all my wilful guile
Somehow seem to leave me,
And I have no fear,
For in calm solitude,
God is very near.

—Copied from Saints' Herald.

In Babylon it is said, "It is a wise child that knows its father"; while in the kingdom of God and under the Patriarchal order, it may be said, "It is a wiser child that knows its own mother."

"When there is much pretension, much has been borrowed; nature never pretends."—Lavater.

"Precious pearls and jewels, and far more precious truth, are found in muddy shells and places. The rich mines of golden truth lie hid under barren hills, and in obscure holes and corners."

SERVICE

"There is no greater service than that of proclaiming the TRUTH."—Judge Gaylon S. Young, in Progressive Opinion.

At all cross-roads
Look each way;
A Harp sounds nice
But it's hard to play.

Burma Shave

They missed the turn,
The car was whizzin;
The fault was her'n—
The funeral hizzin!

Burma Shave

PUBLIC OPINION

How the average person forms an opinion: To a small measure of information he adds a dash of imagination and a large quantity of prejudice, and shakes well with emotion.—Selected.

WISDOM OF THE HUMBLE

Lor', chile, when yuh ain't got an education, yuh jes' got to use yo' brains.—Quoted in The Atlantic Monthly.

As a beauty I'm not a great star,
There are others more handsome by far;
But my face I don't mind it,
Because I am behind it—
'Tis the folks out in front that I jar.

—Anthony Euwer.

THAT IS SIN

Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing, to you, is sin.—John Wesley's' mother.

James Randazzo: "Woman is nothing but but a rag, a bone, and a hank of hair."

Voloy Andreasen: "Man is nothing but a brag, a groan, and a tank of air."

TRUTH

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

VOL. 7. SEPTEMBER, 1941 NO. 4.

False and Delusive Spirits

Standards of Belief Compared—Lucifer's Curse—Sympathizers of Sin Rebuked—Bodies Possessed — Invited and Uninvited Spirits Explained—A Deseret News Editorial (Willard Richards, Editor, February 21, 1852.)

BELIEVE NOT EVERY SPIRIT, but try the spirits, prove them, and learn whether they be God-like, and if so, receive those spirits, but, if not, reject them; for whatsoever is not of God is evil. It is no uncommon thing for a false spirit to assume a more plausible appearance, to a casual observer, than a true spirit would on the same subject; it was so formerly, it is so latterly.

We were forcibly reminded of these truths, when a sister remarked in a recent conversation, "What a happy thing it would be, if the writings of the clairvoyants and mesmerizers were true concerning the spirit world, for then all would be saved." Yes, said we, just as happy a thing would it now be as it was in the councils of eternity, when the Father made proposals concerning the salvation of man, when he should sin on the earth; Jesus offered to redeem all who would repent, and keep a **celestial law**; Lucifer, a younger brother, offered to save all; Jesus' offer was accepted by the Father, and Lucifer's was rejected; and yet Lucifer's proposition appeared so plausible, so much more liberal, noble, benevolent, and kind-hearted, that one-third part of the sons of God believed it and joined Lucifer's standard.

That was what made division in heaven, and war followed; Lucifer, with one-third of the spirits of heaven, which he drew around him by his sophistry and false philanthropy, declared war against Jesus, and the two-thirds that rallied round his standard to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two-thirds who maintained their integrity, and fought by the side of Jesus.

This curse came through imbibing and exercising a false spirit, a sympathizing spirit, a spirit that will sympathize with misery or punishment, when misery is justly due by punishment. Lucifer made his followers believe that he was a far more tender-hearted and merciful being than Jesus, and got all he could to help him sympathize for the miseries that must follow the abominable crimes of man on the earth, and they went it (in) for salvation anyhow, right or wrong; they were so good, so holy, and so benevolent they could not do otherwise.

"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."

There are mulitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and shed innocent blood, for which there is no forgiveness in this world nor the world to come, and for which as good a man as King David, "a man after God's own heart", was thrust down to hell, and there will remain till he has paid the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy benevolence with their **father Lucifer,** who will pray over them, exhort them to repentance, petition the Governor to pardon them, and do all in their power to save them from the punishment decreed by the laws of heaven; they are so sympathetic, have so much kind-hearted feeling, so full of Christian benevolence, disinterested benevolence, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creatures suffer so much, it is too bad. Such conduct is the disinterested benevolence of which the world is so full, and boasts so much.

But what is the benevolence of heaven, the sympathy of the Holy Ones in such matters? Down to Hell where David went; down to hell ye murderers, ye whose sins cannot be pardoned; ye have taken the blood of your fellows, and ye can't restore it; therefore howl ye, for hot wrath is upon you, and he that sitteth in the heavens will laugh at your calamity, and mock when your fear cometh. Your destruction cometh like the whirlwind, and no power can stay it.

Herein is the benevolence of God manifested; when there is no more hope of a man, instead of keeping him in the midst of the children of men, to commit further outrages, and mar the peace of his kingdom, he thrusts him down to his own place, to howl out his lamentations, and work his passage to the last mile stone; while the disinterested benevolence of the priests of Baal would pray him into heaven, in spite of the decrees of heaven, with all his unpardonable sins upon his head, if they had the power.

They are so full of sympathy, "dear spirit, sweet spirit", they would have all men saved; as much as the sister who had read clairvoyance till she had almost forgot her God, and hoped the mesmeric world of spirits was true, or that the followers of Lucifer, who lost their own salvation by exercising a spirit of false sympathy; and so will it be with all who forsake the living God, and raise up gods of their own imaginations, and harbor false spirits.

False spirits are more subtle, and more contagious than the smallpox; their number and diversity of operations cannot be counted by man; and the first moment the Saints leave the path of duty, that moment they are subject to the influence of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed, by the person so receiving them, without assistance from those who have more wisdom. The great object of evil spirits is to get bodies, and the only chance they have is to dispossess a soul of the spirit of the Lord, the light of eternal truth, and take possession of that body thus dispossessed; and when thus once in possession, it may truly be said there is a body possessed of the devil.

Jesus, and his disciples in different ages, have commanded the unclean and wicked spirits to depart out of those of whom they had taken possession, and they have departed; but there are those spirits which are not easily dispossessed, and go out only by prayer and fasting. And again, there are those spirits that will hardly go out at any price, except it is by the will of those who harbor them. And of what class are they? **They are invited spirits.** Invited spirits? Yes; many spirits watch their opportunity to thrust themselves into a person when and where they are not wanted, and such are much more easily cast out than those who are invited guests.

For instance, a person for some real or supposed injury or neglect from a

friend, wishes to retaliate, to be revenged, and of course opens the way, **and invites the spirit of jealousy to take possession;** and the moment jealousy enters the breast, **there is a perfect hell of happiness.** No scheme that hell itself can devise to torment, perplex, harass, disturb, vex, or mar the peace of friend, wife, or husband, is left untouched or unmoved; and by that time the breast of the harborer is opened to all the evil spirits of Pandemonium—all have free access, and oh, what a world of glory dwells there!

And how shall that jealous spirit be removed? By the laying on of hands? The Lord deliver us from such an ordinance in such a case. Why? That spirit was invited to take up its abode there, and while that spirit is made welcome by that person, what right have we to dispossess it? It would be abridging the agency of the individual who invited the spirit, for any one to cause that spirit to depart, without the person's leave; and we choose that all should exercise their own agency and responsibility, and then they are subjects of accountability.

Other spirits, not particularly invited or desired, gain an easy access to those who are careless, heedless, and but too indifferent to the statutes, ordinances, and duties of God's kingdom; who neglect their prayers, their assembling together, and doing as they would be done unto; and from these spirits arise contention, strife, evil thinking, evil speaking, evil surmising, detraction, revenge, law suits, and a host of such perplexing annoyances, sufficient to disturb a nation: but the man who is obedient to his God in all things—who knows no will of his own, only to do the will of his Father in the heavens, is free from these spirits; the devil has no power over him, for he resists him, and evil spirits are compelled to flee at his rebuke.

Some may ask, "How shall I know when I am operated upon by a false spirit?" There are many keys by which the door of knowledge is unlocked to the Saints, in relation to spirits, as well as other things pertaining to the kingdom; but one may suffice at the present time, for we have not designed this brief notice to cover all or any considerable portion of the ground which the subject includes.

The spirit of heaven is a spirit of peace, joy, comfort, consolation, and knowledge to its possessor; and all Saints who have enjoyed this spirit, (and all Saints have more or less), may know, when this peaceful spirit dwelling within them is disturbed, that something is wrong, that some false spirit is lurking within or about them, striving to enter, and if they will resist the first impulse of their disturbed feelings, and command Satan in the name of Jesus to depart, **peace will instantly be restored to their souls.**

It is not the wrongdoings of others that destroy that peace within ourselves which the world can neither give nor take away; **it is our own wrongs** which cause that peaceful spirit to leave us; and would to God that this truth were indelibly imprinted on the heart and recollection of every Saint. It is your own wrongs or evil spirits that destroy your peace, and not the wrongs of your friend or neighbor. Know ye, all ye Saints, if the peace of heaven and a foretaste of the blessings of the celestial world are not continually with you, there is something wrong within, some foul spirit has got possession of yourself, and the quicker you dispossess it the better.

Carry out this principle, and what will be the result? Every Saint will live by his creed, and "mind his own business." Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say, Get thee behind me, Satan, that is none of my business, I will do right, that is enough for me, and I shall have peace in my soul. And so continue to do, till he has done so wrong that forbearance is no longer a virtue, then give him a di-

vorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable, that misery is proof positive that you yourself are wrong, for it destroys your peace.

Jealous husbands are quite as bad, and a little less excusable, (if there can be any excuse) than jealous wives. Husbands, if your wives do wrong, teach them better, if they are willing to be taught, and if they are not, keep out of their way till they are willing, and no quarrelling betwixt you. You need not fret your soul because your dear wife does wrong. Don't let the devil destroy your peace, and cause the Holy Ghost to depart from you, because your wife has given way to a bad spirit. Show yourself a man of God, be at peace with yourself, pray for her, and when she has been buffetted by the devil long enough she will get tired of him, leave him, and return to you.

Some husbands are so mighty big because they are the head, that the wife has no room in the house; if she thinks, she thinks wrong; if she speaks, she speaks wrong; if she acts, she acts wrong; she can't do a right thing for the life of her; and do what she will, no matter, she is likely to get a cuffed ear as anything else, and a little more so; and if she should ask forgiveness, she would meet with the consoling retort from her dear lord, "Yes, and you'll do the same thing again next minute." Why all this? Because the dear husband, the great lord of the house has got so many devils in him, they make him so big there is not room for anybody else in that house.

The things of which we speak are but too common among the nations of Christendom; and too much of them have been brought together among the Saints; but it is time for the Saints to stop such things. Husbands, love and cherish your wives, as you ought; give them their place, their rights, their dominion, that they may act upon their agency, as you do on yours; and quit your fretting, and snarling, and quarrelling with them, if you ever did it. What! a man quarrel with himself? Yes, just as well as quarrel with his wife—'tis all the same.

If there is one solitary case, such as we have supposed, among the Saints, we would venture a prescription. What, are you a doctor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep, remote canyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights, they will each be willing to acknowledge that they had had as many devils in them as Mary Magdalene, or they would not have been such fools as to fight themselves at such fearful odds; and if they don't, we'll make another gratis prescription.—Mill. Star, 14:277.

GOSPEL NEVER CHANGES
(Wilford Woodruff)

The gospel now being preached to all the world by commandment of the Lord to the Prophet Joseph is the same as taught by Adam, Enoch and the Savior. It never changes through lapse of time; its ordinances and laws are always the same, worlds without end.—Deseret News, Sept. 2, 1876.

For the Lord God is a sun and shield: The Lord will give grace and glory: No good thing will be withheld from them that walk uprightly.—Psalms 84:11.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

Liberty of Conscience—Continued from page 57:

Four major movements, blazing the way among the so-called Christian peoples of the world, for the advent of human freedom:

> (a) The Magna Charta, signed by King John (of England), June 15, 1215, which established "the supremacy of the law of England over the will of the Monarch."
>
> (b) The signing of the Declaration of Independence, July 4, 1776, and the setting up of a Constitutional Government, opening the door for political and religious freedom in America.
>
> (c) The fall of the "Bastille", July 14, 1789, marking the beginning of the French Revolution, which resulted in substituting a Republic for a despotic form of government.
>
> (d) The organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1830, establishing the doctrine of "Common Consent" in matters religious. (D. & C., Sec. 26).

In a previous chapter we recorded the expressions of leading non-Mormons on this important subject. This Chapter will deal with the expressed convictions of the leaders of the latter-day movement. First, let us briefly review an incident wherein the doctrine of freedom of conscience was assailed by the Federal Government in dealing with the Mormon question, and which was one of many factors tending to bring to the surface the strong expressions which shall follow:

The case of Rudger Clawson, the first case tried in Utah under the Edmunds law of 1882, on the charge of Polygamy and Unlawful Cohabitation. Elder Clawson, then a young man and now the President of the Quorum of Twelve, was a leading and highly respected citizen of the Territory. He was adjudged guilty on both counts and sentenced to serve four years in the state Penitentiary, and pay a fine of eight hundred dollars. (1)

It should be remembered that under this mongrel Edmunds Act a Commission was appointed and given control over the elections in the Territory, with other jurisdictional powers. Its first act was to frame a test oath which every voter was required to take before registering or voting. The oath, explains the late B. H. Roberts,

> Practically disfranchised a whole Territory at one fell swoop; and in order to be reinstated as a voter, every man had to take the oath which required him to swear that he had NEVER simultaneously lived with more than one woman "IN THE MARRIAGE RELATION"; * * *
>
> By this arrangement it will be seen that those who cohabited with more than one woman in adultery or prostitution, were not affected by its provisions. The roue, the libertine, the strumpet, the brothel-keeper, the adulterer and adulteress could vote. No matter how licentious a man or woman might be, all but the Mormons were screened and protected in the exercise of the franchise by the ingenious insertion of the clause, "In the marriage relation", a clause which nowhere appears in the Edmunds law. Such broad constructionists were the Commission, that they declared no man or woman who had ever been a member of a family practicing plural marriage, should be permitted to register or vote no matter what their present status might be. * * *

A case in point: A former Mayor of Salt Lake City, Mr. Feramorz Little, married and lived with two women long before there was a law of Congress against plural marriage. Both of these wives died some years before the present incident occurred, and the gentleman was a widower. His son was a registrar in the district in which he resided. Under a ruling of the Commission, the son was compelled to refuse his father permission to register—"a privilege", explains Mr. Roberts, "which he had a perfect right to exercise, both because of the pro-

(1) After serving from Nov. 3, 1884, to December 12, 1887, he was pardoned by Grover Cleveland, President of the United States.

vision in the Constitution that no EX POST FACTO law shall be made, and again by reason of the statute of limitations which bars all actions in any such cases after the expiration of three years. Soon after the refusal of the registrar to place his father's name on the registration list, a well-known keeper of bagnio and her associates presented themselves, and the son had the humiliation of having to permit them to register. These courtesans afterward voted."

Another case: A man came to the place of registration, and remarked to the officer that he supposed he could not register, as he had a wife and also kept a mistress. Upon due explanation that his living with a mistress was not living in "the marriage relation", he registered and voted. (See Life of John Taylor 369-371).

Not content with administering the law as enacted, the Utah judges, appointed from Washington, usurped the powers of the legislature, attaching to the law relative to plural marriage and unlawful cohabitation strained interpretations. Said Historian Roberts, further:

> Not satisfied with the penalties affixed to the laws against unlawful cohabitation, the Utah courts determined to increase them by means little short of legislation itself. The trick resorted to was to decree that the time a man had cohabited with more women than one as wives, could be divided up into years, months or weeks, and separate bills of indictment be found for each fragment of time. So, ruled the Chief Justice, Charles S. Zane. (2). Judge Orlando W. Powers of the First Judicial District, carried the infamous doctrine still further, and in charging a grand jury, on the 23rd of September, 1885, said: "An indictment may be found against a man guilty of unlawful cohabitation, for every day, or other distinct intervals of time, during which he offends. Each day that a man cohabits with more than one woman, as I have defined the word cohabit, is a distinct and separate violation of the law, and he is liable for punishment or each separate "offense."
>
> His definition of cohabitation was as follows:
>
> **The offense of cohabitation is complete, when a man, to all outward appearances, is living or associating with more than one woman as his wife. To constitute the offense it is not necessary that it be shown that the parties indulge in sexual intercourse. The intention of the law-making power, in enacting the law, was to PROTECT MONOGAMOUS MARRIAGE by prohibiting ALL OTHER MARRIAGES, whether evidenced by a ceremony, or by conduct and circumstances alone.—Ib. p. 389. (3)**

But, to the main issue of this Chapter:

The attitude of the Church on the right of the Saints to worship God as their conscience should direct is expressed in no uncertain terms in an Epistle from the First Presidency, presented at the conference of the Church, April 6, 1886. At this time a number of the leaders had been forced into retirement to avoid arrest and greater oppression. Not a meek request for the privilege of exercising natural rights but a demand for them was made clear in the Epistle mentioned. "We do not ask for this freedom as a favor", the Epistle states, "we demand it as a right." We excerpt from the Epistle:

> **We have rights. We were born free men and women, and it is a duty we owe to ourselves and our posterity, and to all the people of this land, that we should contend for and maintain the principles of freedom and transmit them unimpaired and undiminished to those who follow us. WE DO NOT ASK FOR THIS FREEDOM AS A FAVOR; WE DEMAND**

(2) It is related that Judge Zane, after leaving the bench and became a practitioner of the law, stated to one of the brethren, whose father had been threatened with both Church action and criminal prosecution, because of his polygamous living since the Manifesto of 1890: "If I believed in polygamy as you do, I would see the United States in hell before I would surrender—I would rot in jail before I would give the principle up."

(3) This act of segregation, on appeal to the Supreme Court of the United States, in the case of Lorenzo Snow who was convicted on three counts for the same offense and sentenced to 18 months in the penitentiary and to pay a fine of $900, was reversed, and those suffering from its operations, ordered released, February 7, 1887. (See History of Utah, Whitney, 3:543).

While the high court's interpretation of the law reflected a sense of justice, it will not be forgotten that Apostle Snow served eleven months in prison, when the maximum sentence should have been but six months. Others were compelled to suffer like outrages.

IT AS A RIGHT. We are as much entitled to the full rights of citizenship in these mountains as any other citizens who dwell under the flag of the Republic. Under any and all circumstances, we are their peers. * * *

Joseph Smith told us that, "the CONSTITUTION OF THE UNITED STATES WAS GIVEN BY INSPIRATION OF GOD." Is it less true today than it was then? What shall we do? Have they passed "test oaths" which are forbidden in that CONSTITUTION? Yes. Have they not "prohibited the free exercise of" our "religion?" Yes. Have they not passed ex-post facto laws? Yes. It is not only said that no ex-post facto laws shall be passed, but also no "law impairing the obligation of contracts." Some thousands of people in this Territory have entered into sacred contracts for time and for all eternity; Congress has passed a law making this a crime, and many men, who will not violate their contracts, are in prison today for a violation of the law of Congress which is ex-post facto, making that a crime which was not a crime when the law was passed. This, then, is another violation of the CONSTITUTION. What about the "religious test oaths" instituted in Idaho, Arizona, and in certain forms in Utah? What about the fourth amendment to the CONSTITUTION, which says: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall be issued but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

In Article 8 of the CONSTITUTION it is stated, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." In George Q. Cannon's case lately, in an offense for which the law provides $300.00 fine and six months 'imprisonment', a bail of $25,000.00 and an additional $20,000.00 for two complaints which were not supported at the time by any evidence, was required; thus he was made subject to a $45,000.00 bond Is this excessive bail? If so, it is a violation of the CONSTITUTION. Thus we have six different violations of the CONSTITUTION OF THE UNITED STATES, sanctioned, approved or winked at by those who have sworn to sustain that charter of liberty.

These are no fictions, but veritable facts that we have had to meet and put up with. But because of this misrule and perversion of the CONSTITUTION, and of the rights of American citizens shall we be inimical to that CONSTITUTION or to the institutions of the country to which we owe allegiance? Certainly not. These errors have to be corrected, and it is our duty, so far as lays in our power, as it is the duty of all honorable men in these United States, to sustain the Constitution thereof and to oppose in all legitimate ways any infringement of that instrument.

We are inconsiderately asked to rend our family relations and throw away our ideas of human freedom, political equality and the rights of man, and "to become like them." Be like them for what? Like them in sapping the foundations of human liberty, like them in violating our constitutional oaths, like them in covenanting with wives and children till death parts them, and no more but a dead blank.

What does it mean to be like them? It means that E PLURIBUS UNUM is a fiction; it means that we tamper with and violate that grand palladium of human liberty, the CONSTITUTION OF THE UNITED STATES and substituted expediency, anarchy, fanaticism, intolerance and religious bigotry for those glorious fundamental principles of liberty, equality, brotherhood, human freedom and the rights of man.—Mill. Star, 48: 308, 327-8.

An Every-day Example of Tyranny

General Daniel H. Wells, upon refusing to divulge to the public certain temple ceremonies and rites, May 3, 1879, was sentenced to serve in the penitentiary for two days and pay a fine of $100. Upon emerging from prison on the 5th he was met and escorted to the City by a large concourse of friends and admirers. Streamers in the parade bore the following sentiments:

Happy, thrice happy shall they be who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions.—George Washington.

And, I flatter myself, in this country is extinguished forever that ambitious hope of making laws for the human mind.—James Madison.

The rights of conscience we never submitted, we could not submit; we are answerable for them to our God.—Thomas Jefferson.

If ever the laws of God and man are at variance, the former are to be obeyed in derogation of the latter.—Blackstone.

We will teach our children to be true to their country and their God; but to perjure themselves, never!! no never!!!

Honor to the man who is true to his religion and his God, and who cannot be overawed by judicial tyrants.

Better the Penitentiary for faithfulness in this world, than the Prison-house for perjury in the next.

We venerate the Constitution, we honor the law, we respect the Executive, Congress, and the Judiciary; we bow to the righteous mandates of the law, but we despise bigots, we execrate tyranny, and protest against intolerance from any source.—His. of Utah, Whitney, 3:70, 71.

Oliver Cowdery once wrote:

We believe that all men are born free and equal; that no man, combination of men or government of men has power or authority to compel or force others to embrace any system of religion, or religius creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in a manner to deprive them of their privileges as free citizens, or of worshiping God as they choose, and that any attempt to do so is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.—TRUTH 4:161.

The famous protest of Brigham Young:

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

The Prophet, Joseph Smith, taught:

I want the liberty of thinking and believing as I please, it feels so good not to be trammelled. * * * It does not prove that a man is not a good man because he errs in doctrine.

When James Arlington Bennett, in the trying Nauvoo days of 1843, wrote a sympathetic letter offering himself as the Prophet's "right-hand man", a ringing reply was sent, in which the Prophet declares:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of the universities, with truth—diamond truth; AND GOD IS MY "RIGHT-HAND MAN." —Improvement Era, Oct., 1938, p. 588.

Among the champions of human rights, in the present dispensation, none were stronger in their denunciation of tyranny than President John Taylor. Encouraging resistance to Johnston's army then approaching the Territory "**under sealed orders**", Apostle Taylor said: (Life of John Taylor—Roberts, p. 278.)

As American citizens and patriots, and as sons of those venerable sires can we, without disgracing ourselves, our fathers and our nation, submit to these ininsults, and tamely bow to such tyranny? We cannot do it and we will not do it. We will rally around the Constitution, and declare our rights as American Citizens; and we will sustain them in the face of high heaven and the world.

No man need have any qualms of conscience that he is doing wrong. You are patriots, standing by your rights and opposing the wrong which affects all lovers of freedom as well as you; for those acts of aggression have a withering, deadly effect, and are gnawing like a canker worm at the very vitals of civil and religious liberty. You are standing by the Declaration of Independence, and sustaining the Constitution which was given by inspiration of God; and you are the only people in the United States at this time that are doing it. You dare do it and you feel right about the matter. * * * We are not taking any steps contrary to the laws and the Constitution of the United States, but in every thing we are upholding and sustaining them. GENTLEMEN, HANDS OFF! We are free men; we possess equal rights with

other men; and if you send your SEALED ORDERS here, we may break the seal, and it shall be the opening of the first seal!

Another remark of this great patriot that will ring down the corridors of time, and which should give courage to every true Latter-day Saint:

I WAS NOT BORN A SLAVE! I cannot, will not be a slave; I would not be slave to God; I'd be His servant, friend, His son. I'd go at His behest; but would not be His slave. I'd rather be extinct than be a slave. His friend I feel I am, and He is mine:—A Slave! The manacles would pierce my very bones—the clanking chains would grate upon my soul—a poor, lost, servile, crawling wretch to lick the dust and fawn and smile upon the thing who gave the lash! Myself—perchance my wives, my children to dig the mud, to mold and tell the tale of brick and furnish our own straw! * * * But stop! I'm God's free man: I will not, cannot be a slave! Living, I'll be free here, or free in life above—free with the Gods, for they are free: and if I'm in the way on earth, I'll ask my God to take me to my friends above!—Ib. p. 424.

In conclusion, and for the sake of the record, it is well to present the attitude of Harlan Fiske Stone, the recently appointed Chief Justice of the Supreme Court of the United States, upon the question of freedom of conscience. Speaking of "conscientious objectors" as related to the World War, Justice Stone wrote Secretary Baker:

However rigorous the State may be in repressing the commission of acts injurious to the community, it may well stay its hand before it compels the commission of acts which VIOLATE THE CONSCIENCE. * * * All our history gives confirmation of the view that LIBERTY OF CONSCIENCE has a social and moral value which makes it worthy of preservation.—The Reader's Digest, Aug., 1941, p. 23.

Reviewing a case involving the prosecution of certain school children for their refusal (on religious grounds) to salute the flag, Justice Stone dissented from the majority opinion with the following stirring words:

Expressions of loyalty, when voluntarily given, may promote national unity. It is quite another thing to say that compulsory expressions of it in violation of religious convictions are so important to national unity as to leave a school board free to exact them in spite of the constitutional guarantee of freedom of religion. The Constitution expresses more than the conviction of the people that democratic processes must be preserved at all costs. It also expresses a FAITH AND A COMMAND that FREEDOM OF MIND AND OF SPIRIT MUST BE PRESERVED, a freedom which government MUST OBEY if it is to adhere to that justice and moderation WITHOUT WHICH NO FREE GOVERNMENT CAN PERSIST.—Ib. p. 27.

(To be continued)

THE KING OF DENMARK SPEAKS

(Brigham Young, Jr.)

The spirit manifested towards us continually is—"**If you don't do as we say we will force you.**" Nobody comes here to persuade us, their object is to compel us to bow to their wishes. They wish to make us forsake that which we revere and consider holy, simply because they despise it, and deride it as something that ought to be put down by force. It is not a Christian spirit that induces persecution, not at all. Why not take the example of Jesus, whom they profess to worship? If this people are wrong, convince them of their error. "Oh", say they, "we can't do it." It is like the King of Denmark, Frederick the Seventh, if I mistake not. The priests complained to him and said that they could not put down the Latter-day Saints, and that they were proselyting in spite of all they could do. Said the king,—"**Why don't you take the Bible, and confound them and let the people see their errors?**" The priests said—"**We have tried that, but have not succeeded, they have more arguments in the Bible than we have.**" "**Well**", said the king, "**I think yours is the poorest religion of the two; I will let the Latter-day Saints go on, and shall not interfere with them.**" I would like this position to be taken by those in this nation who are opposed to us, etc.—Deseret News, Oct. 24, 1874.

AN ANSWER TO A PRAYER

(From Juvenile Instructor)

In these hard materialistic times we are so liable to grow incredulous concerning the ability and tender oversight of our Heavenly Father, that it is well to gain strength for our faith from well-accredited events which show Him to be wonderfully near. The following account, by the lady who was the principal person in the story, is a very striking illustration of this truth; and it is vouched for by the man whose dog was God's agent in the hour of her need.

"One winter we lived on a lonely New Hampshire country road, only one farm house being near. One morning the weather promising to be fair, my husband and little son left me to go to a neighboring town six miles away, expecting to return at night. I did not mind being alone, as I was busy about the house; but toward noon I noticed dark clouds rapidly rising, and the wind began to blow, and soon snowflakes began to cover the ground. Still I did not feel anxious, but kept a watchful eye down the mountain road, although I knew it was hardly time to expect my loved ones to return. The darkness came on swiftly, and the storm increased in violence until it seemed as if the roof of the house would be torn off— every shingle apparently vying with its neighbor in its hurry to be gone.

"Hardly daring to breathe, but longing to scream, I lighted a fire in the great fire place, and the flames threw their ruddy glow over the room. As I began to realize that I was all alone, I grew more frightened, and I thought, 'I cannot stay here all this night alone. Not only was the storm to be dreaded, but early in the day I had seen two most vicious looking men go by on their way to the village. I knew that they lived in an old shanty below us. They had called once to seek shelter from a slight shower; and, I thought, they will surely think we would give them shelter from such a storm as this. I did not know what to do, for they were never known to come away sober from the village. I made up my mind to get to my neighbor's house. When I opened the door the wind nearly took me off my feet, and, blinded by the snow and sleet, I hastily shut the door and went back into the lighted room. But I could not rest, I wandered from room to room, and it seemed as if I should be insane from fright; for never before had I experienced a mountain storm. I have passed through many storms since then, but that stands out with a prominence which will not allow it to be ever forgotten. Going to the window and peering out into the darkness, I suddenly felt prompted to pray—not for my family's return, for I hoped they were sheltered from the storm— but I prayed, 'Give me strength, O Lord, to overcome this fear!' And before I finished my prayer it was answered. Above the roar of the storm I heard under my window the barking of my neighbor's huge dog. I let him in, all covered as he was with snow, and he walked over to the fire and lay down and looked up into my face with an almost human intelligence, as if he would say, 'You needn't be afraid, I'll take care of you.' With a thankful heart I lay down and slept sweetly all night.

"The owner of the dog told me the next day that in all the years he had owned him, never had he known him to leave his mat at night; but for two hours they had tried to keep him in, at last fearing they would get no sleep if he stayed, they opened the door, and he bounded away into the storm toward our house."

The lady adds: "Now by what instinct was he guided? Did he know that the one who had fed and petted him was in deep trouble? I believed then, and believe now that God sent him."—Zion's Herald.

EDITORIAL

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EDITORIAL THOUGHT

This people have got to become of one heart and one mind. They have to know the will of God and do it, for to know the will of God is one thing, and to bring our wills, our dispositions, into subjection to that which we do understand to be the will of God is another.—Brigham Young

"EVIDENCES AND RECONCILIATIONS"

(What Is Evil?)

Elder John A. Widtsoe of the Quorum of Twelve, writing in the Improvement Era for July, 1941 (p. 417) on the topic, "What Is Evil?", sets forth some sound logic in support of his position. Quoting from 2 Nephi (2:11; 13:15, 16) he shows the natural sequence of all things having an opposite, —"For it must needs be, that there is an opposite in all things." To know the sweet one must taste the bitter, and to be familiar with good and to understand its potency and power, one must know the nature of evil. The soundness of the philosophy is obvious. Fundamentally man has his agency, and it is in the exercise of that agency that he may either descend to the lowest or attain to the highest peak in progress. Without the exercise of agency man becomes a mere automaton and, of course, cannot attain to the highest. As Dr. Widtsoe states:

> **Imbedded in every part of the Plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. Whatever conforms to the plan of God for His earth children is good; whatever is in opposition to the Plan is evil. That is a simple, plain definition of evil.**

Here the Era writer touches on a vital point. And though it may seem repetitious on our part to re-affirm a vital principle, we deem the importance of the theme ample justification for doing so. "The right of every man to act for himself", must be conceeded. Should he fail to act for himself, a full salvation will be denied him; as to render "blind obedience" to the voice of man spells failure in growth. "Every tub must stand on its own bottom."

Carrying Dr. Widtsoe's theme further: "If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good." And, conversely,—"If he chooses that which retards his progress, he chooses the evil." These are vital points—vital truths—truths which may not be ignored if the gift of "eternal lives" is hoped for. We have today a class of Saints, who, according to the revelations of the Lord and the teachings of all the leaders in the Priesthood since the beginning of the present dispensation, are choosing "to do that which is for their welfare, which enables them to progress." We refer especially to the principle of Celestial or plural marriage. It is clear in the revelations of the Lord and in church dictum that short of adherence to this sacred principle of marriage, no man may hope for the highest exaltation.

The truth of this is too obvious to require further proof. The leaders of the Church recognize it, because they have taught it time and time again. But in choosing to follow this course, the Church, under its present policy, steps in with an injunction and says in effect, "You shall not pursue such a course; if you attempt to do so, or even to teach the rightfulness of the doctrine, you will be excommunicated, ostracised, cast out and blacklisted." The Saints knowing that abiding in the principle is the only course that harmonizes with the rules and laws of heaven, are non-plussed. They, like Daniel of old—like Joseph Smith, Brigham Young, John Taylor, etc., are willing to go forward in the face of worldly affliction and take the consequences, as dire as such consequences may appear; but to have to fight the Church —the one institution that should lend every encouragement in such a course, presents a problem not easily understood. Should the Saints, under such circumstances, "choose that which retards their progress", thereby, in the words of Dr. Widtsoe, "choosing evil?" The latter course can, in the end, bring but disappointment and despair. Should they, in order to be in harmony with the edicts of man, choose such a course? Daniel refused to do it, and so have God's leaders done in the present dispensation. They chose prison bars, banishment, and even death in preference to the fawning, retreating course now being followed by some of the leaders under the present policy of the Church.

The plan of God is to live the fulness of the Gospel,—"to walk in obedience to the commandments"—all of them, (D. & C., 89:18). Dr. Widtsoe says, "Whatever conforms to the plan of God for His earth children is good." The Saints, then are impliedly taught by the learned Doctor, to ignore the laws of man, and conform to the plan of God, and he is supported by strong precedent in such a deduction. He is sustained by every leader of the Church in the present dispensation, excepting the present one—and even he sustained the obvious truth during much of his ministry as a member of the Quorum of Twelve. During the Reed Smoot investigation in Washington (1904), President Joseph F. Smith testified he was living in the polygamous relationship contrary to both the law of the land and the rule of the Church, and expected to continue doing so, (See Smoot Report, 1:130 et seq.) President Francis M. Lyman made even a stronger statement, to the effect that he was not only breaking the law of the land, but also the law of God. We quote from the testimony (Vol. 1:430):

Senator Hoar: "Do you not understand that the revelation (the Manifesto of 1890), requiring you to abstain from polygamy, comes from God?"

Mr. Lyman: "Yes, sir."

Senator Hoar: "Do you not understand that you are disobeying the commands of God in disobeying that revelation?"

Mr. Lyman: "So far, Mr. Chairman, as my disobeying the law in regard to polygamy is concerned, I have not. I have most earnestly and faithfully, from the adoption of the manifesto, done all in my power to prevent polygamous marriages in the Church."

Senator Hoar: "That is not my question. * * * I am not asking you about that. You have said more than once that in living in polygamous relations with your wives, which you do and intend to do, you knew that you were disobeying this revelation (manifesto)?

Mr. Lyman: "Yes, sir."

Senator Hoar: "And that in disobeying this revelation you were disobeying the law of God?"

Mr. Lyman: "Yes, sir."

Senator Hoar: "Very well. So that you say that you, an apostle of your Church, expecting to succeed, if you survive Mr. Smith, to the office in which you will be the person to be the medium of Divine revelations, are living and are known to your people to live in disobedience of the law of the land and of the law of God?"

Mr. Lyman: "Yes, sir."

Senator Hoar: "He says 'yes.' That is all."

Thus it will be seen that these high Church officials—the leaders thereof, chose to disobey both the law of the land and the rule of the Church (one of them interpreting the latter as being the "law of God"), and to do that, as Dr. Widtsoe suggests, which they considered to be for their welfare. Their actions were not called into question, nor were these brethren in any sense disciplined by the Church—they shouldn't have been. Yet those following their example today, as stated, are cruelly dealt with. Today, they may not even profess belief in the righteousness of the actions of their former leaders. It is a most extraordinary situation— a most diabolical attempt on the part of the leaders to **"exercise control or dominion or compulsion upon the souls of the children of men."** (D. & C. 121:37). In the Improvement Era number from which we are quoting Dr. Widtsoe, President Heber J. Grant presents an article in which he says: **"I do ask the young people to read and learn Section 121, of the Doctrine and Covenants."** This revelation merits the keenest consideration of the Saints. We have quoted from it. We quote again:

> **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.**

We are bold to charge that the present leaders of the Church, in their policy of crushing those who manifest a belief in the fulness of the Gospel, having a **"little authority, as they suppose"**, are attempting to **"exercise unrighteous dominion"** over the souls of men. This charge is made deliberately and we challenge a disproof of it. Being true it cannot be disproved. The leaders know it. Their **squirmings, twistings and camouflagings** are useless. The truth is apparent and will triumph. Dr. Widtsoe must be aware of these facts. He must know that if his explanation of what is evil and what is good is correct, a great injustice today is being done to many of the Saints by the Church—an institution that should champion their cause and not persecute them; and as a high officer in the Church he should use his influence and power to see that this injustice is corrected.

In his work, "A Rational Theology", (P. 104) Dr. Widtsoe, speaking of the relationship between the Church and Priesthood, states:

> **The doctrine of common consent is fundamental in the Church; and is coincident with the fact that the Church belongs to all the people. Since the authority of the Priesthood is vested in all the people, it follows that the officials of the Priesthood must be responsible to the people.**

Here the learned Doctor again is in error. It is true the Church, being a quasi-democracy as stated before, involves the interests of all its members; but it is not true that the "authority of the Priesthood is vested in all the people"; neither does it follow "that the officials of the Priesthood must be responsible to the people." Such is an obvious error.

In the first place, the authority of the Priesthood is not vested in "all the people." It is vested only in those upon whom it is conferred. It was given to Joseph Smith and Oliver Cowdery. They preached the Gospel and others were converted to it. These converts received baptism and had the gift of the Holy Ghost conferred upon them; but that in no sense vested the Priesthood in them, nor made Joseph and Oliver responsible to them. As we have shown in a previous article (TRUTH 7:61 et seq.) the officials of Priesthood are solely responsible to God whom they specifically represent, and in no sense are they responsible to the people, except as they function through Church channels.

It is true that the leaders of the Church are, in a sense responsible to the membership thereof, "all things being done by common consent in the Church", (D. & C. 26). But such is true only of the Church. This is the essence of the teachings of Brigham Young wherein he said:

> **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 inas much 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.—His. of Church, 5:521.**

Officials of the Church have done and may again assume to act unrighteously in the authority of the Priesthood, but in such cases Priesthood ceases to function in them (D. & C., 121:37); neither does it matter that such officials have been endowed with the Priesthood: they function in it by virtue of the Lord's consent and not through church assent except, as stated, as their acts affect the Church. On other occasions Dr. Widtsoe has confused these issues of Priesthood and church, claiming that since the Church is organized Priesthood MUST function within its jurisdiction. Such a position, as we have repeatedly pointed out, (TRUTH 7:61-2) is basically unsound; it is tantamount to claiming the thing created to be greater than the creator.

In the present day the Church presumes to take the Priesthood away from certain of its members. This is obviously wrong,—in attempting it the Church is exceeding its jurisdictional powers. The Church does not confer Priesthood, nor can it nullify it. God, through His established authority, confers Priesthood. This is sometimes done within Church channels and sometimes wholly independent of the Church. An example is the act of conferring the apostolic calling upon the heads of such men as Brigham Young, Jr., Joseph F. Smith, Lorin C. Woolley, and others, by Brigham Young, without Church direction or sanction. To become a member of the Quorum of Twelve, a Church office, is strictly a concern of the Church, but to receive the Apostolic calling to function independent of the Quorum of Twelve, is a matter concerning the Lord only and in which transaction the Church may have no part, nor, as a matter of fact, any knowledge. The Church may discipline its members, it may cast them out of its organization, for cause, but it is powerless to interfere with their Priesthood. The late President George Q. Cannon set the Church right on this point. He said:

> **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, can rob himself of his blessing; he can prevent its fulfillment; but no human being can do it besides himself.—J. of D., 26:249-50.**

President Joseph F. Smith expressed the same principle thus:

> **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 (within the Church: brackets ours), 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 5:283.**

It is unfortunate that some of our leading brethren are ignorant of these palpable truths. Through their sophistries many of the Saints are being led astray. The Prophet said:

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

The Priesthood is above the Church and dominates it—when the latter is in order—but in no sense is the Priesthood responsible to the Church.

WHAT PRICE DISOBEDIENCE?

Added to the confusion of war and national unrest are the ever-present remedies prescribed by pseudo-statesmen, professional brain stormers, theologians, International Peace Conferences, Carnegie Endowment enthusiasts, America First Committees, Citizens Keep Out of War Committee, and what-not. Remedies and antidotes are offered with an ease and confidence of a patent medicine ad. The offerings are as diverse in their form and nature as was Darius Green's flying machine compared with the four-motored bomber of today; and, as a rule, as far from the correct solution as a dose of caster oil would be in saving the city of New York from the divinely predicted destruction.

These remedies come in our press Editorials, as leading articles in the magazines, from the pulpits of the Christian world, through soap-box oratory; they come from retired army officers, from over-heated politicians, from presidents, kings, rulers and potentates. The remedial confusion is as diverse, complicated and uncertain as the confusion of the conflict which it seeks to correct, and, in the debacle, men's hearts are failing them. A few simple questions and plain answers to them should shed light on present world conditions:

What brings war on?

Disobedience to the laws on which the principle of universal peace are founded; or in brief, the breaking of the ten commandments.

Has the world been warned of these conditions, and given a chance to repent?

Yes. The Lord proclaimed through His prophet Amos: "Surely the Lord will do nothing, until he revealeth the secret unto his servants the Prophets." (Amos 3:7 Inspired Revision). In conformity with this promise the Lord revealed through His Prophet in this day:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord,

neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. * * *

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. (D. & C. 1:1-24, 35).

And again:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath, and decreed wars upon the face of the earth, and the WICKED SHALL SLAY THE WICKED, and fear shall come upon every man;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (Ib. 63:32-34).

The Lord again said:

And the time will come that war will be poured out upon all nations, beginning at this place. * * *

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations. (Ib. 87:2, 6).

These and many similar messages have been proclaimed to the world by Joseph Smith, the Lord's Prophet, and by his successors, for over one hundred years.

Did the peoples of the world heed these warnings?

No, but to the contrary many of them did enter into a conspiracy with the Prince of Darkness, to kill the Prophets and destroy their following. The Prophets Joseph and Hyrum Smith were murdered. Joseph, being the head of this the last dispensation, occupies the position of a God to it. In taking his life, the enemy took the mortal life of a God. The Jews are still paying the penalty for crucifying the Christ, near two thousand years ago. The Christian world, and particularly the United States, having not only rejected the message the Lord sent to them through Joseph Smith, but took his life and drove his followers from their borders into the wilds of Mexico (this western land being a part of Mexico at that time), then

enacting laws prohibiting them from worshiping God in accordance with His commands, MUST and WILL pay the debt.

Is there an escape for the world, from these dire calamities?

Yes, through repentance and the acceptance of the Gospel of Jesus Christ, as restored to the earth through Joseph Smith.

Isn't there any other church or religious system that will bring about a complete salvation and exaltation?

No. The Lord told Joseph Smith in answer to his question, "Which of all the sects was right—and which he should join": That he should "join none of them, for they were all wrong—that all their creeds were an abomination in God's sight; that those professors were all corrupt"; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof."

Aren't there good men in the earth who are not Mormons, and will they not be redeemed?

Yes, there are many; but the Lord said that while they are "honorable men of the earth", they are "blinded by the craftiness of men." (D. & C., 76:75); and hence, while they will be entitled to a glory, they cannot inherit with the Father and the Son, because of their weakness in allowing themselves to be deceived and led astray.

We have many Saints embroiled in the present European conflict; will they also have to suffer with the wicked?

The Lord says (Ib. 63:3-4):

> **I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. And the Saints also shall HARDLY escape; nevertheless I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.**

The Prophet Joseph Smith taught:

> **I explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape"; still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God.—His. of Church, 4:11.**

Is the American nation (United States) doomed?

Yes, unless and until it repents and receives the Gospel, but which it has been prophetically predicted it will not do so.

Is there no other road to salvation; cannot the rich and the mighty find a shorter route?

No. God is "no respector of persons." The Gospel is for all who believe and obey.

What about the great scientists and other men and women of public affairs whose worldly learning tends to keep them from accepting baptism at the hands of humble servants of the Lord?

Since such people, with all their worldly learning haven't intelligence enough to be baptised for the remission of their sins in accordance with the laws of heaven, they will be classed with the unwise virgins who failed to keep oil in their lamps:

> **Go ye into all the world, and preach the gospel to every creature. He that believeth and is BAPTIZED shall be saved; but he that believeth not (and consequently is not baptized) shall be damned.—Mark 16:15, 16.**

Then will wars never cease?

Not until all the wicked, rebellious spirits are destroyed and men again return to their God and serve Him.

When will this be?

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Jesus. But, as Jesus further said in a parable of the fig tree: **"When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."**—Matt. 24:32-33.

The fig tree of world troubles is now leafing and the time is near when the Lord will completely withdraw His Spirit from the world. (D. & C., 1:33) when the "wicked shall slay the wicked." (Ib. 63:33), when the "consumption decreed" shall make a full end of ALL nations, (Ib. 87:6); when the Prince of Darkness will be routed and the real king—Jesus Christ—will take his place as king of earth.

Coincidental with these happenings a great temple will be erected in Missouri, in which the King will dwell; and a new city called Jerusalem, will be built up in the same locality. This place will be designated "Zion", and leading away from Zion cities shall rise, designated Stakes of Zion. The Millennium will be ushered in, and it will be then, when man shall cease to learn war (Micah 4:3), and when—

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11: 6-9.

This is the Lord's answer as to "HOW" and "WHEN". Simple repentance and the observance of God's laws are the keys to the doors of salvation. No other solution, howsoever strongly advocated by the "wisdom of the wise" will accomplish the hopes of man. The world conflict is now on that, according to the Prophet John, will cause the slaying of "the third part of men", (Rev. 9:18); and all the present preparations for both offensive and defensive action, involving hundreds of billions of dollars and eventually throwing the world into complete bankruptcy, must but add fuel to the flames and speed the process of destruction. The wisdom of man now being pitted against the counsels of the Lord is coming to naught.

NOT ONE JOT NOR TITTLE!

As the world approaches its millennial birth the predictions of ancient as well as modern Prophets are being fulfilled on a more abundant scale. Human skepticism often turns the mind of man into a negative channel. It is easy for the restless, unreflective mind to doubt. Faith, said to be the greatest unused force, is slow to function in the normally benumbed mind; and more frequently than not men are led to exclaim, "The Lord delayeth His coming!" It is not the Lord that delayeth His coming, but man that delayeth his preparation to receive the Lord's coming. We are living in a day of the fulfillment of prophecy—a day near the terrible event when men shall seek death in preference to a continuation of life amid the terrors of destruction that are sweeping the earth. Each day brings its new experiences. Even the elect may not be safe from deception. We are reflecting on some of the statements of the Prophet Nephi, (2 Nephi 28) that are now finding their literal fulfillment. Reflecting the thought of the world and of many of the present-day Saints, Nephi was led to say:

> And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor;

there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their words shall be in the dark.

And the blood of the Saints shall cry from the ground against them. * * *

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.—Verses 8-10, 21.

How prone are the Saints today to justify their misdeeds—to take license from their elders; to think that through working in the Temple, or paying a large tithing, or contribution to Church maintenance, they are absolved from their misdeeds and will be exalted into the presence of the Father. Perhaps the most subtle part of this statement, the subtlety of which reaches the hearts of the masses, is this: "Nevertheless, fear God, **he will justify in committing a little sin.**" In other words, by fearing God, one may feel justified in committing small sins, or, as the Prophet put it, "A little sin." How subtle in expression! How keen in the choice of approach! How strong in world sophistry! No language could be more misleading or enticing. Commit these minor sins and the consequences will be slight—"God will beat us with a few stripes, and, at last, we shall be saved in the kingdom of God." Only a fallen Lucifer —a Son of the Morning could concoct such a program. Yet how many of the Saints is the devil today pacifying and lulling away in "carnal security!" How many, in their shallow reasoning and their simple waywardness, find sweet solace in such a message. How often have we heard the statement in the mission field,—"God gave us passions and expects us to gratify them. His foregiveness is boundless." It is Satan that inspires such thoughts. The sale of "Indulgences" is just another step in this perfidious program. Men are prone to purchase salvation with silver and gold.

How many of the Saints are today being "Lulled away into carnal security?" saying, "All is well in Zion; yea, Zion prospereth, all is well?" Mothers justify their daughters in sexual laxity, while fathers condone the wrongs of their sons, and in the sacred precincts of the temples men and women, while officiating for their dead, like the sons of Eli anciently, are guilty of sin! But, as the Prophet said,—"Thus the devil cheateth their souls, and leadeth them away **carefully** down to hell!" But the Lord says:

Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well! Yea, wo be unto him that harkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! Yea, wo be unto him that saith: We have received, and we need no more! And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall. * * *

Curseth is he that putteth his trust in man, or maketh flesh his arm, or shall harken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.—Ib. 24-28, 31.

The Prophet's words are registering today. The weak camouflagings and mental twistings will avail nothing. All the philosophies of the world, all the sophistries of man, are dissipated by this simple injunction of the Lord, —"For I, the Lord, cannot look upon sin with the **least degree** of **allowance.**" He said further:

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which

he has received; for my spirit shall not always strive with man, saith the Lord of Hosts.—D. & C., 1:31-33.

Pertaining to salvation, there is but one standard—living ALL THE COMMANDMENTS of God. There is too great a tendency today among Latter-day Saints to feel slighted if constant consideration is not accorded them by the servants of the Lord. They act as though God needed them, and without their help the work would be halted. Such an attitude is foolish in the extreme. It is not that the Lord needs us, but that we need Him that should impress us. Lucifer is one of God's leading sons—a Son of the Morning; yet he took a course in opposition to the laws of heaven and fell from grace. He refused to repent. He was jealous and vindictive. His progress stopped while Father's progress goes on. To reap the benefit of the law one MUST abide in it. The late President George Q. Cannon made this point clear. We quote his remarks:

We are all born with our FREE AGENCY; with the power within ourselves, aided by the blessings of God to attain unto the highest glory. How shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws when obeyed, bring as a reward the highest glory, and the man or woman who expects to attain to the highest glory without obeying these laws, deceives himself or herself. It cannot be done. If I rise above the telestial glory, I must obey a law that will lift me above that. If I rise above the terrestrial glory it will not be by obeying terrestrial law. If I do not obey higher laws than that I cannot attain to a higher glory. I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely upon our obedience to law.—TRUTH 1:35; also Liahona—the Elders' Journal.

PRESENT CONDITIONS DEPICTED BY HEBER J. GRANT

Note: The following remarks excerpted from a sermon of Heber J. Grant, a member of the Quorum of Twelve, delivered July 13, 1890, is rich in wisdom and truth. During the 51 year interval since the address was delivered the predictions made are quite literally fulfilled. "THE CONCENTRATION OF WEALTH AND POWER AND THE LABORING FOR SELF-AGGRANDIZEMENT", as the speaker predicted, has become "THE RULING SPIRIT OF THE AGE." This fact must be conceeded. How liberally Elder Grant has contributed to this situation may be a mooted question; but, judging from his vast business connections with railroads, banks, sugar factories and other commercial ventures, together with the policy of popularizing our sacred institutions with world thought, the present leader of the Church, it would seem, has gone far toward bringing about the conditions he foresaw would exist, over fifty years ago. Abraham Lincoln made a telling hit in his day by declaring that the nation could not long exist under a policy of half free and half slave. The same may be said today of this people; the Church cannot grow and increase in the wisdom of heaven half Saint and half sinner—half for the world and half for the Kingdom. As the speaker stated, "IT SHOULD BE IMPOSSIBLE FOR ANY MEMBER OF THE CHURCH TO SUFFER WITHOUT ALL SUFFERING; WE SHOULD LIKEWISE REJOICE TOGETHER." How lamentable it is that this class distinction has now entered into the lives of the Saints to an alarming degree. The extremes of riches and poverty have entered their lives. To prevent the present condition the Lord instructed Bishop Newel K. Whitney, in 1832, to "travel around and about and among all the churches, searching after the poor to administer to their wants by HUMBLING THE RICH AND THE PROUD." (D. & C., 84:112). The present circumstances, it would seem, present an excellent opportunity for the Saints to forsake the world and accept the decrees of heaven both in a spiritual and temporal sense.—Editors.

I have discovered in traveling both east and west that the "almighty dollar", so to speak, is the Bible of the people. It is business with them morning, noon and night. * * * There is also, I am convinced, among the Latter-day Saints a gradual growth of what we might term "class distinction". That brotherly love, fellowship, and union which existed among the Saints in early times, which made them in very deed brethren and sisters, which made their aims, interests

and ambitions one in common are gradually dying out; we find that there prevails a disposition for every man to labor for himself and for his own advancement. Those of us who are familiar with the revelations given through the Prophet Joseph Smith must realize that this tendency of which I speak is contrary to the principles of the gospel, and that unless we become more united we cannot expect to be blessed of the Lord as He has promised. * * *

In the early days of our country, after our patriot fathers had fought for and obtained their liberty, men labored not in the interests of party or of political rings, but with all the zeal they possessed, to found and establish a government whereby liberty could be secured to all. Today, however, we find that men have become wealthy,-gigantic corporations have sprung into existence, money and politics control the laws which are enacted; men unblushingly stand up in the halls of Congress and admit that they are violating the Constitution of their country by passing certain laws, but urge that they do it "Because the country demands it." The concentration of wealth and power and the laboring for self-aggrandizement is the ruling spirit of the age. In years gone by men did not look toward their own personal interests. Our patriot fathers labored for the common good of all, to establish a land of liberty that should in very deed be the home of the oppressed of all nations. But things have changed. HISTORY IS REPEATING ITSELF, and evidences of dissatisfaction are very plainly seen on all sides. There is a lack of that patriotism and honor which should exist in the hearts of men who hold high and responsible positions. They will remark unblushingly, "your cause is just, but we can do nothing for you."

Now we as Latter-day Saints, as the people of God, seeing the tendency of wrong, and the growth and concentration of power, should seek to become more united, seek to labor for each other's advancement. **It should be impossible for any member of the Church to suffer without all suffering; and we should likewise rejoice together.** The persecutions of our enemies, the trials through which we are called upon to pass, amount to absolutely nothing. They are in the nature of chastisements, just as a parent would chastise a child whom he or she loves, when it does wrong, in order to bring it back to the line of duty. * * *

Speaking of persecutions, if the Latter-day Saints had not been driven to the mountains, one of the predictions of the Prophet Joseph would have fallen to the ground. Those who drove the people here thought, no doubt, that they were doing God's service—that the "Mormons" would probably be led into the wilderness to starve and die, and that a "vile blot" would thereby be wiped out. Joseph Smith had said that the Saints would be driven from city to city, from county to county, from state to state, finally to the Rocky Mountains, and become a great people. Therefore those who persecuted the Latter-day Saints were simply making a fulfillment of the prophecies uttered by the prophet, he who told us that the day would come when not only city, county and state would be arrayed against us, **but the whole United States.** This prediction was laughed and scoffed at by people forty years ago. Why? It was ridiculous to imagine that in a land of freedom and of boasted liberty such things would happen. But the day has come, and we have frequently seen in print, at the head of the newspapers, "The United States of America versus the Church of Jesus Christ of Latter-day Saints." We have seen our property taken away from us and confiscated, and measures are now introduced into Congress to distribute that property broadcast throughout the schools of Utah Territory—to take the money

that you and I have earned by our labor and give it those who have never contributed a dollar. We have not only seen the United States opposed to this handful of despised "Mormons", but we have felt their oppression and power. Our liberty has been taken away; and propositions made in the Senate that the money taken from us be returned to the people are voted down. Great liberality and generosity have been shown by people putting their hands into other people's pockets, taking out the money, and giving it to somebody else.

These things we have expected. The Latter-day Saints accepted this **stealing** by the United States calmly and deliberately when the decision came that the Supreme Court had decided to take thir proprty. The United States did not know what to do with it, as there was no law to govern the case; but Edmunds has come to the rescue and introduced a bill. Yet all this did not ruffle the people any more than it would for them to be told that dinner was ready. The Latter-day Saints believe in the greatest possible liberty to all men, and the day will never come, no matter how viciously they may fight against us, when this people will oppress and rob others as they have been oppressed and robbed. The man who has himself suffered will not feel to inflict punishment upon others. —Des. Evening News, July 14, 1890.

JUDGMENTS TO BEGIN AT THE HOUSE OF GOD
(Orson Pratt)

But if you Latter-day Saints who have received the message of the everlasting gospel, and who have, in obedience to the voice from heaven, gathered out of Babylon, if you pollute yourselves by turning again to the vanities, wickedness, and corruptions of the people from whose midst you have been delivered, then, says the Lord, **"Behold, judgment shall begin at the House of God", it shall begin with you Latter-day Saints,** and then will go forth to the nations and kingdoms of the earth, weeping, wailing and lamentations among all people, which will come to pass just as literally as that foretold by the Prophet Joseph Smith concerning what should take place between the North and the South. * * *

What will become of the Latter-day Saints? When the judgments shall have ceased, which will be visited **first on the House of the Lord,** they who remain will spread forth, increase and multiply; and they will build upon this continent a great and magnificent city, called Zion or the New Jerusalem. And they will build a temple within that city, upon which a cloud will rest by day, and the shining of a flaming fire by night; and upon all the assemblies of the people of Zion the Lord will create this glorious appendage, and will shed forth his loving kindness. This is the destiny of Zion, as foreseen by Isaiah and David, and many of the prophets who have predicted concerning her.—Deseret News, Sept. 9, 1876.

HYPOCRISY ENCOURAGED

A case is reported of a faithful sister, for years a worker in the Temple, upon applying for a renewal of her recommend, refused to answer "yes" in the blank on the new recommend asking, "Do you keep the Word of Wisdom?" She explained that as the brethren interpret the revelation she was not observing it strictly, as she drank some tea. The Bishop, wishing to help the good woman, urged that she stretch her conscience slightly and answer, "Yes", saying, "90% of the Saints today are not observers of the Word of Wisdom." This is but another illustration of the Saints being encouraged to observe the form while ignoring the principle.

Mrs. Newbride: "I took the recipe for this cake out of the cook book."

Hubby: "You did perfectly right, dear. It never should have been put in."

STAND YOUR GROUND

(By Emily H. Woodmansee)

What if mortal powers decree
Truth no longer truth shall be?
What if multitudes decry
Laws revealed from heaven most high?
By the truth, in honor bound,
Zion's children! Stand your ground.

Millions now accept with pride
Truths once scornfully denied;
Millions yet will truth endorse
That are now opposed by force.
Truth will yet the world astound—
Zion's children! Stand your ground.

Lo! the skies are over cast;
Fierce the gale and loud the blast.
But the wise to Truth will cling,
At the cost of everything;
Let oppressors run their round—
Zion's children! Stand your ground.

Man, inclined to rule and reign,
May, indeed, the body chain;
O'er appression's harsh control
Towers the independent soul.
Courage, comrades! Free or bound—
Zion's children! Stand your ground.

What if timorous traitors cringe,
And upon the truth infringe?
What if doubtful friends devise
Subtle plans, and call them wise?
Satan, oft disguised, is found.
Zion's children! Stand your ground.

What is freedom, power or place,
Purchased by the soul's disgrace
Wherefore turn from glory's gate
Even for a sovereign's state?
Better strive for joys profound.
Zion's children! Stand your ground.

Falsehood cannot face the light;
Evil hates to help the right;
Not by some degrading scheme
Will the Lord his own redeem.
Let your faith in God abound;
Zion's children! Stand your ground.

When Messiah comes to earth,
Faith will be of priceless worth;
Lack of faith, the saving kind,
Is the curse of human kind;
Faithful souls wil yet be crowned.
Zion's children! Stand your ground.

A man once said to Robert Hall, "How many discourses do you think, Mr. Hall, may a minister get up each week?" Mr. Hall replied: "If he is a deep thinker and a great condensor, he may get up one; if he is an ordinary man, two; but if he is an ass, Sir, he will produce half a dozen."

TAKE ME BACK TO ARIZONA

By Leora Peterson

Take me back to Arizona
Where the skies are blue and fair;
Let me feel those desert breezes;
Let me breathe that mountain air.
I long to see the canyons
And the grass and flowers and vines,
And I'm lonesome for the sighing
Of the wind among the pines.

Oh, there's magic in the desert
Where the giant cacti grow,
And enchantment on the prairie
Of the wandering Navajo!
There's a spirit of adventure
Over all the sunny land;
Nowhere else has Mother Nature
Wielded such a master hand.

Down some dim and winding cow trail
On my pony I would ride,
While the old familiar landscape
Slow unfolds on every side;
And I'd like to drink the water
From some sparkling mountain spring,
Then lie on the grass and listen
To the bird's sweet warbling.

I like the mighty city,
The bustle and the crowds;
There's a tascination in the rush
That keeps me in the clouds!
The million lights on Broadway
Are a thrilling sight to see!
But the great wide open spaces
Are always calling me.

I want to see the whole world,
And travel far away,
From the Steppes of cold Siberia
To the palms of Mandalay.
But when I've seen Niagara,
When I've sailed across the foam,
Take me back to Arizona
To the land I call my home!

—Copied from Improvement Era.

THE STOMACH ROUTE

We may live without poetry, music and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.
He may live without books,—what is knowledge but grieving?
He may live without hope,—what is hope but deceiving?
He may live without love,—what is passion but pining?
But where is the man that can live without dining?

—Owen Meredith: Lucile.

LEWIS DEFENDS THE FLIES

He had a fly screen under one arm and a bundle of sticky fly paper under the other as he entered a Michigan avenue saloon yesterday, and said:

"Why don't you keep 'em out?"

"Who vosh dat?" asked the saloonist.

"Why, the pesky flies; you've got 'em by the thousands here, and fly season has only begun. Shall I put fly screens in the doors?"

"Vat for?"

"To keep the flies out."

"Vhy should I keep der vlies out? Vlies like some chance to go around und see der city, der same ash beoples. If a vly ish kept oudt on der street all de time he might as vhell be a horse."

"Yes; but they are a great nuisance. I'll put you up a screen door for $3."

"Not any for me. If a vly vhants to come in here, und he behaves himself in a respectable manner, I have nottings to say. If he don't behave I bounce him oudt pooty queek, und don't he forget her!"

"Well, try this fly paper. Every sheet will catch 500 flies."

"Who vhants to catch 'em?"

"I do—you—everybody."

"I don't see it like dot. If I put dot fly paper on der counter somebody comes along und wipes his nose mit it, or somebody leans his elbow on her und vhalks off mit him. It would be shust like my boy Shake to come in und lick all der molasses off to play a shoke on his fadder."

"Say, I'll put down a sheet, and if it doesn't catch twenty flies in five minutes I'll say no more."

"If you catch twenty vlies I have to pry 'em loose mit a stick und let 'em go, und dot vhas too much work. No, my friend; vlies must have a chance to get along und take some comfort. I vhas poor once myself, und I know all about it."

"I'll give you seven sheets for ten cents."

"Oxactly, but I won't do it. It looks to me like shmall peesness for a peeg man like you to go around mit some confidence game to shwindle vlies. A vly vhas born to be a vly, und to come into my beer saloon ash often ash he likes. Vhen he comes I shall treat him like a shentleman. I gif him a fair show. I don't keep an ax to knock him on der headt, und I don't put some molasses all oafer a sheet of paper und coax him to come und be all stuck up mit his feet until he can't vly away. You can pass along. I'm no such person like dot."

Making love is like making pie. All you need is a lot of crust and some apple sauce.

A BLACK PROBLEM

I counted ten crows in the cornfield today;
And nine black squirrels on the brush fence at play;
And eight black kittens, hippety-hopping about;
Seven black beetles from the brown earth looked out;
Six black spiders were weaving a shroud
For the five black flies which were buzzing so loud;
Four black bees gathered honey from flowers;
Three little black ants improved the bright hours;
Two little black kittens just over the way
Chased one black chicken in frolicsome play.
How many black creatures did I see through the day?
How many at work, and how many at play?

WORLD POPULARITY

In actor John Gilbert's room at his death was found this inscription:

"Safe upon the solid rock the ugly houses stand;
Come and see my shining palace, built upon the sand."

"Night after night a mimic death he died,
While sympathetic thousands wept and sighed:
But when at last in truth he came to die,
No tear drop fell from any mourner's eye."

I find the great thing in this world is not so much where we stand, as in what direction we are moving; to reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor. —Oliver Wendell Holmes.

"What a big family you have, Mrs. Jones!" said the visitor in an English home.

"Yes'm. And the funny thing is that all the names begin with an haitch. There's 'Orace, 'Erbert, 'Enry, 'Ugh, 'Ubert, 'Arold, 'Arriet and 'Etty—all except the last one, and we 'ad 'er named Halice."

Teacher: "Give me a sentence with an object."

Boy: "Teacher, you are very beautiful."

Teacher: "What is the object?"

Boy: "A good mark."

Instructor: "You say in this paper that you know the connecting link between the animal and vegetable kingdoms. What is it?"

Student: "Stew."

TRUTH

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

VOL. 7. OCTOBER, 1941 NO. 5.

An Epistle of the Twelve

to the

Saints Scattered Abroad in England, Scotland, Ireland, Wales, the Isle of Man, and the Eastern Continent.

(Early Progress of the Church Depicted — Christian Virtues Touched Upon — The Latter-day Gathering Given Birth)

Greeting:

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instructing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion. But neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our Master, having no place to lay our heads only as furnished by your liberality and benevolence. It is a subject of no small consolation to us that we have this testimony of so many of you that are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren who are still laboring amongst you, for which an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and **sailing thirty days, much of the time against head winds, with rough sea,** which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the City of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in

"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."

different states, we have all safely arrived in this city (Nauvoo).

In our travels in this land we have discovered a growing interest among the people generally in the great work of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the First Presidency and assist in counseling the brethren and in the settling of emigrants, etc. The first great object before us, and the saints generally, **is to help forward the completion of the Temple and the Nauvoo House;** buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations and proclaim the fulness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favor the stakes of Zion is at hand, and soon the kings and queens, the princes and the nobles, the rich and the honorable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as kings are to become nursing fathers, and the queens nursing mothers in the habitations of the righteous, it is right to render honor to whom honor is due; and therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, is laid, and the walls of the basement stories nearly completed: and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labors, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest; and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of this temple. He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances

will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds they cannot be united in action, if they are not in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing. We would not press the subject of the gathering upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered if you faint not.

We are not altogether ignorant of the increase of difficulty among the laboring classes in England since our departure, through the stoppage of factories and similar occurrences, and we would counsel those who have to impart unto those who have not, and cannot obtain, remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four-fold.

The idler shall not eat the bread of the laborer, neither must he starve who would, but cannot, find employment, inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to the heavens or salute your ears in vain; but follow the example we have set before you, and give liberally of your abundance even if it be but a penny, and it shall be returned unto you. Good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long forbearance, and charity among yourselves, and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again and the judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom and the wise, the virtuous, and meek, shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and council who are among you; and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall receive right counsel.

Remember that those whom John saw on Mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils and trials and temptations, and afflictions by sea and land, in your journeyings hither; and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before **the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.**

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him with their foul anathemas, beyond anything which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own, cast out as evil, as gluttonous, wine bibber, friend of publican and sinners, Belzebub thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor. Here they will be threshed with all sorts of difficulties, trials, afflictions, and everything to mar their peace which they can imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things, if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; come direct to New Orleans, and up the Mississippi river, for the expense is so much less, and the convenience of water navigation so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the Saints to make New Orleans their general established port, and be sure to start at such times that they may arrive during the cold months, for the change from the cold climate of England, to this place in the hot season, **is too great for the health of emigrants, till there is more faith in the church.**

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire counsel, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by counseling to their own advantage, if they have the opportunity.

The church has commenced a new city twenty miles below this, and one mile below Warsaw, called Warren, where many city lots and farmes in the vicinity, can be had on reasonable terms, and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary building will be greater than at this place, also the chance for providing food will be superior to those who wish to labor for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanics' tools according to their professions, such as carpenters, joiners, cabinet makers, hatters, coopers, masons, printers, binders, tanners, curriers, etc., and all sorts of manufactory and foundry implements (convenient for transportation), so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters and journeymen of every description; for all sorts of woolens, cottons, hardware, etc., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials or occupied without inhabitants, the inhabitants cannot exist without

food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stakes, cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see in all these things and clothe and adorn themselves with the labor of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren, farewell. May the blessings of heaven and earth be multiplied upon you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHAM YOUNG
HEBER C. KIMBALL
ORSON PRATT
WILLIAM SMITH
LYMAN WIGHT
WILFORD WOODRUFF
JOHN TAYLOR
GEO. A. SMITH
WILLARD RICHARDS

Nauvoo, Hancock Co., Ill., Nov. 15, 1841.

—Mill. Star, 2:145-9.

WHAT FIFTY YEARS OF PLURALITY WOULD DO

"We think it (plurality of wives) is immoral", say some. I do not think it is. I think the system enforced upon the Christian world by ancient Rome laid the foundation and degradation and immorality that the Christian system would have avoided if it had not been for the institution of monogamy. That is my impression about it. And **when you pass a law that enforces such a system you go astray.** * * *. I remember when Elias Smith was elected Bishop of the stake of Zion in Iowa, a grave objection was raised in the conference. Said they, "A Bishop should be the husband of one wife", but he had none, and they admitted him on the ground that he would get married pretty soon. Now suppose he had had two wives, under the law of God, would it have been any objection? Not the least. I understand Paul to mean that a Bishop should be a married man, without reference to the number of his wives.

My faith on this subject is that if the laws of Great Britain and the laws of the United States were made to correspond with the laws of God on this subject that **nine-tenths of the Prostitution, infanticide, bastardy and corruption now in existence, would be done away in fifty years by a simple change of institutions.** This is my faith and I have a right to believe it and at the same time I have a right to be a citizen of the United States. This Bible must be burnt, annihilated, repealed or declared worthless, and everybody become infidel or the doctrine of plurality of wives has got to stand. —George A. Smith, Deseret Evening News, May 23, 1870.

FAITHLESSNESS

For Jerusalem is ruined, and Judah is fallen: because their tongues and doings have been against the Lord, to provoke the eyes of his glory.—Is. 3:8, I. V.

It ain't what you say that counts, but what your actions are.—Russem.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 79)

The Ethics of Plural Marriage:

Our investigations now enter into the above subject. By "Ethics" we mean, as defined in the dictionary, **The science of human duty; moral science—the basic principle of right action as it pertains to marriage.**

In approaching the subject of plural marriage, or polygamy and championing the rightfulness of it, we adopt the root meaning as the practice relates to the Mormon Priesthood, and as comprehended in the Patriarchal order of marriage, or the Law of Abraham.

Some dictionary definitions:

Polygamy: "The practice or condition of having a plurality of wives or husbands at the same time."

Polygyny: "The marriage by one man of several wives at the same time."

Polyandry: "The marriage of one woman to several men at once."

Monogamy: "The principle or practice of single marriage."

Bigamy: "The crime of marrying any other person while having a single spouse living."

Celestial Marriage—plural marriage or polygamy—as we shall use the term in relation to the Mormon system of marriage, comprehends the principle of one man having more than one wife at the same time, UNDER DIVINE SANCTION.

In informed circles it will be admitted that under the present state of society all the systems of marriage named are in general practice throughout what is termed the civilized world. Society, while winking at the loose morals encouraged and permitted by the various world marriage systems, is sternly set against the Mormon system. This latter system, claiming divine origin and backing, has but few adherents and champions when compared with the population of the world. While it is claimed that about four-fifths of the inhabitants of the earth are polygamous in racial belief whether that belief be based upon the Bible, the Koran, Veda, Avesta, or sacred scriptures of other sects, but a small portion adheres to Mormon polygamy, which is no more popular in the world than is the Gospel of Jesus Christ in its fulness and purity. The world systems tend to pander to the animal passions of man, inevitably leading to infidelity, race suicide, hatred, murder, disease and death, while the Mormon system is the exact reverse. Comprehended in the latter is the doctrine that a world of spirit entities exists—the offspring of our Heavenly Parents. In order for these spirit children to go on in the upward scale of progress, they must be tabernacled in bodies of flesh, blood and bone. This is accomplished by the law of procreation, which law applies to all of God's creations and is eternal in duration.

The first great commandment given through Adam and Eve for the peopling and for the growth and progress of earth, was, **"Be fruitful, and multiply, and replenish the earth, and subdue it."** (Gen. 1:28). After the flood and only Noah and his family remained alive the command was renewed in these words: **"And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."** God's laws do not change. Quoting from the late President B. H. Roberts:

With the Latter-day Saints, marriage is a religious duty. Every man (and woman) not disqualified by nature should obey the righteous law given by heaven's Eternal King—"Be fruitful, multiply and replenish the earth and subdue it." This is just as binding upon man as the command—"Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins." We can make no distinction between the commands of God—all are equally binding upon His people, for He that said, "repent", said also "be fruitful"—and man shall not live by bread alone, but by every word that proceeds from the mouth of God.—Contributor 6.

Thus the purpose of sex relations is definitely fixed. The wordly concept that the bearing of children is but incidental to the marriage relation, the major purpose being to feed a connubial desire, is abortive of the truth. The present quite general attitude of society that to bear children is immodest, disgusting and unnecessarily burdensome, especially where large families are involved, is opposed to the higher laws pertaining to conjugal love. Among God's most precious promises to ancient Israel, a polygamous nation—promises still good to the faithful, is—"Thou shalt be blessed above ALL PEOPLE: there shall not be male or female barren among you, or among your cattle." (Deut. 7:14). Not only the human family was to be fruitful, but their animals also were to enjoy that blessing—none were to be barren among them. It was in that way Israel was to become "an holy people unto the Lord", and a "peculiar people unto himself, above all the nations that are upon the earth." (Ib. 14:2). A holy people, because they followed God instead of Satan—and a peculiar people because of the sanctity of their marriage vows and the purity of their sexual lives.

The blessing of fruitfulness was further fortified by the promise—"There shall be nothing cast their young, nor be barren in the land: the number of thy days I will fulfill." That is, there shall be no miscarriages, nor premature births, but expectant mothers would go their full time and have normal deliveries. They were to be fruitful and not barren. In the scheme of creation fruitfulness was intended to be the aim of all life, including trees, flowers, vines, etc. Barrenness was regarded among the greatest of calamities. A barren wife was a liability. Thus Hannah, with sorrowing heart, contended with the Lord and received the blessings of fruitfulness.

A wonderful example of the Lord's purposes in woman is recorded in the Apocryphal Book of Mary, concerning the incident of Joachim, the husband of Anna, the mother of Mary, who bore Jesus Christ. Joachim was cast out of the temple because of the seeming barrenness of his wife, on the theory that he was to blame. In remorse and shame he sought the Lord as he sojourned far from the habitat of man, among the flocks and herds. "When he had been there", the record says, "for some time, on a certain day when he was alone, the angel of the Lord stood by him with a prodigious light", and said:

> **Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by him to you, that I might inform you, that your prayers are heard, and your alms ascended in the sight of God. For he hath surely seen your shame, and heard you unjustly reproached for not having children: for God is the avenger of sin, and not of nature; and so when he shuts the womb of any person, he does it for this reason, that he may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God. For the first mother of your nation Sarah, was she not barren even till her eightieth year: and yet even in the end of her old age brought forth Isaac, in whom the promise was made a blessing to all nations.—Book of Mary, Chap. 2.—Lost Books of the Bible.**

Here the lesson is taught that the fruits of the womb are a gift from God and are not to be regarded as a misfortune or a nuisance.

It is this principle, as announced by the Prophet Isaiah (Chap. 4:1) that is in the present day beginning to cause a number of women "to 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 reproach? **The reproach of barrenness.** The time is here when women are already lamenting their barren condition. Barrenness, among the people of God, has been regarded a reproach; though, at times as in the

supposed case of Anna, the condition was divinely ordered for the accomplishment of a special purpose. The Psalmist doubtless had this fact in mind when uttering the immortal truth,—

> Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.—Psalms 127:3-5.

A barren animal, a barren tree, a barren shrub, a barren field, has no place in the economy of heaven, for barrenness indicates death, while God is a being of life. A tree is known by its fruit. **"Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."** (Matt. 7:19-20.) The "Tree of Life" is not a tree of barrenness. **"I ordained you"**, said the Christ, **"that ye should bring forth fruit, and that your fruit should remain."** (John 15:16). Fruit is the essence of life, while barrenness is death. **"When you stop increasing", said President Heber C. Kimball, "that is the end of you; when you stop multiplying that is the end of you; when you stop improving, that is the end of your improvements."** The marriage relation, therefore, is for the perpetuation of life. Mormon theology is based on the blessings of eternal lives. To be barren in eternity means a stoppage of progress. Mortal barrenness may merge into immortal fruitfulness, when the parties involved adhere to all the principles of the Gospel; short of which, however, there can be no eternal progress.

Thus the sexual relation, properly employed, rather than reflecting mortal weaknesses and being immodest, lewd, coarse, vulgar or indelicate, and something to blush over, is a divine principle dedicated by the Gods for the perpetuation of life and birth of earths. Life without perpetuation means death, and death—real death—is the end.

In blessing Joseph, Israel blessed him with strength; he was blessed **"with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb."** (Gen. 49:25, Inspired Version). Here Joseph was fortified against the curse of barrenness: the blessings of the breasts and the womb were his. Modern society may resent this allusion to the maternal act, but that is because modern society is corrupt and cannot bear the plain language emanating from heaven.

As to the universality of the belief in and practice of polygamy. We have stated that four-fifths of the human family are polygamists, either in faith or social practice. The Israelites are a polygamous nation. Israel sprung from Abraham, a polygamist, through Jacob, also a polygamist. The twelve polygamous sons of Jacob are honored in having their names inscribed on the twelve gates of the future New Jerusalem. And since, in that nation, through Abraham, all nations of the earth are to be blessed; and since all nations, as they become converted to the gospel of Jesus Christ, are grafted into Abraham's family tree, it follows in natural sequence, they must live the law of Abraham—which is the law of plural marriage.

At the present time practically all the non-Christian nations are openly polygamous in their social lives and in their worship. This takes in a population approximating 1,300,000,000; the earth population approximating 2,000,000,000. The so-called Christian nations, approximating 700,000,000 people, while professing a disbelief in and an abhorence of Mormon polygamy or Celestial marriage, with its high moral standards, nevertheless are practicers of the world form of polygamy, though, for the most part, it is done clandestinely, abortively and corruptly, which,

of course is nothing less than whoredom.

The union of sexes, as we have said, is primarily for the purpose of "multiplying and replenishing." This achievement is best accomplished through the marriage relation. Any sexual act based on other objectives will, in the end, fail of its primary purpose and bring bitter disappointments and regrets to its proponents; while sexual life based upon the propagation of offspring will transport the participants into the very zenith of joy and accomplishments: Indulged in legitimately, the sex relation is modest, pure, elevating, exhilarating, and exalting; it is the system by which the Gods have perpetuated their species; but when indulged in for the gratification of lust, the prime motive—a situation quite generally true in the civilized world today, the act becomes licentious, sinful and death-dealing.

Marriage being primarily for the purpose of propagating, and the act of propagation being a virtuous, pure and exalting act, it may be performed with one or more wives without trangressing the moral law. Our society grants a man a plurality of wives when taken tandem style—only one wife surviving at a time—but recoils and revolts at the thought of his having two wives at the same time. It matters little to society how a man rids himself of his lawful wife in order to take another; he may abandon or divorce her at will, but he must not have two women at the same time whom he loves, honors, sustains and glorifies by the sacred name of wife and mother. Under present social rules a man, while cohabiting with more than one woman and perhaps raising children by them, must recognize the issue of one only and, if she be barren, as is often true, he must have no legitimate progeny. What an absurd proposition! A man may love two women, but not at the same time—one must be dead or divorced. He may have a plurality of children, but not a plurality of mothers of those children—while the mothers live. Such a doctrine, though the doctrine of present day society, emanates from below. In true love, as in Mormon marriage, there can be no difference whether the mothers of his children be alive or dead, they are a part of his family and kingdom in eternity, and the love that first brought them together, and that brought the children into being, is intended to continue throughout eternity. Mormon polygamy recognizes every child as legitimate, and every wife as a queen. Mormon polygamy, unlike the polygamy of the world, recognizes but one standard in morality. The husband must be as pure and constant in his marital vows as the woman; the male lover being as pure and unsullied from sexual vice as he expects his bride to be. If as in ancient Rome, the wife must be beyond suspicion, in Mormondom, the husband must be no whit less than that.

Man is by nature polygamous; his normal social life, when given free rein, abundantly testifying to the fact. When society attempts to transform him into a monogamist or if the church makes of him a celibate, they frequently make of him an hypocritical monstrosity—a man of lust and depravity, a debaucher of women, the antithesis of all that is sacred and pure.

(To be continued)

BUT FEW WILL GET INTO CELESTIAL KINGDOM

(Brigham Young)

There are very few of the children of Father Adam and Mother Eve who will be prepared to go into the Celestial kingdom. Those who prepare themselves here below, through obedience to the gospel, receiving through their faithfulness the keys of the priesthood, and sanctifying themselves through the truth, they are preparing themselves to become Sons of God. If we become Sons of God we shall be joint heirs with Jesus Christ to all the inheritances that the Father hath prepared for the faithful. But there are few of all the human family that will ever attain to this highest state of glory.—Deseret News, Aug. 26, 1876.

SPIRITUALISM

(Brigham Young)

Since Joseph Smith received revelations from God, Spiritualism has taken its rise, and has spread with unprecedented rapidity; and they will lay hands on each other,—one system proving another,—spiritualism demonstrating the reality of animal magnetism. Is there virtue in one person more than another? Power in one more than another? Spirit in one more than another? Yes, there is. I will tell you how much I have: you may assemble together every spiritualist on the face of the earth, and **I will defy them to make a table move or get a communication from hell or any other place while I am present.** Yes, there is more spirit in some than in others; and this power,—called by the world animal magnetism—enables those possessing it to put others into the mesmeric sleep.

When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. I do not say that I heal everybody I lay hands on; but many have been healed under my administration.

Jesus said, on one occasion, "Who hath touched me?" A woman had crept up behind Him, in the crowd, and touched the hem of his garment, and he knew it, because virtue had gone from him. Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever or other disease has to give way. My brothers and sisters, there is virtue in us if we will do right; if we live our religion we are the temples of God wherein he will dwell; if we defile ourselves, these temples God will destroy.—Deseret Evening News, Aug. 20, 1870.

TRUE SAINTS NEVER PERSECUTE

(George Q. Cannon, Jan. 27, 1884)

You will never find a people of God who have the truth persecuting another people. If they were to do so they would cease to be the people of God. It is the characteristic of the church of God always that it never condescends to persecution. It does not fear the announcement of any doctrine, or any principle, or any form of belief, or any so-called revelation. Strong in the knowledge that they have the truth and that God is with them, such a people can afford to let false doctrine when it manifests itself have the freedom of action, the right of agency which God has given unto every human being and which every human being has a right to exercise undisturbed by his fellow man so long as he does not interfere with the happiness and the lives and the liberties of his fellowman. * * *

Did Joseph Smith ever teach a doctrine that was not in strict accord with the principles that are contained in the holy book—that book which is counted the holiest of all books by all Christendom? No man can put his finger upon a single principle, upon a single doctrine of this kind. I know that he has been accused, maliciously and falsely, of various acts. But here are the doctrines that he taught embodied in this volume (The Book of Doctrine & Covenants); here are the revelations that he received from Almighty God through His Son Jesus Christ. There is not a single word of unrighteousness in them tested by the highest standard of morality known to man.—The Deseret Evening News, July 11, 1885.

"The Christian church doth not persecute; no more than a lily doth scratch the thorns, or a lamb pursue and tear the wolves, or a turtledove hunt the hawks and eagles, or a chaste and modest virgin fight and scratch like whores and harlots."—Roger Williams.

EDITORIAL

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EDITORIAL THOUGHT

Wherever the majority opinion may for the moment lie, or however the conflict may swirl and lash about it the eternal right must still stand unshaken and unmoved as the fixed base to which men may with assurance and safety anchor their lives. That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. PRINCIPLES CANNOT BE CHANGED BY NOR ACCOMMODATE THEMSELVES TO THE VAGARIES OF POPULAR SENTIMENT.—Albert E. Bowen.

GOD IS UNCHANGEABLE

Much has been spoken and written concerning the unchangeableness of God, the immutability of His laws and that He is no respecter of persons. We assume the Saints quite generally accept, at least in theory, these three propositions as fundamentally sound, while in practice there appears to be a wide variance of thought and action. However, there should not be any disagreement on the soundness of these vital truths; certainly with true Latter-day Saints there cannot be. Unless it be assumed that God is unchangeable, that His laws are immutable, and that He is no respecter of persons, man could have no lasting confidence in Him. A changing, shambling nature such as many mortals are possessed of, could never command the faith "necessary for a person to lay hold on eternal life."

In the Third Lecture on Faith, in answer to the question, "What things do we learn in the revelations of God respecting His character?" the record states:

> But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long-suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, today, and forever, and that his course is one eternal round.

If God is unchangeable so must be His laws. It is in fact His knowledge of and adherence to eternal law that qualifies him as God. God is unchangeable and his laws immutable, so must His Gospel be. Salvation is predicated on obedience to eternal laws:

> 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., 130:20-1.
>
> And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.—Mormon 9:19.

> For I know that God is not a partial God, neither a changeable being; but he

is unchangeable from all eternity to all eternity.—Moroni 8:18.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them.—D. & C., 20:17.

Baptism, for instance, is one of those irrevocable laws. Obedience to it was required of father Adam, of Jesus Christ, and in like exactitude of the Saints in this day. Without submitting to the law or principle of Baptism no man or woman can attain to a complete salvation. The law is immutable; and all other principles of the Gospel must be regarded in like manner.

True, laws, though eternal in their nature, may seem to change by being added to or further clarified. This is true only in appearance. In giving Joseph Smith the Celestial marriage law, (D. C., Sec. 132) the Lord says: **"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."** Joseph did reveal to his confidants more as coming from the Lord, but the additional information in no way changed the nature of the original revelation, only clarifying and enlarging upon it. And so, too, it was when the Lord revealed to Joseph Smith the principle of baptism for the dead. He later amplified the principle, teaching Joseph the order in which such baptisms were to be performed, the order of record keeping, etc. Eternal law never changes, but enlargement and broader scope may be given the law as the mind of man expands to receive it. When the Lord told President John Taylor, speaking of the necessity of living the law of plural marriage, **"I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof"**, He made it very clear that an eternal law could not be revoked, and that there could be no side-stepping of its requirements. Commenting on this phase of the subject of unchangeableness of law, Elder Orson Pratt, a member of the Quorum of Twelve, is quoted as saying:

It may, perhaps, be argued that human laws are imperfect, and therefore new ones are given; but that God's laws being perfect, no new ones are necessary. In reply to this we observe that in human governments new laws are not generally given because of the imperfections of the old ones, but because new conditions require it. New laws are not often given INSTEAD of the old ones, but in ADDITION to them, both old and new remaining in full force. The want of new laws would be equally as necessary though human laws were ever so perfect. So, in the Kingdom of God, the perfection of the old laws does not in the least obviate the necessity of new ones as new circumstances arise.

Every principle of the Gospel, we are informed, was gone over by God with His spirit children, and accepted by them, before the foundations of this earth were laid. Let the reader assume that this incident occurred thousands or even millions of years ago, yet those laws adopted at that time are immutably binding upon God's children today. That this principle has been recognized, if not always carried out in practice, by the leaders of the Church is established beyond question. In the M. I. A. Manual, 1906-7 (p. 75) it is recorded:

Note further, that in the numerous revelations given the Prophet, nothing is taken back or changed. A statement once made, or a principle declared, stands forever. Growth may follow: the view expressed may be enlarged, but not changed.

Later, November, 1930, the same principle, greatly enlarged upon, was enunciated in Sabbath School lesson No. 3, as published in the "Instructor" under the heading of "Religious Liberalism". It follows in part:

Objectives: To make the student feel that all the principles of the Church are true.

III. (Division)

God's laws are essential.

(a) All of them are essential.
(b) Man cannot improve upon them.

(c) None of them can be disregarded with propriety. This is no more true of natural law than of religious law.

IV. (Division)
God's laws are unchangeable and will exist throughout eternity.

(a) RELIGIOUS DOCTRINES WHICH COME DIRECTLY FROM GOD ARE BENEFICIAL AS LONG AS THEY ARE NOT CHANGED BY MAN.

(b) Our church is a product of God and has come to us directly from him. Its principles therefore should benefit us.

(c) Because it comes from God, man cannot improve it, therefore, its principles should be strictly complied with.

(d) MOVEMENTS WHICH TEND TO CHANGE THE DOCTRINES AS THEY WERE REVEALED, WILL NOT PROVE BENEFICIAL.

The General Board Committee preparing these outlines consisted of:

Joseph Fielding Smith, Chairman.
George R. Hill, Jr., Vice Chairman.
George M. Cannon.
Frederick J. Pack.
Howard R. Driggs.

Applying this principle of the immutability of the laws of God to the principle of Celestial or plural marriage which, though accepted by the Church, at the hands of the Priesthood, the bulk of the Saints never did receive it in their hearts, nor in practice. Reflecting upon this apostate condition, the Mill. Star (Vol. 51:104-6, Feby. 18, 1889) said, editorially:

> There is a sentiment prevailing, to a greater or less extent, among the Saints of this land, that "times have changed" since the early days of the Church. We advise our readers that this is but a delusive manner of charging that God's care over the Church in general, and for individuals in particular, is now in a waning condition. It is a new guise, the old sectarian proposition that the ancient manifestations of God's omnipotent power are no longer needed in the Church—that it is perfectly consistent with His character and purposes to work in the power and demonstration of His Spirit among mankind in one generation, and not in another. * * *
>
> Our unenviable condition is chargeable against ourselves, for God changes not, but from everlasting to everlasting He is the same. Our loss of faith may have resulted from various trivial causes. Thus for instance, we may have allowed ourselves to con over the baneful expression that "the times have changed"—language first coined by apostate lips—until we have gradually grown into a conviction that it is a truth. The very moment that the powers of Hell succeeded in fixing such a belief in the mind, faith fled, for it could not be otherwise, and the inevitable loss of power ensued. * * *
>
> It will require a strong effort to shake off this unholy incubus which has fastened itself upon the souls of some; but it can be done easier today than tomorrow.
>
> Too long have some of us been at ease in Zion; too long have we listened to the winsome voices that have wooed us to a deceptive peace with the chief captain of death, hell, and the grave. Our banner should now again be flung out to the breeze. The watchword should be onward, onward, onward. Not one principle shall be surrendered, not one gift denied, not one ordinance renounced, not one duty slighted, not one craven word spoken, etc.

Commenting on this sad situation, in the "Star" (April 15, 1889, pp. 232-3) Apostle George Teasdale, Editor and Publisher, said:

> The assault against the Church is made on the line of the marriage question because it seems to offer at present the greatest prospect for the success of hostile effort. The saints in general are less firmly united on this principle than on many others belonging to the Gospel, and it is hoped by our enemies that this circumstance will conduce largely, if not successfully, to bring about its renunciation by the people in a church capacity. Such an act would be tantamount to an apostacy, and the consequent destruction of the power and authority of the Priesthood would be consummated. This is the great object aimed at.

Here Elder Teasdale, some twenty months before the Manifesto of Wilford Woodruff was adopted by the Church, abrogating, or, as President Snow put it, "**Abandoning**" plural marriage, pronounced the inevitable

result—APOSTACY — of surrendering that law. The axe which had been lying at the root of the tree for many years, fell on that occasion severing direct communication between the Lord and His Church, and depriving those sustaining that document of the hope, short of genuine repentance, of the highest exaltation in the Kingdom of God.

Many have been the apologies, excuses, affirmations, whimperings, dodgings, and side-steppings by the brethren, in their frantic effort to appease the more thoughtful and faithful membership of the Church on this vital point. **Their statements have been contradictory, subversive of facts and lamentably lame, and apostacy prevails.** As when surrendering one principle of salvation the enemy of righteousness compels the surrendering of others, the Saints have given up many precious principles, and changed many temple ordinances. The greatest calamity to be visited on earth is predicated on the actions of men in trying to change or surrender eternal law. Isaiah said:

> The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have TRANSGRESSED THE LAWS, CHANGED THE ORDINANCE, BROKEN THE EVERLASTING COVENANT.—Chap. 24:3-5.

In abandoning the principle and practice of plural marriage and changing other immutable laws and ordinances of the Gospel, the leaders are guilty (as are the Saints endorsing such changes) of "**transgressing the laws, changing the ordinance, and breaking the everlasting covenant.**"

In contemplating this awful situation it is well to pause and rejoice in the fact that some of the present day leaders are opening their eyes to the revolting conditions now confronting the Church—conditions bordering on complete apostacy from the fundamentals which Joseph and Hyrum gave their lives to establish. We refer to the following remarks of Elder Albert E. Bowen, member of the Quorum of Twelve, at the recent general conference of the Church, (April 5, 1941: C. R. p. 85):

> Those courses of behavior which harmonize with and conform to absolute spiritual values MUST BE ETERNALLY RIGHT just as their opposites must be eternally wrong. Between the two there is undying conflict. They cannot accommodate themselves one to the other. If it were attempted to make adjustments between them by having each yield something to the other you might succeed in tempering the wrong but what you had left would not be the right. It could at best be right debased by an admixture of wrong, a counterfeit.

Fundamentals Must Remain Unaltered

> The Church as the teacher and interpreter of the gospel message cannot countenance any dilution. There may be new techniques of exposition, improved approaches, expanding understanding of interpretation and application and even a weeding out of extraneous accretions (does he consider Plural marriage such) which have fastened themselves upon the basic principles, but in the FUNDAMENTALS of the message itself there can be no alterations. Wherever the majority opinion may for the moment lie, or however the conflict may swirl and lash about it the eternal right must still stand unshaken and unmoved as the fixed base to which men may with assurance and safety anchor their lives. THAT WHICH IS RIGHT DOES NOT BECOME WRONG MERELY BECAUSE IT MAY BE DESERTED BY THE MAJORITY, NEITHER DOES THAT WHICH IS WRONG TODAY BECOME RIGHT TOMORROW BY THE CHANCE CIRCUMSTANCE THAT IT HAS WON THE APPROVAL OR BEEN ADOPTED BY OVERWHELMINGLY PREDOMINANT NUMBERS. PRINCIPLES CANNOT BE CHANGED BY NOR ACCOMMODATE THEMSELVES TO THE VAGARIES OF POPULAR SENTIMENT.
>
> If, as I have already said, the gospel message has, as in the very nature of the case it must have, a universality of application, WITHOUT LIMIT AS TO TIME OR LOCALITY OR PEOPLE, then it must have in it a specific cure for the ills of every age.

Here the speaker with admirable frankness and clearness re-states a principle, upon the acceptance of which the salvation of the race is predicated. Will the Church accept Elder Bowen's interpretation? The enunciation is clear that the original principles of the Gospel as revealed through Joseph Smith are paramount as they were revealed, and they must not be changed. And yet today, men and women are being "un-churched" by leading brethren for adhering to the same. **Elder Bowen is correct, but unless he can back the doctrine up by some measure of protection to those being penalized for obeying or advocating it, as well as those timid ones who are willing and anxious to obey, but hesitate in fear of being "cast out" of church society, we fear his doctrinal talk will prove as "sounding brass and a tinkling cymbal."**

BURNING PROPHECIES

TRUTH (January, 1940) presented to the reading public two remarkable prophecies delivered in England by Orson Pratt. So great has been the demand for this issue (the issue now being exhausted) we have decided to republish the prophecies, supplementing them with other items of like nature. Perhaps at no time in the world's history have events foreshadowed the fulfillment of both ancient and modern prophecy as the present. The student of world affairs, reflecting upon these matters, must be impressed with their accuracy and determining consequences.

Looking down through the vista of time the Prophet Isaiah saw present conditions and was led to exclaim:

> Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it UPSIDE DOWN, and scattereth abroad the inhabitants thereof. * * * The land shall be UTTERLY EMPTIED, and UTTERLY SPOILED: for the Lord hath spoken this word.—Is. 24: 1, 3.

Truly the world is "upside down" and the inhabitants are being "scattered abroad"; and the ability to right the situation is sadly lacking through other than divine sources. Are the present world civilizations passing out to make room for a higher order of things, wherein the righteousness and justice of God will supersede the greed and tyranny of existing regimes in their shifting and shambling governmental policies? Elsewhere in TRUTH (6:53) we have published an article on the "Government of God" taken from the **Times and Seasons.** This article is pregnant with thought leading to present day conditions and should be studied in the light of current history.

Joseph Smith:

A prophecy on war (Dec. 25, 1832) which was to and did begin "at the rebellion of South Carolina" and which is to "eventually terminate in the death and misery of many souls." Concluding this prophecy, the Lord said:

> And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the CONSUMPTION DECREED hath made a full end of all nations.—D. & C., 87:6.

From this statement it is patent that a **Divine Decree** has been entered forecasting the **"end of ALL nations."**

In his prediction called the "**White Horse Prophecy**", Joseph Smith is credited with the following remarkable statement, May 6, 1843:

> A terrible revolution will take place in the land of America, such as has never been known before; for the land will be left WITHOUT A SUPREME GOVERNMENT, and every species of wickedness will be rampant; father will be against son, and son against father, mother against daughter and daughter against mother. The most terrible scenes of bloodshed, murder and rapine, that have ever been looked upon, will take place; PEACE WILL BE TAKEN FROM THE EARTH, and there will be no safety except in the Rocky mountains. This will

cause many hundreds of the honest in heart of the world to gather there, not because they would be Saints, but for safety and because they would not take up the sword against their neighbors.—Last Days, Smith, p. 27.

Writing to N. E. Seaton, Esq., editor of a New York paper, Jan. 4, 1833, Joseph Smith stated:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country.—His. of Ch., 1:315.

Brigham Young predicted: (July 15, 1860).

When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunder and lightnings, and fearful destruction. What matters the destruction of a few railroad cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, ENGULFING MIGHTY CITIES. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives.—J. of D., 8:123.

Words of John Taylor: (Oct. 6, 1879).

God will lay His hand upon this nation, and they will be feeling it more terribly than they have ever done before; there will be more bloodshed, more ruin, more devastation than ever they have seen before. Write it down! You will see it come to pass. * * * There is to come a sound of war, trouble and distress, in which brother will be arrayed against brother, father against son, son against father, a scene of desolation and destruction that will permeate our land until it will be a vexation to hear the report thereof.—J. of D., 20:318.

John W. Taylor Prophesied: (Spring, 1901).

Elder David W. Jeffs relates having heard Apostle Taylor utter the following prophecy at Farmington, Utah, while a halo of light shown around him:

The time will come when the judgments of God will be poured out upon this nation because of their wickedness in shedding the blood of the Prophets and other righteous men and women, and in passing laws against the Patriarchal order of marriage; and PEACE WILL BE TAKEN FROM THE EARTH. A great revolution will take place in this land and those who will not take up the sword against their neighbor, and the honest in heart, will flee to places of safety; they will come over these Rocky Mountains with knap sacks on their backs and there will be so many to be fed that there will be a famine for the want of food, not because there will not be seed time and harvest, but because of the number of people that will come. Then a sack of wheat will be worth many times more than a bag of gold.

Predictions of Wilford Woodruff: (Feby. 22, 1879).

I wish to warn all nations of the judgments of God which are at their doors. Thrones will be cast down, nations will be overturned, anarchy will reign, all legal barriers will be broken down, and laws will be trampled in the dust. You are about to be visited with wars, and sword, famine, pestilence, plagues, earthquakes, whirlwinds, tempests, and with the flame of devouring fire; by fire and with the sword will God plead with all flesh and the slain of the Lord will be many. The anger of the Lord is kindled and His sword is bathed in heaven, and is about to fall upon Idumea, or the world. * * * The seals are about to be opened, the plagues to be poured forth. Your rivers and seas will be turned to blood and to gall. And the inhabitants of the earth will die of plagues.—From an Epistle to the world, Life of Wilford Wooruff, p. 511.

The following is an abridgement from a leaf of President Woodruff's Journal, which tells of a visit of Presi-

dent 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 Brigham 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."

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 into 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.

Heber C. Kimball: (May, 1869)

> The judgments of God will be poured out upon the wicked to the extent that our Elders from far and near will be CALLED HOME. Or in other words, the Gospel will be taken from the Gentiles and later on will be carried to the Jews. The western boundaries of the State of Missouri will be swept so clean of its inhabitants that, as President Young tells us, when we return to that place, "There will not be left so much as a yellow dog to wag his tail." Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes. Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri, and take part in the upbuilding of the beautiful City, the New Jerusalem.

Orson Hyde on War:

(Excerpts from an Article by Apostle Orson Hyde, dated, Great Salt Lake City, January 1, 1862, and published in the Missouri Republican, February 3, 1862. From Millennial Star, Vol. 24, pp. 275.)

Speaking of the exodus of the Latter-day Saints from the State of Missouri, and the outrages perpetrated by the mobs, the writer states:

> The Guardian Genius of the peace and prosperity of your State (Missouri), left it when we did, and he has not since returned, neither will he return until we do. * * * Joseph Smith once said on the stand in Nauvoo, Illinois, that "if the Government of the United States did not redress the wrongs of the Mormon people, inflicted upon them in the State of Missouri, THE WHOLE NATION should be distracted by mobs FROM ONE END TO THE OTHER; and that they should have mobs to the full and to their heart's content." I heard the foregoing statement myself as it fell from the lips of the Prophet in the presence of thousands of witnesses. * * *
>
> Unless some measures of this kind (to bind up the wounds of the Mormon People by re-instating them in their rights and possessions, etc.) be soon adopted the people of every town, County and State in the Union * * * will have to fly from their homes and places of business even as did the "Mormons" from Missouri and Illinois.
>
> The cup of persecution of which our enemies forced us to drink at their hands, was bitter in our mouth, but it is sweet in our belly. Though sweet to them when they forced us to drink it, yet their bitterness cannot fail.
>
> Some four years since (1858) in a discourse delivered in the Tabernacle in this City, I made the following statement: "So sure as the storms of the mountains burst and hurl their fury upon the Twin Peaks of the Wasatch Mountains just so sure is the storm of Jehovah's wrath about to burst upon the nation and people of the United States." * * *
>
> You have scarcely yet read the preface of your national troubles. Many nations

will be drawn into the American maelstrom that now whirls through our land; and AFTER MANY DAYS WHEN THE DEMON OF WAR SHALL HAVE EXHAUSTED HIS STRENGTH AND MADNESS UPON AMERICAN SOIL BY THE DESTRUCTION OF ALL THAT CAN COURT OR PROVOKE OPPOSITION, EXCITE CUPIDITY, INSPIRE REVENGE OR FEED AMBITION, HE WILL REMOVE HIS HEADQUARTERS TO THE BANKS OF THE RHINE.

Prophecies of Orson Pratt:

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. 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 prophecies have been published by hundreds of thousands and circulated in your midst here in Great Britain. The people are not altogether ignorant about these matters; they have been forewarned. But what about the American nation. That war that destroyed the lives of some FIFTEEN OR SIXTEEN HUNDRED THOUSAND PEOPLE was nothing compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay his hand heavily upon that nation. "How do you know this?" inquires one? I know from the revelations which God has given upon this subject. I read these revelations, when they were first given. I waited over twenty-eight years and saw their fulfillment to the very letter. Should I not, then, expect that the balance of them should be fulfilled? That same God who gave the revelations to his servant Joseph Smith in regard to these matters, will fulfil every jot and every tittle that has been spoken, concerning that nation. What then will be the condition of that people, when this 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 the 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 YOUR GOD 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.

We close this article with quotations from the Revelations of the Lord given through the Prophet Joseph Smith:

March, 1829

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, UNTIL THE EARTH IS EMPTY, AND THE INHABITANTS THEREOF ARE CONSUMED AWAY AND UTTERLY DESTROYED BY THE BRIGHTNESS OF MY COMING.—D. & C., 5:19.

September, 1830

But, behold, I say unto you that before this great day shall come the sun

shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;

And there shall be weeping and wailing among the hosts of men;

And there shall be a great hailstorm sent forth to destroy the crops of the earth. * * *

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

And their tongues shall be stayed that they shall not utter against me, and their flesh shall fall off their bones, and their eyes from their sockets;

And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.—Ib. 29:14-16, 18-20.

December 27, 1832

For after your testimony (Testimony of the Elders) cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.—Ib. 88:89-91.

Vice is a monster of frightful mien
As to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.
—Pope.

LOVE—OBEDIENCE

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and WE will come unto him, and make our abode with him. —John 14:23.

I wholly disapprove of what you say but will defend to the death your right to say it.—Voltaire.

A DREAM THAT WAS NOT A DREAM —THE WAR AND PEACE

What I here relate is true. That which I have seen, I have seen; and that which I know, I know. Let all the people read what is here written, and ponder the wonderful things which I have witnessed in a vision. For much of that which I have seen in a vision, **will be seen in reality by all, in the fulness of the evil time which is coming and which now is.** For a voice hath said, "That which thou seest, write."

My son—our first born—the object of our dearest love and most effectionate care—whom we had reared in the ways of virtue, and educated with the view of an honorable life, was among the dead at Gettysburg. We brought him home to that dear hearth by which he had grown from infancy to young manhood; to the home which he had left but a few months ago in the glow of health and the enthusiasm of hope. We had brought him back, a mangled corpse, with a ghastly wound on his fair brow—hardly to be recognized now,—even by the loving mother who had borne him, and who bewailed him with unceasing lamentation.

Dead! And my house was filled with the sad faces of neighbors and friends, who had known and loved our boy, and who came now to condole with us in the hour of overwhelming sorrow.

He was buried. And I returned to a home which was saddened forever, to that familiar room, where, in the years that were past, my boy had so often, from infancy to manhood, sat on my knee, or by my side. How dark it seemed! How dolorous!

And sleep had fled from me. My eyes, which had refused to weep, seemed as if they were seared, and blessed slumber came not.

All through the dreary hours—hours which seemed ages! of that awful night I waited, and watched, and

knew not repose. That long night wore away at last, and a day of fasting succeeded; and the dolorous night came again.

As I looked out of the window to the north, a great light, neither of the sun, nor moon, nor stars, but brighter and clearer than midday, illuminated what seemed a vast plain, upon which the minutest object might be discerned with a clearness which was wonderful.

As I looked, I beheld the coming of a great host, marching to the sorrowful sound of a muffled drum. As they came nearer, and glided past, I remarked that there was no sound of footsteps where they trod. Then I knew they were spectres, the shadows of the countless dead, fallen in battle. Their garments were soiled and torn. And I observed, with a shudder which thrilled horribly through me, that the death wound was upon every form, and that each ghastly face was the face of a corpse. Great God! Here was an arm shot away; and there a gash on the forehead; again, an eyeball burst with a shot; and yet again a temple crushed as by a blow of a gun-barrel. And as the specter-host glided by, I heard a voice, saying: "Weary, indeed, wilt thou be gazing; for days and days must elapse, marching at this forced march which thou beholdest, ere this vast army of the dead can pass." I turned away in horror, and prayed that I might be spared a spectacle which seemed to freeze the very blood in my veins. But now I knew, as I had not known before, what a multitude had fallen in battle.

When I looked again, the vision had closed, and lo! in place of those grizzly shadows, I beheld a great pool of blood. It was so large that ships might ride on its crimson billows. And congregated, by the hundred thousand, all around the wide circumference of its margin, where women, pallid and tearful, each clad in robes of somber-blackness, and having little children by their hands, who wept incessantly, and gazing into their mothers' faces, called upon those who could make no response, for their blood was in the pool at their feet. And far beyond this horrible pool, my gaze extended to houses made desolate and families impoverished. I beheld these widows in their struggle for bread. I could see them, chilled and shivering, and crouching, in scant clothing, over wretched embers, which imparted no warmth, but which were all that they could procure. And I beheld those orphan children, squallid and wretched, uncared for, and uneducated going down into the haunts of vice, swept into the vortex of crime, for the want of the fathers' guiding and restraining hand. And I cried out, in the bitterness of my heart, "how long, oh, Lord! how long? And what shall we obtain which will repay us for all these horrible sacrifices?"

And the voice answered: "Look to the left of the pool which is before thee, and see what thou beholdest."

And I looked, and beheld a vast grove of trees, which were leafless and dead; and on the branches of the trees were huddled myriads of unclean birds, lazily flapping their wings and wiping what seemed to be blood from their beaks. And underneath was a multitude of men, crying Blood! blood! more blood! And the voice said: "These are the shoddy contractors, the place holders, and money getters, and the ungodly among the priesthood. Listen attentively, that thou mayest hear."

And I heard in loud and demoniac shrieks: "Prosecute the war! Down with peace-scoundrels! No compromise! No adjustment! No settlement! The war must go on! Down with the Constitution—it is a league with hell! Cursed be the old Union—it is a covenant with death! Down with liberty—except for negroes! Arm the black man! fire the torch! whet the blade! Burn cities, depopulate villages—waste plantations—take the bread from famishing children—drive weeping women from the roof that shelters them! Steal books—steal pitchers—steal precious

jewels—God is asleep! There is no hell neither is there a judgment."

And as I gazed, I cried out: "Merciful heaven! Are these men, or are they devils? Am I on earth? or rather, has not the vail been removed which hides the unseen from this visible world? Am I not looking upon fiends already damned?"

And the voice said: "Listen yet again, while the ungodly priests are speaking." And I listened, and heard: "A new commandment give I unto you, that ye hate one another. Turn your plowshares into swords, and your prunning-hooks into spears. Thou shalt hate thy neighbors. Do not unto others as you would have them do unto you. Accursed be the peace-makers. Christ was the Prince of war. Thou shalt lie, thou shalt steal; thou shalt bear false witness against thy neighbor; thou shalt kill! Glory to John Brown! Glory to the new Savior! Hosannahs to the new Redeemer!"

But I could endure the impious blasphemy no more. Turning away, I beheld, flitting about, beneath the unclean birds, yet over the heads of the demoniac crowd, a phantom figure with a long, grizzly beard and a rope about his neck.

And the voice said, "The phantom which thou seest is the spirit which begets the idolatry, the blasphemy, the fraud, the rapine and the crime which thou hast witnessed."

And as I looked, I beheld many familiar faces, though they seemed disturbed with evil passions, such as avarice, hatred, revenge, etc. One whom I saw was diminutive in stature and appearance, but he held a big book under his arm, and on the cover of the book was inscribed, $3,000 per annum, avarice was his passion, and he had bartered his soul for gold. And I beheld an elderly man, with marked features and lineaments, and iron-gray hair, and a look which betokened intellectual power, who with strong speech was goading the frantic multitude to get greater excesses. He had bartered his soul at the shrine of ambition. And yet another, younger in appearance, with a beard prematurely white, who had sold himself for naught, and who pursued the grizzly phantom, grasping and clutching at what was at last shadowy and unreal. And many I beheld, who looked sad, and gave signs of remorse, and who seemed anxious to escape from the damned beings who surrounded them.

And the voice said: "Look now to the right, and see that which is to be seen".

And I looked, and lo! A great assemblage of men, many of whom had scrolls in their hands, and many were bearing banners. Of the scrolls, some were inscribed in golden letters: "The **Constitution"; others, "Christ's Sermon on the Mount"**; others, "The Golden rule." On the banners I read, "Constitutional liberty", "The Union as our fathers made it"; "Blessed are the Peace-Makers"; "Compromise—agree with thine adversary while thou art in the way with him." I observed that the eyes of the assemblage were turned toward heaven, and looking up I saw against the sky a bright cross, bearing the inscription which greeted the eyes of the first Christian Emperor of Rome; "By this sign shalt thou conquer." And I thought I beheld the heavens opening, and the spirit descending like a dove. The shades of departed statesmen and patriots and of murdered martyrs were hovering in the air. There were Washington, and Webster, and Clay, and Jackson, and Douglas; and as they gazed upon the left, their countenances evinced sorrow and indignation. There, too, were the twelve innocent men slain by the monster McNeil; and Mumford, who was hanged by Butler the beast, and Bollmyer, with that sad smile upon his face, which he wore when dying. And I looked again to the left, and I saw that as often as any one sought to get out of the infernal circle, its denizens

yelled after him with bitter imprecations of "Traitor", "Disloyal", and similar epithets, or rush after with swords, or drive him back with bayonets. Yet many escaped, with great joy at their deliverance, and met with glad welcome from the rapidly increasing hosts on the right.

And from the left they incessantly called and begged for deserters from the right. But few responded, and they only, when promised an enormous price. And these crowded on their bellies through mire and filth, from one essemblage to the other. And I noticed that their faces instantly became black, their feet cloven, and their tongues forked fiery.

And the voice said: "What thou beholdest at the north is but a counterpart of what I might show thee at the south. There marches a specter host, and there curdleth a pool of blood; and demons are there crying for carnage and for vengence; and there, too, is a great host, like unto that which thou seest on the right, begging for Union, for peace, for compromise, for constitution. But look yet again, and thou wilt see the terrible judgments which are in store for a people who violate the commandments of the Almighty!"

And I beheld a brazon sky, and glaring sun, and vegetation parched with drouth, and springs whose fountains had failed, channels rocky and dry. And I saw great multitudes of men, women and children hurrying with parched tongues and feeble footsteps to the great lakes and rivers, to appease the demands of thirst.

I looked again, and beheld another curse, for the green fields were smitten with frost in the summer time, and yielded not the harvest; and the cattle were dying by the way side; and the faces of mothers were wan and bony; and children were crying for bread; and there was famine in the land.

And I heheld yet another curse. For it grew dark, and I heard the rushing of heavy wings, and LO! the angel of the pestilence passed, crying, "Woe! Woe! Woe! to the people accursed!" And strong men fell down and died on the highways; and plague spots came upon every cheek and breast, and there was none to minister to the dying, and none to bury the dead; and the vultures grew fat and usurped the land.

And I heard a loud voice saying: "Vengeance is mine, saith the Lord."

And that which I here relate is truth in its very essence. And I have written it because it is truth. And let all people receive it as truth. And I beg and implore all who shall read it to be instructed in the things which it teaches, and to consider well that which they do. Study the divine book. Pray without ceasing for heavenly guidance. And let those who have been lured by false leaders and ungodly priests into that infernal convocation over which the demon spirit of John Brown bears rule, flee, in the name of God, as they would avoid the just curse of heaven, resting neither night nor day, until they have set their feet on the hallowed ground, whereon they stood when the blessings of Christ rested upon us all. Amen".

(The above was originally printed in the Logan Gazette. It was reprinted in the Deseret News, Vol. 13, p. 150, December 2nd, 1863. It bears no name of its author.)

After being banished from Massachusetts for heresy in 1635, and succeeded in colonizing Rhode Island, Roger Williams was invited by the Governor of Massachusetts to rejoin his government, to which invitation Roger Williams replied: "I feel safer down here among the Christian savages (Indians) along Narragansett Bay, than I do among the savage Christians of Massachusetts Bay Colony."

THE RIBS UNITED

(In TRUTH, 7:23, we published a lamentation from "The Rib". Following this (TRUTH, 7:48) came the "Rib's Response". We now, thanks to a valued reader, have the "Ribs" united. TRUTH is pleased with the service it has been able to render the RIBS.—Editors.)

Thanks for coming:
I heard a call—a lonely rib
Was longing for a home;
A man to settle down and love
And no more vainly roam.
And as was said,
I, too, would wed
And what's the use to fib.
I was just another gal—
A lonely, homesick rib.

I heard another far-off call.
Some man was lonely, too.
He felt a lack, an empty space,
But what was there to do?
And as he said,
He'd gladly wed,—
With no desire to fib.
He'd longed and searched, and hoped
and prayed
To find his missing rib.
So there I sat, a lonely gal
And waited hopelessly—
But God was kind, He found my man
And sent him straight to me.

'Tho 'tis best not said
I now am wed.
'Twill do no good to fib
And I thank God with all my heart
My man has found his rib.
I'm home at last, I'm happy now,
I fit so nicely here,
Adventure calls, I want to live
Because you came, my dear—
Let it be said,
There's work ahead—
And there's no place for fibs:
But you can't lose with me to help
With all your other ribs.

The visitor to the village was talking to the oldest inhabitant. "May I ask how old you are?" he said to the aged one.

"I be just one hundred."

"Really? Well, do you suppose you will see another hundred?"

"Well, I be stronger now than when I started on the first hundred."

"It don't matter much what you have around you, but what you feel within you."

MY PRAYE

I'm getting old, and feel the cold
And the dreariness of life;
My aching bones, and fitful groans,
Make me an awful wife.

Oh, give me strength of life anew,
And give me courage, dear,
That I may tell these aches and pains
To get away from here.

They'll never dare to trouble me,
If I am young and strong;
To walk in faith, with thee, my Lord
I never can go wrong.

So teach me, Lord, to do thy will,
And conquer all the groans of life,
That I may youth and strength renew,
And be on earth a helpful wife.

—Emily Erickson.

WIT AND HUMOR

Doctor: "Your husband must have absolute quiet. Here is a sleeping powder."

Wife: "When do I give it to him?"

Doctor: "You don't give it to him—you take it yourself."

He fondled the big check he had just received, the commission on a deal he had closed.

"At last, my dear! Now that we have money, I want you to go down town tomorrow and buy yourself some decent clothes."

"I shall do nothing of the sort," his wife replied, "I'll get the same kind of clothes all the women are wearing."

They were training Mandy in her duties as maid. Upon answering the phone the first day she brought no message but explained: " 'Twarn't nobody, jes a man says, 'It's a long distance from New York.' And I says, 'Yessir, it certainly is.' "

"So you complain of finding sand in your soup?"

"Yes, sir."

"Did you join the army to serve your country, or complain about the soup?"

"To serve my country, sir—not to eat it."

The patient had just come out of a long delirium.

"Where am I?" he groaned as he felt loving hands making him comfortable. "Am I in heaven?"

"No", whispered his wife, "I'm still with you, darling."

TRUTH

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

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SUCCESSION IN THE PRIESTHOOD

A Discourse by

President John Taylor

DELIVERED AT A PRIESTHOOD MEETING, IN THE ASSEMBLY HALL, OCTOBER 7th, 1881

PERPETUITY OF PRIESTHOOD—ORDER OF PRESIDENCY—APOSTACY OF THOMAS B. MARSH, HIS RETURN—DISAFFECTION OF OTHERS AND THEIR REPENTANCE

There are two or three things I wish to speak about for the information of the Elders of Israel. Since the death of President Joseph Young, of the First Seven Presidents of the Seventies, the question has been asked who shall occupy his place. There are a number of men pretty well up in years who are associated with the First Seven Presidents over the Seventies. Some have been of the opinion, as these men are aged, that it would be perhaps better to have some younger person appointed to fill the vacancy as Presiding President over the Seven Presidents of Seventies; occasioned by Brother Joseph Young's death. However, there seems to be an order in the Priesthood pertaining to these matters that we cannot well ignore. It has been usual heretofore, in cases of this kind; both in regard to the Quorum of the Twelve and also in regard to High Councils—not always, perhaps, carried out in regard to High Councils, but acted upon in numerous instances—that is, that the members preside according to priority of ordination and seniority of age, and the two I think, would probably go together. The Twelve, when they were first organized, were directed to have the oldest man selected for their president, who was Thomas B. Marsh. There were similar arrangements made in many instances in regard to High Counselors, and in such cases they were regulated, if my memory serves me aright, in the same way. This is my understanding of the order in the early history of the Church. This has been the case in regard to the Twelve, and there may be other circumstances that I may refer to connected with this or-

"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."

der; but I wish to speak of this subject before I come to the other, in order that we may have a just and clear conception of the position we occupy in relation to these matters.

Joseph Young, Sen., who was known as President Joseph Young, occupied the position of President over the First Seven Presidents of the Seventies from the time of their organization until his death. I wish to remark that a peculiar connection exists between the Seventies and the Twelve. The Twelve are a traveling High Council, whose business it is to preach the Gospel, or to see it preached, in all the world; that is their special calling and appointment by revelation. The Seventies also possess a mission of a similar nature. This mission is to preach the gospel to all the world. They are placed under the direction of the Twelve, who are authorized to call upon them to go forth to the nations of the earth; thus their mission in this respect is similar to the mission of the Twelve. The same responsibilities rest upon them in regard to these duties as those which rest upon the Twelve, so far as their priesthood and calling go. The High priesthood, as you are aware, differs from the Priesthood of the seventies in this respect—the High Priests are expected to preside; it is a part of their office and calling to do that. Their organization in the quorum capacity is, as stated, an ordinance "instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants over different Stakes scattered abroad." (Doc. & Cov., 124:134). It is not the special business of the Seventies to preside, but to preach the Gospel, and we understand that it is their duty, whenever called upon, to go forth and fulfill missions under the direction of the Twelve. And it is so far imperative upon them that the Twelve are told first to call upon the Seventies. (Ib. 107:38; 124: 139-140) and in the event of their not being prepared to perform this labor, then they may call upon others; but the Seventies seem to be the especial helps, assistants and fellow-laborers of the Twelve. This being the case, if a rule of the kind that has been referred to in regard to age and priority of ordination exists among the Twelve, the question would naturally arise: would it not be quite as proper that the same principle should exist among the Seventies, who possess a mission and calling so similar in its duties and responsibilities to that of the Twelve? This seems to be reasonable, proper and correct. There is a fitness about many of these things that it is well for us to comprehend. Joseph Young died awhile ago, that is, what we call death; but he lives; and where is he? He has gone behind the veil. Are there any other Seventies gone behind the veil before him? I think there are a great many. Do they expect to hold their Priesthood and position behind the veil? Yes, if they understand themselves they do, just as much as here; for if the Priesthood is everlasting and administers in time and in eternity, then what has been sealed upon the earth by the proper authorities upon the heads of men, is also sealed in the heavens. I so read it. **And if it is sealed in the heavens, then Joseph Young would take his place in the heavens and operate in his calling and priesthood there, as he did here, and preside over the Seventies who have been ordained in this dispensation in their administrations in the other world.**

If we look at some statements made in the Doctrine and Covenants, we find these things very plainly set forth—that is, the same ideas; and they are principles that are understood by all intelligent Elders of Israel. However, there is no harm to speak about them, that we may all see eye to eye and comprehend alike.

The Doctrine and Covenants, in referring to the Twelve, mentions their names and that of their President. It then mentions the name of the presid-

ing officers in the Seventies. It mentions the names of the members of the High Council that was then organized. And in speaking about David Patten, one of the Twelve, it is written: "Behold, his Priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling." (Ib. 124:130.) But his being dead made no difference in regard to his Priesthood; he held it just the same in the heavens as on the earth. There is another man mentioned; referring to the High Council, it is stated: "Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead." (Ib. 124:132.) Then there is something said concerning Joseph Smith, Sen., the father of the Prophet Joseph Smith; of whom it is said that he sitteth with Abraham, at his right hand. (Ib. 124:19.) Who was Abraham? A Patriarch. Who was Father Joseph Smith? A Patriarch. It is quite fitting, therefore, that he should associate with Abraham, who was and is also a Patriarch; and, perhaps, if we had the full details given, we should have an account of other Patriarchs as well. But here is a place alluded to, where he went when he left this world.

I have now referred to men holding three different callings in the Priesthood on the earth, who are indicated as being provided for in their proper positions in the heavens. If the Priesthood administers in time and in eternity; and if quorums of this kind are organized upon the earth, and this Priesthood is not taken away, but continued with them in the heavens, we do not wish, I think, to break up the order of the Priesthood upon the earth; and it would seem to be necessary that these principles of perpetuity or continuity should be held sacred among us. There is nothing new in this; **we are told that Moses and Elias, who held the Priesthood on the earth, came from the heavens, where they still officiated, to administer to Jesus, Peter, James and John on the Mount.** We are elsewhere told that a mighty angel was seen by John on the Isle of Patmos, who communicated to him many great and important things. John was about to fall down and worship this holy messenger, but he forbade him, saying: "See that thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." This mighty angel held the Priesthood on the earth; he now held it in the heavens and came to administer to John. The same may be said of personages who came to administer to the Prophet Joseph Smith, such as Moroni, Nephi, John the Baptist, Peter, James, John, Elijah, Elias, Moses; and such ministrations have been made by Michael or Adam, Gabriel or Noah, and others; as instanced in the case of Gabriel, who came to earth to announce the approaching birth of John the Baptist and of Jesus Christ. This principle is confirmed by the Prophet Joseph Smith in an address to the Saints, embodied in the Doctrine and Covenants. He writes:

> **And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the Prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James and John in the wilderness, between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna river, declaring themselves as possessing the Keys of the Kingdom, and of the dispensation of the fulness of times.**
>
> **And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca County, and at Sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the arch-angel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring their dispensation, their rights, their**

> Keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope. (Ib. 128:20, 21.)

Now, because some of these brethren of the First Seven Presidents of Seventies are feeble, aged, or infirm, it is not for us to deprive them of their rights and privileges, and put some others in their places, while they remain true and faithful, and good members in the Church. And, therefore, the proper way, as I understand it, would be to take the senior member of that quorum, that is, the Senior President of the Seven Presidents of Seventies, and allow him to preside. The Senior President is Levi W. Hancock. Let these brethren then get together and consult over these things, the Senior President taking his place among them, and whatever business they may have to transact associated with the Seventies, they can all operate together, each performing his own duties as directed by counsel, as when President Joseph Young was here, each retaining his proper standing, office, calling and Priesthood. I presume my counsellors agree with me in that. (Presidents George Q. Cannon and Joseph F. Smith both answered, "yes, sir.") The First Presidency are agreed; and I presume the Twelve would be? This seems to be the proper way, that all may be respected and honored in their office.

Another subject that I wished to speak about in regard to the Twelve, and the changes that have taken place, from time to time, in the church, since the organization of that Quorum. I desire to show the reason for these changes, that we may understand things properly and intelligently.

As I stated, the Twelve, when they were called, were placed on the same footing that I have referred to, and Thomas B. Marsh was the Senior in that quorum, hence he was appointed; and he is spoken of, in the revelation, as their President.

At the time of his apostacy, there was another change made. David W. Patten would have been the next, had he lived, but he was killed in Missouri before Thomas B. Marsh apostatized. Had he lived, he would have been President of the Twelve, instead of Brigham Young. But he died, and consequently Brigham Young, being the Senior member of the Twelve, was appointed in his place.

Now, in regard to the apostacy of Thomas B. Marsh, I will get Brother Reynolds to read in what his apostacy consisted. It was a horrible affair, as I look at it.

The affidavit of Thomas B. Marsh was then read, as follows:

AFFIDAVIT OF THOMAS B. MARSH

> They have among them a company, considered true Mormons, called the Danites, who have taken an oath to support the heads of the Church in all things that they say or do. WHETHER RIGHT OR WRONG. Many, however, of this band are much dissatisfied with this oath, as being against moral and religious principles. On Saturday last, I am informed by the Mormons, that they had a meeting at Far West, at which they appointed a company of twelve, by the name of Destruction Company, for the purpose of burning and destroying, and that if the people of Buncombe came to do mischief upon the people of Caldwell, and committed depredations upon the Mormons, they were to burn Buncombe; and if the people of Clay and Ray made any movement against them, this destroying company were to burn Liberty and Richmond.
>
> The plan of said Smith, the Prophet, is to take this State; and he professes to his people to intend taking the United States and ultimately the whole world. This is the belief of the Church, and my own opinion of the Prophet's plans and intentions. The Prophet inculcates the notion, and it is believed by every true Mormon that Smith's prophecies are superior to the laws of the land. I have heard the prophet say that he would yet tread down his enemies, and walk over their dead bodies; that if he was not let alone, he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic ocean; that like Mohammed, whose motto in

treating for peace was "The Alcoran or the Sword." So should it be eventually with us, "Joseph Smith or the sword." These last statements were made during the last summer. The number of armed men at Adam-ondi-Ahman was between three and four hundred.

(Sig.) THOMAS B. MARSH.

Sworn to and subscribed before me, the day herein written.

(Sig.) HENRY JACOBS,
J. P. Ray County, Missouri.

Richmond, Missouri, October 24, 1838.

AFFIDAVIT OF ORSON HYDE

The most of the statements in the foregoing disclosure I know to be true; the remainder I believe to be true.

(Sig.) ORSON HYDE.

Richmond, October 24, 1838.
Sworn to and subscribed before me, on the day above written.

HENRY JACOBS, J. P.

Testimonies from these sources are not always reliable, and it is to be hoped, for the sake of the two brethren, that some things were added by our enemies that they did not assert, but enough was said to make this default and apostacy very terrible.

I will here state that I was in Far West at the time these affidavits were made, and was mixed up with all prominent Church affairs. I was there when Thomas B. Marsh and Orson Hyde left there; and there are others present who were there at the same time. AND I KNOW THAT THESE THINGS, REFERRED TO IN THE AFFIDAVITS, ARE NOT TRUE. I have heard a good deal about Danites, but I never heard of them among the Latter-Day Saints. If there was such an organization, I never was made acquainted with it. The fact of a President of the Twelve, who ought to be true to his trust, Apostleship and calling, and the guardian and protector of the people, making such statements, is truly infamous, and is to be deplored by all correct feeling people. It is not unusual for lawyers to say, when speaking of any crime, that such a man, instigated by the devil, did so and so. In this case the lawyers' statement would be correct. Thomas B. Marsh was unquestionably "instigated by the devil" when he made this statement which has been read in your hearing. The consequence was, he was cut off from the church. When he was cut off, he seemed to have lost all the spirit and power and manhood that he once enjoyed. I was acquainted with him before this; I was acquainted with him soon after I came into the Church. With the Prophet Joseph Smith and Sidney Rigdon, he visited upper Canada at the time I was presiding there, in the year 1837. I was with them for some time. I procured from a sister, a carriage, which was a very good one, and Brother Joseph Horne, who may be present, supplied the team, and, I think, acted as teamster. In it we visited the churches. I rode with them in the same carriage. They were with us for some time, visiting the various churches and holding meetings and conferences. Thomas B. Marsh many of you knew, as he was here in the valleys, and some of you perhaps knew him at that time. At that earlier period, he was a pretty fair average man in regard to intelligence, speech, good sound reason, etc. I have heard some people say he was a fool, but I did not so understand it. (Brother Woodruff said: "I did not, either.") Until the time of his apostacy, he was a fair average man in regard to intelligence; but when he took the steps he did, it was a shocking course for a man to pursue, occupying the position that he did. I remember a circumstance that occurred. A number of us had been out to a place called Di-Ahman. Its proper name was Adam-Ondi-Ahman. In coming into Far West I heard about him and Orson Hyde having left. It would be here proper to state, however, that Orson Hyde had been sick with a violent fever for some time, and had not yet fully recovered therefrom, which, with the circumstances with which we were surrounded and the influence of Thomas B. Marsh, may be offered as a

slight palliation for his default. Brother Heber C. Kimball and I were together, and I said to him: "I have a notion to take a team and follow after these brethren, and see if I cannot persuade them to come back", speaking more particularly of Brother Marsh. "Well", said he, "if you knew him as well as I do, you would know that if he made up his mind to go, you could not turn him." With that I gave up the idea, knowing that Brother Kimball was better acquainted with him than I was, and I did not go. The result was that he did this deed. I am here reminded of the words of Joseph in exhorting the Twelve. He said:

> **O ye Twelve, and all Saints, profit by this important key, that in all your trials, troubles, and temptations, afflictions, bonds, imprisonment and death, see to it that you do not betray heaven, that you do not betray Jesus Christ, that you do not betray your brethren, and that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any of the word of God. Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found on your skirts, and you go down to hell. We may ever know by this sign that there is danger of our being led to a fall and apostacy, when we give way to the devil so as to neglect the first known duty. But, whatever you do, do not betray your friends. (History of Joseph Smith, June 2nd, 1839.)**

Thomas B. Marsh, of course, was cut off from the church for this, as he ought to be, and so was Orson Hyde. I will give you a little further history of Thomas B. Marsh. On my way, I think, from a Mission in Europe—I do not now remember the time—I met him in Florence, Nebraska. He hunted me up, and he looked a broken down man. He spoke to me and asked me about affairs in the mountains, and told me what a wretched position he was in, in consequence of the course he had taken, and, said he: "I want to go out there, and I would like to have your opinion as to how the people will receive me." I replied: "In regard to that, I do not think the people will entertain any hard or harsh feelings about you; they realize your position as you realize it; they would feel disposed to treat you properly and kindly; but as regards your ever occupying the position you once held, that to me would be impossible." He answered: "I do not look for anything of that kind", and I do not know but what he said that he did not deserve anything of the kind. I don't remember, however. But he did say: "I want to have a place among the brethren there; I want to stand in the position of a private member, or anywhere that shall be allotted to me; I want to die there." His circumstances were poor, and I relieved, in part, his present necessities. After his arrival here, I remember hearing him talk in the Fourteenth Ward Meeting House. It seemed to me about the most foolish and ridiculous talk, devoid of common sense, common intelligence and common manhood, that I had heard for a long time. Said I to myself: "There is a specimen of apostacy." I remember I was once driving north out of the city. I think it was rather cold. I saw a man tottering along, I thought he was hardly fit to be out in such weather, and when I drew near to him, I found it was Brother Marsh. I asked him to get into my carriage. He had started for Bountiful, but I do not think he could have reached there alone; he appeared to be so weak and feeble. Perhaps you remember, in the Old Tabernacle, he got up when something was said in regard to apostacy, and said: "If any of you want to see the effects of apostacy, look upon me." You will perhaps remember that (a number of voices in the congregation, "yes, sir.") He lived in that way, and died in that way. He might have been at the head of the church, but he died in that miserable condition. I refer to this, because all of these things, when you reflect upon them, have a bearing upon our history, and on the propriety of the course that has been taken in these matters. Did the Twelve feel bad towards him? No. I remember that on learning that he was in poor circumstances, they proposed to give him a new suit of clothes,

and assist in relieving his wants. But President Young, hearing of it, desired to do it himself, and he supplied his necessities. These are some little reminiscences associated with him. It was real apostacy, and I wanted his affidavit read to show that it was apostacy, that there was nothing wrong or unjust in regard to the treatment that he received. After his apostacy, President Young, by reason of his seniority, necessarily took the position of President of the Twelve.

When the Twelve arrived in England, a meeting of the Quorum was held in Preston. Brother Woodruff has an account of the whole concern. (Brother Woodruff—"yes, sir".) And there was a vote taken by the Twelve at that meeting, and the vote was unanimous, that Brigham Young should be accepted as the President of the Twelve Apostles. Afterwards, you will find, in a revelation given concerning the Twelve, that President Young's name is mentioned as being President of the Twelve. It is in that revelation given concerning the Nauvoo House, January 19th, 1841. His name is mentioned as being President of the Twelve, and then followed the names of the other members then belonging to that Quorum.

I will now go a little back, and trace up some other things associated with this subject.

There was a time when there was a large amount of apostacy in Kirtland; it was in 1837, I think. There was a very bitter feeling gotten up by a number of men who had apostatized. Parley P. Pratt was one who was affected. He, however, did not go to the length that some did; and Orson Pratt had partaken more or less of that spirit. I speak of these things as facts. Parley mentions it himself in his own autobiography, which he published, or at least prepared for publication. And then he speaks about his bitter repentance and his reconciliation with Joseph Smith, when the thing was made right. He says:

> About this time, after I had returned from Canada, there were jarings and discords in the Church at Kirtland, and many fell away and became enemies and apostates. There were also envyings, lyings, strifes and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the saints were let loose upon me. But the Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory.
>
> I went to Brother Joseph Smith in tears, and, with a broken heart and contrite spirit, confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me and blessed me. Thus, by experience, I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And, being tempted in all points, even as others, I learned how to bear with, and excuse, and succor those who are tempted. (Autobiography of Parley P. Pratt, p. 183).

But there were four of the Twelve who did apostatize—Wm. E. McLellin, Luke Johnson, John F. Boynton and Lyman Johnson. When they apostatized, the following revelation was given:

(Section 118 was then read).

I will state that I was living in Canada at the time, some three hundred miles distant from Kirtland. I was presiding over a number of churches in that region, in fact, over all the churches in upper Canada. **I knew about this calling and appointment before it came, it having been revealed to me.** But not knowing but that the devil had a finger in the matter, I did not say anything about it to anybody. (Brother Woodruff here spoke up and said that he was on the Fox Islands, which were further away still; and also knew by the Spirit, that he would be called to the Apostleship.) A messenger came to me with a letter from the First Presidency, informing me of my appointment, and requesting me to repair forthwith to Kirtland and from there to go to Far West. I went according to the command. When

I reached Far West, John E. Page, another one mentioned in the revelation just read to you, was there also. John E. Page and I were ordained into the quorum of the Twelve at the same meeting. Brother Woodruff was ordained, after the scenes of the war at Far West; but I think it was right in the midst of the war when Brother Page and I were ordained. Brother Woodruff was ordained on the corner stone of the foundation of the temple in Far West, on the 26th of April, 1839, when we went to fulfill this same revelation that you have heard read, **and I helped to ordain him.** Brother George A. Smith was ordained at the same time, and I am informed that he took the place of Thomas B. Marsh, who apostatized. I had not retained this fact in my memory, but I think it is correct. There were two other men ordained at the same time, one by the name of Darwin Chase, the other Norman Shearer. The former joined Conner's company and was in the fight on Bear River, where he was shot and shortly afterwards died at Camp Douglas. These are some reminiscences associated with this affair.

Now we come to some other events. When the Twelve were reorganized, there were some changes made. For instance, in the case of John E. Page, it was not long before he apostatized. Willard Richards was ordained into the Twelve at Preston in Lancashire, England, at the same time and place as President Young was voted for and accepted as President of the Twelve. Through some inadvertence, or perhaps mixed up with the idea of seniority of age taking the precedence, Wilford Woodruff's name was placed on the records of the time, and for many years after, before that of John Taylor. This matter was investigated some time afterwards by President Young and his Council, sanctioned also by the Twelve, whether John Taylor held the precedency and stood in graduation prior to Brother Wilford Woodruff, and it was voted on and decided that his name be placed before Wilford Woodruff's, although Wilford Woodruff was the older man. The reason assigned for this change was that although both were called at the same time, John Taylor was ordained into the Twelve prior to Wilford Woodruff; and another prominent reason would be that as John Taylor **assisted in the ordination of Elder Wilford Woodruff, he therefore must precede him in the Council.** Another question arose afterwards on this same subject: Orson Hyde and Orson Pratt had both of them been disfellowshipped and dropped from their quorum, and when they returned, without any particular investigation or arrangement, they took the position in the quorum which they had formerly occupied, and as there was no objection raised, or investigation had on this subject, things continued in this position for a number of years. **Some ten or twelve years ago, Brother George A. Smith drew my attention to this matter. I think it was soon after he was appointed as counselor to the First Presidency; and he asked me if I had noticed the impropriety of the arrangement. He stated at the same time that these brethren having been dropped from the Quorum could not assume the position that they before had in the Quorum; but that all those who remained in the Quorum when they had left it must necessarily take the precedence of them in the Quorum. He stated, at the same time, that those questions might become very serious ones, in case of change of circumstances arising from death or otherwise; remarking also, that I stood before them in the Quorum. I told him that I was aware of that, and of the correctness of the position assumed by him, and had been for years, but that I did not choose to agitate or bring up a question of that kind. Furthermore, I stated that, personally, I cared nothing about the matter, and, moreover, I entertained a very high esteem for both the parties named; while, at the same time, I could not help but see, with him, that complications might**

hereafter arise, unless the matters were adjusted. Some time after, in Sanpete, in June, 1875, President Young brought up the subject of seniority, and stated that John Taylor was the man that stood next to him; and that where he was not, John Taylor presided. He also made the statement, that Brother Hyde and Brother Pratt were not in their right positions in the Quorum. Upon this statement, I assumed the position indicated.

Thus our positions at that time seemed to be fully defined; and what had been spoken of by Elder George A. Smith, without any action of mine, was carried out by President Young; and from that time to the death of President Young, I occupied the senior position in the quorum, and occupying that position, which was thoroughly understood by the quorum of Twelve, on the death of President Young, as the Twelve assumed the Presidency, and I was their President, it placed me in the position of President of the Church, or, as expressed in our conference meeting: "as President of the quorum of the Twelve Apostles; as one of the Twelve Apostles, and of the Presidency of the Church of Jesus Christ of Latter-day Saints." In this manner, also, was President Brigham Young sustained, at the General conference held in Nauvoo, in the October following the martyrdom of the Prophet Joseph Smith. We find the following recorded in the minutes of that conference: "Elder W. W. Phelps moved that we uphold Brigham Young, the President of the Quorum of the Twelve, as one of the Twelve, and First Presidency of the Church." Thus I stood in the same position that President Young did when called to occupy the same place at the death of the Prophet Joseph Smith.

It may be proper here to again say a few words with regard to Brother Orson Hyde, whose endorsement of the terrible charges made by Thomas B. Marsh, in his affidavit, has already been read. Suffice it to say, in addition to what has previously been stated, he was cut off from the Church, and of course lost his Apostleship; and when he subsequently returned, and made all the satisfaction that was within his power, he was forgiven by the authorities and the people, and was again re-instated in the quorum. But having been cut off from the Quorum, and having remained in that condition for some time, he of course lost his former position as to seniority, and that necessarily placed me in advance of him.

Orson Pratt also had some difficulties while we were in Nauvoo, arising out of the introduction of the Celestial Order of marriage. It seems, from remarks made in a conversation that I had with him afterwards, that he did not fully realize or comprehend the situation; but, at the time of the occurence, when I saw that he was very severely tried, as I had always held pleasant relations with him, I took every pains that I possibly could to explain the situation of things, to remove his doubts, and to satisfy his feelings, but without avail. At one time I talked with him for nearly two hours to prevent, if possible, his apostacy or departure from the church. But he was very sorely tried, and was **very self-willed and stubborn in his feelings, and would not yield. His feelings were bitter towards the Prophet Joseph Smith and others, and the result was that he was dropped from his position in the Quorum.** But I am not aware of his ever having written or published anything against the church; on the contrary, when Dr. John C. Bennett, who had apostatized, sent a letter to Sidney Rigdon, wherein he denounced President Smith, and stated that he was a villain and a scoundrel, and that a requisition would be made for him by the state of Missouri, and requested him to show this letter to Orson Pratt; although Sidney Rigdon, who was the First counselor to Joseph, did not show this statement unfolding this conspiracy to him, yet as soon as Sidney Rigdon handed the letter to Orson

Pratt, he immediately took it to the Prophet Joseph; and thus, while Sidney Rigdon withheld this information from one to whom he was in honor and duty bound, as his First Counselor, to make it known, yet Orson Pratt, although at the time disfellowshipped, immediately made Joseph acquainted with the conspiracy that was being plotted against him, and thus exhibited a manhood and integrity that were so woefully deficient in Sidney Rigdon. In reference to Brother Pratt's severance from the Council of the Twelve, the following items from the life of President Young are interesting:

> **August 8, 1842.—Assisted by Elders H. C. Kimball and George A. Smith, I spent several days laboring with Elder Orson Pratt, whose mind became so darkened by the influence and statements of his wife, that he came out in rebellion against Joseph, refusing to believe his testimony or obey his counsel. HE SAID HE WOULD BELIEVE HIS WIFE IN PREFERENCE TO THE PROPHET. JOSEPH TOLD HIM IF HE DID BELIEVE HIS WIFE AND FOLLOW HER SUGGESTIONS, HE WOULD GO TO HELL.**
>
> **We reported to the Prophet that we had labored with Brother Orson diligently, in a spirit of meekness, forebearance and long-suffering. He requested us to ordain Brother Amasa Lyman in Brother Orson's stead. After receiving these instructions, we met Brother Orson near my house, and continued to labor with him. He said to us: "There is Brother Amasa Lyman in your house, Brother Young; he has been long in the ministry: go in and ordain him in my stead." (History of Brigham Young).**
>
> **August 20.—Brother Orson Pratt was cut off from the Church, and, according to the Prophet's direction, Brothers H. C. Kimball, George A. Smith and I ordained Brother Amasa Lyman in his stead.**

Of Brother Pratt's integrity, indefatigable labors, purity of life, zeal for the cause of God, and untiring devotion in proclaiming the word of the Lord, I cannot speak in terms of too high praise or affectionate regard; and these other matters, painful though they be, are only mentioned now because they are necessary to make plain to your minds an important principle, and without these details you would not so readily nor fully understand my position, and the position of the Twelve, at the present time.

Having said so much on these matters, I will talk a little on some other things.

We are told in the Book of Doctrine and Covenants, that when the people are united, or the Priesthood are united, and are moved upon by the Holy Ghost, their teachings "shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (Sec. 68, p. 248.) That is the case, and I have not seen greater unanimity than we have had, both in the selection of the Twelve and in that of the First Presidency afterwards. And if the United voice of a few Elders is the will of God, and the word of God, and the law of God, the question is, is not the voice of the whole church the law of God and the will of God? I speak of this for your information, that you may comprehend the ground upon which you stand, speaking not of persons, but of the principle. Speaking of myself, who am I? Just like you? Who are you? Just like me—poor, feeble, weak, erring humanity. Can I do anything without the aid of the Almighty? No; I could not leave this stand without His assistance, nor could any of you leave this house if God was to say no, and was to withdraw the breath which you breathe, which you received from Him. But God has called all of us to a high calling; and there is a regular organization in the church and Kingdom of God which ought to be respected.

There are some things which I have disliked to mention; I do not like to mention anything unpleasant about Brother Marsh, or Brother Pratt, or Brother Orson Hyde. Brother Hyde, as I stated, had his weaknesses, as we

all have; but he was received back again, after making a humble acknowledgment; and so was Brother Marsh; but then Brother Marsh could never again occupy the position of an Apostle; and it was a hard struggle at times for Brother Hyde, but he got along, and I am thankful for it. Did other men have their weaknesses? I think they had, and I think, too, that they themselves did not consider it improper to speak of them. I think that Peter, on a certain occasion, when Jesus was telling what poor, weak creatures they were, said, "Though all men forsake thee, yet will not I." Why, you would if God did not sustain you. Said the Savior, "Peter, before the cock crows twice, thou shalt deny me thrice." And so he did. But afterwards Peter went out and wept bitterly. And so did Brother Hyde weep bitterly. He came to me on a certain occasion, after Mr. Colfax came out here and quoted this affidavit which Marsh had made, and told me he would give his life over and over again, if it were possible, to wipe out the recollection of that act; but I think, as I said before, that Brother Hyde was scarcely in his right mind: he was laboring under a fever and was hardly himself. I would gladly hope it was so. And I mentioned, in my reply to Colfax, that Peter had his weaknesses, and afterwards went out and wept bitterly; and that so did Brother Hyde. But that Peter, after this, stood up manfully for the cause of truth, sustaining the gospel and all the principles thereof; and so did Brother Hyde. He went on a mission to Jerusalem and to other places, and proved himself as faithful as he knew how to be. **But he was not, I think, the man that he was before. Such things affect men. And I say, brethren, never, under any circumstances whatever, betray your honor nor the truths of the Gospel of Jesus Christ. Whenever you do that, you will find it hard to retrace your steps.** * * *.—Excerpted from Mormon-Utah Pamphlets, Volume 23.

READY REFERENCES on CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 105)

The Ethical Phase of Polygamy

Monogamy Considered:

Monogamy, or the one wife system, is essentially Gentile in its nature. The principle—"multiply and replenish"—doubtless began to function under the system of polygamy, **as we are using the term.** It should be remembered that the term "EVE" is a title or an office, and doesn't necessarily refer to a specific individual; and it is but reasonable to assume that father Adam was assisted in his work of beginning the population of earth by more than one "Eve". Father Adam, together with those of his wives accompanying him, were resurrected beings. First, they became the parents of spirit creations. They then arranged for their spirit children to receive mortal bodies, and have experiences similar to their own during their mortal careers. Brigham Young said:

> **When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, ONE OF HIS WIVES, with him.—J. of D. 1:50.**

This, of course, is a clear implication that Adam had more than one wife and at least one of them came with him. The order of heaven is plural marriage. Again 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 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. or D. 9:322.**

Since then, Adam and some of his "Eve" wives came to earth from heaven, to provide their spirit children with

mortal bodies, and since plural marriage is the only marriage system in heaven, it is but reasonable to suppose they would inaugurate a like system here. In this wise arrangement the sons and daughters of Adam intermarried among their brothers and sisters born of different mothers. Polygamy, then, was the established marriage system to begin with. True, not all of Adam's sons took plural wives; not all men in strictly polygamous nations have ever become polygamists. All haven't the same capacity. A comparative few only grow to the capacity of a patriarchal family life. The great majority of men remain monogamists in sentiment, while another part of them remain single—preferring bachelorhood to marriage. But plural marriage, being the principle of marriage which obtains in the Celestial kingdom of God, only those living that principle will attain to the highest. Let us observe here as a passing thought: plural marriage alone will not save or exalt a person; it is, to be sure, a higher principle of the Gospel, but every principle of the Gospel must be strictly adhered to in order to regain the presence of the Father and inherit with Him.

Since, then, the principle of monogamy does not obtain in the Celestial kingdom, and plural marriage does, we must conclude that monogamy is Satan's system of marriage, while polygamy, under divine sanction, is the Lord's. Here the positive and negative are opposing forces. It is Satan's mission to keep men from attaining to exaltation, and his abortive marriage system is his chief tool. Israel has always been a polygamous nation, while the Gentiles, in principle, if not in practice, are monogamists. Brigham Young's explanation of the birth of monogamy is as follows:

> **Monogamy, or restrictions by law to one wife, is not 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 on 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.—Ib.**

A twin brother to enforced monogamy is enforced celibacy. The latter frequently practiced in the name of religion and extreme piety, came into usage as a reaction to the corruptions growing out of monogamy. Each system, as Satan directs its operations, is deadly in its final effect on chastity. Since monogamy is the antithesis of polygamy, and its mortal enemy, we will give a brief review of its operations in the lives of the six ruling Caesars of Rome, the then headquarters of this much praised system. We condense and quote from the excellent work, "History and Philosophy of Marriage, or Polygamy and Monogamy Compared", published in 1869 by the Rev. James Campbell, "A Christian Philanthropist":

Quoting from Chapter V, p. 84 et seq, "Origin of Monogamy—The Monogamy of the Caesars".

> **In order to give some just conception of Roman monogamy at that time when it first came in contact with Christianity, and when it began to impose its social system upon the other nations of Europe (for these two events are quite synchronous), I will now, as briefly as possible, give some account of the domestic life and manners of the six imperial Caesars, who governed Rome at that period. In this account I shall enumerate their many marriages, and their numerous divorces and adoptions, and state their exact relationship to each other. By this means, I hope to be able to explain the complexity of Roman affinities, which has baffled the apprehen-**

sion of so many acute and learned historians, and at the same time to exhibit the original nature and true spirit of Roman monogamy. "Ex pede Herculem"; from the Caesars let us learn the Romans. * * *

The single family of the Caesars is selected as an example, not because it is the worst example which those times produced, for, on the contrary, there is abundant evidence that Sylla and Catiline and Clodius and Sejanus, and the emperors Domitian and Commodus and Caracalla, and many others of their contemporaries, exceeded the Caesars in profligacy; but the domestic history of the latter family is given, because it is the most authentic, and the most familiar to all classical and historical scholars. ..Caius Seutonius Tranquillus, commonly called Suetonius, is the principal authority for the facts cited; and his testimony is confirmed by all the other authorities of his own age, and fully allowed by those of every subsequent age. As he was born A. D. 70, very near the time of those whose lives he records; as he has maintained a reputation for candor and impartiality; as he was private secretary to the Emperor Hadrian, and had access to the secret archives of the Caesars, and often alludes to their handwriting,—no one has ever questioned either his authenticity or his credibility.

1. JULIUS CAESAR.—Caius Julius Caesar, the dictator, married successively four wives, whose names were, 1. Cossutia, 2. Cornelia, 3. Pompeia, and, 4. Calpurnia. Cossutia was a wealthy heiress, and was married for her money; but she was divorced before Caesar was eighteen years of age (which was, according to Roman law, during the first year of his majority), upon the occasion of the triumph of the party of Marius, to which Caesar had attached himself; when the ambitious youthful politician and future conqueror was permitted to marry Cornelia, the daughter of Cornelius Cinna, the consul, and the friend and colleague of Marius; by which alliance Caeser brought himself at once into public notice, and began to aspire to the highest offices of state. Cornelia died young, after having given birth to Caesar's only legitimate child, a daughter named Julia; who was married to Pompey the Great, at the formation of the first Triumvirate, but who died without issue. Pompeia, Caesar's third wife, was divorced, in favor of Calpurnia, who survived him. He repudiated Pompeia in consequence of the affair of the infamous Clodius who had introduced himself into Caesar's house, disguised in female apparel, for the purpose of assailing the virtue of Pompeia, at the festival of the Bona Dea, when, by law and by custom, it was deemed the greatest sacrilege for any male to be found upon the premises. Caesar at once divorced his wife, but brought no charge against Clodius; but he was tried for the sacrilege upon the accusation of Cicero. When Caesar was called as a witness, and was asked why he had put away his wife, he answered with the proud remark, that his wife's chastity must not only be free from corruption, but must also be above suspicion. Yet Caesar himself, who made this memorable remark, was excessively addicted to gross sensuality, and was the father of several illegitimate children. Suetonius says that he committed adultery with many ladies of the highest quality in Rome; among whom he specified Posthumia, the wife of Servius Sulpitius; Lollia, the wife of Aulus Gabinius; Tertullia, the wife of Marcus Crassus; Mutia, the wife of Pompey the Great; Eunoe the wife of Bogudes; Cleopatra, Queen of Egypt and Servilia the mother of Marcus Brutus, to whom he presented a pearl costing six millions of sesterces (equal to two hundred thirty-two thousand one hundred and seven dollars); at the same time seducing her daughter Tertia. Yet in another paragraph Suetonius says the only stain upon Caesar's chastity was his having committed sodomy with Nicomedes, King of Bithynia; which proves what has before been said, that the Romans did not consider fornication, or even adultery, as constituting unchastity in men, but only in women; and that they expected and permitted licentiousness in the most respectable men, as a necessary part of their social system of monogamy. * * *

2. AUGUSTUS.—He was the grandnephew and adopted son of Caesar, being the grandson of his sister Julia, wife of Marcus Atius. Their daughter, named Atia (sometimes written Attia or Accia), married Caius Octavius, and became the mother of Augustus and his sister Octavia. * * *

Like his great-uncle, Augustus had four wives, named, 1. Servilia; 2. Claudia; 3. Scribonia; and, 4. Livia Drusilla, whom he successively married and successively divorced, except the last, who survived him. And like Caesar he had but one child—a daughter—also named

Julia, who was the daughter of his third wife Scribonia. This wife he divorced soon after he obtained supreme power, and at the same time married Livia Drusilla. She was already married to Claudius Nero: she had borne her husband two sons, and was then six months advanced in pregnancy with her third child; but Augustus demanded her on account of her beauty and accomplishments, and her husband durst not refuse the demand. She was therefore divorced from Nero, and married to Augustus. Her child was born not long afterwards, and died at birth. She was at this time twenty years of age, and highly educated. She had already travelled in foreign countries, and, to the fascinations of rare personal beauty, she added the charms of a cultivated mind.

Augustus's only child, Julia, was married three times. * * * Julia was one of the most dissolute women of that dissolute age. And there can be no doubt that the age and the monogamous system were even more dissolute than the women, and caused them to become so when they were not so. The chastity of the Roman matrons and virgins was prized and honored as highly by themselves, and by their husbands and fathers and brothers, as it has ever been among any people in the world; as the legends of Lucretia and of Virginia and others can testify. The ordinances of God and of Nature in behalf of female purity were enforced among them, both by their ancient traditions and by their current laws; and all combined to cause them to preserve their chastity to the last possible extremity. But that extremity had, with many of them, been reached. The unbounded license of the other sex, permitted by public opinion to be practiced with the utmost impunity; the scant and insufficient opportunities for lawful marriages, and the frequent, unjust, and arbitrary divorces from those marriage ; in fine, the whole theory of monogamy,—finally drove the women to desperate recklessness and ruin. * * *

3. TIBERIUS.—Tiberius was the son of Claudius Nero and Livia Drusilla. He was not at all related by blood to the Julian family, but belonged by birth to the ancient Claudian gens; being allied to the former family only by marriage and adoption. His mother married Augustus when he was five years of age; he himself married Julia, Augustus's only daughter, when he was thirty; and Augustus adopted him as his son when he was forty-five: so that he was at once the step-son, the son-in-law, and the adopted son of Augustus. His name, at first, was Tiberius Claudius Drusus Nero; to which, after his adoption by Augustus, he added simply Caesar. * * *

Tiberius was married twice; first to Vipsania, eldest daughter of Agrippa, and after divorcing her, as usual, he married Julia, Agrippa's widow. It is but justice to Tiberius to say that both the divorce and the marriage were hateful to him, and were consummated only upon the order of Augustus. He had lived happily with Vipsania, who was the mother of his only son, and who was then pregnant with her second child, while Julia was also pregnant with her fifth child by Agrippa. * * *

His first order was but a sample of his government; for he soon became one of the most odious tyrant that ever cursed the world. His vices were of the most infamous character, and comprised all that are alluded to in the first chapter of Paul's Epistle to the Roman's, and for which the ancient city of Sodom was destroyed by fire. * * *

4. CALIGULA.—Tiberius, by his last will, had appointed his two grandsons his joint and equal heirs; but Germanicus, the father of Caligula, had always been greatly beloved by the people, while Tiberius had been hated. The will was therefore unanimously set aside, and the sole power conferred upon Caligula. Thus was the line of the Caesars still continued by adoption. Caligula was born A. D. 12, and became emporor at twenty-five years of age, A. D. 37. He was married four times. His wives' names were, 1. Junia Claudilla; 2. Livia Orestilla; 3. Lollia Paullina; and, 4. Milonia Caesonia. The first died, the next two were divorced, the last survived him. Soon after the death of Junia, which was some time before he attained the supreme power, he took Ennia, the wife of Macro, as his favorite mistress, promising to procure a divorce from her husband, and to marry her himself when he should attain the empire; and Macro appears to have acquiesced in this arrangement, selling his wife's virtue and the honor of his house for such rewards and emoluments as Caligula was pleased to accord to him. But in the second year of his administration, instead of fulfilling his engagements to Ennia and her husband, he neglected and disgraced them; so that they both committed suicide.

Caligula then took his own sister Drusilla, and lived in incest with her, having forced her husband, Lucius Cassius,

to divorce her for that purpose; but, in order to cover the affair, he caused her to be married to one of his attendants, Marcus Lepidus, his cousin, with whom he was at the same time practicing the still more horrid and unnatural crime of Sodomy. * * *

He next married Livia Orestilla; and in this strange and cruel manner. He had been invited to the wedding-feast of Caius Piso, a man belonging to one of the noblest families of Rome, whose bride was this same Livia. Caligula accepted the invitation; the marriage ceremony took place, and the feast was at its height, when, struck with the beauty of the bride, he resolved to appropriate her to himself, and saying to Piso. "Do not touch my wife", he took her home with him. The next day he caused proclamation to be made for the information of the Roman public, that he had purveyed himself a wife after the manner of Augustus. It is not strange that under such circumstances he did not find her an agreeable consort, for her affections had been given to Piso, and with him only could she be happy. He therefore divorced her again, within three days of her marriage, but would not permit her to have her former husband.

The occasion of his marrying his next wife, Lollia Paullina, was equally strange, but quite different. He heard some one extol the beauty of her grandmother, and was inflamed with passion to enjoy hers. She was already married to Memmius Regulus, and was then away from Rome, in a foreign province, with her husband; but Caligula sent orders to Regulus to divorce his wife, ordered her home and married her. He lived with her about a year, when he divorced her for her barenness; and then married his last wife, Caesonia, with whom he had already been having illicit intercourse for many months, and who was now far advanced in pregnancy. She was a woman of infamous character, and had had three illegitimate children before; but he married her, and she was very soon delivered of a daughter, which was Caligula's only child. * * *

Caligula was slain by the officers of his own guard, in the twenty-ninth year of his age, after governing the Roman world less than four years. During the first year of his administration he had first adopted and then murdered the younger Tiberius Caesar, then about seventeen years of age, who left no issue; and a few hours after his own death his wife Caesonia was slain, and also their infant daughter, who had its little brains dashed out against a wall: so the last of the Caesars seemed to have perished. But there was one old man left, who, if he was not a Caesar, was certainly related to all of the Caesars, and it was determined to make him a Caesar, and raise him to the supreme power. This old man was Claudius Nero.

5. CLAUDIUS.—He was the uncle of Caligula, and the nephew of Tiberius. His name at first had been Tiberius Claudius Drusus Nero, to which he now added that of Caesar. He was married six times. His wives' names were, 1. Aemilia Lepida; 2. Livia Medullina Camilla; 3. Plautia Urgullinilla; 4. Aelia Paetina; 5. Valeria Messalina; and, 6. Agrippina. Of these, the first, third and fourth were divorced, the second died, the fifth was executed, and the last survived him. Aelia Paetina, the fourth, was divorced soon after Claudius obtained the empire, in order to make way for Messalina, whose principal recommendation was that she had already become pregnant by him. They were accordingly married: the child was born, and was a boy, whom they named Britannicus. She afterwards bore him a daughter called Octavia. Messalina's lust and cruelty were so unbounded, that her name has become the synonym of everything most vile and detestable in the female character. She has been called the Roman Jezebel; but the comparison is an injustice to the Samaritan queen. She was as much more wicked than Jezebel as Roman monogamy is more impure than Jewish polygamy. Her husband's chief officers became her adulterers, and were allied with her in all her abominations. * * *

Claudius then took for his sixth and last wife his brother's daughter Agrippina; and as such a union was regarded as incestuous by the laws and customs of the Romans, Claudius first repaired to the senate-house, and caused a new law to be passed legalizing marriages between uncles and nieces, and then formally espoused her. Agrippina, the new imperial consort, was sister to the late emperor Caligula; and besides having lived in incest with him, she had been married twice before. * * * To promote the interests of her own son Lucius, and to destroy Britannicus, was now the ruling passion of Agrippina; to gratify which she paused at nothing. Yet she was not, like Messalina, naturally inclined to licentiousness; but in order to win the influence and assistance of powerful men for promoting her ambitious designs in behalf of her son, she stooped so low as to prostitute herself to their lusts, when they could not be

> purchased by any other means at her command. At first she managed to have Octavia, the sister of Britannicus, divorced from Silanus to whom she had been betrothed and married to her son Lucius, and, in a year or two afterwards, to have Lucius adopted by Claudius as his son. Three years afterwards she procured poison from the notorious Locusta, and put her husband, the Emperor Claudius, to death, in the sixty-fourth year of his age, after he had governed Rome a little less than fourteen years.
>
> 6. NERO.—Agrippina carefully concealed the death of Claudius until secure measures had been taken for setting aside Britannicus, and for the succession of her son; when the death was announced and the new emperor proclaimed. Nero was successively the grand-nephew, the step-son, the son-in-law, and the adopted son of Claudius; and by adoption, the great-grandson of Tiberius; being son of Agrippina, daughter of Germanicus, adopted son of Tiberius. He was also, by birth, the grand-nephew of Augustus, by the collateral female line; his father, Domitius Ahenobarbus, being son of Antonia Major, eldest daughter of Octavia, sister of Augustus. His name, at first was Lucius Domitius Ahanobarbus; but upon his adoption by Claudius, into the Julian family, he took the name of Nero Claudius Caesar.
>
> He was married seven times. The names of his consorts were, 1. Octavis; 2. Poppaea Sabina; 3. Octavia again; 4. Poppaea again; 5. Statilia Messalina; 6. Sporus; and 7. Doryphorus. It will readily be seen, from this list, that h's marriages and divorces were more numerous than his brides, and that the last two names are those of males. * * *

The sexual polutions of Nero sink so far deeper in depravity than those we have related concerning his five predecessors, our respect for the finer feelings of mankind forbids a further recital of them. That the monogamy he practiced descended, in corruption, below all human conception, degrading the male species below the lowest of the animal kingdom, is beyond question. Our author, in closing his unsavory chapter, says:

> Such was monogamy at the commencement of the Christian era; for it was during the reign of Augustus that Christ was born, and during that of Nero that Paul was beheaded. Such was the social system imposed by Rome upon the nations of Europe. This is no fancy sketch, nor have the facts here cited been herein exaggerated.

We reiterate that men and women may be sexually pure, living either in the principle of celibacy, monogamy or polygamy; but with polygamy, as God ordained it, there is no sexual looseness. That principle provides a husband for every woman—and a husband of her choice, giving full rein to the command, "multiply and replenish." And that is a major purpose of life; while monogamy and celibacy deprive many women of their natural rights, consigning millions of them to an accursed barrenness and an empty life.

While the acts quoted reached the zenith of sensuality in what is called the "dark ages," yet it must be remembered that such practices decended through the "dark ages" to the period of restitution, when the Gospel was restored through the instrumentality of Joseph Smith in the early part of the eighteenth century. And, too, as a passing thought, this high degree of sensuality, under the baneful influence of monogamy and celibacy, will account for the tremendous difficulty encountered by Joseph Smith and the early leaders in introducing the Lord's system of marriage—the Patriarchal order. Satan will not voluntarily surrender the ground gained in his six thousand years of struggle.

Monogamy, then, emanates from the "Father of lies"; it is the "lambing ground" of bestiality, the forerunner of death. Its fruits are as Paul expressed it:

> Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkennesss, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Galatians 5:19-21.

It should be remembered that many honorable people, through either spiritual or mental blindness, or the lack of capacity to attain to the highest, are abiding in monogamy. Their souls are fed on that hybrid system of marriage; or they may live in the state of celibacy; yet it must be conceded, in the final analysis, that such people, though honorable and chaste in their lives, and while obtaining the reward of virtue, cannot hope to attain to the highest.

The Roman and pagan debauchery of two thousand years ago, which resulted in the Church "fleeing into the wilderness", has now found a re-birth in the practices of Hollywood and kindred societies. Frequent divorce, marital infelicity, sexual looseness, and sensual excesses, are wasting the vitality of the nation, resulting in corruption, sorrow, barrenness and death; while Abrahamic polygamy—God's system of mating and propagating—is calculated to meet every exigency in the spiritual and social problems of man, as well as the obligation of society to give every woman a chance for honorable marriage and sacred motherhood. Monogamy prevents a full expression of the higher instincts in woman, while plural marriage, under the Lord's system, fertilizes and makes them possible of attainment. Enforced monogamy or celibacy means the final death of nations, while divinely ordained polygamy means the perpetuation of life and the preservation of the attributes of virtue, modesty, and all the higher qualities with which woman, by nature, is endowed and fortified, and from which the irresistible feminine attractiveness ensues. Let us again point to the tragic fact that while monogamy, as a principle, is advocated as the ideal by a majority of what we call the civilized world, that clandestine polygamy, a counterfeit of Satan, is practiced by a large majority of them—a polygamy that as surely leads to the deaths as does enforced monogamy or celibacy.

Only a rational, intelligent, spiritually grounded polygamy can enjoy perpetual advancement; and only such a system of marriage will be found to exist in the highest degree of Celestial glory—the Glory of God.

(To be continued)

WHAT, NO CANDY?

(From the files of the Utah Writers' Project, WPA)

During the first years following the occupation of Utah's valleys, persons possessing a "sweet tooth" must have suffered perpetually, but not from toothache caused by sweets, for there was practically no sugar or sweetening to be had at any price.

In these days, people were more concerned with getting themselves and their families to the new land than with transporting adequate supplies of sugar across the plains. Overland freight costs were prohibitive after the Mormons located in Utah and sugar in general could be purchased only as a medicine for babies—at prices approximately a dollar a pound.

Tackling this problem, human ingenuity came to the rescue of the housewife by providing a substitute, which though primitive, nevertheless served the general purpose of sweetening.

The first substance produced was a form of corn molasses, made from pressing the juice from corn stalks with a series of wooden rollers. Typical of this type of mill was one constructed at Centerville by Joel Parrish. Honey, was of course, the best substitute, and bee culture was applauded. In certain localities, a form of sugar was made by boiling the sap of trees and plants; a type of gum formed on the leaves of certain trees was also found to produce sugar by boiling and evaporation.

In the early fifties, Chinese cane was transplanted in Utah and with the introduction of iron rollers, sugar mills turned out a greatly improved product. It was many years later, however, before a combination of overland freighting and local sugar beet industry completely met the demands for sweet stuffs in the territory.

WAS JEFFERSON A "MORMON"?

(Times and Seasons, July 15, 1845, p. 970)

An extract from a letter written to John Adams by Thomas Jefferson, of Virginia, published by Mr. John Stewart of New York, in the second volume of the "Bible of Nature", page 271-272.

"I feel, therefore I 'exist.' I feel bodies which are not myself: there are other existences, then. I call them matter. I feel them changing places: this gives me motion. Where there is an absence of matter, I call it void, or nothing, or immaterial space. On the basis of sensation of matter and motion we may erect the fabric of all the certainties we can have or need. I can conceive thought to be an action of particular organization of matter, formed for that purpose by its creator, as well as that attraction in an action of matter, or magnetism of loadstone.

"When he who denies to the Creator the power of endowing matter with the mode of action called thinking, shall show how he could endow the sun with the mode of action called attraction, which reins the planets in the track of their orbits, or how an absence of matter can have a will and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of immaterial existence is to talk of nothing. To say that the human soul, angels, God, are immaterial is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise; but I believe I am supported in my creed of materialism by the Locks, Tracys, and the Stewarts. At what age (Athanasius and the Council of Nice) of the Christian Church this heresy of immaterialism, or masked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but He has not defined what a spirit is nor said that it is not matter. And the ancient fathers generally of the three first centuries held it to be matter, light and thin indeed, and etherial gas; but still matter.

To John Adams."

Will the editor of the Messenger inform us whether Thomas Jefferson was a Mormon or not?

As ever yours,

J. M. Grant.

Mt. Holley, N. J., July 15, 1845.

It seems the editor of the Messenger has not answered Elder Grant's request, and so we take the responsibility to give a sentence of revelation on the subject, which came through the great prophet and seer, Joseph Smith. On the 373rd page of the second edition of the Book of Doctrine and Covenants, last clause of the tenth paragraph, we find these words: "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., 101:80)

So it seems that the immortal Thomas Jefferson was so much of a Saint or Mormon, that God knew he was a wise man, and raised him up on purpose to prepare the way for breaking to pieces Nebuchadnezzar's image of governments, priests, missrule, confusion and false religion.

The whole world can bear witness that God's "wise men" have shown more genuine humanity and wisdom, than all Christendom put together; and this makes revelation triumphant. Glory to God, Jesus Christ, Joseph Smith, and all the Prophets. Men could kill their bodies but they could not hurt their souls nor their words. They are Eternal.

"The strongest testimony I have ever had of the divinity of Mormonism, is that it has survived the mistakes of its leaders."—Heber John Richards.

EDITORIAL

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EDITORIAL THOUGHT

JOSEPH SMITH—DRINKS A TOAST

"I will drink you a toast to the overthrow of the mobocrats: Here is wishing they were in the middle of the sea in a stone canoe, with iron paddles, and a shark swallow the canoe, and the Devil swallow the shark, and himself locked up in the northeast corner of Hell, the key lost and a blind man hunting for it." — From "White Horse Vision."

PRESIDENT JOHN TAYLOR

This number of TRUTH marks the 133rd anniversary of the birth of John Taylor (Born Nov. 1, 1808), who, as a member of the Church of Jesus Christ of Latter-day Saints, and an Apostle of the Lord, shared the fate of a martyr. While in Carthage jail as a guest and companion of the Prophets Joseph and Hyrum Smith, he was brutally wounded while the Prophets were shot to death. Speaking of the incident, the Lord said: **"I, the Lord, have raised up unto you my servant John Taylor to preside over you and to be a law giver unto my Church. He has mingled his blood with that of the martyred Prophets. Nevertheless, while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John Taylor for a wise purpose in me."**— Revelation to Wilford Woodruff, 1880.

Perhaps no truer Apostle of the Lord Jesus has been born into the world. Loyal before mortal birth, he was loyal to the death. He died in hiding from the enemies of righteousness (July 25, 1887). His life and teachings are a constant inspiration to those of the Saints who are not ashamed to own their Lord and Master, and accept His Gospel.

President Taylor, it will be remembered, resisted to the death efforts of both members and non-members of the Church, fortified by the demands of the general Government, to have the practice of plural marriage cease among the Saints. When presented with a proposed manifesto for his signature, in September, 1886, and after taking the matter up with the Lord, he not only refused to sign the document but proceeded to set men apart to exercise the sealing authority, with instructions to see that plural marriage was definitely continued after the practice should be abandoned by the Church as he foresaw would be the case.

Designated the "Lion of the Lord" by those possessing a knowledge and appreciation of his life, his courage in the face of dire danger, his loyalty to the Gospel, coupled with his sublime faith, amply justify the title. His talents as a writer, publisher, teacher, debater, and a conversationalist, are rarely found in one person. Chaste in thought, word and action, he was amply fortified against the ribald thrusts of modern Christendom at the Mormon marriage system—a system whose cause he championed with an irresistible force and logic. He was as uncompromising with error as a human being can well be. Worldly pomp, position, wealth, or honor had no appeal for him. He belonged to

the aristocracy of heaven. His work goes on. The light and glory of his mortal life becomes brighter with the passing of time.

President John Taylor was truly a great character—an inspiration and comfort to all who seek to emulate the example of the Master.

In memory of President Taylor we publish an address which he delivered in 1881, and in which one phase of the succession in the Priesthood was dwelt upon. The Saints generally are urged to study this sermon and learn from an authoritative source the true order of succession, as set forth by this great champion of truth.

QUESTIONS ON PARENTHOOD

(The following, taken from "Liahona", the Elders Journal, is submitted for publication by a valued reader. The principles announced are rich in wisdom and truth, and should be joyfully received by the Saints.—Editors.)

From Chicago comes a letter to Liahona, the Elders Journal, written by a woman containing these questions:

1. What becomes of all those children that are destroyed before birth? Is that as great a sin as murder?

2. Is it wrong for married people to refuse to have children when they can have them?

3. Is it right for a poor couple to have a large family when the mother is sickly and the children receive very little care?

4. Will you please publish a little prayer to teach a small child to say at the table?

5. Is a nursing mother supposed to fast?

Poor woman! Struggling with the problems and temptations that beset your sex in the day and city in which you live, a day and city of pride and wickedness. May our heavenly Father be merciful to you while the ax is laid at the root of the tree, and the great truth is sent home to your soul that God cannot look upon sin with the least degree of allowance.

1. The body of a child destroyed before birth goes back to the elements of which it was composed, without serving the purpose for which it was formed, namely, the home and complement of an immortal and eternal spirit, which was waiting to enter and possess it. Nature is thwarted and outraged, and that waiting spirit is disappointed.

There is good reason to believe that this disappointment causes anguish to the spirit which far exceeds anything the mother could have suffered by giving it birth and a mother's love and care. Hence the wrong and magnitude of such a sin.

"Is it as great a sin as murder?" It is murder. It's a crime which deprives a human spirit of life on this earth, and the privileges and blessings of this probationary state and hence murder.

2. Yes. Married people who refuse to have children when they can do so, are guilty of a great sin, a sin that will bring agony of sorrow and remorse to their souls when the consequences and penalties of it burst upon their realization. They break the first commandment God gave to man: "Multiply and replenish the earth."

3. This question includes a specious argument which leads up to the answer desired by so many misguided husbands and wives. But the gospel of the Lord Jesus Christ as revealed to the Latter-day Saints, denies and abhors that answer. Neither poverty nor impaired health on the part of either or both parents can be pleaded in justification of the prenatal destruction of offspring. The soundness of this view will become apparent if the form of the question is slightly changed, thus: "Is it right for a poor couple to kill some of their children when the wife is sickly and they receive very little care?"

By way of further reply to these three questions, we will present a parable.

A certain woman who was a wife, was proud and loved ease and pleas-

ure, and desired that she might escape the bearing and rearing of children. She asked herself: Why should I endure the pain and care and sacrifice? What have I to gain? And she said, I will not. One night a messenger from heaven stood at her bedside and commanded her: "Come with me." She obeyed.

Her spirit left her body, which lay upon her bed. She gazed upon it for a moment, when the messenger said: "I am sent to show you things pertaining to other worlds. Follow me."

They entered a city of beauty and splendor beyond the imagination of mortals. It was a city of homes and parks and gardens. And there were children everywhere. The love and laughter of children filled the air, and in their sweet society their parents found the highest joys of a celestial sphere. Parents loved their children, and children loved their parents, and this mutual love gave to all the most exquisite happiness which even heaven knew.

"Now let us descend", said the guide, and the woman closely following him, moved downward swiftly, until the distance between two worlds was covered. The one which they approached was shrouded in gloom. They came to a city of vast extent and countless population. All was dark, wretched, forbidding. The streets were thronged, but not a child could be seen.

"There are no children in this city", explained the guide. "All who dwell here are husbands and wives who did not love children and refused to receive them." The woman looked and listened. From the words and faces of the people she saw that the men hated the women and the women hated the men. Love was unknown, hate held full sway. "Between husband and wife love was killed by selfishness, and confidence was destroyed by sin, and now they hate each other. This is part of hell", said the guide. Then he added: "I must show you still another world; come."

The woman could not tell in what direction, upward, downward, or on a plane they moved, but she knew that their speed was that of light. They reached a region which she could not describe, save that it seemed neither light nor dark, gay or sad. All was neutral. She saw millions of spirits. "These are awaiting bodies on the earth", said the guide. Angels, smiling, moved among them, and choosing one here and another there, said to each one chosen: "A tabernacle is ready for you; come." Each spirit to whom this news was spoken, was filled with an ecstacy of delight, bade fond farewells and disappeared.

Other angels, whose faces portrayed bitter sorrow moved among the spirits. One would approach a spirit and say: "The tabernacle that was being prepared for you has been destroyed. You cannot be born upon the earth." The anguish caused by this announcement was unutterable. Earth knows no suffering so appalling. The woman's emotions of remorse and horror were indescribable. She wept and groaned and wrung her hands. "Oh what can I do?" she cried to her guide. "Repent", was all he said.

When the morning came the woman told her husband that it was all so vivid she was not certain whether she had dreamed or really seen and heard. But she said that no sacrifice nor temptation could ever again swerve her from her duty as a wife and mother.

So eager are the spirits of the unborn to receive bodies that neither poverty, nor squalor, nor even the environments of crime deter them from seizing such an opportunity. Such consideration to them are trifling when compared with the privilege of obtaining a body that will be capable of a resurrection. Parents err in supposing that the burden of caring for their children rests solely, or even chiefly, upon them. This is not true. For every babe born into mortal life a guard-

ian is appointed from among the angels of the Lord, and that guardian angel has far more power over the environment and destiny of that babe than its parents have. This truth destroys every argument in support of race suicide.

4. A prayer taught to a little child to say at the table, should express three thoughts: First, thanks to God for the food; second, a request that He will bless it; third, the request should be made in the name of Jesus. Thus: "Our Father in heaven, we thank thee for this food, and ask thee to bless it, in the name of Jesus, Amen." This is a short and simple form, adapted to very small children. It is well to encourage older children to frame a prayer in language of their own, but the three thoughts above stated should be preserved in asking a blessing upon the food.

5. If a nursing mother can fast without injury or inconvenience to herself or babe, she ought to do so. But if fasting causes undue faintness to the mother or a shortage of milk for the babe, or marked discomfort to the mother, it need not be practiced. Latter-day Saints do not fast by way of penance nor the infliction of self-punishment. One of the reasons why the Lord has established the custom is its great hygienic value to most persons. But in cases in which it would be other than beneficial, such as some small children, invalids, nursing mothers, etc., its observance is not required. The Spirit of the Lord, which is the essence of wisdom and pure intelligence, will indicate the exceptions to the rule.

Sept. 5, 1941.

EDITOR OF TRUTH:

The following article is of interest. It is taken from "True Succession in Church Presidency" by the "Reorganized Church", in answer to Elder B. H. Roberts' "Succession in the Presidency of the Church". I will quote from pp. 129-131.

We present further that the prophecy uttered by Brigham Young in August, 1852, has utterly failed.

Here is what he said:

> **You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the Elders, this people have believed in it for years. * * ***
>
> **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. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberties which the Constitution of our country guarantees unto us, for it will not be.—(Supp. to Mill. Star, 1853, Vol. 15, p. 31.)**
>
> **(This last line was, of course, made in consideration of the Prophet's promise to the people that they would never again be under the dominion of another Government other than that of the Kingdom of God if they would follow the Priesthood and keep the commandments of God.)**

The people who accepted this principle and the sentiment expressed above, maintained their position for years as best they could against an overwhelming and ever increasing conviction and sentiment against it. Instead of its riding "triumphantly above all the prejudice", etc., it was evident from the first, to all but the Brighamites, that its doom was sealed, and that the failure of those who advocated it was but a question of time. Laws were enacted against it, men were fined, imprisoned, disfranchised, and exiled; and yet they held out, contending that it was a part of their faith and that they could not abandon it without renouncing that faith. As late as the 15th of April, 1889, Mr. George Teasdale, then as now one of their Twelve Apostles, published editorially the following:

The assault against the Church is made on the line of the marriage question because it seems to offer at present the greatest prospect for the success of hostile effort. The Saints in general are less firmly united on this principle than on many others belonging to the gospel, and it is hoped by our enemies that this circumstance will conduce largely, if not successfully, to bring about its renunciation by the people in a church capacity. Such an act would be tantamount to an apostacy, and the consequent destruction of the power and authority of the priesthood would be consummated. This is the great object aimed at. (Mill. Star, Vol. 51, pp. 232, 233.)

The very next year, 1890, President Woodruff issued a manifesto forbidding the solemnization of any more plural marriages. This was adopted in "church capacity", and so according to Mr. Teasdale, they committed an act tantamount to apostacy, and the destruction of the power and authority of their priesthood was consummated. And that is the way it triumphed!

Mr. Young has been proved a false prophet; and the institution he founded is tottering to its fall. * * *

The statement of Apostle Teasdale herein quoted is thoroughly in harmony with the Editorial of 1885, published in the Deseret News (April 23) in which the Saints were warned that the desire of the enemy was to get the Saints to apostatize from the New and Everlasting Covenant of Marriage in its fulness; this done they would be jubilant and all hell would rejoice because the Church would be shorn of its strength having lost its integrity. The powers of the Priesthood would be forfeited and the heavens would withdraw themselves and no more heavenly recognition would be granted to the people. That they would have the meager satisfaction of having all men speak well of them, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation. (See p. 70, Marriage, Ballard-Jenson Correspondence.)

Apostle Teasdale's statement is in harmony with the word of the Lord in the 1886 and 1889 Revelations to the Priesthood. It is entirely in harmony with the plea before the Courts which Apostle Lorenzo Snow made in answer to Attorney Bierbower when he said that whether or not he went to prison God would not change the divine law of Celestial marriage. It agrees with the words of Pres. H. C. Kimball when he said that if the First Presidency and the Twelve Apostles and all the Authorities united and said with one voice that they would oppose that doctrine the whole of them would be damned.

The real error in the reasoning of the "Reorganized Church" is that they overlooked the apparent truth that this law of the Priesthood, "Celestial Marriage", was first taught by the Prophet to those whom he deemed capable of receiving it. That the revelation upon that subject was not written until 1843 when it had been received "as early as 1831". That the Priesthood abided that law independent of Church until 1852, when it was first accepted by the people of the Church as the law of God to them. That when the Church turned from that principle, they having been dilatory in the matter from the very first, the Priesthood again took the responsibility of keeping that law alive, that the words of all the Prophets concerning it might be fulfilled. That though the Church in a "church capacity" rejected the law, the Priesthood never did, and never will; for God has ordained as stated by the Prophet John Taylor, that that law should be kept alive and in force upon the earth until Christ should come.

It is altogether too evident that the present position of both Churches is not in harmony with the word of the Lord or His word through His prophets. What a glorious thing it is to know that that law is still alive and that the Lord has ordained ways to see to it that it shall never perish again from the earth, and that those who

are willing to abide its conditions may inherit the fulness of Eternal Life, according to His word. What a glorious thing it is to know that the present leaders of the Church are aware of this or else must admit the fallacy of their position and the surety of the position of the reorganized church in this matter. Otherwise, how can they justify themselves?

—R. C. Allred.

BECAUSE OF LOVE
(Alyne Bistline)

Because of love, our Savior, King,
Was born on earth that He might bring
To all mankind of mortal strife,
The hope of an eternal life.

Because of love His virgin mother
Gave Him birth, which any other
For lack of virtue could not give—
That Son of God on earth might live.

Because of Love, he freely gave
His life for us that He might save
The souls of erring mortal men—
He died that we might live again.

Because of love, God watches still;
Inspires men to do His will—
Controls all destinies above:
God made the world because of love.

Because of love, we must not fail
To keep our feet upon the trail;
We must not leave the Iron Rod
Which leads us to the Throne of God.

HEAT

The yellow jacket isn't long,
Nor yet so very thick,
But man alive, he sure is strong
In letting loose a kick.

The hornet's smaller than a cow,
And one short horn he has,
But when he uses it, oh wow!
He sure puts in the jazz.

The wasp, compared to elephants,
Is mighty doggone small;
But just the same, when he sits down,
You nearly always bawl.

And although the mosquito's not
So very large a beast,
He'll feed on you—then leave a hot
Reminder of his feast.

Ain't what people say about you that should make you mad, but what they say about you that is true.—Russem.

A PSALM OF LIFE

Tell me not, in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returneth",
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

AS TO LOOKS

Some folks in looks take so much pride
They don't think much on what's inside.
Well, as for me, I know my face
Can ne'er be made a thing of grace,
And so I rather think I'll see
How I can fix th' inside o' me
So folk'll say, "He looks like sin,
But ain't he beautiful within!"

—John Kendrick Bangs.

"The Christian religion may not be propagated by the civil sword."

"When Christianity began to be choked, it was not when Christians lodged in cold prisons, but down beds of ease, and persecuted others."

TRUTH

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

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CORRESPONDENCE

Between James Arlington Bennett and the Prophet Joseph Smith

The following correspondence between the Prophet Joseph Smith and James Arlington Bennett is re-published from the History of the Church (6:71 et seq.) as an item of interest in the progress of the latter-day work, that, we feel, will be appreciated by our many readers.

As his letter to the Prophet indicates, Mr. Bennett was seeking the office of Governor of the state of Illinois, and he sought the patronage at the polls of the Mormon people. His approach to the Prophet was burdened with flattery and with a veiled suggestion of bribery. Richly blessed with the gift of discernment, Joseph read deep in the current of Bennett's mind. Succumbing to flattery or accepting bribes was not in the Prophet's character, which his reply, carrying a much merited rebuke, strongly testifies to. Joseph's letter is a masterpiece emanating from an inspired master-mind.

The correspondence follows:

(James Arlington Bennett to President Joseph Smith).

Arlington House, Oct. 24, 1843.

Dear General: (Joseph was "General" in the Nauvoo Legion) I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family.

You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend, President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration.

Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most undeviating friend, without being governed by the smallest religious influence.

As you have proved yourself to be a philosophical divine, you will excuse me when I say that we must leave their influence to the mass. The boldness of your plans and measures, together with their unparalleled success so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age.

But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression

"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."

on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination, whereas Moses derives his chief authority from prescription and the lapse of time.

I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, Go ahead: you have my good wishes. You know Mohamet had his "right hand man."

The celebrated Thomas Brown, at New York, is now engaged in cutting your head on a beautiful cornelian stone, as your private seal, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your Church. The expense of this seal, set in gold, will be about $40; and Mr. Brown assures me that if he were not so poor a man, he would present it to you free.

SACRIFICE

Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had OFFERED THEIR LIVES, and who had made as great a sacrifice as did Abraham.—Joseph Smith.

You can, however, accept it or not, as he can apply to it another use. I am myself short of cash; for although I had sometime since $2,000 paid me by the Harpers, publishers, as the first instalment on the purchase of my copyright, yet I had got so much behind during the hard times, that it all went to clear up old scores. I expect $38,000 more, however, in semi-annual payments, from those gentlemen, within the limits of ten years; a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land; and therefore should I be compelled to announce in this quarter that I have no connection with the Nauvoo Legion, you will of course remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your state, when you would be sure of my best services in your behalf; therefore, a known connection with you would be against our mutual interest. It can be shown that a commission in the Legion was a Herald hoax, coined for the fun of it by me, as it is not believed even now by the public. In short, I expect to be yet, through your influence, governor of the State of Illinois.

My respects to Brother Young, Richards, Mrs. Emma, and all friends.

Yours most respectfully,

JAMES ARLINGTON BENNETT.

P. S.—As the office of inspector-general confers no command on me, being a mere honorary title, — if, therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and good-will resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer.

J. A. B.

(President Joseph Smith to James Arlington Bennett).

Nauvoo, Illinois, Nov. 13, 1843.

Dear Sir:—Your letter of the 24th ult. has been regularly received, its contents duly appreciated, and its whole tenor candidly considered; and, according to my manner of judging all things in righteousness, I proceed to answer you, and shall leave you to meditate whether "mathematical prob-

lems'', founded upon the truth of revelation, or religion as promulgated by me, or by Moses, can be solved by rules and principles existing in the system of common knowledge.

How far are you capable of being ''a most undeviating friend, without being governed by the smallest religious influence'', will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship which intelligent beings would accept as sincere must arise from love, and that love grow out of virtue, which is as much of religion as light is a part of Jehovah. Hence the saying of Jesus, ''Greater love hath no man than this, that a man lay down his life for his friends.''

You observed, ''as I have proved myself to be a philosophical divine'' I must excuse you when you say that we must leave these INFLUENCES to the mass. The meaning of ''Philosophical divine'' may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practiced by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong. Such a combination of men and means shows a form af godliness without the power; for is it not written, ''I will destroy the wisdom of the wise.'' ''Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after the doctrines of Christ.'' But if the inference is that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly, though the weight of the sentiment is lost, when the ''INFLUENCE IS LEFT TO THE MASS.'' ''Do men gather grapes of thorns, or figs of thistles?''

Of course you follow out the figure, and say, the boldness of my plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over my whole being, and to point me out as the most extraordinary man of the present age! THE BOLDNESS OF MY PLANS AND MEASURES can readily be tested by the touchstone of all schemes, systems, projects, and adventures—TRUTH; for truth is a matter of fact; and the fact is, that by the power of God I translated tne BOOK OF MORMON from hieroglyphics, the knowledge of which was lost to the world, in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which (if they would receive the everlasting Gospel), would open the eyes of more than eight hundred millions of people, and make ''plain the old paths'', wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan laid in secret or openly, through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law-defying mobocracy, to destroy me.

If, then, the hand of God in all these things that I have accomplished towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the Gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins, and a reception of the HOLY GHOST by laying on of hands, agreeably to the authority of the Priesthood, and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men from ancient times till now have spoken and revealed the will of God to men, with the consequent ''success'' of the gathering of the Saints, throws any ''charm'' around my being, and ''points me out as the most extraordinary man of the age'', it demonstrates the fact that truth is mighty

and must prevail, and that one man empowered from Jehovah has more influence with the children of the kingdom than eight hundred millions led by the precepts of men. **God exalts the humble, and debases the haughty.**

But let me assure you in the name of Jesus, "who spake as never man spake", that the "boldness of the plans and measures", as you term them, but which should be denominated the righteousness of the cause, the truth of the system, the power of God, which "so far" has borne me and the Church, (in which I glory in having the privilege of being a member), successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels, and the combined influence of the powers of earth and hell,—I say these powers of righteousness and truth are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Bonaparte, or other great sounding heroes that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name; nor where the glorious results of what you term "boldness of plans and measures", with the attendant "success", matured by the self-aggrandizing wisdom of the priests of Baal, the scribes and Pharisees of the Jews, popes and bishops of Christendom, or pagans of Juggernaut: nor were they extended by the divisions and subdivisions of a Luther or Calvin, a Wesley, or even a Campbell, supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast-iron creeds, and fastened to set stakes by chain-cable opinions, without revelation. Nor are they the lions of the land, or the leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain, and fill the whole earth. * * *

It seems that your mind is of such "a mathematical and philosophical cast", that the divinity of Moses makes no impression upon you, and that I will not be offended when you say that you rate me higher as a legislator than you do Moses, because you have me present with you for examination; that "Moses derives his chief authority from prescription and the lapse of time." You cannot, however, say but we are both right, it being out of the power of man to prove us wrong. "It is no mathematical problem, and can therefore get no mathematical solution."

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation, the knowledge of God, prophetic vision, the truth of eternity, cannot be solved as a mathematical problem. The first question then is, What is a mathematical problem? and the natural answer is, A statement, proposition or question that can be solved, for "mathematical" is an adjective derived from MATHESIS (Gr.), meaning, in English, learning or knowledge. "Problem" is derived from PROBLEME (French), or PROBLEMA (Italian, or Spanish), and in each language means a question or proposition, whether true or false. "Solve" is derived from the Latin verb "SOLVO", to explain or answer.

One thing more in order to prove the work as we proceed. It is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well; One question or problem is solved by figures. Now, let me ask one for facts: Was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the

Bible says yes: so three witnesses have solved that question. Again: Lived there ever such a man as Moses in Egypt? The same witnesses reply, CERTAINLY. And was he a Prophet? The same witnesses, or a part, have left on record that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths: and, subsequently, these witnesses have testified of their captivity in Babylon and other places, in fulfillment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophecy of Balaam, which said, Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city: and Jesus Christ, as Him that "had dominion", about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying Moses wrote of me declaring the dispersion of the Jews, and the utter destruction of the city; and the Apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses' "Divinity", but also the events of Balaam and Korah, with many others, AS TRUE.

Beside these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost), of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children, AS MUMMIES, after a lapse of near three thousand five hundred years, come forth among the living; and although dead, the papyrus which has lived in their bosoms, unharmed, speaks for them in language like the sound of an earthquake. ECCE VERITAS! ECCE CADAVEROS! Behold the truth! Behold the mummies!

Oh, my dear sir, the sunken Tyre and Sidon, the melancholy dust where the city of Jerusalem once was, and the mourning of the Jews among the nations, together with such a cloud of witnesses, if you had been as well acquainted with your God and Bible as with your purse and pence table, the divinity of Moses would have dispelled the fog of five thousand years and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. **The Spirit of Prophecy Is the Testimony of Jesus.**

The world at large is ever ready to credit the writings of Homer, Hesiod, Plutarch, Socrates, Pythagoras, Virgil, Josephus, Mohamet, and a hundred others; but where tell me, where, have they left a line—a simple method of solving the truth of the plan of eternal life? -Says the Savior, "If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself". Here, then, is a method of solving the divinity of men by the divinity within yourself, that as far exceeds the calculations of numbers as a sun exceeds a candle. Would to God that all men understood it and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus, VENI MORI, ET REVIVISCERE!

Your good wishes to go ahead, coupled with Mahomet and a right hand man, are rather more vain than virtuous. Why, sir, Caesar had his right hand Brutus, who was his left hand assassin,—not, however, applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a "mathematical problem" for the chief magistracy of this state, which I suppose might be solved by "double position", where the ERRORS of the

SUPPOSITION are used to produce a true answer.

But, sir, when I leave the dignity and honor I received from Heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors, and where the wicked and unprincipled, as a matter of course, would seize the opportunity to flintify the hearts of the nation against me for dabbling at a sly game in politics,—verily I say, when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the Everlasting Covenant, and for the gathering of Israel in the last days,—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fullness of all things spoken by the mouths of all the holy Prophets since the world began, under the sealing power of the Melchisedec Priesthood,—**shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat-paw,** and pettify myself into a clown to act the farce of political demagoguery? No—verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves for centuries, **am impregnable,** and **am a faithful friend to virtue, and a fearless foe to vice,**— no odds whether the former was sold as a pearl in Asia or hid as a gem in America, and the latter dazzles in palaces or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve the mathematical problems of universities, **with truth—diamond truth; and God is my "Right hand man."**

And to close, let me say in the name of Jesus Christ to you, and to presidents, emperors, kings, queens, governors, rulers, nobles and men in authority everywhere, Do the works of righteousness, execute justice and judgments in the earth, that God may bless you and her inhabitants; and

The laurel that grows on the top of the mountain
Shall green for your fame while the sun sheds a ray;
And the lily that blows by the side of the fountain
Will bloom for your virtue till earth melts away.

With due consideration and respect, I have the honor to be

Your most obedient servant,
JOSEPH SMITH.

—History of the Church, 6:71 et seq.

JOSEPH'S PLIGHT
(Joseph Smith)

Many will say, "I will never forsake you, but will stand by you at all times." But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation.—His. Record, 515.

THE STEPHEN A. DOUGLAS INCIDENT

Joseph Smith, though mortal and possessed of human limitations, nevertheless was a true Prophet of God. He rightfully stands, both by qualification and Divine appointment, at the head of the present dispensation. True to his prophetic calling he was filled with the "milk of human kindness" and his charity was broad and unfailing. His actions and counsels tempered the judgment of many of his associates. Seer that he was, he not only detected the hearts of men, but was gracious and big enough to make allowances for their weaknesses. Said he, when Elder Pelatiah Brown was hauled up before the High Council on the charge of misinterpreting the Scriptures:

> **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 beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.**
>
> **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.—His. of Church, 5:340.**

The Prophet inducted William Law into the higher order of the Priesthood, accepting him as a counselor; yet William Law proved a traitor and assisted in arrangements for Joseph's martyrdom. The Prophet's creed was to give all men an opportunity to climb high in the kingdom of God and encourage them to make the effort. He knew, however, that in the end he would be obliged to forfeit his life as a Witness and Testator—that fact was known to him before coming into mortality. Said he, in introducing the principle of Celestial or plural marriage:

> **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 (the enemy) say if I do so they will kill me! Oh, what shall I do? If I do not practice it, I sha'l be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, AND I KNOW THEY WILL. "But", said he, "we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, 5:259.**

There are some principles of the Gospel that must be established in the blood of the Testator—Celestial marriage is one of them. Knowing these truths, the Prophet pursued the even tenor of his way; often, with a light heart, bringing joy and courage to the apprehensive Saints: then again, a cloud of gloom would hang over him causing him deep reflections and sorrow as on an occasion of a false arrest, an effort to return him into the hands of the blood-thirsty Missourians, and a threat to his life, wearily he exclaimed:

> **Kill me if you will, I am not afraid to die; and I have endured so much oppression that I AM WEARY OF LIFE. But I am a strong man, and I could cast both of you down, if I would. If you have any legal process to serve, present it, for I am at all times subject to law and shall not offer resistance.—Life of Joseph Smith—Cannon, 417.**

Among non-Mormons, those in whom the Prophet confided and whom he trusted as friends, was Judge Stephen A. Douglas, a politician of prominence and a professed friend and defender of the Prophet. Doubtless, while basking under Joseph's influence and partaking, in a measure, of his spirit, the Judge was prompted by high and noble motives. But with him it was as

seed sowed on stony ground, "where they had not much earth; and forthwith they sprung up, and when the sun was up, they were scorched, because they had no deepness of earth; and because they had no root, they withered away." (Matt. 13:5, I. R.) The following narrative is taken from the Historical Record, Vol. VII, p. 514):

In passing through Carthage on his return from a preaching mission to Ramus, May 18, 1843, Joseph dined with Judge Stephen A. Douglas, who was there holding court. After dinner, Joseph, at the judge's request, occupied three hours in giving him a minute history of the persecutions of the Saints in Missouri. The judge listened attentively, and spoke warmly in condemnation of the conduct of Governor Lilburn W. Boggs and the authorities of Missouri, and said that any people who had acted as the mobs of Missouri had done ought to be punished. Joseph, in conclusion, said:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

For historical purposes we produce Brigham Young's account of this incident, as he related it in the Tabernacle, Oct. 8, 1869, taken from the Deseret Evening News of Oct. 9th:

I recollect what Joseph told Stephen A. Douglas. He was a great friend of Joseph and Joseph was a great friend of his. Said Joseph, "Mr. Douglas, I will tell you one thing. You are now aspiring to become President of the United States. This is your aspiration at the present time." "How do you know that?" said Douglas. Joseph answered, "No matter how I know it, I know this is your aspiration, but I want to inform you that, if ever you lift your hand against the Latter-day Saints, God will smite you, and you will never become President; but if you take a just, honorable and righteous course with regard to this people, the Lord will lift you and you will preside over the United States". When Douglas made that speech in Springville, the die was cast, and his doom was sealed. He was canvassing then, but I WROTE TO HIM AND TOLD HIM HE WOULD NEVER SIT IN THE PRESIDENTIAL CHAIR, AND CALLED TO HIS MIND THE PROPHECY OF JOSEPH UPON HIS HEAD. He went straight down to the grave.

AGENCY

I once heard him (Joseph Smith) say that if he were the emperor of the world and had control of the whole human family, he would defend every man, woman and child in the enjoyment of their religion, no matter what that religion was, whether it was true or false. He said they had the right to that privilege, and the exercise of that agency which God had given to the whole human family. Those were his sentiments. They are my sentiments today. — Wilford Woodruff.

In his inimitable style and open frankness, President Heber C. Kimball, some eight years previously, expressed his estimate of the honesty and integrity of Judge Douglas and his kind, as follows:

Many of you have sustained Judge Douglas as being a true friend of this people, and he is just as big a damned rascal as ever walked, and always has been; he has taken a course to get into the chair of state, and that is what he is after; he will try to accomplish that if he goes to hell the next day, but he will not go into the chair of state, he will go to hell * * *.

I never knew an instance in the days of Joseph when he confided in these poor

devils but what they turned traitor to him, and were the very men that took his life, aided by the apostates that left this church, and I know it, and so do you.

How many times have I been through the mill? Lots of times, and expect to go through it again, and then through the bolt and the screen, etc.

Joseph never trusted in one of them but what they betrayed him, and I wish to God I had taken some of their lives when I had a chance, they were black legs, whoremongers, murderers, liars, sorcerers and rascals, and you may take many of the leading men of the United States government and they are not one whit better.—Bowery, Aug. 23, 1857. The Deseret News, Sept. 16, 1857, Vol. 7, pp. 219-20.

B. H. Roberts, in his Comprehensive History of the Church (2:184-6) gives the following account of the fulfillment of this remarkable prophecy:

This prophecy was first published in Utah, 'n the Deseret News of September 24th, 1856; it was afterwards published in England, in the Millennial Star, February, 1859. In both instances it is found in the "History of Joseph Smith", then being published in sections in those periodicals. It is a matter of common knowledge that Stephen A. Douglas, after the publication of this prediction, did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Baltimore on the 23rd of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, "The whole body rose to its feet, hats were waved in the air, and many tossed aloft; shouts, screams, and yells, and every boisterous mode of expressing approbation and unanimity, were resorted to."

Bright Prospects for Mr. Douglas

When Mr. Douglas first began to aspire to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes as against 122 cast by the other two parties which opposed it, and a popular vote of 1,838,169 as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following result: Abraham Lincoln, candidate of the Republican party, was triumphantly elected. He received 180 electoral votes; Mr. Breckenridge received 72 electoral votes; Mr. Bell 39, and Mr. Douglas 12. By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckenridge 11, Mr. Bell 3, and Mr. Douglas 1—Missouri! Twenty days less than one year after his nomination by the Baltimore Convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died at his home in Chicago, a disappointed, not to say heart-broken man.

The part of Mr. Douglas' speech at Springville, involving the above information, as given by Elder Roberts, is as follows:

Let us have these facts in an official shape before the president and congress, and the country will soon learn that, in the performance of the high and solemn duty devolving upon the executive and congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of thing actually exist as we are led to infer from the reports—and such information comes in an official shape—the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots and seared over by the red hot iron of stern and unflinching law. * * * Should all efforts fail to bring them (the Mormons) to a sense of their duty, there is but one remedy left. Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit citizens of one of the free and independent states of this confederacy.

To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a

disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United States. What then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any state or territory to which the offenders shall be first brought to trial and punished. Under that law persons have been arrested in Kansas, Nebraska, and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no law of a local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory.—Ib. 186.

Judge Stephen A. Douglas failed the Prophet—he failed his God. When the Prophet died, Judge Douglas, as a friend to the Mormon people died. The seed sown by Joseph had taken root, but the soil was stony and shallow; the plant could not withstand the scorching sun of criticism from the enemy of all righteousness, and Joseph Smith's prophetic gift was again vindicated.

A GOSPEL GUAGED LOVE

(Joseph Smith)

"I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smoothed-faced hypocrite. * * *

"God judges men according to the use they make of the light which He gives them. * * *

"I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it. * * *

"Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. **A knowledge of the Priesthood alone will do this.**

"The spirits in the eternal world are like the spirits in this world. When those spirits have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the devil. The punishment of the devil was, that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along they eject him from a stolen habitation."—His. Rec. 515.

TRUE MARRIAGE

(Joseph Smith)

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, 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;** D. & C. 131); 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.**—His. Record, p. 514.

EDITORIAL

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EDITORIAL THOUGHT

ALL children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable, wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope.—Joseph Smith.

JOSEPH SMITH THE PROPHET

December 23, 1941, marks the 136th anniversary of the birth in the flesh of the Prophet Joseph Smith. This issue of TRUTH is largely, though, we feel, inadequately devoted to some phases of the life and works of the Prophet. He stands at the head of this the last gospel dispensation, characterized as the "dispensation of the fullness of times;" the keys of which were committed into his hands to always remain with him (D. & C. 90:3; 112:15).

Before beginning their mission on earth, Father Adam, Jesus Christ, and Joseph Smith entered into a most solemn and sacred covenant pertaining to their respective callings:

> Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.—Gems: Compendium, p. 289.

Joseph is the witness and Testator.

Feeling unable to express the depth of our appreciation and our reverence for the Prophet's life and works, we shall excerpt a few lines from Doctrine and Covenants, (Sec. 135), having reference to the brutal martyrdom of both Joseph and his brother Hyrum, in Carthage jail, June 27, 1844:

> Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated! * * *
>
> They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their INNOCENT BLOOD on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by

any court on earth, and their INNOCENT BLOOD on the escutcheon of the State of Illinois, with the broken faith of the State pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their INNOCENT BLOOD on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their INNOCENT BLOOD, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth.

EVIDENCES AND RECONCILIATIONS

Writing on the subject, "**Why does not the Church confine itself to spiritual matters? Is the Church autocratic?**" (Improvement Era, Nov., 1941), Dr. John A. Widtsoe bases his argument upon the assumption that "**the Church exists for the welfare of its members**", and since "**Men are that they might have joy**" (2 Nep. 2:25) it is through the activities set up and fostered by the Church that man finds joy.

It is axiomatic in Mormondom that man was not created for the Church, but that the Church is organized for the benefit of man. Jesus taught the principle in great clearness. When the Jews condemned the Apostles for plucking corn and eating it on the Sabbath day, he said:

> The Sabbath was made for man, and not man for the Sabbath.
>
> Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat;
>
> For the Son of Man made the Sabbath day, therefore the Son of Man is Lord also of the Sabbath.—Mark 2:25-27. (Inspired Revision)

President John Taylor taught a similar lesson to those maintaining the temples to be the ONLY place where certain ordinances may be performed. He said:

> It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance (of marriage). 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 the 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.

The truth of this statement must be obvious to every true Latter-day Saint.

Dr. Widtsoe's treatment of the Church, so far as its present day activities are concerned, is theoretical rather than practical. He sets forth the purpose of the Church—not its actions. He states:

> The Church cannot refrain from teaching eternal truth, both in doctrine and in the PRACTICE OF THE DOCTRINE; but it has no right nor does it attempt to secure obedience by exercising compulsion upon its members.

Had the eminent Doctor stated, "**The Church, to function correctly and accomplish its mission, must not refrain from teaching eternal truth, both in "doctrine and in the practice of the doctrine", his position would have been unassailable.**

For many years, the Church has refrained from teaching eternal truth as it applies to certain principles of salvation. The Doctor surely will not contend that the principle of **Gathering** is not "eternal truth"; that the principle of preaching the Gospel as the disciples of Jesus Christ were commanded to do both in the present and former dispensations, **without purse or scrip** (D. & C., 84:78-91) is not "eternal truth"; that the laws of the **United Order, and of the Order of Plural Marriage** are not "eternal truths"; and yet, when do we hear these saving principles taught in the present day? The Doctor may contend that these

principles are all taught by reason of their being recorded in Holy Scriptures, and since man is commanded to live NOT "by bread alone, but by every word that proceedeth out of the mouth of God", it can be maintained the Church is upholding such principles, if not openly advocating their practice. But the eminent Doctor claims—and properly so—that the doctrines must not only be believed in, but taught and practiced also. Here the "rub" begins. Let the Doctor attempt the practice of these laws and how long would he remain in his present position as a member of the Quorum of Twelve or as the "Appeaser for the Church?" The answer must be obvious.

We reiterate the charge that scores of faithful Latter-day Saints have, under the present administration of the Church, been "unchurched" and, in some instances, cruelly abused, for attempting to practice the revelations of the Lord given in the present dispensation, never again to be taken from the earth; and scores of others have been thus dealt with for merely teaching the doctrine. Doctor Widtsoe must know this statement to be true. He dare not deny it and honestly invite an investigation of the truth. Little comfort it is that in the last semi-annual Conference of the Church, as on other recent occasions, the leading theme has been to return to fundamentals. We know too well that to attempt such an obvious necessity means persecution from the leaders. Since the last conference at least one member of the General Authorities is reported as saying in effect, that until the higher principles of the Gospel are returned to (including the United Order and Plural Marriage) the Saints will not be permitted to return to redeem and build up Jackson County. He stated, it is true the Church is on a detour and will have to return to fundamentals. President McKay, it is understood, made a similar statement a few years ago. Does Doctor Widtsoe deny these facts?

A revealing condition of the Church was related by Bp. Marvin O. Ashton at the last April conference, bearing upon the departure from the fundamentals of the Gospel. He said:

> I heard this story the other day. It did me good. An antique worshipper—you have them all through this country—some of your wives are antique worshippers. * * * This antique worshipper was going about in Virginia. He came to a farm where they were doing some advertising of antiques. His eye spied an old man out in the yard chopping wood. * * * He went to the man and the conversation was about as follows: "How do you do?" He said: "It looks like an old axe that you are using." The old man stopped. Said he: "Yes, they have said that this is an axe that George Washington used to use." Of course, the eyes of the antique lover bulged. Exclaimed he, "My dear man, if that is the axe that George Washington used I would give you a right good price for it." The old man grinned. "The only trouble is, if this was the axe that George Washington used, I know this is the third head it has had, and the fifth handle."
>
> In the spirit we do things and in our interpretation of the Gospel, THIS IS EXACTLY WHAT WE ARE DOING. WE HAVE CHANGED THE HEAD SEVERAL TIMES, AND WHAT WE ARE CHOPPING WITH HAS HAD THRUST INTO IT THE FIFTH HANDLE. We have to go back up-stream some times to see what the real spirit of the gospel is.

And yet, inconsistent, hypocrtical, and tragic as the situation is, the Church leaders today are trying to "cut people off" for attempting, in perfect good faith, to cling to the original handle and use the original "head". Can the eminent Doctor be ignorant of these facts?

It must be clear, then, that the Church, under its present leadership is falling short of performing its real mission. It should, however, be appreciated that the President, in his present enfeebled condition of mind and body, is measurably excused for the immediate chaotic conditions in the Church; yet, again, these conditions have been

progressively established since, in the beginning of his administration the sounder policy of teaching the fundamentals of the Gospel followed by his predecessors, was substituted by the policy of courting world friendships. This policy, opposed as it is to the revelations of the Lord, is responsible for the Church being on a detour and for the most sacred and elevating doctrines of the Gospel to be sealed with silence.

The Doctor states another theoretical proposition:

> But every such person (those violating orders of the Church) through the judicial provisions of the Church, has a full and free hearing.

This statement is humorous. It reminds us of a story of a political campaign in the Bronx, New York. A leading Irish candidate for a city office delivered a fiery harangue against his political opponent, at the conclusion of which he asked: "Are ther' eny friends of my opponent that would like to ask a question?" A man in the middle of the hall arose and said,—"I would like to ask a question—" He was picked bodily off the floor and plummeted over the heads of the assembly onto the pavement outside. The speaker (grinning) asked, "Are ther' eny other questions?"

The learned Doctor cannot be ignorant of facts pertaining to present proceedings of the Church judiciary as they apply to the Saints who insist on believing all the Gospel. We present the following facts pertaining to the subject and will furnish proof of the same before any unbiased tribunal.

> 1. In scores of cases Saints are being tried on charges that even if proved, do not constitute a valid cause of action against them. Yet action has invariably been taken contrary to justice and righteousness.
>
> 2. In many instances the judiciary handling such cases, has acted as complainant, witnesses, prosecutor, judge, jury and constable.
>
> 3. In numerous cases where jurisdictional authority is lacking, the court has unlawfully assumed jurisdiction and accused parties, though innocent of any wrong doing, have been condemned.
>
> 4. Accused parties have been deprived of the services of witnesses by, (a) The threat of disfranchisement of the proposed witnesses, by the Bishop or other presiding judge. (b) Denial to witnesses appearing for the accused their inherent right to testify fully and freely. (c) A provision in the summons that only witnesses having a certification from their Bishop as to their good standing in the Church will be permitted to testify for the accused. And before receiving such certificate proposed witnesses have been cautioned against serving as witnesses with the implication that they themselves may be handled for doing so; and witnesses have been thus handled; while others, from fear, have refused to testify.
>
> 5. The accused has, time and time again, been forbidden the introduction of information from the Law Books of the Church, tending to justify their alleged actions, the excuse offered by some of the acting judiciary being, in effect, "We have orders to cut you off unless you recant, and we will not listen to argument." "Forget the Doctrine and Covenants; Heber J. Grant is our lawgiver, and we have no use for books." One Bishop stated to a sterling Latter-day Saint: "We do not accuse you of sin or immorality", yet the axe fell.
>
> 6. In general, we charge a TOTAL LACK of judicial or ecclesiastical fairness in a great majority of the Church trials in the present day that are based upon a belief or adherance to the doctrines of the Gospel; and that in such cases, numbered by scores, the leaders are guilty of the condemnation pronounced by the Lord:
>
> "That they (the rights of the Priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man."—D. & C. 121:37.

Doctor Widtsoe states: "**Fair justice, and the untrammeled will of man are dear to the heart of every Latter day Saint.**" This is an obvious truth, but will the eminent Doctor risk

his salary as a member of the Quorum of Twelve, coupled with the honors the office affords, by backing up such an ideology? Others have done it even at the cost of their standing in the Church and in their respective communities, bringing upon themselves the contempt, ostracism and persecution of their leaders—will the Doctor take the risk?

The charge that the Church, in its present policy, is not autocratic, is answered by the facts stated. In its present actions the Church is autocratic—no other term so clearly suits the situation—and because of such autocracy it is drifting, without oars, sail or rudder, and its chaotic condition is appalling. In a recent issue of the Millennial Star the following editorial comment on the failure of the Saints in the British Mission to live their religion, is made by the Mission President, and reflects a pretty clear picture of affairs at home, as reported, from time to time, by the leaders:

> As servants of Jesus Christ called to the Presidency of the British Mission, we are concerned in your spiritual as well as your material welfare. All is not well amongst the Saints of the British Mission. The Majority are NOT living the principles of the Gosple. Only 20 members out of every hundred attend the meetings today. Out of 20, only 10 or less pay their tithing and fast offerings; 5 per cent only are full tithe payers. Family prayers, night and morning, are not fully observed. The Word of Wisdom is not observed strictly. The faith of some of the members is weak. THE SPIRIT OF FAULT-FINDING, BACK-BITING AND UNWILLINGNESS TO OBEY THE LORD, IS EVIDENT IN EVERY BRANCH.—Mill. Star, 103; 616.

We quote with approval, **with slight** paraphrasing, the concluding words of Doctor Widtsoe:

"Without the use of autocratic methods, but with the fearless, and unhesitating voice of truth", **we look for the day when the Church will forego its present tactics of evasion and hypocrisy, and return to the fundamentals,** laboring "for the whole welfare of man, 'that they might have joy'."

COUNSEL REGARDING LETTER WRITING

(Joseph Smith)

1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

2. Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to

heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch a man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this—write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend.—Millennial Star, 38:145-6.

SAYINGS OF THE PROPHET JOSEPH SMITH

As Recorded by Wilford Woodruff

(See Life of Wilford Woodruff, by Cowley, pages below:)

About this time (1841) Wilford Woodruff says the Prophet spoke of those who complained of him because he did not bring forth more of the word of the Lord. To those who professed to be able to receive more of the word of God than had been given them, the Prophet said:

> **A man might command his son to do a certain thing and before it was done he might for good and sufficient reason require him to do something else. The exercise of parental authority in such a manner is considered quite proper. But if the Lord gives a command and afterwards revokes it and commands something else, there are those ready to cry out, "A false Prophet!" Those who will not receive chastisement from a Prophet and apostles are often chastised by the Lord with sickness and death. Let not any man publish his own righteousness, others can do that for him. Let him rather confess his sins, and he will then be forgiven and bring forth more and better fruit. THE REASON WE DO NOT HAVE MORE OF THE SECRETS OF THE LORD REVEALED UNTO US IS BECAUSE WE DO NOT KEEP TO OUR OWN SECRETS, but reveal them and make our difficulties known even to our enemies. What greater love hath any man than that he will lay down his life for his friends? Why not then stand by them unto death? (Page 156)**

On the 26th and 27th of December, 1841, Wilford Woodruff says the Twelve visited the home of the Prophet and on one of these days "The Prophet showed them and others for the first time the Urim and Thummim". (Page 157.)

> **In my leisure moments I have meditated and asked the question: Why is it that innocent children are taken away (by death) from us, especially those who seem to be the most intelligent? This world is a very wicked world, and it is a proverb that it grows weaker and wiser. If so it becomes more corrupt. In the early ages of the world the righteous man, the man of God and of intelligence had a better opportunity to do good, to be received and believed than at the present day. In these days such a man is opposed and persecuted by most of the inhabitants of the earth and has to pass through much sorrow, hence the Lord takes away many in infancy that they may escape the envy of man and escape the sorrows and evils of the world. They are too pure and too lovely**

to live on the earth; therefore, if rightly considered, we have reason to rejoice instead of mourning, as their death is their deliverance from evil and we shall soon have them again. * * * The moment children leave this world they are taken into Abraham's bosom. (Page 161).

God has decreed that all who will not obey His voice shall not escape the damnation of Hell. And what is the damnation of Hell? It is to be numbered with the society of those who have not obeyed His commandments. Baptism is a sign to God and to the angels and to Heaven that we do the will of the Father; and there is no other way ordained of God for man to come unto Him. The laying on of hands is a sign given for the healing of the stick and we do not obtain the blessing by pursuing any other course. The same is true in reference to the gift of the Holy Ghost. There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptised, but he could not receive the gift of the Holy Ghost until after he had been baptised. Had he not received the ordinance of baptism, the Holy Ghost, which convinced him of the Truth of God, would have left him until he had obtained the ordinance of Baptism and received the gift of the Holy Ghost by the laying on of hands.

Concerning the resurrection I will say merely that we will come from the grave as we lie down, whether we die old or young. Not one cubit will be added to or taken away from our stature. (Page 162-3.)

If you wish to go where God is you must be like Him or possess the principle which He possesses. If we are not drawing toward God in principle, we are going from Him and drawing toward the devil. Search your hearts and see if you are like God. I have searched mine and I feel to repent of all my sins. We have among us thieves, adulterers, liars, and hypocrites. * * * As far as we degenerate from God, we descend to the devil and lose our knowledge, and without knowledge we cannot be saved. While our hearts are filled with evil there is no room in them for good. * * * A man is saved no faster than he gets knowledge, for if he does not get knowledge he will be brought into captivity by some evil power. In the other world evil spirits have more knowledge and consequently more power than many men on earth have. We, therefore, need revelation to assist us and give us knowledge of the things of God. * * * (Pages 164-5).

I speak boldly and faithfully and with authority. Where there is no Kingdom of God there is no salvation. Where there is a Prophet, or a priest or a righteous man unto whom the Lord gives His oracles, there is the Kingdom. Where the oracles are not the Kingdom of God is not. * * *

You ask, "What will become of the world and the various professors of religion who do not believe in revelation and in the oracles of God as contained in His Church in the ages of the world when He had a people upon the earth?" I tell you in the name of Jesus Christ, they will be damned, and when you get into the eternal world you will find it so. They cannot escape the damnation of Hell. (Pages 170-1).

Whenever a man can find out the will of God and find an administrator legally authorized from Him, there is the Kingdom of God. *** All the ordinances, systems and administrations on the earth are of no use to the children of men unless they are ordained and authorized of God. None others will be acknowledged either by God or by angels. I know what I say. I understand my mission. God Almighty is my shield and what can man do if He is my friend. I SHALL NOT BE SACRIFICED UNTIL MY TIME COMES, THEN I SHALL BE OFFERED FREELY. * * *

On the 10th of March (1843) Elder Woodruff gives an account of peculiar signs which he witnessed in the heavens. The occurrence took place about seven o'clock in the evening and lasted for about three hours? There was a stream of light in the form of a drawn broadsword with the hilt downward and the blade pointing upward from the southeast at an angle of 45 degrees. The sign appeared for five successive evenings. On the evening of the 14th it moved to a position near the moon. * * * Of this manifestation he quotes the Prophet as saying:

As sure as there is a God who sits in the heavens and as sure as He ever spoke by my mouth, there will be a bloody war; and the broadsword sign in the heavens is a sign thereof. (page 172).

There are so many fools in the world

for the devil to act upon that it ofttimes gives him the advantage. Any person who is exalted to the highest mansion must abide the celestial law 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." (P. 198).

EXCERPTS

From Letter Written by Joseph Smith, Jun., August 16, 1834, to Lyman Wight, et al, of the High Council of Zion.

Joseph was instructing the brethren in the advisability of petitioning the Governor and other high officials of the State and nation, for a redress of their wrongs, etc. Then continuing, he said:

But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the Churches to gather to those regions, and locate themselves, to be in readiness to move into Jackson County in TWO YEARS FROM THE ELEVENTH OF SEPTEMBER NEXT, WHICH IS THE APPOINTED TIME FOR THE REDEMPTION OF ZION. If—verily I say unto you—if the Church, with one united effort perform their duties; if they do this, the work shall be complete—if they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family and his whole substance in readiness against the time when it shall be said, TO YOUR TENTS, O ISRAEL! and let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance: if those things are not kept, there remaineth a scourge also, therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.—His. of Church, Vol. 2:145-6.

A VISION AND PROPHECY

An Incident in the Life of Joseph Smith Related by Anson Call

On the 14th of July, 1843, with quite a number of his brethren, he (Joseph Smith) crossed the Mississippi river to the town of Montrose, to be present at the installment of the Masonic Lodge of the "Rising Sun." A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water. Judge George (James) Adams was the highest masonic authority in the state of Illinois, and had been sent there to organize this lodge. He, Hyrum Smith, and J. C. Bennett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. We will let Mr. Call describe this prophetic scene:

"I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valley of those mountains.' This was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me, he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you, rather extending the idea to all those he had spoken of, shall perform as great a work as has been done by man, so that the nations of the earth

shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: 'Oh the beauty of those snow-capped mountains! The cool, refreshing streams that are running through those mountain gorges!' Then gazing in another direction, as if there was a change of locality: 'Oh the scenes that this people will pass through! The dead that will lay between here and there!, Then turning in another direction as if the scene had again changed: 'Oh the apostacy that will take place before my brethren reach that land!' 'But', he continued, 'The priesthood shall prevail over its enemies, triumph over the devil and be established upon the earth, never more to be thrown down!' He then charged us with great force and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the Priesthood could bestow. 'Remember these things and treasure them up. Amen.' "—Hist. of the Church, Vol. 5:85-6.

JOSEPH'S LAST DREAM

(By W. W. Phelps)

(Extracts from "G. O.'s" Journal)

In June, 1844, when Joseph Smith went to Carthage and delivered himself up to Governor Ford, I accompanied him, and while on the way there he related to me and Hyrum the following dream:

He said: "While I was at Jordan the other night, in Iowa, I dreamed that myself and Hyrum went on board a steamboat, shortly afterwards there was an alarm of 'fire' and we were some distance from shore, and an escape from the fire seemed hazardous, but as delay was folly, we jumped overboard and tried our faith at walking upon the water. At first we sank nearly to our knees, but as our faith increased, we were soon able to walk upon the water. On looking at the burning boat it was fast drifting towards the wharf, and the town was taking fire so that the scene of destruction and horror of the frightened inhabitants was terrible.

"We proceeded upon the bosom of the mighty deep, and were soon out of sight of land. The ocean was still, the rays of the sun were bright, and we forgot all the troubles of mother earth. Just at that moment, I heard the sound of a human voice, and turning, saw my brother, Samuel H., approaching us from the East. We stopped and he came up and said he had been lonesome back there and had made up his mind to go with me across the mighty deep. We all started again and in a short time were blessed with the first sight of the city, whose gold and silver steeples and towers were more beautiful than any I had ever seen or heard of on earth. It stood as it were on the western shore of the mighty deep we were walking on, and its order and glory seemed far beyond the wisdom of man. While we were gazing upon the perfection of the city, a small boat quick as thought launched off from the port, and almost as quick as thought came to us and took us on board and saluted us with a welcome and music, such as is not on earth.

"The next scene on the landing was more than I can describe. The greeting of old friends, the music from a thousand towers, and the light of God himself at the return of three of his sons; —soothed my soul into a quiet and joy as I felt as if I were truly in heaven. I gazed upon the splendor, I greeted my friends, and then awoke, and lo, it was a dream.

"While I was meditating upon such a marvelous scene I fell asleep again, and behold I stood near the shore of the burning boat, and there was a great consternation among the officers, crew and passengers of the flaming craft, as there seemed to be much ammunition and powder on board. The alarm was given that the fire was near the magazine, and in a moment, suddenly it blew up with a great noise, and sank in deep water with all on board.

"I then turned to the country, east. Among the bushy openings I saw William and Wilson Law endeavoring to escape from the wild beasts of the forest, but two lions rushed out of the thicket and devoured them. I then awoke."

Brother Joseph related this about two days before he was so cruelly martyred, and truly the above dream foreshadowed the whole scene of the martyrdom, also of the grand reception they were worthy of, with the glory and happiness in store for them. Thus is truly manifest the everlasting kindness of our Father and God, to his faithful children here in mortality.

ANCIENT COUNSELS

(Joseph Smith)

In ancient days 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, which has not been observed in this Church to the present time (1834). It was understood in ancient days, that if one man could stay in council, another could; and if the President could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else.—His. of Ch., 2:25-6.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 137)

The Ethical Phase of Polygamy—Is Plural Marriage Immoral?

This is answered in part in previous articles, but some elaboration here may not be amiss. May we ask, Is marriage, in and of itself immoral? If marriage is consummated under divine direction and it functions for the purpose of "multiplying and replenishing", in accordance with the command of God, does it make any difference on the point of morality whether a man has one or two wives at the same time? The purpose of marriage may go on under either system. Suppose a man receives a wife in marriage who is barren as was Sarah, and, under divine approval, he takes another in order to bring forth offspring, is the act immoral? Is it immoral for a man to have sexual association with more than one woman as his wives? Present day society has decreed that a man may enjoy sexual intimacy with more than one woman provided he does not live with them as his wives; and yet, while holding to this view, such protestants hope to make their final abode on the bosom of Abraham who is a polygamist. Society is fickle; in many of its practices it is corrupt. Modern society, at least in practice, decrees monogamy and sterility as the ideal in family life, notwithstanding these systems have cursed the world with their deadly blight. Nothing can be immoral that produces moral results. A pure fountain does not bring forth impure water; a tree is known by its fruits. Marriage in and of itself is not immoral. What are the fruits of marriage? The natural and major fruit is children. Why raise children? Not only because it is the natural and healthful thing to do, but because God has commanded it. Children are the essentials of one's kingdom. Men are born

to become kings and priests unto God, and women to become queens to their husbands. To be a king one must have subjects to rule over; his family is the beginning of his kingdom.

Parenthood is a natural urge. All normal men and women want children. The desire is as natural and proper as it is for the tree to bear its kind and the flowers their kind. It is due to sex life that we have the luscious fruits, the body-building vegetables, the beautiful flowers. Then is sex life immoral? It is the perversion of sex life into illegitimate channels that renders it immoral. Neither is it immodest when properly indulged. It is the false conception of sex life—the abortive practices—that make it bestial and disgusting, bringing forth corrupt fruit such as the divorce evil, race suicide, devastating diseases and damning crimes. The annual crime bill placed at fifteen billions of dollars (by some economists as high as thirty billions), is rooted in sex perversion. Water, when kept within its natural channel, may bless the earth, but breaking from its proper course, it may become a besom of destruction. So it is with sex life; employed as God intended it should be, its fruits are beautiful and lasting, but out of its legitimate channel it may react in death.

Mormon polygamy surrounds the sexual function with the highest sanctity. It has been classed as one of the "Twin relics of Barbarism", the other twin being slavery. But God's system of polygamy is the antithesis of slavery. The system promotes freedom. It gives every woman an opportunity to marry in accordance with her choice, and leaves her free to remain single if she chooses. Except in rare cases—exceedingly rare — marriagable females are greatly in excess of males in number; this in spite of a general preponderance of male births over females. Infant death rate is said to be higher among males. As the male develops into manhood his occupational activities present greater hazards to life and limb. Then there are the decimating results of war, by which millions of women are left either widows or unmated maidens. Added to this is the condition of bachelorhood. These causes make for large surpluses of females. It is claimed the first world war destroyed ten million men, killed and wounded; those wounded being so maimed as to render them inelligible for marriage. This means approximately ten million young widows or unmated maidens left, from one cause alone, without the opportunity of fulfilling their destined missions. Inherent in woman is the right to mate and to enjoy motherhood—the desire of a normal woman is motherhood. How frequently and freely they offer their lives on the altar of motherhood! Gail Hamilton, the illustrious author, wrote this tribute to her sex:

> **There is not one woman in a million who would not be married if she could have a chance. How do I know! Just as I know the stars are now shining in the sky, though it is high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even with the world's present possibilities it might be, it would be the Elysium, the sole, complete Elysium of woman, yes, and of man. Greatness, glory, usefulness await her otherwheres; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely or motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed.—Race Suicide vs. Children, A. Milton Musser, p. 13.**

Quoting Mrs. Mortimer M. Menken, wife of a prominent Attorney, at a women's club meeting in New York:

> **Polygamy is the most feasible of all the panaceas put forward for the cure**

> of the divorce evil. I favor polygamy for those who want it. Polygamy would be a boon to the tens of thousands of spinsters in this country, who at present lead a life that is incomplete without the masculine companionship which they crave and to which they are entitled.—"Pathfinder", Washington, D. C., 2-18-1911.

Mating is a necessary element in the progress of the sexes. Short of this process there can be no fully developed man or woman. **"Neither is the man without the woman"**, says Paul, **"neither the woman without the man, in the Lord."** (1 Cor. 11:11). **"So God created man in his own image, in the image of God created he him; male and female created he them."** (Gen. 2:27). A fully developed man or woman consists of the union of the two sexes. The sexes are expected to function in "multiplying and replenishing". There can be no reason or justice in making this a one-sided affair, by enforcing monogamy for men and celibacy for many women, thereby depriving a certain part of the female population of honorable marriage. The female has her natural rights that may not in justice be ignored. Women not only have the right under Mormon polygamy to make their choice of husbands known, but are also free to be released from the compact, if and when occasion justifies, without the complicated and expensive legal processes involving divorces. This fact insures to woman the greatest freedom in her marital relations. Separations among Mormon polygamists have always been extremely rare. During the early crusades in Utah against proponents of this system, many women suffered insult, assault, and even imprisonment at the hands of law-enforcing officers, rather than forsake their polygamous husbands, though they were entirely free to do so. To "multiply and replenish" being the basic purpose of marriage, and also the religious motive behind plural marriage, sexual excesses are rare and veneral disease practically unknown among Mormon polygamists. Since, when the highest conception of the principle of marriage is adhered to, a pregnant wife is undisturbed sexually by her mate during the entire period of gestation and even lactation, she enjoys normal health and her offspring must naturally be of higher quality, both mentally and physically. The example of Mary, mother of Jesus, remaining unmolested by man during her pregnancy is a perfect example of the Mormon conception of marriage.

In Mormon polygamy prostitution is reduced to a minimum, since every woman may enjoy legitimate wifehood. It is the nature of woman to be sexually pure; given a reasonable chance she is pure. She wants children sired by the husband of her choice. Given this opportunity, which plural marriage provides, there is freedom from the sins, the sorrows, the disappointments and heartaches now infesting society.

"Is polygamy immoral?" The polygamy of present day society may be and frequently is grossly so, but Mormon polygamy is not; rather it contributes in no small degree to morality. It is criminal only as the present day civil laws have legislated it so. Legislation may pronounce baptism by immersion, or the partaking of the holy Eucharist criminal, but that would not make them criminal in fact. The polygamy of Abraham was neither criminal or immoral. The Lord said:

> I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. * * *
>
> God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation (or immoral)? Verily I say unto you, Nay; for I, the Lord, COMMANDED IT. —D. & C., 132:28, 34-35.

God gave David the wives of Saul in plural marriage. The act was not immoral, else God contributed to the

crime. If it was not immoral for David to have a plurality of wives under divine sanction, it was not immoral for Joseph Smith, Brigham Young, and others in the present dispensation to enjoy the fruits of that principle. If marriage itself is not immoral then plural marriage cannot be, and especially so when entered into under divine direction. People, although living in the marriage relation, either in monogamy or polygamy, may be living immoral lives by prostituting the purpose of marriage; yet, in either system they may be living moral lives. Nero, in monogamy, was grossly immoral, while Abraham, Jacob, Moses, Joseph Smith, Brigham Young, John Taylor, Heber C. Kimball etc., living in polygamy were exemplars of the highest conceptions of morality. Their lives were justified and sanctified by their marital relations. True, David's polygamy with Bathsheba before obtaining divine approval, was immoral, while his life with the same woman under divine approval was entirely moral, the offspring becoming a favorite with the Lord and a mighty king in Israel. It cannot be maintained that so-called tandem or successive polygamy is moral while real polygamy is immoral; such a thought would do violence to reason as well as to the revelations of the Lord. On this question of morality, we quote from the words of George Q. Cannon, in 1872, while he was a counselor to Brigham Young:

> **No judge, no priest, no lawyer, no divine upon the face of the earth can prove marriage, of either one or more wives, to be immoral or unchristian. All the human laws that ever were made or that ever could be made against marriage cannot prove it immoral or unchristian. Rome and Greece were the nations whence sprang this notion of plural marriage being immoral and unchristian, two as immoral, unchristian and corrupt nations as ever existed on this planet, and upon whom the curse of God and the damning weight of their own corruptions have rested for ages.—TRUTH, 4:375.**

Man may well consider the lives and habits of the brute creations on this question of sexual morality. On this phase of the subject, the late Bishop Heber Bennion published the following very excellent thoughts:

> *** * * Is the intelligent observer to be blamed and denounced as indelicate and brutal if he makes observations unfavorabe to the human race? Is he at fault if he notices the superiority of the brute sex relationship to that of the human? How can he help but notice there is no red light district in the brute domain? How can he avoid noticing there is no sexual relation except for propagation of their species—no unnecessary or illegitimate union of the sexes —no such a thing as female prostitution no venereal diseases, no idea of some female being lawfully restrained and deprived of filling the measure of her creation on account of some males declining to fill the measure of their creation. No dog in the manger policy can prevail in their jurisprudence. There is no prostitution of these God-given powers there. The only impulse is offspring without limitation of number, no interference with the laws of nature, no feticide nor infanticide, no murder of the innocents. Is it coarse and brutal to note these distinctions? Are we too refined and delicate to profit by these lessons from the brutes? * * ***
>
> **True, the males, like humans, will kill each other at times, but they do not demasculate or defeminate the natural partners of those unmated and deny them the opportunity of filling the measure of their creation. Men will kill millions of men, and then decline to marry the widows and mateless maidens or allow others to marry them, thus consigning them to a lonely life of widowhood or spinsterhood. And thus the "inhumanity of man to man causes countless thousands to mourn". And still people are shocked and disgusted with the very idea of being compared with animals—a shining light to humans in sexual purity.—Supplement to Gospel Problems, pp. 58-9.**

Bishop Bennion, in our judgment, is in his general tenor correct; and the human family could well learn some lessons from the brute creation.

(To be continued)

QUESTION

On the night of nights,
Busy, sufficient unto itself
Stood an inn, in Bethlehem.
So self-important, filled with people,
Who, well fed and snugly housed
Grew boisterously cheerful
As the night advanced.

When two, alone, from a country afar
Bewildered, exhausted, sorely afraid,
Were turned from the lighted door
Because there was no room for them
To lay their weary heads.

And as the years sped by
The little inn stood aside; it watched
Him whose Mother had slept
Not in the inn, but in the stable
While He brought comfort and love
To all earth's children.

Oh, little inn of Bethlehem,
Did your heart sometimes ache
Because you were so self-centered,
That earth's dearest Miracle
Knocked at your door
And could not come in?

ENDYMION

Like Dian's kiss, unasked, unsought
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep impassioned gaze.

It comes—the beautiful, the free,
The crown of all humanity—
In silence and alone
To seek the elected one.

No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown
Responds unto his own.

Responds—as if with unseen wings,
An Angel touched its quivering strings;
And whispers, in its song,
"Where hast thou stayed so long."

A doctor, an engineer and a politician were arguing over who had the oldest profession. The doctor said: "Of course, medicine is the oldest. Mankind has always had physicians, and they are even mentioned in the Bible."

"That is nothing", said the engineer. "The Good Book tells how the world was created out of chaos, and how could there be any order brought out of chaos without an engineer?"

"Yes", said the politician, "and who do you think created chaos?"

SOLITUDE

Ella Wheeler Wilcox

Laugh, and the world laughs with you;
Weep, and you weep alone,
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air,
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve,and they turn and go.
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all,—
There are none to decline your nectar'd wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

THE TALL SHORT GIRL

Susan Short had grown so tall
Her last name didn't suit at all.

Her school-mates used to say: "Gee whiz!
Just see how tall that Short girl is!"

And folks would turn around to see
Just what a tall short girl could be.

So Susan Short began to stoop.
Her back-bone almost was a hoop.

Her chest caved in; her gaze was bent
Upon the ground where'er she went.

Now, I think Susan should stand tall
And never mind remarks at all.

Just look the whole world in the face,
And walk with ease and poise and grace.

And some day she will wed, no doubt,
And all her friends will talk about

The "regal Mrs. So-and-So.
That once was Susan Short, you know."

A small boy was hurrying to school, and as he hurried, he prayed, "Dear God, don't let me be late—please God, don't let me be late." Then he happened to stumble and said, "You don't have to shove."

TRUTH

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

VOL. 7. JANUARY, 1942 NO. 8.

VANISHING LIBERTY AND FREEDOM IN THE DEMOCRACIES

God's Laws of Economics---The "Golden Rule" vs. Rule of Satan.

An Editorial

Much is being said concerning Freedom and Liberty as they are supposedly symbolized in the existing democracies of Europe and America; and fear that the two may be surrendered to the totalitarian theory of government is the theme of discussion in parlor, pulpit, and press.

The United States, claimed to be the wealthiest country in the world, with presumably the most liberal government known, yet stands as a paradox of inconsistencies. We excerpt the following gloomy introspective thought from "Liberty", a "Magazine of religious freedom", p. 8:

> We have weakened the foundation of our liberty by the failure to build a s sound economic structure, in which the just claim of the masses of our people to have an equitable share in the increasing wealth produced in an age of abundance was recognized. No one can deny that something is radically wrong in an economic system in which, according to Government statistics, more than 40 per cent of our 30,000,000 American families live on an average income of $758,00 a year (about $63 monthly), and half of the 2,000,000 babies born each year belong to parents on Government relief.
>
> We are embarrassed with "surplusses" of food (beef, mutton, butter, wheat, corn), while 8,000,000 families are "facing starvation". We have millions of bales of cotton stored in Government warehouses, while the sharecropper of the South, who "is raising cotton up to the door of his pigsty", lacks the cotton socks to protect his feet from the hookworm. These hard conditions of penury might be accepted philosophically i this were a poverty- stricken land like Abyssinia; but in the richest country in the world they are as unpardonable as they are ludicrous.
>
> The bearing of all this on the subject of liberty is obvious. For it is in the very name of freedom that men cling to the privileges which impair the freedom of society as a whole. Liberty resides in the energies of a people. Hungry, disheartened men, walking the streets in search of work, are poor material for the defense of freedom. They ask for bread and they get a ballot, which they are often ready to sell for a dollar. * * *

These amazing statements in spite of our wealth, in spite of our God-inspired Constitution, in spite of our boasted

"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."

statesmanship and of our cosmopolitan citizenry, form a gloomy picture—disheartening in its despairing ugliness.

Will the democracies survive? Over thirty years ago, the great statesman, Theodore Roosevelt, sounded a grave warning to the so-called democracies. He stated in effect that this system of government was on trial, and it was doubtful that it would survive the coming onslaughts of socialism, communism, etc. The struggle is on and death is the watching audience. This situation is not the result of the present war, for the trouble spoken of in "Liberty" has existed and has been growing greater for many years. The war merely is hastening development. The one word "GREED" probably explains the root of the trouble. Satan's system of force foments "greed" and "covetousness"—every man for himself; "Do to others as they would like to do to you, but do it first", etc. His satanic majesty is said to have uttered the threat—**"I will take the treasures of earth, and with gold and silver, buy up armies and navies, popes and priests, and reign in blood and horror in the earth."**

While the preponderance of sympathy of the Americas appears to be with the British in the present death struggle, and that country is hailed as one of the great world democracies, it is stated in Collier's Weekly that—

> At least 45,000,000 of Britain's 47,000,000 population do not own an inch of land. On the other hand some few hold vast properties such as the Marquis of Bute, who recently sold a part of his land holdings to a syndicate for $100,000,000. The sale not only included half of Cardiff, Wales, the world's largest coal port, but also 20,000 of its homes and 500 of its stores, saloons, theatres and industrial plants.—Copied from Progressive Opinion, 10-3-41.

This is not an isolated case. Its counterpart is found existing in greater or less degree in all the so-called Christian nations. Such alleged democracies cannot long survive. They are rooted in greed; the masses are slaves, and when fully awakened from their doleful slumbers they will rise and assert their inherent rights though it baptizes them in blood, as did the Russians at the close of the last war. The iniquities and horrors of Czardom must inevitably give way to the demands of freedom.

Jesus Christ expressed in a dozen simple words the formula leading to "freedom". To the recalcitrant Jews who were seeking excuse to take his life, he said: "Ye shall know the truth, and the truth shall make you free." (John, 8:32). Countering the Savior, (like Americans today boasting of their free America), the Jews boasted of their lineage in Abraham, and that they had never been in bondage to any man, "How sayest thou we shall be made free?" Jesus answered:

> Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.—John 8:34-6.

Here, the key is given,—"If the Son shall make you free, ye shall be free indeed." Who is the Son? The king of earth, the Savior and Redeemer. That which he promulgates is law. The people, through transgression, have become the "servants of sin", through which dilemma they are fast losing their freedom and independence. Truth understood and adhered to—and only that—will make for perfect freedom. It is this kind of freedom, that will eventually enable five to chase an hundred, and an hundred shall put ten thousand to flight, (Lev. 26:8).

The negative rule of Satan, "Every man for himself", is supplanted in the Gospel by the "Golden Rule" announced by Jesus Christ:

> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7:12.

This rule is the rule of love. Jesus announced it thus:

> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall ALL MEN know that ye are my disciples, if ye have love one to another.—John 13:34-5.

The economic system mentioned in "Liberty", is Satan's system. It is little wonder it does not work out to the satisfaction and benefit of all men who seek a "square deal". Instead of one part of the world wallowing riotously in wealth, and another part bordering on the verge of starvation, the law of Christ provides:

> Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the spirit shall be withheld., (D. & C. 70:14).
>
> And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardship, every man according to his wants and his needs. INSOMUCH AS HIS WANTS ARE JUST— * * * Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. (Ib .82:17, 19).
>
> And it is my purpose to provide for my saints, for all things are mine.
>
> But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, THAT THE POOR SHALL BE EXALTED, IN THAT THE RICH ARE MADE LOW.
>
> For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.
>
> Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (Ib. 104:15-18).

The philosopher Herbert Spencer expressed this principle thus: **"No one can be perfectly free until all are free; no one can be perfectly moral until all are moral; no one can be perfectly happy until all are happy."**

Not until these great principles of life are adhered to shall there be freedom or liberty. The "sound economic structure" referred to in "Liberty", is God's law, outside of which no economic structure can be sound. The present economic policy of destroying food and aborting nature, by destroying crops or curtailing them is in the nature of birth-control and is destructive of prosperity and life.

God has provided an escape from the present world miseries, as soon as men are prepared to accept it—and that escape will make all men free; but an essential feature of the law is, **"To seek first the kingdom of God, and his righteousness"**; for **"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."**

In the present distress of nations, with bitter hatred, their unholy intrigues, their "dog-in-the-manger" tactics, and their blundering statesmanship, we see but little to hope for under the banners of freedom—not until men turn to the Lord and accept His statutes.

READY REFERENCES
on
CELESTIAL MARRIAGE
THE MORMON MARRIAGE SYSTEM

(Continued from page 167)

The Ethical Phase of Polygamy—An Economic Viewpoint:

A common objection urged against polygamy in the present day is that the practice is economically unsound: that a man cannot normally care for more than one spouse; that the purpost of Mormon polygamy being primarily to raise children, the burden upon the bread-winner is increased all out of proportion to his ability to provide. It is argued that children should have the benefit of higher education, of social contacts, of advanced medical

attention—eyes, adnoids, tonsils, appendix, etc., of travel opportunity, all of which, it is claimed, is quite out of the question in the present age of silk hose, dancing pumps, automobiles, air travel, skiing, hospitalization, and a host of other budgetary demands and modern extravagances.

It is also argued that the early Israelites being principally a pastoral people, living in tents, eating from self-created larders—food of their own raising; with no complex financial problems to worry over, could adopt the large family idea without encumbering their lives with the major problems now facing civilization. Then, too, it is urged, the people were ignorant, devoid of the finer qualities that come from scholastic education, hence were not so strongly susceptible to the wiles of jealousy, the more delicate sensibilities of their modern sisters, not, in that day, having been developed.

These and kindred objections are urged against Mormon polygamy; and while to the superficial mind some of them may appear sound, a rational analysis will correct such a thought.

In the first place any objection to Polygamy on the grounds of inability to provide must apply with equal force to monogamous unions. As we have shown polygamy is almost universally practiced by the so-called Christian world. It is not the number of wives a man may have that affects his economic status—because in the present day wives for the most part are self-supporting—but the number of children they bring. And if a man is living in the marital relation for the sole purpose of sexual comfort, he may avoid children with a dozen wives as well as with one. On every hand today we find young people hesitating to marry because of economic conditions; others marry but refuse to bear children in the fear of not being able to properly provide for them; while still others somewhat more venturesome and courageous will have children but restrict the number. If therefore, this objection on economic grounds applies to Mormon polygamy, to a greater or less degree it must apply to monogamous unions, and, as time goes on and the present economic condition increases in its unfairness, it is a safe venture to expect all marriages among the poorer classes to cease. Certainly there is a care-free condition in bachelerhood that may not obtain in the marriage relation, and the number of men and women preferring single "blessedness" is on the increase. Yet this fact is hardly sufficient objection to marriage for those wishing to assume the obligation. We know men with several wives and upwards of twenty children—simple tradesmen, with no financial background and with no incomes aside from their daily salaries, who sustain their large families quite as well as many monogamists we know having but one or two children. How is it done? That it is done is sufficient for the present. Is marriage itself proper? God said "multiply and replenish", and that within the marriage relation. Then if marriage is an economic requirement and is primarily for the begetting of children, certain it is whether the marriage relation includes only one or more than one wife, it may be legitimate and proper. Marriage is a God-required duty, and when God makes a requirement He will make it possible for that requirement to be accomplished. The Prophet Nephi understood this law in the announcement:

> **And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.—1 Nephi 3:7.**

The task which the Lord required of the sons of Lehi was a most difficult one, a much harder one to accomplish than the feeding and clothing of a plural family. The principle an-

nounced by Nephi is a correct principle and applies with equal force in all matters required of the Lord. God commanded the children of Israel:

> **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.—Exodus 20:3-4.**

Here was a decree made by God. In the face of it Nebuchadnezzar, king of Babylon, the most powerful monarch on earth at that time, issued a counter decree. He set up an image of gold—a "graven image"—and commanded his subjects to worship it. God says, "Thou shalt not bow down thyself to them", while Nebuchadnezzar said, "Thou shalt bow down." To the human mind the king of Babylon was able to enforce his decree. Three Hebrews resisted the king, and we know the story of their deliverance. God stands by His promises.

So in the matter of marriage; if it can be shown that the act is in accordance with heaven—a law of God, no economic or other objection may be urged against parties properly qualified entering into the Holy Sacrament. And if it is advantageous to have one wife, it may be doubly so to have more than one. So, on the question of ability to support, one may reasonably expect, by doing his full duty in accordance with his wisdom and strength, to receive the backing of the Lord against which all the powers of earth may contend without avail.

A kindred objection is urged regarding the supposed ignorance and primative habits of the ancients; that with them the marriage relation had not attained to its present sacredness—had not emerged from the animal concept of sex relations; and therefore the social life of Abraham is not a guide for present day marriage.

It is true, after the fall and wickedness was introduced among earth's inhabitants, most heinous practices crept in; so rank were they, so devilish and degrading in their nature, that God, in his mercy, took practically all life off the earth—all except selected specimens, including the family of Noah, the only obedient family then existent. And later He destroyed the "cities of the plains" because of their sexual corruption. Lot only, with his two daughters, escaping. Incidentally, there are communities in the present civilizations quite as wicked and degraded. But these sins have not sprung from the polygamic way of life as we are now considering the question—they were inspired by monogamic principles. Wild-passioned men, with riotous abandon, preyed upon the sexes with a promiscuity both devilish and deadly, until whole cities were corrupted beyond the power of repentance. In the midst of this caldron of vice, Abraham, who became the "father of the faithful", entered into plural marriage and emblazoned his name on the pages of sacred history for all time. In monogamy Abraham was but commonplace, without issue and without hope of a visible kingdom, while in polygamy he obtained the promise that all the families of the earth should be blessed through him.

Abraham is spoken of today by the thoughtless, as a primitive, ignorant, and coarse leader of ancient society, and yet he announced principles in the sciences, in social ethics, and in spiritual advancement that are today so far above the understanding of the ordinary "Christian" and so-called scientist as heaven is from hell. (See Book of Abraham—Pearl of Great Price).

Today we venerate the builders of the 102 story Empire building in New York, possessing a luxuriousness and immensity that baffles the imagination of the world; but we forget the builders of the great Pyramid of Ghizeh, the stupendousness of which still baffles the understanding of man. We think of the discoveries of Fulton and his

steamboat crossing the briny sea without sail, but we forget the barges of the Jeredites in which that ancient people crossed the ocean without the help of human power, and without the loss of life. We speak of Edison as a great inventor and discoverer, giving light to the world, but we forget that in the wanderings of the children of Israel, Moses was guided by a cloud by day and a pillar of light by night, and that the twelve barges in which the Jeredites crossed the ocean were lighted without oil, dynamo, or battery. We look upon the Boulder Dam as a feat in engineering challenging the work of all past ages, but forget how the Red sea was divided so that the whole nation of Israel crossed over dryshod. Where is the culture today that affords finer sentiments and loftier feelings than the expressed friendship of Ruth and Naomi; or that displays more subtle intrigue in the defense of a great nation than the history of Esther in her battle against Haman the Jew hater?

In his family life and education Abraham has no occasion to apologize to the present civilization. His training, while perhaps not conforming to present-day scholastic niceties, with its foolish hazing, noisy yell-master, its football and other athletic sports, in ripeness and completeness, so far transcends present-day knowledge, that the student of today has nothing to boast of. And, too, we would remind those modern divines who rail at and condemn Abraham's social life, that he **walked and talked with God, lived in His confidence, receiving wives at His hand! Have any of his critics enjoyed like blessings? Since the "glory of God is intelligence", Abraham, after having been intimately associated with God, could not be lacking in this great qualification.**

Abraham's polygamy, in what is called the "dark ages" is Nature's reply to the sodomy and marital infidelity of the present age of social complexes and decay. From our observations the economics of Mormon polygamy need not disturb society, but it does stand present-day society well in hand to correct its immoral habits, and return to the laws of God.

Polygamy practiced as the Lord intended it should be is not intrinsically wrong. Monogamy, while opposed to the Lord's higher order of marriage, may be wrong only in its limitations—it has no grounds to boast. Economically, polygamy has nothing to apologize for. Let us take a dozen polygamists conforming in their family relations to the laws of chastity, and a dozen normal monogamists; and let them ply their social lives unrestrained by law or social custom: we venture the prophecy that the polygamists will gain the lead financially, socially, morally, and spiritually; and their offspring will be of higher order both mentally and physically.

In considering the economics of marriage another and important factor is involved,—that of the Lord's plan for the temporal salvation of the world. It is known in Mormondom as the United Order or the Order of Enoch. The plan contemplates an economic equality. There shall be no rich and no poor, each person working with the incentive of enriching his neighbor, rather than accumulating a needless surplus of wealth for himself which, more often than not, tends to the ruination of his own family and the creating of casts in society, the direct antithesis of God's command—"Love thy neighbor as thyself." (See D. & C., 51:3-9; 70: 7, 8, 14; 78, 3-6; 82:17, 19; 104:15-18).

In Mormon economics, when functioning properly, every man must do his part—the idler not being permitted to eat the bread of the worker, and as a reward for his industry he is to have his "just wants and needs" supplied. That is the law. The present article is not concerned with the methods revealed by the Lord to carry out the provisions of this law. It is sufficient

to know that it is God's plan and God's plan is always perfect and beneficial to those of His children obeying its demands. It was lived by the Saints in Enoch's day and resulted in perfecting a mighty people, (Gen. 7:22, 23, I. T.); it was a prominent feature of the Gospel in the Apostolic day, when the Saints "had all things common" (Acts 4:32); and, as noted, the Saints in the present dispensation have been invited to benefit by it.

"But what", says one, "has this to do with plural marriage and the ability of a man to provide for a large household?" In Mormon theology Celestial or plural marriage and the United Order are companion principles, one being incomplete without the other. **"The fulness of the Gospel", says Brigham Young, "is the United Order and the order of Plural marriage."** With the United Order,—a perfect co-operative plan—functioning with God's people, the problem of supporting large families is reduced to a minimum. The fact that these two principles are not being lived today in their full meaning, is beside the question. God has given the opportunity. Man may embrace them and become economically and spiritually free, or he may ignore or reject them and remain in economic and spiritual bondage, as at present. Under the United Order plan the largest family units may be provided for in all the essentials, quite as easily and effectively as can the smallest, thus completely eliminating the critic's objection to plural marriage and large family units on economic grounds.

If, then, to marry one wife is economically correct, what objection can there be to marrying more than one? Which is more in keeping with the laws of chastity, to have one legal wife and several mistresses whose bodies are used exclusively for sexual comfort, with all the attendant heartaches, disease and misery, or to marry more than one woman, each of whom enjoys the full status of a wife, and upon whose countenance the blush of shame finds no abode? Suppose, for the sake of argument, that, from a strictly economic viewpoint, the monogamist chooses not to bring children into the world, the two going through life supporting each other in accordance with present day customs, enjoying the sex relationship, but remaining barren; let us assume, too, that such relationship is both socially and religiously correct —certainly many now assume it to be; then, suppose another man takes more than one wife with the same ideals in view, the polygamous women also refusing to bear children; is there any difference in the morality of the two cases? What is the difference in the sight of heaven in a man having a legal wife and a bevy of mistresses—all barren by choice, and a man having a bevy of legal wives and no mistresses, all barren by choice? And if the wives of the polygamist consent to bring him children in accordance with the laws of nature and of God, are such wives less pure and desirable than the monogamic strumpet who demands the whole attention of her husband, and refuses to bring him offspring? Let men and women of real character—of real virtue—of real marital integrity—answer.

All the evidence goes to show that not only from an economic viewpoint but from every other proper consideration, Abraham's polygamy is immeasurably purer than Nero's monogamy. In the present day Nero's monogamy is accorded legal protection, while Abrahamic polygamy is legislated a crime with heavy penalties attached. The Mormon system of marriage is Abrahamic, while the marriage system of Christendom tends toward the Neroian type. We concede the fact that much is to be regretted and corrected in the present-day practice of polygamy by the Mormons, and that much in the Neroian type of monogamy does not obtain among a large number of monogamists; yet a comparison of the two, by honest and intelligent minds must conclude that the Lord's system is the better.

MEN OF THE MOUNTAIN

There is a quality about them which challenges the admiration of everyone who sees them. The men of the mountain are, first of all, strong. That is the impressive thing. They display a virility which means an impelling force for the whole of the world. There is an inexhaustless quality in their energy. There is an impress of vigor in the tone of the voice and a substantiation of it in the handshake. There is a light in the eyes which could not come of lower altitudes. It is the sunrise of the mountains — the perpetual sunrise which never knows twilight, and never fears night.—Editorial, Intermountain Republican, Sept. 30, 1906.

"Mountains always tell of Deity and His unshaken omnipotence."—Siess.

Prof. Elmer Gates of Maryland, to the National Congress of Mothers:

> Bring me men to match my mountains,
> Bring me men to match my plains,
> Men with empires in their purpose,
> Men with era's in their brains.
> Bring me men to match my prairies,
> Men to match my inland seas,
> Men whose thoughts shall pave a highway
> Up to ampler destinies.

"If you continue the course you are now pursuing, you will produce a set of men in those mountains, who will be able to walk the rest of mankind under their feet."—Prof. Jones, University of Indiana, to Prest. George A. Smith: J. of D., 17:102.

We are told that the natural Temples of God are in the natural unpoluted groves, and upon the mountains. It was upon mount Sinai that Moses conversed with the Lord (Ex. 24). Here Moses went up into the "mount of God"—His Temple—and conversed with Him.

Elijah was commanded to "stand upon the mount before the Lord", (I Kings 10:10) to receive instructions from Him.

Isaiah (2:2) spoke of the "mountain of the Lord's house", being established in the "top of the mountains".

We know of sacred ordinances being performed, in the present dispensation, both in the mountains and in natural groves.

Speaking of Temples and their use, the Prophet, Brigham Young, said:

> We build temples because there is not a house on the face of the whole earth that has been reared to God's name, which will in any wise compare with His character, and that He can consistently call His house. THERE ARE PLACES ON THE EARTH WHERE THE LORD CAN COME AND DWELL, IF HE PLEASES. THEY MAY BE FOUND ON THE TOPS OF HIGH MOUNTAINS, OR IN SOME CAVERN OR PLACE WHERE SINFUL MAN HAS NEVER MARKED THE SOIL WITH HIS POLLUTED FEET. * * *
>
> Some of us are not dependent on the temple for our endowment blessings, for we have received them under the hands of Joseph the prophet, and know where to go to bestow the same on others. You may ask whether the leaders of this church have received all their endowment blessings. I think we have got all that you can get in your probation, if you live to the age of Methusalah; and we can give what we possess to others who are worthy. We want to build that temple as it should be built, that when we present it to the Lord we may not have to cover our faces in shame.—Des. News, 13:96-7 (1863)

The Saints, emaciated through persecution, and worn almost to the death, were led to the mountains where they have become a strong race; and, had they lived in accordance with the instructions of the Lord, they would today be an independent people with a strength and power defying the man-made systems of the world.

For the strength of the hills we bless Thee,
Our God, our father's God:
Thou hast made Thy children mighty,
By the touch of the mountain sod;
Thou has led Thy chosen Israel
To freedom's last abode—
For the strength of the hills we bless Thee,
Our God, our father's God.

EDITORIAL

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EDITORIAL THOUGHT

BLESSED is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.—Proverbs 8:34-36.

THE LOST TRIBES—EARTH'S DIVISIONS

A valued correspondent asks for some comments in TRUTH on the number of times the earth has been divided, and the present location of the "Ten Lost Tribes" of Israel.

Much speculation has been indulged in with reference to these questions, but there is yet lacking full information regarding them. As to the ten lost tribes: some students of sacred history have placed them in the north countries, such as Iceland, Finland, Russia, etc. Others, until recent years, have placed them as dwelling at or near the North Pole. Since that section has been pretty thoroughly explored, with no concrete evidence of habitation by a people as numerous as the lost tribes must be, other evidences must be looked for. There is one school of thought that held the lost tribes were tucked away in the "hollow" of the earth. This theory, once quite strongly believed, so far as we know, now has but meager following. Certain it would seem to be that this part of Israel must be mighty in numbers, since propagation has been going on among them some 2700 years. The Lord informs us that the lost tribes were led away into the "north countries". Jesus Christ, while on this continent, after his resurrection, spoke to the Nephites of another branch of the House of Israel which he had not visited, but which he was commanded by the Father to visit. They were a separate people from the Jews on the eastern continent and from the Nephites located on this continent.

We present some thoughts upon the questions mentioned and which we hope might be helpful to our readers:

EARTH DIVIDED

Enoch:

> And Enoch lived sixty and five years, and begat Methuselah: * * * And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not: for God took him. (Genesis, 5:21, 23, 24).

The same event as recorded in the "Inspired Translation" of the Bible reads:

> **And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. * * ***
>
> **And it came to pass in his days (Enoch's), that he built a city that was called the city of Holiness, even Zion.**
>
> **And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, Surely, Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.**
>
> **And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo! Zion in process of time was taken up into heaven.**
>
> **And the Lord said unto Enoch, Behold mine abode forever. * * ***

And after that Zion was taken into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation.

And Enoch WAS HIGH AND LIFTED UP, EVEN IN THE BOSOM OF THE FATHER, (and the Son of Man;) and, behold, the powers of Satan were upon all the face of the earth; and he saw angels descending out of heaven, and he heard a loud voice, saying, Woe! woe! be unto the inhabitants of the earth! * * *

And the Holy Ghost fell on many, and they were caught up by the power of heaven into Zion. * * *

And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

And Enoch and all his people walked with God, and he dwelt in the midst of Zion.

And it came to pass, that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fed. And all the days of Enoch were four hundred and thirty years. (Genesis, 7:23, 25-28, 30-34, 76-78, I. T.)

The Prophet, Joseph Smith, is reported as having stated that the city of Enoch was located where the Gulf of Mexico now exists, the Gulf being formed by the city having been taken physically from that point, as mentioned later in this article.

The Prophet, speaking of "translated" beings, such as Enoch and his people, said "Their place of habitation is that of the terrestial order, and a place prepared for such characters He (God) held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead". (Mediation and Atonement, p. 75). And John Taylor observes, on page 76 of the same work that "It would appear that the translated residents of Enoch's city are under the direction of Jesus, who is the Creator of worlds; and that He, holding the keys of the government of other worlds, could, in His administrations to them, select the translated people of Enoch's Zion, if He thought proper, to perform a mission to these various planets, and as death had not passed upon them, they could be prepared by Him and made use of through the medium of the Holy Priesthood to act as ambassadors, teachers or messengers to those worlds over which Jesus holds the authority."

From the above it is plainly shown that the earth was divided, a portion of it being taken away from this planet.

Peleg: (A descendant of Shem, son of Noah. Name meaning to divide.)

And Peleg was a mighty man, for in his days was the earth divided. (Gen. 10:16 I. T.)

This brief statement doubtless describes a second earth division.

Dec. 3, 1931, Lorin C. Woolley stated that Peleg was a great and mighty Prophet who, with his people, was taken from the earth as was Enoch, except that Peleg took with him a greater portion of earth than either Enoch or the Lost Tribes. He was the greatest Prophet in the Adamic dispensation. This information he had received from the Prophet John Taylor and in the School of the Prophets.

Melchisedek:

Now Melchisedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,

It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

To put at defiance the armies of nations, to DIVIDE THE EARTH, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

And men having this faith, coming up unto this order of God, were TRANSLATED and taken up into heaven.

And now, Melchisedek was A PRIEST OF THIS ORDER; therefore he obtained peace in Salem, and was called the Prince of peace.

And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch, which God had before taken, separating it from the earth, having reserved it unto the latter-days, or the end of the world;

And had said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

And this Melchisedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace. (Gen. 14:26-36 I. T.)

President John Taylor, commenting on the above in Mediation and Atonement, page 85, states:

From the above it would seem that this people possessed the power of translation, and that they "obtained heaven, and sought for the city of Enoch which God had taken", or which was before translated.

The above, no doubt, accounts for the THIRD great earth division that has taken place since the fall in Eden.

Lost Tribes:

It is contended that when the Lord led the "ten tribes" of Israel away, he detached the portion of earth they occupied and, as in the case of Enoch, Peleg and Melchisedek, took that part away into space, where the people, not having been perfected as were the other peoples referred to, are being taught the Gospel of the Kingdom by their prophets and leaders, preparatory to their return and re-joining with present day Israel, after the earth has been scourged and purified.

Joseph Smith is said to have explained this phenomenon to his wife, Eliza R. Snow, and her family, she afterwards composing the hymn, No. 322, p. 386 of the Hymn book, part of which reads:

Thou, earth, was once a glorious sphere
Of noble magnitude,
And didst with majesty appear,
Among the worlds of God.

But thy dimensions have been torn
Asunder, piece by piece,
And each dismembered fragment borne
Abroad to distant space.

When Enoch could no longer stay
Amid corruption here,
Part of thyself was torn away
To form another sphere.

That portion where his city stood
He gained by right approved
And nearer to the throne of God
His planet upward moved.

And when the Lord saw fit to hide
The "Ten lost tribes" away,
Thou, earth, was severed to provide
The orb on which they stay.

And thus, from time to time, thy size
Has been diminished till
Thou seemest the law of sacrifice
Created to fulfill.

* * * * * *

A "restitution" yet must come,
That will to thee restore,
By that grand law of worlds, thy sum
Of matter heretofore.

And thou, O earth, will leave the track
Thou hast been doomed to trace;
The Gods with shouts will bring thee back
To fill thy native place.

Jesus Christ, after his resurrection, and while visiting among the Nephites on this continent, said:

And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

For they of whom I speak are they who have not as yet heard my voice;

neither have I at any time manifested myself unto them.

But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.—3 Nephi 16:1-3.

From the above it may be inferred that this third group of human sheep, was neither on the eastern nor western continents, but was hid away in some land which the Savior had not yet visited.

Isaiah, speaking of the time when the "lost tribes" should be returned, said: **"And he (the Lord) will lift up an ensign to the nations from afar, and will HISS unto them from the END OF THE EARTH; and, behold, they shall come with speed swiftly." (Isaiah 5:26).** If the Lord is to "hiss" unto these "lost tribes" from the end of the earth, they must, it would seem, be on some other earth or orb, detached from this earth, else why the necessity of going to the "end of the earth" in order to "hiss" unto them and beckon them come?

Further quoting Isaiah:

And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; (but remain, no doubt, where they are, to be destroyed with the other wicked) but it shall be for those; the wayfaring men, though fools shall not err therein. (Isaiah 35:8). Joseph Smith, in the inspired translation, renders this verse better, thus: "And a highway shall be there; for a way shall be cast up, and it shall be called the way of holiness. The unclean shall not pass over upon it: but it shall be cast up for those who are clean, and the wayfaring men, THOUGH THEY ARE ACCOUNTED FOOLS, shall not err therein."

Thus accounting for at least four great earth divisions, not mentioning the innumerable small parts that must have broken from the earth, perhaps at the time of the crucifixion of the Messiah, as suggested by Parley P. Pratt, quoted herein.

All these truant parts shall some day, in the not far distant future, begin to return and assume their respective places as a part of earth, "in the times of the restitution of all things", then—

And the land of Jerusalem (eastern continent) and the land of Zion (western continent) shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. * * *

And they who are in the north countries (Lost Tribes) shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence.

And an highway shall be cast up in the midst of the great deep.

Their enemies shall become a prey unto them,

And in the barren deserts there shall come forth pools of living water; and the parched ground shall not longer be a thirsty land.

And the BOUNDARIES OF THE EVERLASTING HILLS SHALL TREMBLE in their presence.—Jesus, D. & C., 133:24, 26-31.

In further clarification of these scriptures pertaining to the present location of the "ten lost tribes", we present the following statement presumably made in the presence of Israel Call by the late Patriarch Homer M. Brown, of Forest Dale, Utah. The narrative was given to Elder Theodore Tobiason, a member of the High Council of Granite Stake, October 19, 1924:

Brother Brown, will you give us some light and explanation of the 5th verse, page 386 of the Hymn Book, which speaks of the ten tribes of Israel or part of this earth which forms another planet, according to the hymn of Eliza R. Snow?

Yes, sir, I think I can—I think I can answer your question: Sister Eliza R. Snow, in visiting my grandparents was asked by my grandmother, Eliza, "where did you get your idea about the lost tribes being taken away as you explained in your wonderful hymn on page 386 of the Hymn Book?" She answered

as follows: "Why, my husband, the Prophet Joseph, told me about it."

Have you any other information that your grandfather ever gave you as contained in any conversation with the Prophet Joseph Smith?

I have. One evening in Nauvoo, just after dark somebody rapped at the door very vigorously, Grandfather said he was reading the Doctrine and Covenants. He arose hastily and answered the summons at the door; where he met the Prophet Joseph Smith. He said, "Brother Brown, can you keep me over night? The mobs are after me." Grandfather answered, "Yes, sir, it will not be the first time. Come in." "All right", the Prophet said, shutting the door quickly. He came in and sat down. Grandmother said, "Brother Joseph, have you had your supper?" "No", he answered, "I have not." So she prepared him a meal and he ate it. Afterward they were in conversation relative to the principles of the gospel. During the conversation the ten tribes were mentioned. Grandfather said, "Joseph, where are the ten tribes?" Joseph said, "Come to the door and I will show you. Come, Sister Brown, I want you both to see." "There are a lot of stars there", grandfather said. "Can you see the points of the dipper?" the Prophet asked. "Yes." "Well", he said, "trace the pointers, pointing toward the largest star. "That is the North Star." The Prophet answered, "You are correct. Now", he said, pointing toward the star, "do you discover a little twinkler to the right and below the pole star, which we would judge to be about the distance of twenty feet from here?" Grandfather answered, "Yes, sir." The Prophet said, "Sister Brown, do you see that star also?" Her answer was, "Yes, sir." "Very well, then", said he, "let's go in."

After re-entering the house the Prophet said, "Brother Brown, I notice when I came in that you were reading the Doctrine and Covenants. Will you kindly get it?" He did so. The Prophet turned to the 133rd Section and read commencing at the 26th verse and through the 34th verse. He said after reading the 31st verse: "Now let me ask you what would cause the everlasting hills to tremble with more violence than the coming together of two planets? And the planet whereon they reside, will return to this earth. Now", he said, "scientists will tell you that it is known in science that two planets coming together would be disasterous to both. Which would be perfectly correct if they met head-on from opposite directions. But when two planets, or other objects are traveling in the same direction and one of them with a little greater velocity than the other, it would not be disasterous, because the one traveling faster would overtake the other. Now", he said, "what would cause the mountains of ice to melt quicker than the heat caused by the friction of the two planets coming together?" And then he asked the question, "Did you ever see a meteor that was not red hot? So that it would cause the mountains of ice to melt? And relative to the great highway which should be cast up. When that planet returns to the great northern waters, it will form a highway and the waters will recede and roll back." He continued, "Now as to their coming back from the Northern waters; they will return from the North because their planet will return to the place from whence it was taken. Relative to the water rolling back to the North, if you take a vessel of water and swing it rapidly around your head you won't spill it, but if you stop the motion gradually, it will begin to pour out. Now", he said, "Brother Brown, at the present time this earth is rotating very rapidly, when this planet retuns, it will make the earth that much heavier and it will then revolve slower and that will account for the water receding from the earth for a great while, but it has now turned and is proceeding eastward rapidly."

Did the Prophet ever tell your grandfather about the City of Enoch being taken from the earth? Yes, he did. He said that Enoch and his people kept so faithfully the laws of the Lord that they were translated. Not only Enoch and his people, but the Great City, also, wherein they dwelt. And Grandfather asked the question, "Brother Joseph, where was that city located?" and the prophet answered, "WHERE THE GULF OF MEXICO NOW EXISTS." And he said, "The TIME WILL COME WHEN THE MARINER WILL SAY THERE IS NO BOTTOM TO THE GULF OF MEXICO." And he said, "When the great piece of land was taken from the earth it created a vacuum and to the extent that it started water coming in to fill up that great space that is now known as the Gulf stream." The Prophet added, "In consequence of this great portion being taken away it naturally threw the earth out of balance. Now", he said, "when it comes back, that and the planet on which the lost tribes are, the earth will receive its equilibrium and will revolve as it naturally was."

"Then, Brother Brown, this will fulfill the saying of the Prophet Jeremiah, Chapter 16, Verses 14 and 15: also the saying of the Prophet Nephi."

Brother Call, you have here read the statement of Brother Brown concerning the Ten Tribes of Israel being upon another planet besides this. "Yes, and I have heard my father relate the same regarding the ten tribes of Israel and father heard the Prophet make the statement that the ten tribes are on another planet, as related by Brother Brown."

(Signed) ISRAEL CALL.

September 28, 1931, the late Lorin C. Woolley related in the writer's presence, of having asked Eliza R. Snow and John Van Cott to relate the Prophet's statement relative to the location of the "ten tribes", and which was made by the Prophet at a meeting of a few Saints in Nauvoo. Joseph stated, according to these two parties, that the "ten lost tribes" were on a planet separated from this earth by both water and air.

Statement of Brigham Young

"The leaders on their return from Provo made a visit to Logan. Here, President Young is quoted as saying that the ten tribes of Israel are on a portion of the earth,—a portion separated from the main land. This view is also expressed in one of the sacrificial hymns written by Eliza R. Snow:

"And when the Lord saw fit to hide
The ten lost tribes away,
Thou, earth, was severed to provide
The orb on which they stay."

—Life of Wilford Woodruff, Cowley, p. 448.

A question by Joseph Fielding, answered by Parley P. Pratt, in Mill. Star, 1:258.

Question—How can the stars fall from Heaven to earth when they (as far as we know) are much larger than the earth?

Answer—We are nowhere given to understand that all the stars will fall, or even many of them; but, only "as a fig tree casteth her untimely figs when she is shaken with a mighty wind." The stars which will fall to the earth, are fragments, which have been broken off from the earth from time to time, in the mighty convulsions of Nature. Some in the days of Enoch, some perhaps in the days of Peleg, some with the ten tribes, and some at the crucifixion of the Messiah. These must all be restored again at the "times of the restitution of all things." (This will restore the Ten Tribes of Israel; also bring again Zion, even Enoch's City. It will bring back the tree of life, which is in the midst of the Paradise of God; that you and I may partake of it. (See Rev. 2:7)

When the fragments, (some of which are vastly larger than the present earth) are bought back and joined to this earth, it will cause a convulsion of all nature; the graves of the saints will be opened, and they arise from the dead, while the mountains will flow down, the valleys rise, the sea retired to its own place, the islands and continents will be removed and earth be rolled together as a scroll. The earth will be MANY TIMES LARGER THAN IT IS NOW.—"If I have told you of earthly things and ye believe not; what would you think if you were to be told of Heavenly things."

BONDAGE

We think of nothing more embarrassing, more stultifying and more damaging to the morale of a people than bondage. A prominent example of this is found in the experience of the children of Israel while under the Pharaohs. When led from Egypt by Moses they were as children; had little or no independence of thought—no initiative: they had to be schooled in the most elementary matters of life, chided and punished, at times, almost unmercifully. Bondage is Satan's system of force.

At a meeting September 27, 1886, President John Taylor predicted that in consequence of disobedience to the laws of heaven the Saints and Church would go into financial and spiritual bondage. Not to be permitted to worship God in accordance with one's convictions and conscience, when such mode of worship interferes with no man's rights, is spiritual bondage. Such was accomplished by the Government's prohibition against the Saints

living the principle of Celestial or plural marriage, in accordance with the revelations of the Lord; and since men cannot attain to the highest exaltation in the Celestial Kingdom short of abiding in this principle of marriage, this type of bondage is most terrible.

That the Church and the people in general have been in financial bondage, for many years is pretty well understood. A common factor leading to bondage, and which we wish to briefly notice is the installment plan of buying commodities. The installment craze is merging into a racket. People are consuming food, occupying homes, wearing clothing, riding in automobiles, etc., all purchased or rented on the installment plan. In rare cases it may be necessary to adopt the plan as a temporary expedient, both in the home and in business, but such cases should be rare indeed.

We now have in mind prominent advertisements of firms offering goods at "less than cost", or at "half price", with the ostensible purpose of procuring new customers on "charge accounts". One offer for kitchen utensils calls for 48c down on a certain purchase of about $4.00, and 50c per week, with the significant statement: "NONE SOLD FOR CASH!" Since when have merchants found it to their advantage to sell goods and refuse cash payments in full for them? The absurdity of the plan is plainly apparent. The shrewd merchant doubtless counts on the weekly visits of the customer for additional trade. And from one small purchase on credit, larger purchases may be made in the same way, leading from kitchen utensils to books, a fur coat, sewing machine, radio, automobile, etc., until the weekly or monthly installment payment grows beyond the power of the purchaser to meet it, when all may be confiscated or repossessed to meet the balance due.

The scheme is ruinous to many households. The futility of buying any unnecessary commodity on the installment plan must be apparent to a thoughtful mind; and even necessary commodities should be purchased on such a plan only when the occasion absolutely demands it. Many would prefer to go hungry, or shabbily dressed, than to place themselves in bondage. How much more sensible it is to "get along" without it until means can be had to purchase for cash, and to insist on paying cash for all goods. Cash prices, under normal conditions, are always lower, and the element of bondage is entirely eliminated.

So careful was the Prophet, John Taylor, to avoid indebtedness that on one occasion, it is related, a member of his family, being out of fuel and with no means to purchase any, appealed for help. Brother Taylor, not wishing to go in debt with no prospect in view of repaying the obligation, sent her his new overcoat with instructions to turn it into money. "It was accompanied", the record states, "with a kind note that directed one of his sons to dispose of it, and deplored the rather close circumstances in which they were placed. I can get along very nicely with my old coat this winter", he wrote: "It is a little faded, but then I prefer a faded coat to a faded reputation; and I do not propose to ask for accommodations that I am not prepared to meet."

The writer heard President Woodruff relate how while driving with his team from Cache Valley to Salt Lake City, his whip was lost. He purchased another for 50c, which in consequence of having no money with him, he was compelled to have charged, promising to send the money upon his arrival home. He stated that he did not feel easy until the money was on its way to free him from bondage.

Such conservatism may to some sound "penny wise and pound foolish", yet, where followed in wisdom, its soundness is amply proven, in the one fact of avoiding the curse of bondage. The installment system is a world system, which the thrifty Saints will avoid adopting and when a merchant refuses to accept cash for a purchase,

he should be avoided as a pestiferous nuisance in the Commercial World.

DIVORCE BY SLOT MACHINE

(From the files of the Utah Writers Project, WPA)

Divorce through the ages, has seemed to be one of those necessary evils arising from the querulous elements of human nature, and each civilization has had its "ways and means" of meeting the problem. In modern times, for instance, divorce is thought necessary by many thousands, and Reno has become notorious for the speed with which the bonds of matrimony may be severed. Mexican mail-order divorces for a time set new records for speed and ease in casting off the irksome bonds—until American courts found the procedure illegal and horrified spouses found their hated mates suddenly thrown back in their laps. But the absolute world's record for speed, ease and low cost in severing marriages, dates to the 1880's right here in Utah.

The notorious frontier town of Corinne, mushroomed into existence with the coming of the overland railroad in 1869. The roar of its early activity soon led to such uncomplimentary apellatives as "The Chicago of the West", the "Burg on the Bear", and the "City of the Un-Godly", by the allegedly more refined citizenry of neighboring towns. Amid the scenes of gambling, drunkenness, and general downright meanness attributed to the town, two lawyers—or self-labeled lawyers—conceived the plan for "slot machine divorces", and inserted the following advertisement in the local press:

DIVORCES SECURED—PRESENCE NOT NECESSARY
FEE $2.50
ADDRESS: JOHNSON AND UNDERDUNK, LAWYERS
CORINNE, UTAH

According to old timers, the procedure of getting one of these painless divorces went something like this: One either went in person and slipped a $2.50 gold piece into the machine, or wrote and had a friend do it for him. At a turn of the crank, out came the divorce papers already signed by the local judge. All it was necessary to do was to insert the proper names in the papers and the divorce was final. If alimony were desired, there was a blank space in the document for inserting the amount.

It is reported that this slot machine was one of the most popular devices in Corinne for some time. When statutes failed to back up these decrees, many persons who had availed themselves of the service found themselves in an interesting state of bigamy.

Editor's Note: Corinne, a strictly "Gentile" town, was founded in March, 1869, at a point on the then Central Pacific Railroad, about 65 miles north of Salt Lake City. It was promoted by the enemies of the Mormon people as a rival city of Ogden and Salt Lake City. It was at a convention held at Corinne, July 16, 1870, that the "Liberal" or anti-Mormon political party was born, during the life of which intense bitterness prevailed between the two factions. Corinne's mushroom growth began its collapse in 1874-5 and is now little more than a "ghost" town. (See Comprehensive History of the Church—Roberts, 5:165-6; also Whitney's History of Utah, 2:389).

THY DAYS SHALL NOT BE SHORTENED

On May 6, 1838, I met with the seventies, and we ordained sixty men into the quorums of elders and seventies. Brother Joseph met with the Twelve, and with bishops and elders, at Bishop Partridge's house. There were with us a number who were wounded at Haun's Mill; among these was Isaac Laney, who, in company with about twenty others, had been at the mill when a large and armed mob fired among them with rifles and other weapons, shot down seventeen of the brethren, and wounded others.

Brother Laney fled from the scene, but they sent a volley of lead after him, piercing his body in many places. He

showed me eleven bullet holes in his body. There were twenty-seven bullet holes in his shirt, and seven in his pantaloons. His coat was literally cut to pieces. One ball entered one armpit and came out at the other; another entered his back and came out at the breast; a ball passed through each hip, each leg, and each arm. All these were received while he was running for his life; and, strange as it may appear, though he also had one of his ribs broken, he was able to outrun his enemies, and his life was saved. We can acknowledge this deliverance to be only through the mercy of God. President Joseph Young was also among the number who escaped at Haun's Mill. As he fled, the balls flew around him like hail, yet he was not even wounded. How mysterious are the ways of the Lord!—Wilford Woodruff—Life of, P. 103.

CONTINENCE DURING GESTATION

By Dr. Walter Siegmeister
Editor of "The Regeneration"
(Contributed)

Throughout the animal world, and among primitive tribes, strict continence prevails from the time of conception until after lactation. Among animals the rule is simple and uniform; as soon as the female is impregnated at the period of estrus, she absolutely rejects all advances of the male—until, after birth and lactation are over, and another period of estrus occurs.

Among primitive people, sexual abtinence during gestation tends to become more or less a matter of instinct and a ritual observance. Many religions, including early Christianity, prohibited sexual intercourse during pregnancy.

Krishna, Zoroaster, Buddha, Jesus and many other saints were said to be children of chaste gestations. Clement of Alexandria, who considered sexual intercourse for any other purpose than conception a violation of the laws of nature, severely condemned sexual relations during gestation.

Plato's biographer, Clympiodorus, definately states that his parents remained apart throughout the entire period of pregnancy, as the result of the mother's previous decision to maintain a chaste gestation.

The mother of Alexander the Great, Olympias, lived away from her husband, Philip, during her pregnancy, dwelling in a temple. Buddha's mother lived in a forest, instead of in her husband's palace; and Mary, the mother of James, lived at the home of Elizabeth, while her husband was in a distant city. Schopenhauser's mother, during this time, lived alone in a country villa, spending her time in a library where she read books on literature and philosophy, while surrounded by classic works of art, while her husband was engaged in business in a distant city.

It is maintained, on the basis of good physiological evidence, that chastity during gestation results in superior brain-development, while the reverse leads to idiocy. Intercourse during pregnancy drains the nerve-vitality of mother and child (by withdrawal of chemicals especially required for the nourishment of the brain and nerves thus induced in the pregnant mother), and this is most probably a cause of idiocy and neurasthenia in the offspring.

Recent researches have shown the presence of the female sex hormone in the genital secretions of the mother; and intercourse during this period causes withdrawal of this hormone through the loss of these secretions, so that the brain of the unborn child suffers. Diminution in the concentration of the female sex hormone causes male development in the embryo, so that there will be more tendency for a boy to be born. Hence there is a greater tendency for cretinism, idiocy and other types of mental deficiency to appear in males than in females. The male comes into the world with a brain inferior to that of the female, develop-

ing at a much slower rate; it takes the female 7 years to quadruple its brain-weight at birth, but takes the male 14 years.

Among many primitive people, abstinence during the entire period of pregnancy is enjoined because it is believed the semen will harm the fetus. There is considerable evidence to prove that the vernix caseosa, the cheesy substance which covers civilized new-born children but not those of primitive people, or those born in certain religious communities where chastity during gestation is the rule, is due to decomposing seminal fluid covering the unborn child.

Many skin diseases and eye diseases in new-born children have been traced to this cheesy vernix caseosa covering them at birth; blindness and color-blindness have also been traced to this cause. Some claim that vernix caseosa is not natural but is due to the unnatural practice of cohabitation during gestation.

Other medical writers claim that hysteria, neurasthenia and other nervous disorders of pregnant women have their origin entirely in sex relations at this time, when the nervous system of the mother is so sensitive and may be so easily upset. That intercourse during pregnancy is an important cause of miscarriage and premature birth is well-known, and is indicated by the muscular contractions of the uterus thereby induced. Another important factor to consider is that the mucous secretions of the female genital tract, especially those of the uterus, are reabsorbed into the circulation and are important for the nourishment of the embryo; and that, chemically, these secretions have relationship in chemical composition to that of the brain and nerve cells. The excessive loss of these secretions through frequent orgasms and resulting leucorrhea, both before and after conception, must result in an inferior nervous system in the coming child, and in nervous and mental defects. This explains why Mongolian idiots often appear among apparently normal parents who show no evidence of hereditary defects.

The Talmud is unfavorable to coitus during pregnancy; and the Koran prohibits it during the whole of the period, as well as during lactation. The great Indian physician, Susrata, was opposed to coitus during pregnancy, and the Chinese are emphatic in their prohibition of sex relations at this time. Coincident with the prohibition of intercourse during pregnancy is the parallel one prohibiting the use of animal foods at this time. Thus Krishna, Buddha, Jesus, the Chinese saint, Hohin Shonin, and St. David of Wales were said to have been born from mothers who lived on a vegetarian diet during gestation and abstained from sex relations at this time. Buddhist religion forbids the pregnant mother to consume flesh foods.—Better Health News, Dec., 1935.

A PECULIAR PEOPLE

By Elder Joseph Fielding Smith

(Deseret News, 9-26-1931)

PROPHECY BEING FULFILLED

The evidence that the great and dreadful day of the Lord is near, as declared by Malachi and Moroni, is seen in the many signs of the times. In discoursing upon the scene which should precede his coming, the Savior said that there should be "wars and rumors of wars", for "nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." Moreover there were to be many "great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." When we see the fig tree putting forth its leaves we know that summer is nigh. This comparison the Lord made to the signs of his second coming.

All will admit that we are living in a most wonderful age, the greatest in

many respects this world has ever seen. There are great signs and wonders in the earth, such as were never given to man before. The great discoveries, inventions, the pouring out of learning, theory and principle, both true and false by which many are deceived, are signs and wonders which are given us and which we should heed. The airplane swiftly winging its way through the heavens; the radio bringing to us the voices of men from all parts of the earth; the great engineering and mechanical undertakings which bring the many conveniences to man; the building of "skyscrapers" and the harnessing of electricity and making it work in its various forms; the great medical discoveries and surgical skill with the thousand and one other great wonders, have all been given through the will and the power of God. There is trouble in the earth among the elements as well as among mankind. The hearts of men in the nations are failing them. Earthquakes are extremely frequent and "in divers places". In these and numerous other ways we see the fig tree putting forth its leaves, and we have had the warning. Yet many, if not most, of the inhabitants of the world fail to see anything significant in all of this, and they say that things are going on as they have been doing from the beginning.

One of the great signs is the lack of faith in God and the rapid departure from the fundamentals of the Christian doctrines by the people of the earth, fulfilling the prediction of the Lord that when he comes he will scarcely find faith on the earth.

All of these signs and wonders with the commotion in the earth, Moroni told Joseph Smith, were about to come upon the world, and to impress the youthful prophet with the significance of these events the angels quoted the words of the prophets who many centuries ago wrote of these things.

WRITTEN SERMONS

Hence the folly of sermons written beforehand; and unless the written beforehand sermons are by revelation, or prophecy, all men, the world over, may know, when they hear a sermon read from the pulpit, that God has no hand in that matter; and the preacher is not sent of God, and is not God's servant; and this is the reason why an Elder in Israel, occasionally, takes his seat soon after he names his text; his faith had previously failed him, and he meditated what he should say, and when he arose to communicate what he had meditated, his meditations and the Holy Ghost all went together, and he had nothing to say, and he sat down.

The Holy Ghost is not sealed or promised unto the saints only on condition that they exercise themselves in all godliness; in humility, faith, patience and prayer, and diligence in exercising the ability and knowledge God has given them; and the man who is not diligent in thinking and acting on the business, occupation or calling that has been committed to him, and which he understands, has no claim on the Holy Spirit to bring these things to his remembrance, with which he is acquainted, or teach him things that are new.—Willard Richards. Des. News Editorial, Sept. 4, 1852.

POVERTY

This brings to mind the reflection that there is a philosophy in poverty, and I state it as a proposition that to have some connection with its conditions is a necessary element in the experience of humanity, and instead of those who are brought into the world surrounded by wealth, and its conveniences, and by worldly power, being proper subjects of envy they are entitled to sympathy. However inconvenient poverty and its concomitant perplexities and difficulties may be, there are often blessings in disguise, for without them there is no education of the most forcible kind.—John Nicholson, Vol. 38, p. 207, The Deseret Weekly.

THE FIFTIETH BOY

By Dr. Frank Crane

(Contributed)

About one boy in fifty will remain after the feast and, of his own accord, offer to help clear the things up or to wash the dishes. Do you know this Fiftieth Boy?

There are forty-nine boys who are seeking jobs; the job seeks the Fiftieth Boy.

The Fiftieth Boy makes glad the heart of his parents.

The Fiftieth Boy smooths the wrinkles out of his teacher's forehead and takes the worry out of her mind.

All the grouches and sour-faces brighten when they see the Fiftieth Boy coming, for he is brave and cheery.

The forty-nine "didn't think"; the Fiftieth Boy thinks.

The Fiftieth Boy makes a confidant of his mother and a pal of his father. He does not lie, steal, nor tattle, because he does not like to. When he sees a banana peel on the sidewalk, where it is liable to cause someone to slip and fall, or a piece of glass in the road where it may puncture a tire, he picks it up. The forty-nine think it's none of their business.

The Fiftieth Boy is a good sport. He does not whine when he loses. He does not sulk when another wins the prize. He does not cry when he is hurt. He is respectful to all women and girls. He is not afraid to do right nor ashamed to be decent. He looks you straight in the eye. He tells the truth whether the consequences are unpleasant or not. He is not a prig or a sissy, but he stands up straight and honest. Forty-seven out of the forty-nine like him. He is as pleasant toward his own sister as toward the sister of other fellows. He is not sorry for himself. He works as hard as he plays. Everybody is glad to see him.

Do you have that kind of a boy at your house?

If not, don't complain, there are not enough of them to go around.—The Ameth Demolayian.

DR. T. DEWITT TALMAGE SPEAKS

At the death of Brigham Young, August 29, 1877, "the dissolution of the Mormon Church", says the late Orson F. Whitney, "was widely expected. Something of the feeling that prevailed in the East at this time, particularly in certain ecclesiastical circles, is shown in the following excerpt from a discourse by Dr. Talmage in the Brooklyn Tabernacle. Said he:

> **"Now, my friends—now at the death of the Marmon chieftain, is the time for the United States Government to strike. They are less organized than they have been, and less than they will be. If these Mormons will not submit to authority, let so much of their rich lands be confiscated for the wants of the Government as will be sufficient for their subjugation. If the Government of the United States cannot stand the expense, let Salt Lake City pay for it. (Applause). Turn their vast Tabernacle into an arsenal. Set Phil Sheridan after them. (Immense applause). Give him enough troops and he will teach all Utah that forty wives is thirty-nine too many. I call upan the Church of Jesus Christ to pray for the overthrow of this iniquity."**
>
> **A little later this same reverend gentleman wanted the government to "thunder into" the Mormons the "seventh commandment, with shot and shell and cannon of the biggest bore."—Whitney's History of Utah, 3; 18-19.**

I have small patience with our 20th century habit of whining. People got through their troubles without whining in the old days and should be able to do so now. For example, there is a story about General Lee. For four days after his surrender he would eat nothing. At last, at the insistence of the lady in whose house he was staying, he asked for a cup of tea. She had just enough for one cup left, having lost everything in the conflict, but when she brought that in, Lee refused to drink it unless she had some, too. She went back, got a cupful of muddy James River water, brought that in and sipped it with him. People didn't whine then.—Anonymous.

It is better to be small and shine than to be great and cast a shadow.—Trent.

THE AMERICAN CIRCUS
(Contributed)

Old things that are good beat new things that are bad a darn sight, so we have concluded to reprint an "old thing" which was written by W. S. Morgan many years ago. It follows:

"You Philippinos don't know what you are missing by not wanting to become citizens of this grand country of ours.

THERE isn't anything like it under the sun.

You ought to send a delegation to see us the—land of the free—land of fine churches and 180,000 licensed saloons; bibles; forts and guns; houses of prostitution; millionaires and paupers; Theologians and thieves; libertines and liars; Christians and chain gangs; schools and scalawags; trusts and tramps; politicians and poverty; money and misery; homes and hunger; virtue and vice; a land where you can get a good Bible for 15 cents—and a bad drink for 5 cents.

Where we have a man in Congress with three wives and a lot in the penitentiary for having two wives;

Where some men make sausage out of their wives, and some want to eat them raw;

Where we make bologna out of dogs, canned beef out of horses and sick cows, and corpes out of our people who eat it;

Where we put a man in jail for not having the means of support and on the rock pile for asking for a job of work;

Where we license bawdy houses and fine men for preaching Christ on the street corners;

Where we have a Congress of 400 men who make laws and a Supreme Court of nine men who set them aside;

Where good whskey makes bad men and bad men make good whiskey;

Where newspapers are paid for suppressing the truth and made rich for teaching a lie;

Where professors draw their convictions from the same place they do their salaries;

Where preachers are paid $25,000 a year to dog the devil and tickle the ears of the wealthy;

Where business consists of getting hold of property in any way that won't land you in the penitentiary;

Where men vote for what they do not want for fear they will get what they do want by voting for it;

Where thieves can vote and women can't;

Where trusts "holds up" and poverty "holds down";

Where a girl who goes wrong is made an outcast and her male partner flourishes as a gentleman;

Where women wear false hair and men "dock" their horses' tails;

Where the political wire-pullers have displaced the patriotic statesmen;

Where we have prayers on the floor of our national capitol and whiskey in the cellar;

Where men vote for a thing one day and cuss it 364 days;

Where we spend $500 to bury a statesman who is rich and $10.00 to put away a working man who is poor;

Where to be virtuous is to be lonesome and to be honest is to be a crank;

Where we sit on the safety-valve of energy and pull wide open the trottle of conscience;

Where gold is substance—the one thing sought for;

Where we pay $15,000 for a dog and 15 cents a dozen to poor women for making shirts;

Where we teach the "untutored" Indian eternal life from the Bible and kill him off with bad whiskey;

Where we put a man in jail for stealing a loaf of bread and in Congress for stealing a railroad;

Where the checkbook talks, sin walks in broad daylight, justice is asleep, crime runs amuck, corruption permeates our whole social and political fabric, and the devil laughs from every street corner.

Come to us, "Fillies." We've got the greatest aggregation of good things and bad things, hot things and cold things, all sizes, varieties and colors, ever exhibited under one tent."

A NON-MORMON TESTIMONY

Capt. Howard Stansbury, member of the topographical corps of the United States Army, and after whom an island in the Great Salt Lake was named, after spending some months among the Mormons in Utah (1851-2) made these observations regarding the practice of plural marriage by the Saints:

> All idea of sensuality, as the motive of such unions (plural marriage) is most indignantly repudiated; the avowed object being to raise up, as rapidly as possible, "a holy generation to the Lord", who shall build up His kingdom on the earth. Purity of life, in all the domestic relations, is strenuously inculcated; * * * So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickering, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous, and friendly intercourse among neighbors, with balls, parties and merry-makings at each others' houses, formed a prominent and agreeable feature of the society.—Whitney's History of Utah, 1:492.

A PROPHECY
(Brigham Young)

No matter how many priests, or who contend against the gospel and say, "We do not acknowledge that Jesus is the Son of God, we believe He was a philanthropist, or a divine man in human shape, so far as nature can make Him so, but to acknowledge that He was the Son of God we cannot"; it is no matter how many talk like this, they must eventually either acknowledge that He is the Son of God and that His gospel is the only gospel or they must take infidelity. Is this the fact? It is. Sooner or later the sects, one after another, will deny the Savior and every one of the ordinances of His gospel, **until they are all enveloped in infidelity, or they must accept the whole.** Strange as it may appear they are now following shadows, phantoms of the brain, and mischievous manifestations.—Deseret Evening News, Aug. 20, 1870.

MARK TWAIN'S WAR PRAYER

O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst; sport of the sun, flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for refuge of the grave and denied it. For our sakes, who adore thee, Lord blast their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet. We ask this of one who is the spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory, now and forever. Amen.—Copied from Progressive Opinion, 2-21-41.

THE MORMON CREED

* * * I sometimes think it would be very well for us Latter-day Saints to attend to one motto that used to be very prominent among us, that is the Mormon creed—"MIND YOUR OWN BUSINESS", and let other people's alone. I have known men get rich by minding their own business. Let each of us tend to their own affairs.—Apostle John W. Taylor.

THOUGHT FOR THE WEEK

I've made it a rule all my life if people wouldn't turn out for me, I'd turn out for them. You avoid collisions that way.—Honore Willsie Morrow.

WORLD APPRAISEMENT
(Brigham Young)

I know that the Latter-day Saints are looked upon by the world as dupes,—as a low, degraded, imbecile race, and that we are unwise and short sighted, so vain and foolish that through the great amount of enthusiasm within us, we have embraced an error, and have been duped by Joseph Smith. You who have obeyed the principles he preached know whether you are deceived, or not. * * *

Now let me ask you, if you trust to my faith, to my words and teachings, counsel and advice, and do not seek after the Lord to have His spirit to guide and direct you can I not deceive you, can I not lead you into error? Look at all this and see to what mischief it would lead, and what an amount of evil could be done to a people if they did not live so that the spirit of the Lord would dwell with them that they might know these things for themselves.—Deseret News, June 4, 1870.

BIRTH RATE DROP DECRIED

The Rev. Dr. M. R. DeHann of Grand Rapids, Michigan, criticising the "birth rate" decline in America, at an annual Bible retreat at Evangelical Park, said in part, (as reported in the Deseret News):

> Debauchery of sex and the sanctity of the home are driving America toward moral doom. Just look at our modern families. People have forgotten that in the old days it was considered a chastisement from God when a family was childless. People don't want children any more. They have forgotten that children are a heritage from God. O, yes, one child is all right and you can have two and still remain in high society. But three or more! That brands you as some sort of uncivilized being.

Down in Florida a negro woman applied for relief during the cold spell of last winter. She reported she had four children.

She didn't remember, perhaps even know, the precise ages, but on being pressed for more exact information, she told the investigator:

"I got one lap chile, one creeper, one porch child and one yard young 'un."

THE NICODEMUS TYPE
(John Taylor)

There was a man in former times, we are told, came to Jesus by night. His name was Nicodemus. He was one of those persons who didn't like the daylight. I have known some people who would want to be baptized in the evening, or get into some corner that they might not be seen. Well, there is not much to such folks. Jesus was very unpopular, quite as unpopular as we are, in this day. Nicodemus was a prominent man among the Jews, and he thought it might injure his reputation if he was seen visiting that Nazarene, to get instruction from Him, so he crawled in at night. Jesus talked quite plainly to him, as you can read for yourselves; but we find some folks of a similar kind now creeping around. They have not the manhood to stand true to their colors and to their God. Some folks think that we polygamists are very much indebted to our brethren who are monogamists to help to steady the ark, (God save the mark!)—(laughter) to help to save us, and that we need such men in the Legislature, etc., and to fill our various offices. Well, I won't tell you all I think about some of these things. * * * We are not dependent very much upon the monogamists about any of these things. You need not plume yourselves very much in these matters; and I will tell you, if you want to get along smoothly, you had better find among your various neighbors, when you have some matter of difficulty to settle, some of these polygamists and ask a little counsel at their hands. They will be able to advise you about many things, especially if they are men of God, humble men, living their religion and keeping the commandments of God.—J. of D., 25:310.

"We are always complaining our days are few, and acting as though there would be no end of them."—Seneca.

"Eternal nature inexorably revenges the trangression of her law."—Hitler.

SAND

I observed a locomotive in the railway yards one day,
It was waiting in the roundhouse where the locomotives stay;
It was panting for the journey, it was coaled and fully manned,
And it had a box the firman was filling full of sand.

It appears that locomotives cannot always get a grip
On their slender iron pavement, 'cause the wheels are apt to slip;
And when they reach a slippery spot their tactics they command,
And to get a grip upon the rail they sprinkle it with sand.

It's about the way with travel along life's slippery track,
If your load is rather heavy you're always slipping back.
So, if a common locomotive you completely understand,
You'll provide yourself in starting with a good supply of sand.

If your track is steep and hilly and you have a hilly grade,
If those who've gone before you have the rails quite slippery made,
If you ever reach the summit of the upper table land,
You'll find you'll have to do it with a liberal use of sand.

If you strike some frigid weather and discover to your cost,
That you're liable to slip up on a heavy coat of frost,
Then some prompt decided action will be called into demand,
And you'll slip way to the bottom if you haven't any sand.

You can get to any station that is on life's schedule seen,
If there's fire beneath the boiler of ambition's strong machine.
And you'll reach a place called Flushtown at a rate of speed that's grand,
If for all the slippery places you've a good supply of sand.

—Anonymous.

SATAN'S TACTICS

When Satan can no longer prevent the Saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth.—Mill. Star, 1:127.

A HUNGRY MAN IS AT THE DOOR

By Grace Noll Crowell

A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet:
And I have you—
Sufficient for my needs—but oh,
The wind is cold;
A hungry man is at my door,
And he is old;

And he is weary, waiting to be fed.
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire,
Unless I share
Its warmth with him, and find a cloak
That he can wear.
This done, and he upon his way
Along the street,
I find a warmer fire, my loaf
Grown doubly sweet.

LEGS

Legs to the right of us,
  Legs to the left of us,
Legs in front of us,
  How they display them!
On they go trippingly,
  Daintily and skippingly,
Frost that bites nippingly
  Does not dismay them.

Straight legs and bandy ones,
  Bum legs and dandy ones,
Awkward and handy ones,
  Flirt with the breeze;
Round legs and flatter ones—
  Thin legs and fatter ones—
Especially the latter ones
  Showing their knees.

Knock-kneed and bony ones,
  Real legs and phony ones,
Silk covered tony ones,
  Second to none,
Straight and distorted ones,
  Mates and ill-sorted ones—
Home and imported ones—
  Ain't we got fun?

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith and a score of hearts will show
  Their faith in your word and deed.
For life is the mirror of king and slave,
  'Tis just what you are and do,
Then give to the world the best you have
  And the best will come back to you.

—Ella Wheeler Wilcox.

TRUTH

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

VOL. 7. FEBRUARY, 1942 NO. 9.

Discourse by

APOSTLE ERASTUS SNOW

Delivered at the Quarterly Conference, Parowan, Sunday Afternoon, June 24th, 1883.

(Journal of Discourse, 24:158-166)

Man's Free Agency—True Independence—Joseph Smith on Church Government—Fallen Condition of Mankind—God's Promise to Abraham—New and Everlasting Covenant—Difference Between Salvation and Exaltation—Testimony in Regard to Plural Marriage—Political Crisis—Why the Saints Are Opposed.

I want to say to the young men and the young ladies and to all the people—but especially our children, the youth in Israel—that the leaders of this people do not speak of themselves. That which they are striving to impress upon the people is of the Lord and not of man. The Latter-day Saints have not been gathered from the different nations of the earth, and brought together in these mountains to worship man, nor to serve man, to be their slaves, nor to be obedient unto man, and if anybody has such an idea or intention they have got hold of the wrong people. The people who are gathered here are not the people calculated to do such a thing. The faith we teach throws everybody upon their own responsibility; they are at liberty to act and to choose for themselves, and all will be held responsible before God for their faith and conduct. The free agency of man is and always has been a prominent doctrine in this Church, and no one advocated it more strongly than the Prophet Joseph Smith. The free agency of man is inseparably connected with intelligence, as the revelations of God in the Doctrine and Covenants plainly and explicitly declare, that all intelligence is independent. Without this agency there would be no self-existence. And because of this agency, which existed in eternity before the worlds were, with intelligent beings, with our spirits when they existed in the spirit world—through the exercise of this agency Satan fell, and all those who clung to

"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."

him and rebelled against our Heavenly Father. Brother Cannon has impressed us with the idea that obedience to correct principle, believing in the truth and living it and obeying it, is as good an evidence of independent thought and character—and perhaps a little more so—than to be disobedient; that no man, woman or child will be more independent by rejecting the truth, by disobeying correct laws and correct principles, than those who receive and obey the truth with contrite hearts. Now, what say you, you must all judge for yourselves, and choose what you will be. My experience and observation of the Latter-day Saints is that they are the hardest people I know anything about to either drive or lead in a wrong direction. Brother Cannon speaks of President Young and President Taylor, and other good men, our leaders, being led, as it were, by a hair in obedience to the Priesthood, which implies simply obedience to truth and to correct doctrine, and to righteousness. This is the explanation the Prophet Joseph Smith gave to a certain lawyer in his time who came to see him and his people and expressed astonishment and surprise at the ease with which he controlled the people, and said it was something that was not to be found among the learned men of the world. Said he: "We cannot do it. **What is the secret of your success?" "Why", said the Prophet, "I do not govern the people. I teach them correct principles and they govern themselves."** I have been young, now I am getting old and expect to pass away soon, as well as all those who have been for many years before the people serving the Lord, and laboring to promote the welfare of the people; but from my youth up I have observed the dealings of God with the Latter-day Saints. I am pretty well acquainted with them. They are pretty well acquainted with their leaders. They are pretty well acquainted with the voice of truth, and they know it when they hear it as a rule—that is, all those who are humble and prayerful and who love the truth and the voice of the good Shepherd, they know it when they hear it, and when the principles are taught that are good, that come from God, they comprehend them and receive them. But as Paul said in one of his epistles to the ancient Saints: "There is a law in our members, warring against the law of the spirit and bringing our bodies into bondage to the law of sin and death." That is, the lusts and the desires of the flesh and the pride of life which we have to war against. And this warfare commences as soon as we grow up to maturity. It is this that lays the foundation for rebellion. As soon as this begins to manifest itself in us. in our youth, so soon we need to begin to curb it. And here comes in the duty of parents in their Priesthood and calling, to watch over those children that are given them of the Lord, which are lent to them for a season. It is required of them to teach those children the law of the Lord and the ways of the righteous, and to restrain them from passions, from anger, from strife, from contention, from envy, from jealousy from disobedience; to impress them with the necessity of doing right and repenting of wrong whenever they do it, that they may hold in check the passions that are common to our nature; and to show them how to enjoy all that the Lord has designed for our happiness in this world and our exaltation in the next without excess, without allowing our tabernacles to be used as instruments of sin and wickedness.

We have heard during this conference—and especially this forenoon from President Taylor—some very important principles advanced for our government as individuals and as communities, principles which we are to observe and which are essential to our purity and progress as a people, and as individuals, and our exaltation in the eternal world. For the law of the Lord is strict unto those who are

instructed and have opportunities to observe it, and far more so with us as Latter-day Saints than with the Gentile world. The Lord will make greater allowance for the Gentile world than He will for us, and He has had compassion upon us and made greater allowance for us in the days of our ignorance than He will do for us in the future; for **He expects us as a people to porfit by our experience and our instruction and the opportunities afforded us, and to improve our condition, to purify our persons, our families, and our communities, and to purge evil from our midst. And touching moral purity and the intercourse of the sexes and the objects and purposes of this intercourse, God has revealed to the Latter-day Saints, as He also revealed unto our fathers, that He has a great and glorious and grand object in view in placing us here upon the earth, male and female, and commanding us to multiply and replenish the earth.** His purposes in these things are from eternity to eternity. They reach back into our first or former existence, and consequently will reach forward through this our second, and into our next estate, and through all eternity. And we need a correct understanding of the proper use of the privileges and blessings that are given unto us. On this depends the glory and exaltation of ourselves and our children for evermore. The Lord is striving to educate the people that will properly understand these things and appreciate them, and that will not trifle with the fountains of life and with those choice blessings that are placed within their reach. When we look abroad at the Gentile nations at the present time, those who are acquainted with their condition are constrained to acknowledge that we live in a wicked and adulterous generation. Adultery, whoredom and lust have cursed the Gentile nations, and the wicked portion of all mankind, we may say, from time immemorable. But with the seed of Abraham, the children of Israel—who were called an holy nation, a peculiar people—God has sought to regulate, by his laws, those things, and to teach the people so that they may raise up unto Him a holy nation, a peculiar people, a royal Priesthood. He chose Abraham from among the nations and blessed him. He promised to multiply his seed like the stars in the heaven or the sands of the seashore for number. He tried and proved him well as we heard this morning. He blessed him and blessed his seed after him, likewise his son Isaac and his grandson Jacob, and promised that the oracles should remain with him and his seed. Nevertheless, the promises made were general; they were not promises to individuals alone. Yet the promises were conditional. They were given on condition that their posterity should abide in the truth, follow the teachings and examples of their fathers, and prove themselves worthy; for Nephi has said concerning these things in the Book of Mormon that God covenants with none except those that repent and believe in His Son and keep His commandments. But their are special promises to the children of

We have among us those who will falter, those who will halt between two opinions, those who wish to serve the world and who, at the same time, would like to serve the Lord a little. Well, can such people always continue in this doubtful and divided condition. No, they cannot. They will be tried and proven, and by and by they must take sides one way or another; they must either turn their backs upon the wicked and cleave unto God and His people with full purpose of soul, or they will turn their backs upon God and His people and go down to perdition with the ungodly of the world.

Israel, the seed of Abraham, as a people; for as a people they are the elect of God. **But as individuals everyone is held responsible for his own sins.** No promise of the father can save any individual. Nevertheless, according to the promise made unto the fathers, God makes manifest among the children of Israel the Priesthood and reveals unto them the Gospel, and gives them an opportunity to receive it and obey it and obtain exaltation through it, if they will, and in this respect they are more favored than the Gentile nations throughout the whole world, though He has said that whoever fears God and works righteousness is accepted of Him among all nations and all people, Jew or Gentile. But the Lord has set His hand to gather His people, and He is selecting them by the preaching of the Gospel to the world by the Elders of Israel. The spirit which accompanies the preaching of the Gospel feels after and searches out and gathers together the seed of Abraham that are worthy to be saved. It gathers together those whom God has called to have part in the latter day work, in the "dispensation of the fullness of times"—the ten thousands of Ephraim and the thousands of Manasseh, spoken of by Moses when he blessed the tribes of Israel.

Well, now, because the Lord has set His hand to gather out from the nations of the earth the humble and honest in heart and those that will be obedient and will submit themselves to the truth and to the law of the Lord, **therefore He reveals unto them a new and everlasting covenant, the holy covenant of marriage for time and for all eternity, the union of the sexes, the sealing of wives to husbands and husbands to wives, children to parents, etc., the uniting and sealing us in the holy Priesthood unto the fathers and even unto our Lord Jesus Christ, who stands at the head of the kingdom of righteousness, the Chief Apostle and High Priest of our profession; and unto this new and everlasting covenant has the Lord purposed and designed His people to be united and bound together with the Son, our Savior, and through Him unto His Father; for He has said, "Whosoever receiveth me receiveth my Father, and all that my Father hath shall be given unto him."**

This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fullness of celestial glory. **Now, many may enter into the glory of God, and become servants in the house of God and in the celestial kingdom of God, who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation. They may remain in their saved condition without exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.**

We heard this morning how strict was the law pertaining to these matters. Now we say unto all Israel, old and young, these things are revealed unto us for our good. The strictness of the law may not in times past have been taught us and enforced upon us as we may look for it being taught and enforced in the future. **But it behooveth us to reflect upon these things, and while it is our privilege to go forward, earnestly desiring and seeking after all that the Lord has to bestow upon us, yet we must remember that the more we receive and the greater privileges we are permitted to enjoy, the more strict accountability will be required of us, and the more dreadful will be the consequences of transgression or violation of the holy covenants and obligations which we assume.**

Now, I wish to say that I realize that there are some in our midst—whether they are in your midst in this Stake of Zion or not, I am not prepared to say with any certainty, for I can only judge of the condition and feeling of the people as I am informed from time to time—I say, there are some whom Satan would stir to disobedience and try to make an impression upon their minds that the system of plural marriage, and those things that pertain to the sealing of men and women for time and for eternity, and the revelation which has been read in our hearing, given through the Prophet Joseph pertaining to this subject—that it was the work of man and not the work of God. We have recently had published in some of the Utah papers some letters on this subject, and one from Joseph Smith, the eldest son of the Prophet, in which a great deal of sophistry is made use of, special pleading, such as the lawyer that he is, seems only capable of using. And the object of this special pleading and the sophistry is to try to leave an impression upon the ignorant, those who know no better, that plural marriage was not introduced and sanctioned and practiced by his father, but that it has been an innovation of man, and does not belong to the system of religion which he believed and practiced and taught the people. And there are some among us who would fain take this view of the subject; not that there are many who believe it, but there are some who would like to believe it. And so there are in the world many people who fear that "Mormonism" as a whole is true and of God; they are very much afraid that it is, but they hope that it is not. They do not want to receive it; they do not want to live it, but they are afraid it is true, and multitudes of people have been convinced of its truth, but have not the honesty to acknowledge it; and many who would acknowledge it for a little season, would afterwards, because of the love of the world, fall away, and thus condemnation has fallen upon the world because they will not obey the truth when they hear it. And so it is with some among the Latter-day Saints. They are pretty well satisfied that this doctrine of plural marriage is true, and that it was revealed through the Prophet Joseph Smith, but they would like an excuse for disavowing and rejecting it. And why so? Mainly because their minds are closed up and have not been able to comprehend the principles that are embraced in this doctrine and connected with it. Their minds are contracted and limited. They think more of this present life than they do of the future. They want to lay up riches; they want to gather personal comforts around them; they want to gratify the pride of life and the lusts of the flesh. They do not understand that which is for their real good, their real happiness. But I testify that there is more real happiness in serving God and abiding in His law, and submitting to all its conditions and requirements than there can be in taking an opposite course. This is the testimony of all who receive and abide in the truth, and there is abundant evidence in their lives and conduct to prove that they, in receiving the truth, enjoy more comfort and happiness than those who reject it. And touching our plural families, I will say that, with all the weaknesses that are common to frail humanity, and that manifest themselves in our midst—the men who enter into this order in the sincerity of their hearts and with devotion to God, and the women who also enter into it in the love of the truth and in the earnestness of their souls, fearing God and desiring to do His will,—that with all the weaknesses that are manifesting themselves, I say there is treble the genuine comfort and happiness in those families who enter into this order and abide in it, than is to be found in the same number of families in monogamy in this Church, to say nothing of the gentile

world. And then we will take the Latter-day Saints as a whole, whether in plural marriage or single marriage, and we will say that there is ten times more genuine happiness and comfort in believing and obeying the Gospel—whether in plural or single wedlock—than is to be found in the same number of people in any part of the world outside of this Church. Now, in this you are all my witnesses. Many of you have been in the world, you know what you were, and how you felt, and how your neighbors felt, and what kind of enjoyment you had before you heard the fullness of the Gospel. You know pretty well the condition of the world—the condition of those who have not received the Gospel — and you know what your condition is and has been since you received the Gospel. And who among you, Latter-day Saints, would exchange your present condition for the condition of the outside world? Are we not prepared to testify that our happiness is trebled, through having believed and obeyed the Gospel?

Now, as I said to the Priesthood last night, we are arriving at a political crises in our affairs. The priests and bigots of Christendom—and of America especially—are driving our law-makers into trying to hedge up our way and to oppress us politically as well as religiously. They are endeavoring not only to deprive us of religious freedom, but to deprive us of political freedom, and to bring us into bondage. Well, now, they will do it as far as the Lord will allow them and no further. He will block their wheels. He will throw obstacles in their way. He will stay their onward progress. But He allows his people to be tried to see whether they will trust Him and have faith in Him, or whether they will deny Him, whether they will deny their covenants and principles through fear of the power of the wicked, through fear of oppression, through fear of prisons or of death. **For we have among us those who will falter, those who will halt between two opinions, those who wish to serve the world, and who, at the same time, would like to serve the Lord a little.** Well, can such people always continue in this doubtful and divided condition? No, they cannot. They will be tried and proven, and by and by they must take sides one way or another; they must either turn their backs upon the wicked and cleave unto God and His people with full purpose of soul, or they will turn their backs upon God and His people and go down to perdition with the ungodly of the world.

Well now, in regard to those who are seeking for an excuse to reject plural marriage and are inclined to receive the statement of young Joseph Smith, I wish to say that I know that Joseph Smith is entirely ignorant of what he says, or he is a liar; for I know that he does not speak the truth. How far his mind has been blinded or how far he has been influenced to look upon these things as correct, or to think that he speaks the truth, I do not know. But he is woefully in the dark if he thinks he does speak the truth in regard to this matter. I do not wish to accuse him of lying knowingly and intentionally. But there are multitudes of witnesses who know better, and know that when his father was murdered this son Joseph was in his eleventh year, and like other children of that age knew little either of his father's life or his teachings and the principles that governed his life. He knew but little of what was being taught among the people. But there are multitudes of witnesses that were older than he, and that were intimate with the Prophet Joseph, that know better. Now, those who take this other view, and are trying to convince themselves that this is an institution of man and not of God, bring forth the law that was given to the Nephites of old upon the American continent, which was given them by Jacob, the brother of Nephi, and which you can read, as doubtless you have often read, in the Book of Mormon. Jacob

arraigned some of the people because the men were giving way to the lusts of the flesh and the pride of life, and whoredoms, and they attempted to justify themselves in their whoredoms by referring to what is written in the Jewish scriptures concerning David and Solomon and other men having many wives and concubines, which Jacob informed the Nephites was an abomination in the sight of the Lord, and gave unto them a commandment that not any man among them should have save it be one wife, and concubines they should have none, saying that the Lord "delighteth in the chastity of woman." And in the same connection the Lord said: **"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."** Now, there was a reason why the Lord gave this commandment to the Nephites. But this reason did not exist when the Lord called Abraham and promised that his seed should be like the sand upon the sea shore for number. He recognized the righteousness of a plurality of wives, and never at any time did he restrict them from the days of Abraham unto Christ, so far as we have any record in the Jewish scriptures. But there were reasons, as I said before, why he restricted the Nephites, but in this restriction He intimated that when the time should come that He should raise up seed unto himself, He would command His people.

Now, when the Lord raised up the Prophet Joseph to lay the foundation of this Church, He found monogamy instead of polygamy to be the rule of Christendom, and He enjoined, in the early revelations to this Church, that every woman cleave unto her husband, and that every man cleave unto his wife and none else, saying that he that looketh upon a woman to lust after her who is not his wife, hath committed adultery already with her in his heart. This was the law governing Christendom which had been inherited by the Gentiles for ages past, and introduced among the Roman Empire and perpetuated by the Roman Church and the Protestant Churches that had sprung out of her, and the Lord in the early history of this people continued this order of things, but revealed unto the Prophet Joseph, nevertheless, that the time would come when He would require His people to enter into plural marriage as He did Abraham and the prophets of old, to bring about His purposes in the latter days. Joseph revealed this unto some of the first Elders of the Church, taking care to enjoin them that they must preserve these things in their own hearts; that the time had not yet come when the Lord required His people to enter into this order, but the time would come when He would require them to do so. This was made manifest in the early stages of this Church, but not until 1843 was this law committed to writing and given to the people. This revelation we find in the Doctrine and Covenants (Section 132).

Now, Joseph—I refer now to the young man that is alive and who was a mere boy at his father's death, and who with his mother and her children remained behind, though his mother did know for herself that her husband did teach and practice this order of marriage, yet she was not willing to own or acknowledge it to her children, and her children, the oldest of which, as I have said, was only eleven years old when his father was murdered—were studiously kept ignorant of the facts of the case as far as she was concerned, and therefore we can make allowance and excuse in part for what they assert. But there are great numbers that I can call to mind who know for themselves that the Prophet Joseph did receive from the Lord and teach this order to the first Elders of this Church, and did receive and commit to writing this revelation on the subject of plural marriage which is contained in the Doctrine and Covenants, and did teach it and did practice it, and I am one of those witnesses.

I know that he taught to me as early as in the spring of 1842 what God had revealed to him on the subject; I know that he gave to me my second wife and assigned his brother, Hyrum, to seal her to me; and I know that he taught this doctrine to quite a good few others—the Twelve Apostles and others of the faithful Elders of Israel —and that very many of the faithful and good women of Israel know and understand and are witnesses of these things for themselves. And we testify of these things, that God has reserved to Himself this right to command his people when it seemeth to Him good and to accomplish the object He has in view—that is, to raise up a righteous seed, a seed that will build up Zion in the earth. And while the wicked are hardening their hearts in sin and giving themselves up to whoredoms and lust, and seeking to prevent the increase of offspring among them, God is impressing upon us the heinousness of these crimes and showing us the beauty and glory of multiplying the families of Israel. When we visit the settlements of the Saints and attend the Quarterly Conferences throughout the land, what do we hear in the reports? We hear that an average of about thirty per cent of the entire population are children under eight years of age, and another one-third between that and twenty, and scarcely one-third of the population are yet old enough to enter into the marriage relation. And what do we hear? Reports from the Relief Societies and the Improvement Associations and the Sunday school teachers and superintendents that are engaged in instructing them—and what do we hear? Why, we hear that the spirit of the Gospel is in them, that faith is in them, and that they possess bright, intelligent minds that are reaching out after knowledge, and hearts that are grasping the things of God. It is this that causes the world to fear and tremble and this is the cause of the opposition waged against us.

Brethren and sisters, let us put our trust in God, who will give us the victory through our Lord Jesus Christ. Amen.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 175)

The Ethical Phase of Polygamy—The Divorce Evil:

One of the fruits of Satan's system of marriage is the divorce evil leading to frequent separations and re-marriages.

> The Pharisees also came unto him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
>
> And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put assunder.
>
> They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Matt. 19:3-9.

On a previous occasion, Jesus stated:

> But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, CAUSES HER TO COMMIT ADULTERY: and whosoever shall marry her that is divorced committeth adultery.—Ib. 5:32.

This is the law of heaven. It embraces four vital principles:

1. That man is made, **male and female.** The one to be perfect, must include the other. (Gen. 1:27).

2. That in the beginning the male and female were joined together by God, which meant Celestial or eternal marriage. When God joins them, either in person or through a duly accredited servant, they twain properly and naturally become one flesh.

3. Being one flesh, they may not be separated except for one cause—that of fornication on the part of the female. Should she fornicate her body it becomes unclean and not a fit receptacle for the seed of her husband, and therefore, she may be "put away". She still belongs to the man she was given to for eternity and she cannot get away from him, except his Priesthood be taken from him, (D. & C., 121:35-37) in which event she is automatically released. While for her sin she may be "put away", yet through repentance she may regain a position in his kingdom.

4. When a woman, under the Celestial law, is "put away" because of having committed fornication, he who may afterwards marry her also commits adultery. Why? Because he will be having association with an adulteress; and, too, though she may be lawfully "put away", she still belongs to her husband to whom the Lord joinel her. If she can be redeemed it is his right to redeem her. The lawful husband may have put her away, at least, for a season, but that eternal seal of marriage is not broken as long as the wife remains within the law of redemption. And should a man "put away" his wife, except for fornication and then marry another, he committeth adultery. Why? Because to abandon one wife, without just cause, in order to marry another, contributes to the delinquency of the first. Such an act properly comes under the condemnation of heaven as recorded in Matthew, 5:28:

> But I say unto you, that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.

To "put away" one's wife without just cause, and then marry another may be evidence of "looking upon a woman to lust after her."

It will here be observed that in this announcement of the law there is no provision for a woman "putting away" her husband. And this may seem an unjust situation. It can be understood and appreciated only in the light of Priesthood leadership. In the first place man is not married to the woman, but the woman to the man, and the marriage is for eternity. While man is at the head of woman, Christ is the head of man (1 Cor. 11:3). Priesthood, which is the authority of God, is conferred upon the man—he, under the eternal law, being the leader. Logically, then, the woman is subject unto the man while man is answerable to Christ. If a woman betrays her trust she may be "put away" by her husband; while if a man betrays his trust, he is dealt with and "put away" by Christ, in which event the woman is automatically released from him and is free to function independent of him, under Priesthood authority.

This, it must be confessed, inadequately gives a digest of the marriage law of heaven as it pertains to divorces. A woman attached to a man, both having entered into sacred covenants with each other and with the Lord, cannot be "put away" except for fornication; neither may the man be condemned except by Christ his head, and which may be done through the channels of Priesthood operating in the name of Christ.

The words of Brigham Young on this subject are in point:

> I say to my sisters in the kingdom, who are sealed to men, and who say, "We do not want this man in eternity if he is going to conduct himself there as he does here"—there is not the least danger in the world of your ever seeing him in eternity or of his seeing you there if he proves himself unworthy here. But if he honors his Priesthood, and you are to blame and come short of

> doing your duty, and prove yourself unworthy of celestial glory, it will be left to him to do what he pleases with you. You will be very glad to get him if you find the fault was in yourself and not in him. * * * THERE IS A PRINCIPLE UPON WHICH A WOMAN CAN LEAVE A MAN, BUT IF THE MAN HONORS HIS PRIESTHOOD, IT WILL BE PRETTY HARD WORK FOR YOU TO GET AWAY FROM HIM. * * * IT TAKES A HIGHER POWER THAN A BILL OF DIVORCE TO TAKE A WOMAN FROM A MAN WHO IS A GOOD MAN AND HONORS HIS PRIESTHOOD—it must be a man who possesses a higher power in the Priesthood, or else the woman is bound to her husband, and will be forever and ever. * * * It is true Jesus told the people that a man could put away his wife for fornication, but for nothing short of this.—J. of D., 17:118-19.

Today in Satan's marriage system, men and women are united in marriage for **time only.** Death dissolves the marriage contract. Such a union does not come under the provision in the law (Matt. 19:6), that "what God hath joined together, let no man put asunder"; for in such situation man not God has joined them. It matters not whether the officiating power be a priest, Bishop or layman, unless the sealing is performed under the authority of the Priesthood of God, properly bestowed and authorized, it can only be for time. But when God, through His Priesthood, performs a marriage union only He can put them assunder —neither civil courts, Popes or prelates can do so.

True, as indicated, a man may "put away" his wife for cause, but that does not necessarily sever the marriage tie. Only God can do that.

And this brings us to the deplorable condition of society today, where divorces are almost as prevalent as marriages. Both men and women are divorced one day and re-marry the next. They live in what is termed "progressive polygamy", which looseness in the moral fibre of the nation receives the endorsement of society and, in many instances, of the Church. In this dilemma we are confronted with press headlines, such as:

> "Divorce is Declared to be the Greatest Question in the World; Number of Decrees Evidence that American People Favor Trial Marriage, Says Speaker at Purity Conference." "Goodwin and Hopper Each Take Fifth Wife." "The Man; He Paid the Fine—the Girl; God Help Her!" "Dire Dangers Threatening Family Life". "Surprising Satistics on Lou Tellegen's Strange Preference for Brunet Wives. Four Times He Has Walked to the Altar with Dark Eyed Women, etc. (up to this announcement, three were divorced on the grounds of unfaithfulness)" "Why Do They Marry Willard Mack? Three Conspicuous Stage Beauties Loved, Married, and Quickly Divorced Him—Will Miss Barbara Castleton, as Wife No. 4, Do the Same?" "Alimony Club Furnishes 'Big' Business", etc., etc.

Such headlines may be quoted **ad libitum** and **ad nauseam.** They depict the trend. "Reno", the divorce capitol of the present civilization, is flourishing: there are many "Renos", and the process of trial marriages,—**progressive polygamy**—goes on unchecked by either church or state. Professional reformers and religious zealots shudder with horror at the thought of two virtuous women selecting the same man as their husband, raising children to him and going through life with the highest concept of moral rectitude, while they wink at the immoralities of which we speak with a child-like complacency.

In 1937 it was estimated that in the one County of Los Angeles alone, $10,000,000 was being paid in alimony and separate maintenance annually, an appalling confession of the breaking down of home ties and the moral fiber of the people. **"Court officials estimate", reads the report, "that there are 100,000 divorcees and wives on separate maintenance in the County, computing from the approximately 13,000 divorces here annually."**

This is only one county in one of the forty-eight states of the Union. So soft and elastic is the moral conscience

of the people that to marry and separate is but a common-place incident in their lives. In New York City it is claimed 600 divorces are granted each month. According to State Supreme Court Justice Salvator A. Cotillo, a veteran of the bench, the "divorce industry in New York is rapidly developing into a racket. A small clique of lawyers", he said, "has a monopoly of the business. **A new profession has grown up in the young women who hire themselves out to be found in the hotel rooms with supposedly unfaithful husbands. Several firms of private detectives furnish men to conduct the raids and guarantee unshaken testimony in court.**"—S. L. Tribune, Feb. 27, 1938.

A leading head-liner in the Press has been "Barbara Hutton". In her divorce proceedings from Prince Alexis Mdivani she explained to the Press: "**Alec and I have definitely agreed to part * * * but only legally. I mean by that, as a result of this decision, we today are greater friends than ever and intend always to remain so. The fact is, we have the greatest mutual affection and respect, and always did have, even if we may occasionally have disagreed, as most people must some time or another in their lives.**" And the loquacious Prince is reported as saying, "**Barbara is the most marvelous person I have ever met. I am terribly sorry our marriage was not a success. It is my earnest wish that she will always be happy. I am certain we will always remain the greatest of friends.**" —Ib. March 16, 1935.

What a flimsy excuse for social degeneracy! A husband and wife possessing the greatest mutual affections and respect for each other, decide to separate, apparently, for the novelty of the thing! Swapping wives and husbands among friends is becoming a common practice. The sanctity of the marriage vow is in the discard. Not long since a king appropriated to himself another man's wife. To lessen the shock of the scandal she obtained a divorce from her lawful husband, Ernest A. Simpson—her second divorce—which granted her freedom to marry Edward, duke of Windsor and former king of England. Many hearts beat with sympathy for the man whose wife had seemingly deserted him for the title of a Duchess; but any such sympathy was wasted on the desert air. Mr. Simpson, it is understood, shed no tears. A Press dispatch states:

> Ernest Simpson, who married the former wife of Earl Spencer, was introduced to Wallis Warfield by Mrs. Mary Kirk Raffray, who was a maid of honor at the Simpson-Spencer wedding. Mrs. Raffray has just been awarded a decree of divorce in Reno to enable her to marry Simpson. Mr. Raffray, the divorced husband, has announced his intention to marry Mrs. Connie de Bower as soon as she is divorced from Herbert de Bower. Whatever Herbert's intentions are, their publication would merely complicate matters.—Ib. 11-12-37.

And thus the infernal triangle works out its unsavory sequel. So unusual it is for public celebrities to remain constant in their marriage vows, that occasionally a Press headliner is found among couples who have remained married over a somewhat prolonged period. **Thus in 1938 the famous comedian, Harold Lloyd, had been married to the same woman, the former Mildred Davis, for fifteen years!**

Speaking of the divorce evil, Dr. Caleb R. Stetson, rector of historic Trinity Episcopal Church in New York City, said:

> It is true that divorces are increasing in this country at an alarming rate. I believe that in one of our States there are as many divorces as marriages. And in the whole country there were reported in the last figures I have been able to obtain one divorce to a fraction over six marriages. So that it would appear that out of every six couples married there is one divorce. There is a definite propaganda for freer divorce which seems to be making considerable headway. We may even come to the point where trial marriages may be legalized; or to the condition in Soviet Russia, where divorce is granted without

question on the application of both or even one of the parties to a marriage.—Literary Digest, Aug. 13, 1927.

As depressing as this outlook is, in the fourteen years intervening since Dr. Stetson's report, the situation must have grown enormously. Judge Joseph B. David, of Chicago, is reported to have quit the divorce bench of the Superior Court and asked to be transferred to some other court. Commenting, he said:

> Far from being a stigma on a woman's name, a divorce now seems to be regarded as an asset by her, in that with one she can attract more men. Marriage means but little in this day and age, causing laughter rather than solemness.
>
> Sitting in this court every day, I have at last concluded that the more divorces a woman has, the more men she can attract. All that couples have to do at present to get around the divorce laws is to cross a few state lines. I BELIEVE THAT MANY WOMEN SEEK DIVORCES JUST FOR EXCITEMENT. THEY HAVE TOO MUCH IDLE TIME ON THEIR HANDS.—Salt Lake Telegram, April 1, 1920.

So ludicrous is the matter becoming that dogs, instead of children, are beginning to figure prominently in marital separations. Charles Erbstein, a Chicago Attorney, says, "**The custody of a pedigreed dog has been a difficult factor in many of his divorce cases recently, sometimes ending in the agreement that each shall have the dog for six months of the year!** All of which causes us to wonder what we are coming to, anyway", reflects the commentator, "**When a man and woman who have taken the marriage vows come to prefer the society of a dog to that of each other, it would seem that the reflection were rather in favor of the dog.**"

And all this shameful mockery goes on under the monogamic or celebate theory of social life: it is Satan's system. God's system—Celestial or plural marriage—produces no such results. In Mormon plural marriage, divorces or separations are extremely rare. Children are the hope and purpose of the union. To "**multiply and replenish**" is the chief object. Children are welcome, anxiously hoped for and received with thankful hearts and a divine benediction.

> "Seest thou the strange, sweet radiance in her eye?
> She has been nigh unto heaven's shining portal;
> And there, while life and death stood watching by,
> Hath plucked, with trembling hands, a flower immortal."

(To be continued)

HAVE CONFIDENCE IN HUSBANDS

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 theirs should be in those who lead them in Priesthood. Their feelings are concentrated in the Lord their God and what is ahead, and there is where they should be. You should be glad to see them step forward and walk onward in the path of their duty, and not require them to devote themselves to you to the exclusion of things and duties of life which lies before them. As they progress and lead on, you will feel to travel in the same road. This is the order, and if order is maintained in this thing, you will see the beauty of it; and it will be a satisfaction to you and them to believe that your husband, he who is at your head, is progressing in the things of God. That should be a satisfaction to you, and it will be, if you are inspired by the right spirit and feeling. In this way you will have happiness, and see good times.—Orson Hyde.

It is estimated that one dollar out of every five earned by the working man goes for taxes, not counting the taxes which keep him from earning more than five dollars.

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EDITORIAL THOUGHT

BRETHREN, from henceforth, let truth and righteousness prevail and abound in you; **AND IN ALL THINGS BE TEMPERATE**; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from **ENMITY, AND HATRED, AND COVETOUSNESS**, and from every unholy desire. Be honest with one another, for it seems that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. **SUCH CHARACTERS GOD HATES**—and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seems to be dead.—His. of Church, 3:233.—Joseph Smith.

THE TRUE COURSE

In the early days of President John Taylor's administration the Saints had so weakened in their faith in the real heart of Mormonism—its marriage system—that goodly numbers were advocating the surrender of the sacred principle in exchange for statehood. Like the Israelites of old, they wanted to be as other people and have a government patterned for the world. Israel rejected the Lord in that day and the Saints were rejecting Him now.

Perhaps no voice was more resonant in condemning this apostate attitude than that of George Q. Cannon, then the first counselor to President Taylor. He could see but one course—to accept the revelations of the Lord and live them in toto, let the consequences be what they may. In an address delivered at Provo, Nov. 20, 1884, among other things he said:

> Efforts have been made among us to change this conditon of affairs, (to pass from territorial government to Statehood). There has been and still are, perhaps, some who call themselves Latter-day Saints who are almost ready to lend themselves to any scheme that has for its object the obtaining of a State organization for Utah. Such persons look upon this as so great a blessing and so great a boon that they are almost willing to forego their religious belief and to pander to those who have got power and to make some sort of concession to them in order to achieve this, what they consider, a very desirable end. There has been some agitation in years past respecting plural marriage, and some people, calling themselves Latter-day Saints, have been almost ready to go into the open market and bid for a State government at the price of conceding this principle of our religion, for the privilege of becoming a State of the Union. THOSE WHO ARE READY TO DO THIS ARE READY ALSO TO CAST OFF OBEDIENCE TO THE PRIESTHOOD OF THE SON OF GOD, AND TO SAY, "WE DO NOT BELIEVE THAT MEN WHO HOLD AN OFFICE IN THE CHURCH SHOULD HAVE ANY VOICE IN THE AFFAIRS OF THE STATE." THEY ARE READY TO SELL OUT THEIR BELIEF AS LATTER-DAY SAINTS, AND THEIR VENERATION AND REVERENCE FOR THAT POWER WHICH GOD HAS RESTORED, FOR THE SAKE OF OBTAINING A LITTLE RECOGNITION OF THEIR RIGHTS AS CIT-

IZENS, ON THE PART OF THOSE IN POWER. It does not require much familiarity with the spirit of God or with the principles of our holy religion to understand exactly the positions that such persons as these to whom I allude occupy among us. WHEN A MAN IS READY TO BARTER ANY PRINCIPLE OF SALVATION FOR WORLDLY ADVANTAGE THAT MAN CERTAINLY HAS REACHED THE POSITION THAT HE ESTEEMS WORLDY ADVANTAGE ABOVE ETERNAL SALVATION. Can such persons retain the spirit of God and take such a course as this? No, they cannot. That other spirit will lead such persons astray, and they will be left to themselves. Des. News, Dec. 13, 1884.

A year later (1885), these apostate conditions doubtless having accentuated, President Cannon gave expression to the following very emphatic declaration:

There are men who say: "Yield this practice (plural marriage) for the present; perhaps public opinion may soften and then this principle may be taught and practiced."

I look upon such a suggestion AS FROM THE DEVIL. It would be quite as proper to propose APOSTACY for a short seoson until public opinion would become more favorable to us. If there are any in the Church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then be neither weakened nor betrayed by the association of those who, in their hearts, STAND READY TO YIELD. If there are men in the Church who love the world and its favor better than they do God and Truth, or if they fear men's displeasure and punishment more than they love exaltation, now is a good time for them to exhibit the feeling. But if they have regard left for those who have been their friends and brethren, they ought not, while professing to be members of the Church, to be consorting with those who are its deadly enemies and assenting to their plans FOR THE DESTRUCTION OF A VITAL PRINCIPLE OF EXALTATION. They should have so much self respect that, while professing to worship Jehovah, they will not prostrate themselves before the image of Baal.—Juvenile Instructor, 20:156.

On September, 1886, President Taylor approached the Lord for direction relative to a manifesto that had been prepared by prominent members of the Church for his signature, and which was intended to discontinue plural or celestial marriage. He received the following revelation:

Revelation to President John Taylor. Given at the Home of John W. Woolley, Centerville, Utah, September 26-27, 1886

My son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord. All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so, Amen.

Under instruction of the Lord, on this occasion, and in the presence and under the immediate direction of the Prophet Joseph Smith, President Taylor set five of the brethren apart to exercise the sealing authority and to keep alive the principle of plural marriage, even after such a manifesto that was before him, and which he pro-

claimed was from the lower regions, should be signed by a future leader of the Church, as he predicted would be the case.

President Taylor died July 25, 1887, after which a constitutional election was held in the Territory of Utah, on which occasion the people voted for a constitution that definitely outlawed the practice of plural marriage—the Lord's marriage system. It is claimed that some 95% of those voting for the proposed constitution were members of the Church. Congress rejecting the petition of the people, the effort to obtain statehood failed, but the Mormon people had placed themselves on record as opposing the Lord.

In 1889 new and more drastic laws were being proposed in Congress against the Mormon people. The liberties and properties of the members of the Church were jeopardized by the threat of confiscation. President Wilford Woodruff, successor to John Taylor, was being urged by many of the leading men of the Church to surrender plural marriage in accordance with the demands of the Government. Weighted with years (he was in his 83rd year) and with troubled spirit, he went before the Lord for comfort and direction. Upon this occasion, he recorded in his Journal the following:

> November 24, 1889: Attended a meeting with the lawyers at the Gardo (house) in the evening. They wanted me to make some concession to the court upon Polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following:
>
> Thus saith the Lord to my servant Wilford. I the Lord have heard thy prayers and thy request and will answer thee by the voice of my Spirit.
>
> Thus saith the Lord unto my servants the Presidency of my Church who hold the keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst and the destiny of this nation and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.
>
> Let not my servants who are called the Presidency of my Church DENY MY WORD OR MY LAW, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. PLACE NOT YOURSELVES IN JEOPARDY TO YOUR ENEMIES BY PROMISE. Your enemies seek your destruction and the destruction of my people.
>
> IF THE SAINTS WILL HEARKEN UNTO MY VOICE AND THE COUNSEL OF MY SERVANTS THE WICKED SHALL NOT PREVAIL.
>
> Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. I, the Lord, will hold the courts, with the officers of Government and the nation responsible for their acts toward the inhabitants of Zion. I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the scriptures for they are they which testify of me; also those revelations which I have given to my servant Joseph and to all my servants since the world began, which are recorded in the record of divine truth. Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me; it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord.
>
> Let my servants call upon the Lord in mighty prayer; retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit and all will be well with you. THE WICKED ARE FAST RIPENING IN INIQUITY AND THEY WILL BE CUT OFF BY THE JUDGMENTS OF GOD. GREAT EVENTS AWAIT YOU AND THIS GENERATION AND ARE NIGH AT YOUR DOORS. AWAKE, O ISRAEL, AND HAVE FAITH IN GOD AND HIS PROMISES, AND HE WILL NOT FORSAKE YOU. I THE LORD WILL DELIVER MY SAINTS FROM THE DOMINION OF THE WICKED IN MINE

> OWN DUE TIME AND WAY. I CANNOT DENY MY WORD, NEITHER IN BLESSING NOR JUDGMENTS. THEREFORE LET MINE ANOINTED GIRD UP THEIR LOINS, WATCH AND BE SOBER AND KEEP MY COMMANDMENTS. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.

Ten months later President Woodruff was induced to sign the Manifesto (1890) which was later interpreted as an abandonment, **by the Church,** of polygamy. The Church had officially accepted the principle in 1852, and abandoned it in 1890.

Rejecting the Lord's system of marriage His Spirit was withdrawn to such an extent that no revelation to the Church has been given since. The Church rejected a saving and exalting principle, as it had done in previous dispensations, when relative darkness again covered the land so far as the Church was concerned.

Speaking of the situation involved in this rejection of a principle of salvation, the Prophet Micah uttered the following awful rebuke:

> Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.
>
> Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.
>
> Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
>
> Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; FOR THERE IS NO ANSWER OF GOD.—Micah 3:4-7.

Night **has** come unto this people. The leaders have confessedly plead with the Lord for light and direction, but **"there is no answer of God."** In the present administration the leader of the Church has on more than one occasion testified that he has plead with the Lord for direction on certain vital subjects, but **"could get no answer."**

In the case of ancient Israel, when the people rejected the rule of the Priesthood and demanded a king, that they might be as other people, the Lord told His prophet, Samuel, they were not rejecting him but they were rejecting the Lord. And so with modern Israel, in rejecting the law of the Holy Priesthood, (D. & C., 132:28, 58, 61) they were not rejecting Joseph Smith but Almighty God. They rejected a principle of salvation and exaltation—the law of Abraham.

Fortunately the Priesthood **"carried on"**, and the Lord's system of marriage has continued among the faithful in accordance with instructions given by Him through President Taylor, as related; and the very forceful remarks of President Cannon, as quoted, remain the law of the Lord. God's laws are supreme. In the present dispensation none of them will be revoked—they are eternal. The Lord says:

> 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. * * * Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.—D. & C., 132:6, 32.

WHOSE PRAYERS WILL GOD ANSWER?

In the present discord among nations—a condition clearly predicted through the prophets of God, both ancient and modern—there is much for solemn reflection and lessons of lasting value to be learned. When in prime health men are inclined to scout the necessity of humility or the call to worship, rather assenting to the sentiment, "Zion prospereth, all

is well." But when either mental or physical distress "takes over", God, the source of all that is wise, good, and just, is appealed to—often times fanatically and frantically. "When the devil is sick a Monk he'll be, but when the Devil is well, devil a Monk is he", carries definite meaning.

The present war is primarily between Christian nations. For obvious reasons it is not our purpose to judge between the virtues of contending parties. One should survey the field as a world issue, leaving God the final arbiter. It is but natural for men to deem themselves superior to their neighbors in the favor of the Lord—and the same applies to nations.

No well informed person acquainted with the people of Great Britain will deny the existence of a very liberal sprinkling of the blood of Israel among them. They have accepted the Gospel of Jesus Christ by the thousands. Neither can it be denied that many of the people of Germany are of the same blood. This holds good, too, regarding the peoples of Scandinavia, Holland, Finland, Russia and other northern nations now at war, and opposing each other — brother against brother; each praying to the same God for victory, and none of them wholly guiltless of wrong doing.

We are reminded of the various line-ups in world conflicts during the last 140 years as furnished by the Chicago Tribune:

1805: England destroys the French navy.

1812-1815: England, Prussia, Austria, and Russia crush France. (England also tried to crush America.)

1854: England, France and Turkey defeat Russia.

1866: Germany defeats Austria.

1871: France beaten by Germany.

1914-1918: England, France, Russia, Belgium and Italy allied against Germany, Austria and Turkey.

And now: Germany, Italy and Japan are allied against England, Russia and the United States.

This all tends to show the natural instability of the kingdom nations—mixtures of "iron and miry clay" (Daniel 3), shifting as the desert sands; constantly seeking advantage —more often as not—a selfish advantage over their neighbor; strong and dominant today and weak and vacillating tomorrow.

The American nation, as we conceive it, is under a greater responsibility to heaven, than any other nation. The Lord blessed the arms of the Revolutionary Fathers, thus making the Government possible. He gave to the victors a Constitution under which a Republic was born. He then established within its borders His Gospel, through obedience to which not only individuals but the nation itself might remain free. With the Gospel He gave the nation a Prophet, (Joseph Smith) and later offered the services of that Prophet to the nation, to lead it from the chaos it was drifting into under the leadership of uninspired men to a haven of civic security.

The nation not only rejected the Gospel but permitted this Prophet to be martyred; permitted the Saints to be driven from their lawful possessions in Missouri and Illinois by ruthless mobs operating, for the most part, under state military supervision, the mobs stealing, pillaging, and burning the personal effects of their victims, murdering many of them.

Though the Saints appealed for redress, the Government, through its Chief Executive, President Van Buren, said, "Gentlement, **your cause is just, but I can do nothing for you**"; and instead of championing a righteous cause, as a righteous nation would do, it permitted the Mormon citizenry to be driven into the western wilderness outside the boundaries of the United States. In this last driving the hope was openly expressed that

the elements, the savages and wild animals would swallow up and completely obliterate this people whose Prophet-leader had been foully murdered. The Saints, having survived this inhuman treatment on the part of the Government, armies were sent from Washington to again harrass them.

In reviewing these factual events it is not our purpose to stir up feelings of prejudice or hatred against the government of the United States; we might wish to condone such unlawful actions and wipe the slate clean, but still a terrible crime has been permitted and a penalty commensurate therewith is involved which, according to the word of God is inescapable. The Jews are still atoning for the blood of their Savior. If his blood costs so much, may not the blood of Joseph and his followers have a proportionate value. It was proclaimed of Joseph and his brother Hyrum:

> And henceforth their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this Book of Doctrine and Covenants of the church, cost the BEST BLOOD of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption.—D. & C., 135-6.

We are impressed with the recent proclamation of the President of the United States declaring a national day of prayer, for the success of the arms of the Allies. It sounds like a noble gesture for the leader of a great nation to invite its people to join in prayer and return to God. Humility is an almost lost virtue. When the disciples of Jesus asked who among them was greatest in the kingdom of heaven, the Master called a little child unto him and set it in the midst of them and said:

> Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall HUMBLE himself as this little child, the same is greatest in the kingdom of heaven.—Matt., 18:3-4.

The President very properly recommended the "**Asking for forgiveness for our short comings of the past, of consecration to the tasks of the present, of asking God's help in the days to come. We need His guidance**", continues the message, "**that we may be humble in spirit but strong in conviction of right, steadfast to endure sacrifices and brave to achieve victory, liberty and peace.**"

But can the sins of this nation be blotted out by a single day of public prayer? Are the skirts of the nation sufficiently clean of the blood of this gospel dispensation for the Lord to honor its request for victory? It must be remembered that Christian nation is pitted against Christian nation; Christians are fighting Christians—brother against brother. Which prayer, then, will the Lord hear? He cannot grant all of them; can He grant any of them in toto?

During the War of the Rebellion Lincoln was not convinced that the Union was wholly right and the Confederacy wholly wrong. He saw faults on both sides. His prayer was for wisdom to enable him to see the right and for strength to uphold it. It is in this spirit, as we conceive it, that the nation should approach the Almighty. As much as we may abhore the methods and declared purposes of the dictator nations in the present conflict, we should keep in mind our own shortcomings. While it is well to keep both sides of the platter clean the inside must especially be kept so if the support of heaven is to be counted upon.

Speaking of the present day, the Lord told Joseph Smith:

> I have sworn in my wrath, and DECREED wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man.—D. & C., 63:33.

And again, speaking of the time when wars should be visited upon all nations:

> And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a FULL END OF ALL NATIONS; that the cry of the Saints, and of the BLOOD OF THE SAINTS, shall cease to come up unto the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.—Ib. 87:6-7.

Here the Lord has **decreed a consumption that shall make a full end of ALL nations.** Does this include the present axis and allied combine? The Lord says, "**ALL nations.**" Why should all nations be consumed? In order to make way for the Great King to perfect his kingdom and thereafter rule the world in righteousness. Since the rebellion of Israel, (See 1 Samuel 8 Chap.) and God gave to him a king, the world has been under the rule of the Prince of Darkness, and war among nations has been almost continuous. All nations, including the Jews, have been looking forward to the time when their "Deliverer" should come and reign as King of kings. It would seem from the most casual observations that this event is fast nearing realization; and to students of revelation—both ancient and modern—the approaching events appear startlingly near. It was one of the tasks of the Prophet Joseph Smith to set up the Kingdom of God (Daniel 2nd Chap.) which he did, and that kingdom is rolling forth destined to fill the whole earth.

But what of the present fear that outside nations may take possession of the Americas and set up a ruling monarchy or a dictatorship calculated to reduce the free peoples to a state of vassalage or serfdom? The Lord set up another decree, and that is that this nation should never come under the rule of any other king than Jesus Christ whose legal right it is to reign. He told His Prophet, Nephi, regarding the Gentiles becoming "nursing fathers and mothers" unto his people (those whom we now call Indians or Lamanites), with this wonderful assurance:

> But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles (Our present nation are Gentiles), shall be blessed upon the land.
>
> And this land shall be a land of liberty unto the Gentiles, AND THERE SHALL BE NO KINGS UPON THE LAND, who shall raise up unto the Gentiles.
>
> And I will fortify this land against all other nations.
>
> And he that fighteth against Zion, (this is the land of Zion) shall perish, saith God.
>
> For he that raiseth up a king against me shall perish, for I, the Lord, the KING OF HEAVEN, WILL BE THEIR KING, and I will be a light unto them forever, that HEAR MY WORDS.—2 Nep. 10:10-14.

This land, according to promise, will not, for any length of time, be governed by a mortal king, "**for he that raiseth up a king against me shall perish.**"

But what of the public prayer to the shrine of which the nation was called on New Years day? Is this people prepared to pay the debt for rejecting the Gospel of Jesus Christ, killing the Prophets of God and driving the Saints from its borders? Is the nation sufficiently Christian to assume guardianship over the so-called world democracies? To us the Republic of the United States, insofar as it adheres to the Constitution that God gave it, **is the best government upon the earth, and the nearest allied to the kingdom of God.** But is it living up to the high concepts assigned it? If not it may not expect an answer to its national prayer.

The Nephites, under King Noah, some 150 years before Christ, became

wicked and persecuted the Saints. The Lord sent His Prophet Abinadi to warn them, and to call them to repentance. We quote a part of the Prophet's message:

> And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; AND NONE SHALL DELIVER THEM, except it be the Lord the Almighty God.
>
> Yea, and it shall come to pass that when they shall cry unto me I will be SLOW TO HEAR THEIR CRIES; yea, I will suffer them that they be smitten by their enemies.
>
> And except they repent in SACKCLOTH and ASHES, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me.—Mosiah 11:23-25.

We fear the sins of this Government will not be wiped out by a proclamation for a day of public prayer. Surely the sins of 150 years, we have mentioned, will not be atoned for in a single day of pretended adoration. There is a way of escape and that way is to serve the Lord, God of Israel, repent of our sins, both individual and national, and devote our desires and actions to the bringing in of the reign of Jesus Christ, the King of heaven and of earth.

JESUS PAID IT ALL

The old sectarian belief, (and the dogma yet adhered to by many of the Christian (?) churches) is the doctrine of "Pre-destination"—some being destined to be saved notwithstanding their sins, and others destined to be damned notwithstanding their virtues—is expressed in poetry in the following lines taken from the "Palantic", edited and published by A. Milton Musser, for years Assistant Historian of the Mormon Church.—Editor.

"Nothing to pay? No not a whit;
Nothing to do? No not a bit;
All that is needed to do or pay,
Jesus has done in his owned blessed way."

"Nothing either great or small,
Remains for me to do;
Nothing—Jesus paid it all,
All the debts I owe."

Rejoice ye debtors, and be glad!
Ye saints rise up and sing!
From every land and every clime
Your hymn of praises bring.
From every doubt of sin or crime,
Committed since "The Fall",
You are discharged, no man you owe,
For "JESUS PAID IT ALL."

No matter what the sin has been,
How great the debt may be;
Only "believe" and then be set
From obligation free.
Deprive the widow of her mite,
Nor heed the orphan's call,
You've no concern in things like that,
For "JESUS PAID IT ALL."

So wallow in the sinks of vice,
Rob virtue of her gold;
With slander sting your brothers name,
And spare not young nor old;
Play with the devil hide and seek,
Hell need not now appal,
For Satan's might is broken quite,
Since "JESUS PAID IT ALL."

If Christian tires of his wife,
And craves another's charm;
If strychnine powder takes her life,
That gives him no alarm;
On bended knees in felon's cell,
He on the Lord will call,
And that will balance his account,
For "JESUS PAID IT ALL."

From every gallows in the land,
The blood stained wretches go
To sit at once on God's right hand,
(Their victims down below;)
And there they sit and claw their harps,
And each will loudly ball,—
"We owe nobody anything,
For "JESUS PAID IT ALL."

And so throughout the catalogue
Of rogues and scoundrels all—
Preachers, laymen, sinners, saints,
All "ransomed from the fall",
For every debt contracted here,
However great or small,
Expect to 'scape the just demand,
With "JESUS PAID IT ALL."

But when the day of reckoning comes,
With due bills thick and fast;
Ye truckling knaves and trembling sneaks
May well stand back aghast;
For every debt with interest, too,
For settlement will call,
And to the "utmost farthing" you
"WILL HAVE TO PAY IT ALL."

THE BLOOD OF ISRAEL AND THE GENTILES

By Brigham Young

Recollect that we are now calling upon the Elders to go and gather up Israel; this is the mission that is given to us. It was the first mission given to the Elders in the days of Joseph. The set time is come for God to gather Israel, and for His work to commence upon the face of the whole earth, and the Elders who have arisen in this Church and Kingdom are actually of Israel. Take the Elders who are now in this house, and you can scarcely find one out of a hundred but what is of the House of Israel. It has been remarked that the Gentiles have been cut off, and I doubt whether another Gentile ever comes into this Church.

Will we go to the Gentile nations to preach the Gospel? Yes, and gather out the Israelites, wherever they are mixed among the nations of the earth. What part or portion of them? The same part or portion that redeemed the house of Jacob, and saved them from perishing with famine in Egypt. When Jacob blessed the two sons of Joseph, "guiding his hands wittingly", he placed his right hand upon Ephraim, and he blessed Joseph, and said, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads", etc. Joseph was about to remove the old man's hands, and bringing his right hand upon the head of the eldest boy, saying—"Not so, my father; for this is the first born; put thy right hand upon his head." And his father refused, and said, "I know it, my son, I know it, he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he and his seed shall become a multitude of nations." Ephraim has become mixed with all the nations of the earth, and it is Ephraim that is gathering together.

It is Ephraim that I have been searching for all the days of my preaching, and that is the blood which ran in my veins when I embraced the Gospel. If there are any of the other tribes of Israel mixed with the Gentiles we are also searching for them. Though the Gentiles are cut off, do not suppose that we are not going to preach the gospel among the gentile nations, for they are mingled with the House of Israel, and when we send to the nations we do not seek for the Gentiles, because they are disobedient and rebellious. We want the blood of Jacob, and that of his father Isaac and Abraham, which runs in the veins of the people. There is a particle of it here, and another there, blessing the nations as predicted.

Take a family of ten children, for instance, and you may find nine of them purely of the Gentile stock, and one son or one daughter in that family who is purely of the blood of Ephraim. It was in the veins of the father or the mother, and was reproduced in the son or daughter, while all the rest of the family are Gentiles. You may think that is singular, but it is true. It is the house of Israel we are after, and we care not whether they come from the east, the west, the north, or the south; from China, Russia, England, California, North or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, **for Joseph Smith was a pure Ephraimite,** and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel.

Again, if a pure Gentile firmly believes the Gospel of Jesus Christ, and yields obedience to it, in such a case I will give you the words of the Prophet Joseph—"When the Lord pours out the holy Ghost upon that individual he will have spasms, and you

would think that he was going into fits."

Joseph said that the Gentile blood was actually cleansed out of their veins, and the blood of Jacob made to circulate in them; and the revolution and change in the system were so great that it caused the beholder to think they were going into fits.

If any of the Gentiles will believe, we will lay our hands upon them that they may receive the Holy Ghost, and the Lord will make them of the house of Israel. They will be broken off from the wild olive tree, and be grafted into the good and tame olive tree, and will partake of its sap and fatness. If you take a bud and inoculate it into another tree it ceases to receive nourishment from its original stock; it must, however, receive nourishment, or it will die. Where must it receive its nourishment from? From the tree into which it has been introduced; it is supported by it, and becomes incorporated with it.

It is so with the House of Israel and the Gentile nations; if the Gentiles are grafted into the good olive tree they will partake of its root and fatness.

You understand who we are; we are of the House of Israel, of the royal seed, of the royal blood.—J. of D., 2:268.

THE TWO STICKS

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the houses of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus sayeth the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus sayeth the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king of them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—Ezek. 37:15-22.

FOSDICK ON IMMORTALITY

Immortality does not concern the future world alone; it concerns this present existence, for, as we have said, **if a man is immortal at all, he is immortal now.** Whenever a man, therefore, begins now to live as though he were immortal, he is putting the truth to the test of life, and seeking verification of its validity in terms of its practical consequences. A world in which poison made men strong and foods destroyed them would be no more unreasonable than a world in which falsehood made great characters while truth applied issued in ignoble spirit and unworthy life. Indeed, we call arsenic poison just because it does destroy us, and good bread we call food, because it builds us up. So in practical life we count those things true which, taken for true, prove useful, and those things false which will not verify themselves by the difference that they make to life. The engineer who, engaged in the construction of a bridge, first plots his plans according

to the laws of mathematics, then submits them to experts for corroboration, and then building his structure, looks for the ultimate confirmation, of his judgment in the completed work, standing the test of use, indicates by his method of procedure the road to all verification of truth. Let a man so test the affirmation of immortality. Let his best judgment decide that it is true, and this judgment be substantiated by the verdict of the seers, **and then let him start to live now as though he were immortal.** What confirming consequences are sure to come! **The man who lives as though he were immortal lives in a universe where the highest spiritual values are permanent, outlasting the growth and dissolution of the stars;** where personality, whether in himself or others, is infinitely precious and has everlasting issues; where character is the supreme concern of life, in behalf of which all else may reasonably be sacrificed; where no social service ever can be vain, if it registers itself in even one man, and where in all public-minded devotion to moral causes on the earth, we are not digging artificial lakes to be filled by our buckets, in hopeless contest with an alien universe, but are rather building channels down which the eternal spiritual purpose of the living God shall flow to its "far-off divine event." The truth of immortality makes great living. * * *

Let a man begin to live as though he were not going to die and his tone of spiritual quality rises by sure degrees toward Christlikeness; let a man begin to live as though death were the end of all, and even those who themselves have held this creed confess that the deepest motives for character grow dim, and that social service is blighted by disillusionment. Before a man gives himself to disbelief in personal permanence, let him consider this result, that in such a world falsehood makes the best character and truth destroys it—Harry Emerson Fosdick.

PERVERSITY OF MAN

This little world which we inhabit will ever be known as having had to sustain a race of beings whose chief effort has been to oppose truth, to resist morality, to disperse unity, to contend for division, and to fight against all that might be done for the establishment of a universal brotherhood. The religions and dogmas of men are opposed to Christ and the government of God. Notwithstanding that God has revealed the foundation of eternal life and the power by which the heavens are controlled and sustained, **still men refuse to recognize that love is the only incentive to action which will find favor with God and holy beings. This never ending love will survive the wreck of time; its glory and power will run parallel with eternity; and as the white-winged dove Charity finds a home in the hearts of men, hope and salvation will be its only song.** Men may destroy each other; God will save. Men may oppress; God will make men free and equal. And now abideth faith, hope and charity; but the greatest of these three is charity.—Abijah. (The Deseret Weekly, Feb. 2, 1889, Vol. 38, p. 185).

THE SAINTS MUST SUFFER

(September 29, 1839)

Explained concerning the coming of the Son of Man, etc.; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape"; still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior said, "Judge not, lest ye be judged."—Joseph Smith.—Compendium, p. 272.

A HYMNIC PRAYER

(G. K. Chesterton)

O God of earth and altar
Bow down and hear our cry,
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide,
Take not Thy thunder from us,
But take away our pride.

From all that terror teaches,
From lies of tongues and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honour and the sword,
From sleep and from damnation,
Deliver us, good Lord.

Tie in a living tether
The priest and prince enthrall,
Bind all our lives together
Smite us and save us all;
In ire and exultation
Aflame with faith, and free,
Lift up a living nation,
A single sword to Thee.

UNCONTROLLED

The mighty forces of mysterious space
Are one by one subdued by lordly man.
The awful lightning that for eons ran
Their devastating and untrammeled race,
Now bear his messages from place to place
Like carrier doves. The winds lead on his van;
The lawless elements no longer can
Resist his strength, but yield with sullen grace.
His bold feet scaling heights before untrod,
Light, darkness, air and water, heat and cold
He bids go forth and bring him power and pelf.
And yet tho ruler, king and demi-god
He walks with his fierce passion uncontrolled
The conqueror of all things,—save himself.

—Ella Wheeler Wilcox.

To color the flames in your fireplace to order, soak pine cones or pieces of wood in the following chemical solutions for two minutes, and dry in a warm room:

Green flames: To one gallon of water add one pound boric acid.

Blue flames: To one gallon of water add one pound copper sulphate.

Red flames: To one gallon of water add one pound strontium nitrate.

—Free Press Prairie Farmer.

You can't believe everything you hear—but you can repeat it.—Answers (London).

SENSE FROM ROGER BABSON

"I love to read the Sermon on the Mount. Jesus told his followers that there is nothing in hustle and bustle, striving and worrying, buying and borrowing, but rather from listening to that still small voice 'and then all these other things shall be added unto you.' Of course this was written 2000 years ago and has been vamped and revamped many times; but the point is clearly evident. It is that all these material things which men think are so necessary are as nothing compared with the spiritual power of making correct decisions and carrying them out. Yes, this something is a spiritual power which is the real determining factor for success. Moreover, this spiritual power is not secured by college degrees, capital investments, or great organizations; but rather through quiet study, sane prayer, and an earnest desire to bring about the Kingdom of God on this earth. The men having these qualities are the men who made America; and our difficulties today are due to the lack of them."—Copied from Progressive Opinion.

Truth crushed to earth shall rise again;
Th' eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshipers.

—Bryant.

"Uncle Joe", said Albert Edward Wiggam, the author, meeting an old darkey who was always cheerful in spite of having had more than his share of life's troubles, "how have you managed to remain so cheerful and calm?"

"Well, I'll tell yo'," Uncle Joe. 'I'se jus' I arned to cooperate wid de inevitable."

—Matthew N. Chappell in Forbes.

"You may find it difficult to live within your income, but you would find it even more difficult to live without it."

Son: "Daddy, what effect does the moon have on the tide?"

Dad (from depths of his newspaper): "Not any, son. Only on the untied."

Horse-drawn carriages used to average 11½ miles an hour in New York's midtown traffic; today the average speed of automobiles is a bare six miles an hour.—Readers Digest.

Will Rogers, invited to dinner by a friend, replied, "No, thanks, I've already et."

"You should say 'have eaten'," his friend corrected.

"Well", drawled Rogers, "I know a lot of fellers who say 'have eaten' who ain't et!"—Readers Digest.

TRUTH

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

VOL. 7. MARCH, 1942 NO. 10.

Founding of United States of America Divinely Directed

Columbus and Washington Guided by Angel Moroni
Great Destiny Assured Government Predicated Upon Faithfulness

Fourth of July Oration Delivered at Salt Lake City in Year 1854, by

APOSTLE ORSON HYDE

(Deseret News, Vol. 4:273. Also J. of D., 6:367-71)

RESPECTED FRIENDS AND FELLOW CITIZENS:—

I am called upon, by the wishes and voice of many persons, to be one of your speakers on this ever memorable day. While I congratulate myself upon the honour which you have done me by this selection, I sincerely regret that I am not more amply qualified to answer your expectations. But humble as my efforts may be on this occasion, they are the more freely offered, knowing that the ears and hearts of a generous people will make every allowance for any deficiency that may appear in the style and subject matter of my discourse.

The bursts of eloquence that have thundered from this stand this morning cannot fail to have awakened in the minds of the audience notions and views so enlarged, that it becomes a very difficult task for your present speaker to sustain and carry forward the interest and excitement with which your minds have already been fired by the speakers that have preceded me.

We are met, fellow citizens, to celebrate one of the most important events that ever embellished the pages of political history—an event of which every American heart is proud to boast, in whatever land or country he, perchance, may roam;—I mean the bold, manly and daring act of our fathers in establishing the Declaration of Independence and sovereignty of these United States—an act worthy to be engraven, in letters of living light, upon the tablets of our memory, and to be transmitted to our children, with the sacred charge that

"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."

they teach it to their children, and to their children's children, till the **"stripes and stars" float over every land, and are mirrored on the crest of every Declaration of our nation's Independence,** and with hearts of iron and nerves of steel to defend it by force of arms against the fearful odds arrayed against them—the well disciplined armies of mercenary allies of the foolish and tyrannical George the III, King of Great Britain.

The progressive spirit of the times, on the one hand, and the chains of cruelty and oppression, on the other, inspired the Apostles of American freedom to raise the standard of liberty, and unfurl its banner to the world as a warning to oppressors, and as the star of hope to the oppressed. The very name of America causes a thrill of patriotic devotion to her best interests to quiver in the heart of every citizen of Utah, with a zeal and pride for the welfare of our country that does honor to the memory of those departed heroes whose ashes are mingled in our soil, and made rich and dear to us by their own blood.

Remember Lexington, and Bunker Hill, and lastly Yorktown, with all the intermediate scenes as narrated in the history of the American Revolution! Remember the immortal Washington, chosen to lead our infant armies through the perils and hardships of an unequal contest, to the climax of victory and the pinnacle of fame! His name, embalmed in the never-dying sympathies of his grateful countrymen, will be heralded in the melody of song "while the earth bears a plant or the ocean rolls a wave". While Columbia's sons and daughters regret and mourn his exit hence in accents like the following—

> Cold is the heart where valour reigned,
> Mute is the tongue that joy inspired,
> Still is the arm that conquest gained,
> And dim the eye that glory fired.

They will comfort themselves and quiet the pangs of their bereaved hearts by chanting like this—

> Too mean for him a world like this;
> He's landed on the happy shore,
> Where all the brave partake of bliss,
> And heroes meet to part no more.

In those early and perilous times, our men were few, and our resources limited. Poverty was among the most potent enemies we had to encounter; yet our arms were successful; and it may not be amiss to ask here, by whose power victory so often perched on our banner? **It was by the agency of that same angel of God that appeared unto Joseph Smith, and revealed to him the history of the early inhabitants of this country, whose mounds, bones, and remains of towns, cities and fortifications, speak from the dust in the ears of the living with the voice of undeniable truth. This same angel presides over the destinies of America, and feels a lively interest in all our doings. He was in the camp of Washington; and, by an invisible hand, led on our fathers to conquest and victory; and all this to open and prepare the way for the Church and Kingdom of God to be established on the Western Hemisphere, for the redemption of Israel and the salvation of the world.**

This same angel was with Columbus, and gave him deep impressions, by dreams and by visions, respecting this New World. Trammeled by poverty and by an unpopular cause, yet his persevering and unyielding heart would not allow an obstacle in his way too great for him to overcome; and the angel of God helped him—was with him in the stormy deep; calmed the troubled elements, and guided his frail vessel to the desired haven. Under the guardianship of this same angel, or Prince of America, have the United States grown, increased and flourished like the sturdy oak by the rivers of water.

To what point have the American arms been directed since the Declaration of our National Independence, and proven unsuccessful? Not one! The

peculiar respect that high heaven has for this country on account of the promises made to the fathers, and on account of its being the land where the mustard seed of truth was planted and destined to grow in the last days, accounts for all this good fortune to our beloved America.

But since the Prophets have been slain, the Saints persecuted, despoiled of their goods, banished from their homes, and no earthly arm to interpose for their rescue, what will be the future destiny of this highly-favored country? Should I tell the truth as it clearly passes before my mind's eye, my friends might censure me, and I might be regarded as an enemy to my country. If I should not tell the truth, but withhold it to please men, or to avoid giving offense to any, I might be regarded, by the powers celestial, as an enemy to God. What shall I do under these circumstances? Shall I be guilty of the crime of hesitating for a moment? No!—neither time nor place to hesitate now!

Were I called upon to give evidence before a court of justice in a case to which my own father was a party litigant; the foolish might regard me as opposed to my father, if conscience, justice, and truth directed me to testify against his interests; but the wise would regard me as possessing that integrity that kindred ties could not swerve or decoy from the truth and facts in the case. My testimony in relation to the country that gave me birth —that gave birth to my father and my father's father, is given upon the same principle and prompted by a similar motive.

So sure and certain as the great water courses wend their way to the ocean, and there find their level, so sure as the passing thunder cloud hovers around yonder Twin Peaks of the Wasatch Mountains, and upon their gray and barren rocks pours the fury of the storm; just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty wax hot against them in causing them to drink from the cup of bitterness and division, and the very dregs stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish; and all this because they laid not to heart the martyrdom of the Saints and Prophets; avenged not their blood by punishing the murderers, neither succored or aided the Saints after they were despoiled of their goods and homes!

Would to God that we could forget this part of our experience in the land of our fathers! But we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. **Had the United States been as faithful a guardian to the Latter-day Saints as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonor by the decrees of any foreign powers.**

I ask no earthly being to endorse this my testimony, or to adopt it as his own sentiment. A little time will prove whether Orson Hyde alone has declared it, or whether the heavenly powers will back up this testimony in the face of all the world.

When justice is satisfied, and the blood of martyrs atoned for, the Guardian Angel of America will return to his station, resume his charge, restore the Constitution of our country to the respect and veneration of the people; for it was given by the inspiration of God.

One positive decree of Jehovah, respecting this land, is, that **no king shall ever be raised up here, and that whosoever seeketh to raise up a king upon this land shall perish.** The spirit of this decree is, that no king shall bear rule in this country, and the islands contiguous to this land belong

unto it by promise, for they are a part and parcel of the land of Joseph; and they geographically belong to it—belong to it by the covenants of the fathers: they also philosophically incline to this nearer and greater land.

Europe may look with a jealous eye upon the movements of this country, and contemplate the settlement and adjustment of a "western question." But at present, there is an Eastern question pending; and it may be wisdom and policy for the United States Government to press the adjustment of the "Western question" simultaneously with that of the Eastern question. If the "Western question" is settled at all, now is the time for the United States to settle it to the best advantage.

In case of a general war, nations rising against nation, and kingdom against kingdom (Matt. 24:7), which we have every reason to expect, it will be remembered that we have an extensive coast to defend, not only east and southernly, but also on the west. The transportation of troops will be unavoidable; and the sad and melancholy fate of many destined for the western coast by sea, around the Southern cape, should admonish the Government **to spare no pains or expense to construct a Railroad with all dispatch across the continent, passing through the head and center of Utah Territory; particularly as the transportation of soldiers and the munitions of war are among the less weighty reasons why a Railroad should be constructed connecting the Missouri river with the Pacific coast.**

But to confine ourselves for a moment to things within our own Basin. Since the celebration, last year, of our nation's birth, two of our great and good men have fallen by the hand of death—Doctor Willard Richards and Patriarch John Smith. (1) In them the citizens of Utah have lost true and devoted friends; the country, patriots; the church, able advocates and defenders; and large families, kind and affectionate husbands and fathers; also several most excellent men shot down by the hostile savage from his ambush. Much suffering has been occasioned by the Indian war. Many of our crops went to waste last year, by reason of it, which has occasioned rather a scanty supply of food. But thanks be to God, never have the fields of the valleys smiled with such glowing prospects of abundant harvest as at the present time.

It is true that some of our settlements lost almost every head of stock they had, by the Indians, last summer, and have been compelled to cultivate their lands with few horses and oxen; yet the extensive fields of wheat now waving in the breeze and fast ripening in the sun are almost incredible.

Praise and thanksgiving be unto our God! This year we have had peace with the red men, and plenty is about to crown the labours of the husbandman.

If the United States are dissatisfied with the expenditure of the twenty thousand dollars appropriated for the building of a State House in this Territory (2), because a house was purchased that was already built, instead of building one, I have no hesitancy in expressing my conviction that a Government draft on us for the amount would be duly honored ten days from sight, or ten minutes, perhaps. Our Indian wars and other necessary and indispensible drafts upon our time and money in this new country have prevented us from build-

(1) John Smith, being the brother of Joseph Smith, Sen., was Hyrum Smith's uncle. After the martyrdom of Hyrum and he leaving no descendant old enough to function in the office of Patriarch, "Uncle" John Smith was ordained to that office Jan. 1st, 1849, holding it presumably in trust. He died May 23, 1854, John Smith, son of Hyrum, succeeding his uncle as Presiding Patriarch of the Church, being ordained February, 1855.

(2) In creating the Territory of Utah, Sept. 9, 1850, the Federal Government appropriated $20,000, "To be applied by the Governor (Brigham Young) and Legislative Assembly, to the erection of suitable public buildings at the seat of government."—His. of Utah, Whitney, 1:448.

ing a house; and we, therefore, have been under the necessity of purchasing a very good and commodious one, built before our Indian troubles were so serious. My voice would be to pay back the twenty thousand dollars! and as the expenses of the war have been wholly borne by us, without a dime's appropriation for that purpose having yet reached us, we may expect to rely wholly on our own resources and upon the arm of our God.

If we are deemed abundantly able to foot the bill of the entire expenses of the war, pay back the twenty thousand dollars to the Government, build our own State House, or occupy the one already built, and even then support whole omnibuses full of wives and children, though proscribed as we are from the benefits of the Land Bill, the people of the United States must allow that we far excell all other portions of their population in real smartness.

God and our country, now and forever, one and inseparable!

BRIGHAM YOUNG ON AGENCY

January 27, 1845, at a meeting of the Seventies held at Nauvoo, in the Temple, among other things, Brigham Young said: (See History of the Church, Vol. 7, page 366).

"When men have come into our midst who were as corrupt as the devil himself, many have supposed it would have been better to have cut their throats with a feather and expose their sink of corruption, and let them go to hell where they belonged, than to have borne with them as Brother Joseph Smith did; but this course would meet with a conflicting argument. To stop a man in his career would be taking away his agency. **Cain was permitted to live, peradventure, he might repent of his wickedness, and redeem a portion of his time,** and thereby obtain a glory and salvation, though not a full salvation; and this is the reason that Brother Joseph bore so long with Jackson (a bitter mobocrat who was supposed to be implicated in the murder of the Prophet) and others, that peradventure they might, notwithstanding they had been guilty of murder and robbery, come to the waters of baptism through repentance, and **redeem a part of their alotted time.** If they were cut off from the earth they might with propriety come up in the day of judgment and say we took away their agency, which if we had let alone, they would have repented of their sins and redeemed a part of their time."—His of Church, 7:366.

HUGO ON IMMORTALITY

I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights up with the reflection of unknown worlds.

You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fall? Winter is on my head and eternal Spring is in my heart.

The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century, I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down into the grave, I can say, like so many others: **"I have finished my day's work", but I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.** I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves infinity.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Continued from page 204)

The Ethical Phase of Polygamy—Birth Control:

Birth control is an offspring of Satan's system of marriage, whether that system be "World" polygamy, monogamy or celibacy. So insidious is this death dealing disease that it is insinuating its poison into all the so-called civilizations of the day. The practice is old as the wickedness of Cain. It manifested its poison in the early lives of the children of Israel. We read from the Book of Jasher (Chap. 2, pp. 4-5):

> And Lamech the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabel. And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring. For in those days the sons of men began to TRESPASS AGAINST GOD, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.
>
> And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade. And when the sons of men caused some of their wives to drink, Zillah drank with them. And the child-bearing women appeared abominable in the sight of their husbands, as widows, whilst their husbands lived, for to the barren ones only they were attached.

For an act calculated to control birth, Onan, the son of Judah, was slain by the Lord (Gen. 38:9).

We have already shown that the union of the sexes, under the command of God, was primarily for the purpose of "multiplying and replenishing" the earth. That is a fundamental law of God. Copulation is for the purpose of multiplying, all other purposes being incident thereto. So definitely was this law written in the hearts of ancient Israel, that barrenness among the faithful was regarded a curse: "**And they** (Rebekah's brothers) **blessed Rebekah and said unto her, 'Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them'.**" (Gen 24:60). (1)

"**And Isaac entreated the Lord for his wife (Rebekah) because she was barren**", (Ib. 25:21). "**And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and said unto Jacob, give me children, or else I die**", (Ib. 30:1). In blessing Joseph as the patriarchal head of his family, Israel bestowed upon him the "**blessings of the breasts and of the womb**", (Gen. 49:25).

God led the children of Israel from bondage, giving them eternal laws. Among the promises made was, "**There shall nothing cast their young, nor be barren in the land: the number of thy days I shall fulfill**", (Ex. 23:26). "**Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle**", (Duet. 7:14).

Here we find, among the choicest blessings the Lord saw fit to bestow

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(1) This may appear to the casual reader an extravagant and unreasonable wish, but when one views time in periods of eternities, and when it is understood that procreation with those qualifying continues through the eternities "thousands of millions of children" may be expected from such unions. Certainly the spirit children of Father Adam, those begotten UNTO him as well as those begotten BY him, have not fallen short of this number. Speaking of the fecundity of woman, Brigham Young said:

"Let me here say a word to console the feelings and hearts of all who belong to this church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants you will be mothers of nations, you will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blest with children in this time, you will be hereafter."—Des. News, Vol. 10, p. 306. (Oct. 14, 1860).

upon His chosen people, were the blessings of the "breasts and of the womb",—**or the blessings of increase.** He promised them as a reward for their faithfulness, that **"there shall nothing cast their young, (no miscarriages) nor be barren", and there would be no premature births for "thy days I shall fulfill."** Barrenness was regarded a curse, and the Israelites, as a result of faithfulness, were to be blessed **"above all people."** Neither male nor female should be barren, and **"neither their cattle."**

> Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.—Psalms, 127:3-5.

> Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a FRUITFUL VINE by the sides of thine house: thy children like olive plants around about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thus shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy CHILDREN'S CHILDREN, and peace upon Israel.—Ib 128: 1-6.

Surely, so far as the Bible teaches, there can be no question concerning the blessings of "Increase". And these early teachings were re-affirmed by the Lord in modern revelation. He told the Priesthood through His Prophet, Joseph Smith, that women were given to men under the New and Everlasting Covenant of Marriage, **"to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."** (D. & C., 132:63).

This glorious unfoldment of the real purpose of marriage, in no sense bears the earmarks of present social standards leading to sexual excesses on the one side and enforced "birth control" on the other. God's law of "Increase" announced in the very dawn of life, has not been revoked, but stands unshaken as an eternal guide leading to the growth and progress of man.

We have shown from divine evidence the value of parenthood. Life is progress, wilful barrenness death. Rome, once the mistress of the sea and the glory of earthly power, in her fall, was described by Byron as—

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe!

Birth control is the coward's way of life, the lifeless way of living. To defy nature's laws for the gratification of passion, refusing to assume the resultant responsibilities, leads unto the deaths.

Spirit entities are waiting at the threshhold of eternity to come into mortal life, while many of those to whom the glory of parenthood is assigned, in abject ignorance or cowardice, refuse them entrance. Wailing voices cry out for life but only the bitter dregs of death are extended them. The breasts that should nurse them in their journey through babyhood are dry and lifeless, and that by choice; while those willing and anxious to beget, nurse, slave for, educate and if, necessary, die for the precious lives are, by modern society, considered vulgar and socially deficient. Movements leading to the open and lawful advocacy of contraceptive preventives are rapidly gaining popular acclaim, while the professional abortionist is plying his death-dealing trade with increasing frequency, and with strong popular, if not legal, approval.

The disintegration and final downfall of Rome was conceived in sexual laxity—the proponent of birth control. Paris became the mistress of this ineffaceable sin and is now paying the extreme penalty. Other European civilizations are following in her wake and with equal sureness are undergoing final dissolution. The American nations are in like category. This is particularly true of the United States.

As to Europe:

A London news dispatch (July 15, 1939) reads in part: "**The British Government is being urged to consider means of boosting the nation's birth rate after the example of Reichsfuhrer Hitler in Germany and Premier Mussolini in Italy.**" The article points out that Britain "**must look to her future population, as well as to building up strong armed defenses, to preserve her place as the first empire of the world.**" To show the seriousness of the situation this writer points to the fact that from an estimated population of 46,200,300 in 1938, there was an increase of only 190,000 over 1937. While the surplus births of 1937 amounted to 119,851. Italy, with about the same population had a birth surplus of 376,447, and Germany's surplus totaled 482,-020 in a population of less than double Britain's. The statement further reads:

> **An average of 19 births per thousand of inhabitants is regarded authoritatively as the rate necessary to maintain the population of the British empire. But in the British Isles alone it was 14.4, in 1933 and rose slowly to a provisional figure of 15.1 last year (1938). In Australia and New Zealand the average is around 17, and in British Columbia it is only about 13.5.**

A clamor for some sort of assistance to poor families fell upon deaf ears in Parliament, which situation met with severe criticism from Sir Leonard Hill, father of six, who explained that while "Britain recently inaugurated country-wide campaigns using the press, films and even the pulpit to obtain a 'fitter Britain', they are doing nothing to encourage new life. They first should sponsor empire-wide propaganda to obtain more babies", Sir Leonard said, "and then introduce family allowances for those genuinely unable to afford children." The account continues:

> **The view of Sir Leonard is that in a few years at the present rate the number of British babies will be only half that during the very low birth rate period immediately following the World war. In addition, he said, there will be 3,000,-000 more aged persons for the government to worry about. Although parts of the British empire from time to time have adopted various forms of baby bonuses BRITAIN AS A WHOLE NEVER HAS HAD ANY FORM OF MATERNITY SUBSIDY TO ENCOURAGE THE RAISING OF FAMILIES. * * ***
>
> **Germany, on the other hand, has a system whereby young married couples obtain from the government a loan which is reduced by 25% for each child. The nazi income tax is also reduced considerably for families—childless couples paying approximately 40% more tax than a family of three. Germany has a "Mother's Cross of Honor", and parents of large families may receive subsidies, according to the father's earnings, which may be an occasional contribution or a regular monthly grant.**
>
> **Italy also provides material encouragement for the rearing of large families. Families of seven or more children form virtually a separate class. They are exempt from almost all direct taxation; receive reduced street car, bus and railway fares; and the children are assured free education, even through a university. All Italian government employes are required to be married by the age of 25 or 30, depending on the nature of their jobs—before they can be promoted.**

This information is enlightning as indicating the trend of thought on the vital questions of birth control and race suicide. It would seem that Germany and Italy have shown the greater consistency in encouraging nature's way of living, and their national vitality is clearly apparent in the present war. In 1939 France showed renewed signs of arousement over its declining birthrate. Press headlines appeared such as "**France Orders Baby Bonus**

to Hike Births. Bachelors, Childless Couples Taxed to Foot Bill.''—''France Will Open Drive Against Birth Decline. Daladier Government Expected to Put Measures Into Effect This Week (July, 1939) Aimed at Increasing Nation's Babies.'' The measures proposed and adopted, however, seem much like locking the barn door after the horse is stolen. France has now surrendered to the Germans.

Here, in brief, we have a trend. Fate's finger is seen writing the decree of death upon the wall. The nations that in the present war activities are exhibiting internal weaknesses are the nations that have been tolerating birth control methods. In the United States we face the sorry fact that one out of every three married couples are classed as childless by Census Bureau experts. The item reads:

> Washington, Aug. 4 (AP)—One out of every three married couples in the United States are classed as "childless" by census bureau experts.
>
> The last exact amount was in 1930 when the percentage of couples without children stood at 31.9. A new study estimates the percentage now has moved higher.
>
> Officials apply this estimate to the so-called "normal" families. If divorced families, or families broken by death are included the percentage of childlessness is greater.
>
> In the "normal" group there were 23,352,990 couples in 1930, of which 7,447,328 had no children. Families having one child numbered 5,254,863, or 22.5 per cent; those having two children, 4,246,459; three children, 2,650,730; four or more, 3,753,610.—S. L. Tribune—1935.

As a sequel to this startling situation we quote an item from ''Progressive Opinion'' concerning ''Sodom and Gomorrah in Hollywood'', which condition may be regarded as an index to the larger centers throughout the nation:

> We have just finished reading the book, "Sodom and Gomorrah in Hollywood", by Max Knepper, with an introduction by Upton Sinclair. The book is all that the title implies. The writer shows that Hollywood is a sink of moral iniquity. He tells many unbelievable things, that is, unbelievable to the normal mind. Of the Movie Colony male population he lists two men as clean and virtuous, Will Rogers and George Arliss, and two women as being above suspicion. The place appears to be the center of all moral degeneracy. It is an ancient Rome and a modern Paris thrown into one. His expose is based on facts gathered from long observation and study.

Much has been said and written in palliation of Birth Control and to many ignorant and shallow minds these statements are logical and sensible. The apologists furnish such statistics as these:

> 48 per cent more births in families without any employed workers than in families with one or more full time workers. Families that were actually receiving relief had a birth rate of 54 per cent higher than those not receiving relief.
>
> * * * Families who were poor in 1929 and continued in that condition in 1932 had the highest birth rate of all. * * * A girl of 21, who already has five children and whose husband has been out of work for a year and a half, is expecting another child. Another woman whose husband is idle averages two abortions a year "which are gradually ruining her health"; another says "she will commit suicide if she has any more children."—Taken from Readers Digest, Jan., 1935.
>
> Writing in the "True Story" Magazine, Aug., 1939, Dr. Joseph Hollos of New York City, an advocate of "birth control", furnishes the following figures: "In 1903, a group of doctors estimated that the number of abortions in the country was probably about 100,000. In 1935 a member of the New York Board of Health put the number at 250,000 for New York City alone! In 1939, investigators for Special Assistant United States Attorney General John Harlan Amen, currently sifting alleged official corruption in Kings County, New York, found that at least 100,000 abortions were performed each year in the one borough of Brooklyn. Abortions in New York and Chicago, in fact, are thought to top all the live and stillbirths in both cities.

These are sordid pictures of immoral conditions growing out of the monogamic system of marriage. They

spell the curse of sexual excesses resulting from unbridled lust. Civil marriages are being looked upon as license for such actions. Many people appear totally blind to the command, —"Multiply and replenish." The late Apostle Orson F. Whitney voiced nature's remedy for this sorry situation. He said:

> I believe in large families, though I am aware, of course, that it is easier to feed, clothe, educate and rear a few children than many. But these considerations, so conclusive to some minds, have never had weight with me, contemplating as I do the eternal rather than the mere earthly phases of marriage and procreation.
>
> The only legitimate "birth control" is that which springs naturally from the observance of divine laws, and the use of the procreative powers, not for pleasure primarily, but for race perpetuation and improvement. During certain periods—those of gestation and lactation—the wife and mother should be comparatively free to give her strength to her offspring; and if this involves some self-denial on the part of the husband and father, so much the better for all concerned.
>
> "Birth control", under God's law, is a problem that solves itself. I have no faith in the sophisms of those who reject His law, and try to substitute therefore their own vain theories for sex regulation. The eugenitists may mean well, but they don't know enough to lead the world out of the wilderness.—Relief Society Magazine, 3:367.

In Apostle Whitney's expression the Lord's marriage system is beautifully portrayed. It means, in addition to "multiplying and replenishing", restraint, moderation, self-control, sexual temperance.

The Church of Jesus Christ of Latter-day Saints has always stood for virtue and against birth control by means other than self control. As early as 1857 President Heber C. Kimball uttered the following warning:

> The Priests of the day in the whole world keep women, just the same as the gentlemen of the Legislatures do. The great men of the nation keep from two to three and perhaps half a dozen private women; they are not acknowledged openly but are kept merely to gratify their lusts, and if they get in the family way they call for the doctors, and also upon females who practice under the garb of midwives, to kill the children, and thus they are depopulating their own species. (Voice: "And their names shall come to an end.") YES, BECAUSE THEY SHED INNOCENT BLOOD.—Des. News, Aug. 12, 1857.

In 1882 President John Taylor uttered the following warning:

> New born children are murdered by the thousands in the large cities of the East; and do they stop this evil? No. I have been told over and over again that it is not fashionable for women of the places where many of our would-be "Christian" teachers hail from, to have more than one or two children. And what do they do with the rest? To tell it in plain terms, they have a FASHIONABLE WAY OF MURDERING THEM—either before or after they come into the world. This started with what was called Restellism; it was then denounced as infamous; the plague has now spread until nearly the whole nation is inoculated with it. Are these the kind of people that we wish to correct our morals? * * * We believe in Celestial marriage, in Celestial covenants, in men and women being united for time and for all eternity. Are we going to suffer a surrender of this point. NO, NEVER! NO, NEVER! We intend to be true to our covenants in time and in the eternities to come.—Des. News, Sept. 16, 1882.

In 1890 President Joseph E. Taylor, in the Salt Lake Stake of Zion, said:

> The Egyptians dreaded the increase of Israel, and were trained to put the children to death. With us there are influences more dangerous than disfranchisement, or than any public measure that has been adopted against us. These influences are those of the example of professed Christain peoples, whose homes are childless. Keep these influences out of your families, for THE CURSE OF GOD WILL BE VISITED UPON THOSE WHO SUBMIT TO THEM.—Des. News, Feb. 17, 1890.

Against the reckless practice of sexual indulgence is the Mormon marriage view as expressed in the work, "What the World Believes", 1888, by Gay Brothers and Company, New York (p. 607), as furnished by Franklin D. Richards, Church Historian and

a member of the Quorum of Twelve:

> In addition to the religious zeal and fervent faith which actuate those women (plural wives), they claim to have learned by experience and observation many practical advantages to their sex growing out of the system. While they have to share the time at the disposal of their husbands with others, dependent upon his care and the objects of his affections, they are protected during anticipated maternity and other seasons from associations which for their own good and that of their progeny are better to be discontinued. They become more self-reliant, devoted to their children and better able to bear the cares of maternity than their monogamous sisters, and they learn to appreciate these advantages.

The Mormon system of marriage in contradistinction to the world system, was succinctly expressed by Joseph Fielding Smith, a member of the Quorum of Twelve, in an article from which we excerpt the following:

> The first great commandment given both to man and beast by the Creator was to "be fruitful and multiply and replenish the earth"; and I have not learned that this commandment was ever repealed. Those who attempt to pervert the ways of the Lord, and to prevent their offspring from coming into the world in obedience to this great command, are guilty of one of the MOST HEINOUS CRIMES in the category. There is no promise of eternal salvation and exaltation for such as they, for by their acts they prove their unworthiness for exaltation and unfitness for a kingdom where the crowning glory is the continuation of the family union and eternal increase which have been promised to all those who obey the law of the Lord. It is just as much murder to destroy life before as it is after birth, although man made laws may not so consider it; but there is one who does take notice, and his justice and judgment are sure. * * *—Relief Society Magazine, Vol. 4:69-70.

This statement of Elder Smith was unequivocally endorsed by the First Presidency of the Church, Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, under date of December 13, 1916, as published in the same Magazine.

The command is, "Multiply and replenish the earth and subdue it." To subdue the earth imposes the task of first subduing one's self. One may not hope to subdue the earth—become the master of creation without first placing himself under control. Children properly "sent for", as the marriage system of the Lord contemplates, come with welcoming avidity irrespective of financial circumstances, while children regarded as the result of sexual accident—uninvited, unwelcome, scorned and hated—the chief product of lust as encouraged by monogamy and celibacy, are the problem children of today, the main source of supply from which the ranks of the habitual criminal are recruited.

Under monogamy women are constantly being forced into a state of celibacy, which is an unnatural life. Normally their cry is for motherhood. Apostle Paul saw this situation. He said:

> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDING TO MARRY, etc.—Tim. 4:1-3.

The celibacy of the Catholic church today—forbidding to marry, doubtless is a situation Paul was alluding to. To forbid the practice of polygamy under divine sanction, is forbidding to marry. It must be little comfort to a woman, not otherwise provided for, to be told she may become the wife of Jesus Christ in the hereafter, her maternal desires being denied her in the religious dogmas of today. Her natural desire is for motherhood. She is entitled to it. To pretend to marry her to Jesus Christ is but a sorry subterfuge. In mortal life Jesus, according to present Christian concept, was denied the privilege of marriage, yet in the hereafter, according to the religious notions of many, he becomes the husband of countless thousands of women who remain spinsters here. As much as we deplore the doctrine of

celibacy as inculcated in the dogma of the Catholic church, we heartily endorse the teachings of some of its prelates on the subject of "birth control". From the press we learn that Archbishop John Gregory Murray, of St. Paul, recently expressed condemnation of present day birth control practices. He said in part:

> I see little difference in killing an unborn child and a living person. There is little difference between birth control organizations and the Dillinger mob. Both were organized to commit murder.

Monsignor D. G. Hunt, in a Radio Sermon at Salt Lake City, April 6, 1930, took a very definite stand against birth control. In part he said:

> Birth control is sinful. Perhaps that does not mean much to some of you. It should. At any rate it will do no harm to think about it. * * * Birth control is sinful because it is forbidden by Almighty God. * * * The practice of birth control means placing a cause and then destroying its effect. * * * Men and women allow themselves the physical pleasure which attends sex relationships and then place an obstacle to prevent the natural effect. It is unreasonable, it is unnatural, and it is a sin; the sin of lust. There can be no escape from that fact. * * * Birth control is contrary to the marriage contract; therefore it is not permitted by it. It is precisely as sinful as sex relations outside of marriage. * * * Birth control has a bad effect on those practicing it. Our country is being filled with neurasthenic women, mentally unbalanced women, women suffering from all kinds of abnormalties, because of the practice of birth control. Nature punishes, and in some cases punishes most horribly, those who are guilty of this sin. On this point I quote Prof. S. J. Holmes of the University of California: "INTELLIGENCE HAS OUTWITTED NATURE IN THE MATTER OF REGULATING THE BIRTH SUPPLY, BUT NATURE GETS HER REVENGE BY EXTINGUISHING HER ADVERSARY." A large list of the leading physicians of the world may be named who have warned about the bodily and mental harm which comes to women who practice birth control. * * * Birth control is a violation of one of nature's laws. It is certain to bring its penalty. It is bringing its penalty today in tens of thousands of cases, filling our society with disease, insanity, and degeneracy. * * * The poisonous doctrine of birth control finds its most ready acceptance among our people and those of western and northern Europe. It is in France and England and America that birth control is playing its greatest havoc. Are we the fittest to survive? Unless there is a change we shall not survive. * * * To prevent poor husbands and wives from producing children would stop at its source the most invigorating life of our country. It is from the poor families that come the qualities we need, humility, unselfishness, self-sacrifice, determination and ambition. * * *

Growing out of practices encouraged by monogamy one of which being birth control, is its twin relic, venereal diseases, and which are now so prevalent in the civilized world that nations are spending vast fortunes in its attempted control and eradication. It is not our purpose at this time, to go deeply into this phase of the subject. A few pertinent facts will suffice:

Surgeon General Thomas Parran, Jr., of the United States Public Health Service, has asserted that "**one out of ten American adults are stricken with syphilis**".—(Readers Digest, July, 1936.) In another statement the doctor says:

> The responsibility of recognizing and treating the disease in its earliest stages rests on the doctors. All those who may have been in contact with the patient must be brought under control. The medical profession must prevent 500,000 persons from being added annually to the 6,500,000 cases of syphilis in the United States, and reduce its yearly death toll of 100,000.—Life, June 14, 1937, p. 29.

It is contended by some that large families breed inferior intellects and physiques. This may be true with large units where breeding is the result of sexual excesses, and not based primarily on the true purpose of the marriage relation. Today society decrees one or two children to a family. It is immodest to have more. Ex-President Theodore Roosevelt, at a Gridiron Club dinner, is reported to have related this incident relative to society's attitude toward large families:

Two women were discussing some new neighbors who had moved into one of the most sumptuous houses in their city. "They seem to be very rich", said the first. "Oh, they are", said the second. "Shall you call?" "Decidedly." "You are sure, are you, that they—are—er—quite correct, quite—er—good form?" "Oh, my dear, I'm positive", said the second woman. "They have thirty servants, eighteen horses, twelve dogs, eleven automobiles, and ONE CHILD."—Mill. Star, 69:387.

But had the human race confined its breeding to one or two children, the world may have been deprived of the best brains we know. Here are notable examples; excerpted from "The Growing Sin of the Age", pp. 79-80:

It is stated that Napoleon Bonapart was one of a family of thirteen children. Benjamin Franklin one of seventeen. John Bright one of eleven children, Charles Dickens one of eight children, Gladstone one of seven children or more. Dr. William Makepeace Thackeray, grandfather of the noted author, was one of sixteen children. Edwin Burnham, one of the most eloquent evangelists of the age, was one of fourteen children, six of the seven brothers being preachers of the Gospel. The children of Lyman Beecher numbered thirteen, nine of them being the children of Roxanna Foote, his first wife. His seven sons all became ministers of the Gospel; two of his daughters were well known writers—one of them being the most noted female writer of her age, HARRIET BEECHER STOWE, WHO WAS THE SEVENTH CHILD, HENRY WARD BEECHER BEING THE EIGHTH. DANIEL WEBSTER WAS ONE OF FIVE CHILDREN, BY THE SECOND WIFE OF HIS FATHER.

Of the eight children of Peter J. Gulich, missionary to the Sandwich Islands, one son died before completing his theological studies, and six sons and one daughter became missionaries in Japan, China, Spain and the Sandwich Islands.

T. DE WITT TALMAGE WAS THE FOURTEENTH CHILD IN HIS FATHER'S FAMILY. Charles H. Spurgeon was the eldest of a family of seventeen children, and his father, JOHN SPURGEON WAS THE YOUNGEST OF EIGHT CHILDREN. JOHN WESLEY, the founder of Methodism, was the FIFTEENTH CHILD, his brother Charles, the author of more English poetry than was ever written by any other man, BEING THE NINETEENTH and youngest child of the gifted Susanna Wesley, whose ashes sleep in Bunhill field in London, and who was herself the TWENTY-FIFTH CHILD OF DR. SAMUEL ANNESLEY, who was twice married, and whose children were described by Dr. Manton as "two dozen, or a quarter of a hundred."

Other examples:

Robert Alexander Schumann was the fifth child; Wolfgang A. C. Mozart the seventh; Richard Wagner the ninth; Charles Lamb the seventh; Will Rogers the seventh; Washington Irving the eleventh; Enrico Caruso the eighteenth; Marie Curie the fifth; and Brigham Young, the ninth. Of course, this does not argue that all great personalities on the earth have been children born way down the family scale. Doubtless first and second children, in instances, have proved equally important, yet for the birth of such as we have named, the world is indebted to large families which today are taboo in the "higher" ranks of society. In such society it is becoming increasingly popular to indulge in various fads and fancies as substitutes for children; dogs, cats, monkeys, parrots, etc., are adopted and cared for with a tenderness belying the claims of a high civilization.

Dog restaurants, dog dieticians, cemeteries, nurseries, dentists, tailoring establishments, etc., are increasing in popularity. The sacred mission of mankind to "multiply and replenish" is fast surrendering to the corrupt practices of Babylon.

Christian civilization is softening. The death rattle is in its throat. In substituting animals for children, mortification has set in. History repeats itself and this modern Rome is falling. Like Ingersoll's mule—"no pride of ancestry and no hope of posterity"—present day society, with its complex and licentious sexual life,—the natural product of monogamy and celibacy—is bogging the country into oblivion. Infanticide, prolicide, leprocide, and kindred sins cannot long survive against the "cut-worms" and "canker-worms" of God's wrath. Society, in its birth control and race

suicide tendencies, present a sorry spectacle; undermined through excesses in all lines of pleasure, each day leads to greater excesses—

"The Cymbals clash, and the dancers walk—
Long silk stockings and arms of chalk;
Butterfly skirts and white breasts bare—
And the eyes of dead men watching them there!"

Who, with any vision at all, can fail to see the trend and, seeing it, who can help revolting at the prospect? World ideologies are crumbling to decay. The Great King will soon claim his throne; righteousness will be enthroned; men and women will cease to prostitute their bodies to the god of lust. The law to "love thy neighbor as thyself" is to become a greater accomplishment than the right to rule a nation, and those who would enter the Kingdom of God will needs become as a little child and know the meaning of the command of the King of kings,—"suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Then little children will not be forbidden baptism in the Church of Christ, as at present.

To "multiply and replenish" is not only a duty, but a privilege. A home to be happy can find no substitute for babies; their soft and velvety touch, their pleading cries, bewitching smiles, laughing eyes, the melody of gurgling lips, all combine to eat a way into the hearts of true parenthood. Dogs and cats cannot long "sub" for them. The diaper is a greater insignia of mother love and tender service than posts and trees—the comfort stations for the canine pets. The maternal breast offers a richer luncheon than the luxurious viands provided "Fido" from the tables of the rich. Animal pets may have their place in this telestial world, but to be consistent with the plan of heaven, a "little child will lead them."

Mormon polygamy is and ever must be a protest against the "birth control" theory of the day. God has not, in the least degree, sanctioned it. **Self control is the gospel of Jesus Christ. Men and women must learn to control their passions if they wish the blessings of the Lord. The Patriarchal order of marriage—the law of Abraham, the polygamy of the Mormon faith—is dedicated to the fulfillment of the law to "multiply and replenish", and those entering the principle through any other motive must pay for their sin in disappointment, misery and death.**

(To be continued)

PRAYING TO SATAN

On the 17th of February, 1844, an anti-Mormon convention was held at Carthage, the object being to devise ways and means for expelling the Saints from the state as they had been driven from Missouri. Among the resolutions adopted by the meeting was one **appointing the 9th day of March following a day of fasting and prayer, whereon the pious of all the sectarians were to supplicate heaven to aid their efforts against the Prophet and his people.** The inciters of this convention purposed that it should inaugurate a massacre; and yet they were so blasphemous as to pretend to ask aid of the Almighty! Their real supplication, however, was addressed—not to the realms of light, but to the prince of darkness.—See His. of Ch. 6:221.

A PROPHECY

On Sunday, the 25th day of February, in a meeting at the assembly room of the Saints in Nauvoo, **Joseph prophesied that within five years the Saints would be out of the power of their old enemies, whether apostates or of the world; and he asked the brethren to record the prediction.**—Life of Joseph Smith—Cannon, p. 447.

Thus another very remarkable prediction of Joseph Smith was fulfilled, in the migration of the Saints to the Mountains.

EDITORIAL

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EDITORIAL THOUGHT

SOVEREIGNTY is not in dynasties, it is not in princes. It is not even in the people. It is higher * * *. Sovereignty is truth! Sovereign truth demands undiluted honesty. Every act of our lives, every concept of our intellects, every yearning of our souls, to be worthy must be impregnated with the quality which gives integrity to the internal structure of a man and fits him for every trust.—Victor Hugo.

KEYS TO PRIESTHOOD

The question of keys to Priesthood powers and authority in the Church has, unfortunately, become controversal with the Saints. The subject frequently arises to disturb the minds of those who really think and earnestly desire correct information. In previous issues of TRUTH we have touched upon the subject, (notably, TRUTH, 5:179, 202-217), and, to date, our treatment of it stands unrefuted.

Ignoring the many positive proofs we have offered from time to time, leading brethren in the Church persist in presenting false doctrine upon the subject. This may be done in ignorance; we hope it is. We have deep respect for many of our brethren with whom we entertain different views concerning the Gospel set-up; and, naturally, we regret the necessity of having to differ with them. Yet truth is truth and must be maintained at all costs.

We are now concerned with a statement published in the Church Dept. of the Deseret News, Jan. 31, 1942, by Elder Marion G. Romney, "Assistant to the Council of the Twelve". Elder Romney gives good admonition to the Saints, indicating an humble desire to guide them to a higher concept of truth. However, there is one point in the Elder's statement that is misleading and which we feel a duty to correct. It involves keys to Priesthood, and assumes that the President of the Church is necessarily the President of Priesthood, a common error to which the present leaders of the Church seem subject. The item referred to reads:

> We * * * each have a testimony of the divinity of the mission of the Prophet Joseph Smith, and a knowledge that through him the Lord restored the Gospel in these last days and again organized His Church upon the earth; THAT THE MEN WHO NOW STAND AT THE HEAD OF THE CHURCH HOLD THE KEYS OF THE HOLY PRIESTHOOD and that they have been chosen by the Lord to lead His people and are sustained and upheld by Him in their ministry. It is the knowledge of these things that makes us brothers and sisters.

This discussion, in the main, is concerned with the statement, **"That the men who stand at the head of the Church hold the keys of the holy Priesthood."**

First, let us again caution the Saints against the fallacy of assuming the present, or any leaders of the Church, by reason of their position, are free from error. The doctrine that "the king can do no wrong", cannot in any sense fit in with true Mormonism. All men can do wrong

—none in mortality are free from mistakes. To consider men perfect, no matter how high they may be in ecclesiastical circles, may prove fatal to the faith of the Saints. The Church, whenever it has been established on earth, has invariably gone astray. A notable example is the circumstance that led to the crucifixion of Jesus Christ. The Romans—non-Christians—would have released him as an innocent man, but the Church, through its leaders, insisted on his execution. Christ had revived the Church, setting up the fulness of the Gospel, but it wandered off into the wilderness shortly after his death.

In the history of the Jaredites and the Nephites we read of frequent apostacies among the Saints,—likewise, at times, their leaders,—until war decimated those nations. And in the present dispensation the Church has shown like tendencies. In the days of Kirtland, with a membership of probably 20,000 people, the Prophet, Heber C. Kimball spoke of the time when not twenty people could be found in the earth that believed Joseph Smith a true prophet of God. It was at that time that Brigham Young was compelled to flee at night to Missouri to avoid martyrdom at the hands of the Saints at Kirtland for maintaining that Joseph was God's Prophet. Even members of the Quorum of Twelve forsook him.

At the death of the Prophet, schisms again occurred, and the Church was broken into factions, the majority group fortunately remaining with the Priesthood, and founding a new home in the Mountains. The history of these movements is clear.

In the Lord's set-up a definite difference between the Priesthood organization and that of the Church must be recognized. It was the Priesthood that organized the Church. Obviously the Church did not organize the Priesthood,—it is subordinate to the Priesthood.

The Priesthood is a theocracy, being governed from above, while the Church, in a sense, is a democracy, governed by the "common consent" of its members, (D. & C., 26:2). The Priesthood, receiving direction first hand from heaven, seldom goes wrong. If and when it does go wrong, as, for instance, in the case of the High Priest Eli, (1 Sam. 3) it is quickly reprimanded or removed; it cannot long lead the people astray. President Wilford Woodruff prophetically proclaimed:

> I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and Kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the Kingdom of God and lead the people astray. * * * and if Brother Woodruff or any of the Presidency of this Church should take any course to lead you astray, the Lord will remove us out of the way.—The Contributor, 10:382-3.

President Woodruff was speaking particularly of the Priesthood. It is a fundamental truth "That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the PRINCIPLES OF RIGHTEOUSNESS", (D. & C., 121). But the Church, led by people of varying degrees of faith and understanding finds it very easy to veer from the fundamentals of the Gospel. The law of "Common consent" operating on the minds of the people, themselves being surrounded by myriads of evil spirits, (President Woodruff placed the number at approximately one hundred billion—Des. News Weekly, Vol. 38; 515, also TRUTH 3:14) it requires no great stretch of imagination to understand how easy it is for mankind to go astray. At least two members of the present Quorum of Twelve have admitted the Church has gone on a detour away from the path the Lord has designated, and even early members of that Quorum have fallen away.

Brigham Young saw the time when the Church would leave its proper moorings. He said:

> When Mormonism finds favor with the wicked (Not if, but when) in this land, it will have gone into the SHADE; but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked.—J. of D., 4:38.

> When the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked, and never until then.—Discourses of B. Y., p. 171-2.

To the theory frequently advanced that men are in duty bound to follow the rule of the majority one needs but remember the diabolical sins committed against God's people by the majority in every age of the world. Since the beginning of time it has been the minority and not the majority that have stood for the laws of heaven. In the spirit world, we are taught, a very small minority of God's spirit children qualified to come into mortality and work up to Godhood.

"But", say some, "it is true the people may go wrong, but the leaders will not." And yet the Prophet Isaiah pathetically said, "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." (Isaiah 3:12). President Brigham Young very emphatically warned the Saints against being led astray by their leaders. In a sermon delivered at Provo shortly before his death, he is reported as saying:

> Brethren, this Church will be led onto the very brink of hell by the leaders of this people, then God will send the one Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants, to save and redeem this Church.

And so strong was this leader in the knowledge that human leadership is subject to errors, and so desirous that the Saints fortify themselves against being led astray, he frequently admonished them to find out for themselves if their leaders are following the instructions of the Lord; upon one occasion he used these convincing words:

> I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful lest they settle down in a state of blind self security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not.—Discourses of B. Y., p. 209.

This much, then, on the thought that the leaders are always right and that the Church in the present dispensation cannot go wrong. The Church is being undermined by such fallacy.

Returning to the statement **That the men who now stand at the head of the Church hold the keys of the Holy Priesthood.** What proof has Elder Romney of this alleged fact? One may only receive the keys to Priesthood through revelation from God. Is there in existence such a revelation? The present leader has denied ever having received any revelation. Certainly the keys to Priesthood could not have come to him in his ordination to the Presidency under the hands of Anthon H. Lund, his inferior in rank. President Lund could not have had the keys to confer. He was but a member of the Quorum of Twelve whose duties and powers are limited. Does the Quorum of Twelve hold the keys to Priesthood? It will be remembered that Joseph Smith and Oliver Cowdery received these keys from heavenly messengers, and that when the time came to choose members for the Quorum of Twelve these two brethren, assisted by David Whitmer and Martin Harris, (all having been

ordained to the higher order of Apostleship) organized that quorum but did not themselves become members of it, they holding a higher order of Apostleship, which President Young stated held **"all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and the Son."** (Contributor, 10:361). Certainly the members of the Quorum of Twelve, **by virtue of their ordination to that office,** do not hold this higher order of Apostleship. They function under the direction of the Presidency of the Church, itself but an auxiliary to Priesthood. Their special calling is to take the Gospel into the world under direction of the Church, not to preside over it. True, the Lord told Wilford Woodruff in the Revelation of 1880, **"Although you have one to preside over your Quorum, which is the order of God in all generations, do you not, all of you, hold the Apostleship, which is the highest authority ever given to men on the earth? You do. Therefore you hold in common the keys of the Kingdom of God in all the world. You, each of you, have the power to unlock the veil of eternity and hold converse with God the Father, and His Son, Jesus Christ."**

But these men had been initiated into this higher order of the Priesthood and Apostleship by the Prophet Joseph Smith, long after they were ordained members of the Quorum of Twelve. Brigham Young stated:

> Joseph conferred on our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away.—His. of Church, 7:230.

Do the members of the present Quorum of Twelve hold all the keys, powers and authority spoken of here as being all which Joseph Smith held? The answer must be obvious. The Presidency of the Church presides over the Quorum of Twelve, and the Priesthood presides over the Church. Then, since the Keys of Priesthood were not vested in the Quorum of Twelve of which President Grant was its President, neither were they conferred upon him by divine messenger, how did the present leader of the Church obtain them?

On September 27, 1886, under command of the Lord, Jesus Christ, and under the immediate direction of the Prophet Joseph Smith, John Taylor—God's Prophet and President of Priesthood—set apart five men to hold the higher order of Apostleship along with the sealing powers of Elijah. These men were John W. Woolley, Lorin C. Woolley, George Q. Cannon, Charles H. Wilkins and Samuel Bateman, (TRUTH 6:135). Later, upon his return from the Hawaiian Islands, Joseph F. Smith received the same ordination at the hands of President Taylor. Only two of this group of six were or since have been members of the Quorum of Twelve; and though these two—George Q. Cannon and Joseph F. Smith—were members of that Quorum they did not merely by reason of such membership possess the rights conferred upon them on this occasion. Each of the six held the same Priesthood, but had not previously been inducted into the higher order of it. This one truth should settle for all time the convictions of the Saints relative to the subject under discussion.

Joseph Smith held, at one and the same time, three general offices: 1st, President of Priesthood. 2nd, President of the Church. 3rd, President of High Counsel at Kirtland, the two latter positions being subordinate to the first. To be President of the Church does not necessarily mean that one is also President of Priesthood; to hold the latter position one must be divinely appointed to that position. The present leader of the Church has never claimed divine appointment; on the contrary he has on many occasions disclaimed having had revelation or other divine manifestations. Here is the testimony of Brigham Young regarding the functions of a Prophet

and that of the President of the Church—one that should be enlightening to Elder Romney and the Saints generally:

> 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. (Brackets ours).—J. of D., 1:133. (1)

"It was the voice of the people" that placed the present leader in that office, and not by revelation from the Lord, and this "voice of the people" did not confer upon him the keys to Priesthood. It will doubtless be conceded that the present leader was chosen President of the Church, in accordance with precedent, (he being President of the Quorum of Twelve), and not by any designation of the Lord. It is a matter of record, too, that the present counselors in the Presidency were elevated to their positions **by the people and not by the Lord,** which fact they have publicly acknowledged, thanking the people for the honors thrust upon them.

Another point is to be considered: Celestial or plural marriage as a law of the Priesthood was revealed to the Prophet Joseph Smith as President of Priesthood and not to him as President of the Church. Joseph entered this law, taking some twenty-seven plural wives, (His. Record, pp. 233-4) without the knowledge or consent of the Church. He inducted other members of the Priesthood into that order of marriage. This shows conclusively that the law had nothing to do with the Church, at least not until such time as the Church might officially accept the same, which it did in 1852, abandoning it again in 1890.

As President of the Church Wilford Woodruff issued the Manifesto abandoning the practice of plural marriage, while as President of Priesthood he arranged to have such marriages performed in Mexico and elsewhere. Many, under this arrangement, entered the principle after the Manifesto, prominent among them being at least six members of the Quorum of Twelve, none of whom were disciplined by the Church for so doing. These are facts in history and irrefutable.

These facts are presented to show the difference in the operations of the Priesthood and those of the Church. Under Church rule no plural marriages have been permitted since the Manifesto, and yet hundreds of such marriages have been performed under Priesthood authority exercised independently of the Church, the practice never having ceased since introduced in the present dispensation by Joseph Smith.

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(1) This statement might be confusing to the mind when considering D. & C. 102:9-10, reading: "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." The question may be asked, Why a revelation was not needed in the case of Joseph Smith to become President of the Church (D. & C. 84:34). He organized it. He held the keys to the Kingdom (Sec. 90:3) which encompassed and comprehended all powers pertaining to the Gospel. He had already received all revelation and authority necessary to stand at the head of the Church, and naturally no further appointment was required. True, the Lord told the Prophet in March, 1833, (Sec. 90:13) that after he had finished certain work he should "preside over the affairs of the Church and the School" (of the Prophets). In other words, as we understand it, he should devote his time to these matters over which he held exclusive jurisdiction. However, future presidents —men not holding the keys to the Kingdom—must, as the revelation states, be appointed by revelation, as also their counselors.

But what have these facts to do with the statement of Elder Romney to the effect that the present leader holds the keys to Priesthood? The one holding such keys obviously holds the sealing power to induct qualified candidates into the order of plural marriage. The Lord told John Taylor (TRUTH 7:206) He had not revoked the Law of plural marriage, **nor would He.** If the law hasn't been revoked it surely must be in effect, and there must be some one in the Priesthood with power to seal. The present leader has stated emphatically he hasn't the authority, which doubtless is true. Certainly as President of the Church he hasn't the power, for the Church has officially abandoned the practice, and he is limited in his authority by that abandonment, all things in the Church being done by "common consent."

This in itself, then, is a direct refutation of the statement of Elder Romney under discussion. If we are mistaken in our position, will Elder Romney or some other informed person correct us? We sincerely invite such correction. As we see the situation and considering the facts from all logical viewpoints, the keys to Priesthood are not with the present leaders of the Church, otherwise such leaders would be functioning in the laws of the Holy Priesthood, and would not be saying, as the present leader has frequently done, "I can get no answer from heaven." God's Prophet may always be in communication with Him, for surely, as a former Prophet said, "The Lord God will do nothing, until he revealeth the secret unto his servants the prophets." (Amos 3:7, Inspired Translation). Are the present leaders receiving full information from the Lord on the present tremendously important happenings in the world, and particularly those affecting the Church and Kingdom? We could hope that they were.

Our admonition to the Saints is that they honor the present leaders of the Church as God honors them, and not ascribe to them or their labors that which is not justified by the facts.

"* * * There are many false spirits gone out into the world, and when Joseph Smith communicated the keys of the Priesthood to the servants of the Lord, he gave them the power to try these spirits; and this power was given to the church, and no man need be led astray only as he suffers himself to lose the Holy Spirit, which is the result of sin, wickedness, neglect or transgression".—President George A. Smith.

REWARDS OF FAITHFULNESS

"It is a sad mistake to believe that injustice and wrong can injure only the poor and the weak. Every mean word and narrow thought and selfish act degrades the aggressor, leaves its mark upon his soul and its penalty in his life, so, too, no good effort is really lost, however it may seem to be. The kind word may be spoken to the deaf, the righteous effort to be wrongly directed, the alms unworthily bestowed, but the heart that feels and the soul that tries has grown greater by the act. As the shadows lengthen and the daylight wanes—as the hair whitens and the passions cool, more and more do we learn that love is the true philosophy of life; more and more do we see that pity should take the place of blame, forgiveness of punishment, charity of justice, and hatred be replaced by love. Every deed of mercy and every act of charity, and every thought of pity is like balm of gilead to our souls. We may none of us be wise or great, fortune may elude us and fame never come; but however poor or weak or humble, we yet may inscribe our names in the fairest, brightest book—the book of love, and transmit our names on its sacred pages."—From Progressive Opinion.

"He declared 80% of Government expenditures are used for the purchase of means to 'murder our fellow men'. * * * He appealed for the time 'when the human race can devote brain and brawn for the benefit of humanity and not for the murder of its fellow men.' "—From Salt Lake Tribune, quoting Senator Wm. E. Borah of Idaho, at Shelly, Idaho, (10-20-32).

APOSTOLIC CALLING

A person was mentioned today who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent to God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an Apostle who magnifies his calling, are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although Brothers Willard Richards, Heber C. Kimball, and myself, are out of the quorum of the Twelve, our Apostleship has not been taken from us.—Brigham Young. (Mill. Star, 16:442.).

I will say a few words in regard to your belief in being led, guided and directed by one man. Brother Jackman has said that our enemies hate the fact of our being led by one man. Thousands of times my soul has been lifted to God the Father, in the name of Jesus, to make that verily true in every sense of the word, that we may be led by the man Jesus Christ, through Joseph Smith the Prophet. You may inquire how we are to know that we are so led. I refer you to the exhortation you have heard so frequently from me. Do not be deceived, any of you; if you are deceived, it is because you deceive yourselves. You may know whether you are led right or wrong, as well as you know the way home, for every principle God has revealed carries its own convictions of its truth to the human mind, and there is no calling of God to man on earth but what brings with it the evidences of its authority. * * *.—Pres. Brigham Young, Tabernacle, Jan. 12, 1862. (Deseret News, Bol. II, p. 257.)

SAINTS HAVE STRAYED FAR AFIELD

(Orson Pratt)

* * * There must be a reformation. There will be a reformation among this people, for God will not cast off this kingdom and this people, but he will **plead with the stronger ones** of Zion, he will plead with this people, he will plead with those in high places, he will plead with the priesthood of this church, until Zion shall become clean before him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. THEY HAVE STRAYED SO FAR THAT TO GET A PEOPLE WHO WOULD CONFORM TO HEAVENLY LAWS IT MAY BE NEEDFUL TO LEAD SOME FROM THE MIDST OF THIS PEOPLE AND COMMENCE ANEW SOME WHERE IN THE REGIONS ROUND ABOUT IN THESE MOUNTAINS. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of everyone would be up almost without exeception, but when it comes to the very point, when CONSECRATION IN PART might be required at their hands, that is the time to prove them and to see whether they would or would not be obedient. * * **

When we go back to Jackson county, we go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but every thing shall be as fair as the sun that shines in the heavens.—J. of D. 15:360-1. Mar. 9, 1874.

DARE TO DO RIGHT

(Liberty, Vol. 36, No. 2)

It is an old story, but a good one. A Sunday school teacher asked a small boy why the lions did not eat Daniel. The reply was, "Because he was all grit and backbone."

Daniel's test was over the matter of worshiping his God according to the dictates of his own conscience. A false god had been set up. It was demanded of Daniel, along with all the other subjects of the Medo-Persian kingdom, that he should make no request of anyone save Darius. For thirty days Darius was to be supreme. Of course, as head of what has been called a universal empire, he was accustomed to receiving homage from subjects of many races and different creeds. Certain things may be rightfully given to civil rulers. But in this instance, when the "firm decree" went forth which required that no one might bend the knee or "ask a petition of any God or man within thirty days" excepting Darius, his vaunting arrogance, and the hatred of his courtiers toward the Hebrew subjects who worshiped Jehovah, had led him to demand what rightfully belongs only to God.

Every child knows, or should know, the response that this loyal subject made to the demand that would cut him off from communion with his God. Three times a day he gave to God what belongs to God, and to God only. Against him could be found no complaint except this, and those who sought his downfall, filled with envy and hatred though they were, had to admit that they could "not find any occasion against this Daniel, except we find it against him concerning the law of his God." Knowing that the decree had been signed, and that he would surely be cast into the lion's den, Daniel in no wise swayed in his purpose to serve God.

Among the captives of Judah in Babylon, there were three Hebrew worthies. Most folks forget easily their Biblical names. A great image of gold, symbolical of Babylon, had been erected on the plain of Dura, and the decree had gone forth from Nebuchadnezzar, the haughty monarch, that when certain musical instruments sounded, everyone must bow before the image. Shadrach, Meshach, and Abednego refused to do this. When they were brought before the king to answer for their disobedience, and were warned that should they persevere in their disobedience they would be cast into a fiery furnace heated ten times as hot as usual, they said: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace. * * * But if not, be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Through the two and a half millenniums that have elapsed since these occurrences, wherever the Scriptures have gone, the stories of Daniel and his fellows have thrilled the hearts of men. Undoubtedly Christians through the ages have found their courage strengthened, their determination settled, by recalling what these men of God did in olden times. There is need now for the same deep conviction concerning duty, the same fixed purpose to obey God. Loyalty to God does not mean disloyalty to one's government. The Christian patriot gladly recognizes his obligations both to God and to the state. But if there is conflict between the two, God comes first.

America, which has been so favored under God, stands in danger of having her sons and daughters put material prosperity and physical safety above moral soundness. One commentator, in a cynical vein, has written: "For the last twenty years American civilization has appeared to pursue no ideal more world shaking **than the attempt to get harder and harder butter on softer and softer bread.**"

Today there is need of moral fiber. Today, as never before in the history of the United States, there is a call for men—**"men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."**—Votaw.

UTAH'S DIAMOND BOOM

(Files of Utah Writers' Project, WPA)

Among the more fantastic get-rich-quick schemes attending the development of Utah's mining industry, was a sensational hoax instigated in 1871-72 by Philip Arnold and John Slack, who hoodwinked some of the world's greatest financiers with a tale of diamonds in the rough.

The swindle began to work when the two men walked into a large San Francisco bank and acknowledged to the president, William Ralston, that they had discovered a great diamond field at a mysterious point a thousand miles to the east. Several sacks of rough diamonds in their possession lent credence to the story, and Ralston determined to investigate.

D. C. Colton, an official of the Central Pacific Railroad, was taken to the field blindfolded, and rushed back to report acres of precious gems. Henry Janin, noted mining engineer, declared, after viewing the field that twenty men could wash out a million dollars worth in a month. Ralston was so impressed with these reports that he organized a $10,000,000 company, counting among its stockhoders the House of Rothschild. The prospectors sold out to the company for $660,000, and departed.

Meanwhile, in Utah's Uinta Mountains, Clarence King, head of the 40th Parallel Survey for the Government, looked over the field. He found rough diamonds, but in such remarkable places as the forks of trees and bird nests. He wired his findings to Ralston and the bottom fell from Utah's diamond boom.

Later investigation showed that the two crooks had purchased a great store of "nigger heads" from Amsterdam and had literally sowed the field with them. These stones must have cost them quite a sum, but they likely considered their profit ample. Ralston insisted on shouldering the complete loss, and for many years his cancelled check for the $660,000 hung framed on the wall of his office as a souvenir of the experience.

'TIS THE WEEK AFTER CHRISTMAS

'Tis the week after Christmas,
And all through the place,
Not a person is smiling,
Not even one face.
All the shoulders are drooping
With worry and care,
And the fear that collectors
Are soon to be there.
Every night they'll awaken
In warm, cozy beds,
While visions of payments
Will dance in their heads.
There was "one dollar down"
On the flashlight for Dad,
And the "one" on Mom's dishes,
That didn't sound bad.
Then a watch for the girl friend,
A contract to say,
"Just a small weekly payment,
And one year to pay."
Now that robe for Aunt Mary
Cost just a wee bit,
But there'll soon come a note
Saying, "Kindly remit."
So they'll take pen and paper,
They'll mutter and shriek,
When they find they can't make it,
On thirty a week.
So for months they will wonder,
With wan, haunted look,
How to hide from that man
With the little black book.

—Norma Adamson,
Salt Lake City.

IF MANKIND THE WORLD HAD MADE

If mankind the world had made,
Grass had never grown a blade.

Bloom of peach and apple tree
None of us should ever see.

And I doubt that we had heard
Song of any singing bird.

Man in curious cog and gear
Lets his wit and skill appear,

But he could not shape and mold
Daisy bloom and marigold.

From a higher power divine
Comes wisteria's design.

Only the Creator's skill
Could have formed a daffodil.

Man, tho' gifted with a soul,
Could not plan the oriole

Or concieve one living thing
That makes glorious the spring.

Bleak and bare the world had stayed
If it had by man been made.

THOUGHT

Thought is but a radio flash
  Tuned in the human brain;
It stops and lingers for a while,
  Then passes on again.

Sometimes this flash returns to us
  All beautified by time,
As if it comes from heaven above,
  A spark of light divine.

O how it luminates the face,
  Inspires the very soul;
Determinates your inner self
  To reach the unseen goal.

O then once more when days are dark,
  And we again tune in,
We strike another far-off land
  So full of grief and sin.

It flashes through a darkened brain,
  And fills the heart with hate;
You're moved to anger, doubt and sin,
  The soul can't moderate.

O turn away from such a flash,
  And let the mind be clean;
Tune in where inspired thought
  Flows like a mighty stream.

O! let your thoughts be clean and pure,
  Wherever you may trod;
Yes, let them be a radio
  Between yourself and God.

—Ethel Cooper.

DEFENSE

Keep your temper, gentle sir,
Writes the manufacturer,
Tho your goods are overdue
For a month and maybe two,
We can't help it, please don't swear,
Labor's scarce and steel is rare,
Can't get zinc, can't get dies.
These are facts—we tell no lies.
Johnny's drafted, so is Walt,
So it isn't all our fault;
And your order, we're afraid
May be still a bit delayed.
Soon you'll get it, don't be vexed,
Maybe this month, maybe next.
Keep on hoping, don't say die,
We'll fill your order bye and bye.

—Bindery Talk.

To guild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice to add another hue
Unto the rainbow, or with taper light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess.

—William Shakespeare.

"I HARDLY SLEPT ALL NIGHT"

I often think this "insomnia" business is about 90 per cent nonsense. When I was a young man living in a boardinghouse in Toronto, my brother George came to visit me, and since there was no spare room, we had to share my bed. In the morning, after daylight, I said to George, "Did you get much sleep?"

"Not a damn minute", said he.

"Neither did I", I rejoined. "I could hear every sound all night."

Then we put our heads up from the bedclothes and saw that the bed was covered with plaster. The ceiling had fallen on us in the night. But we hadn't noticed it. We had "insomnia."—Stephen Leacock, Too Much College (Dodd, Mead).

When I was very young I was disgracefully intolerant, but when I passed the thirty mark I prided myself on having learned the beautiful lesson that all things were good, and equally good. That, however, was really laziness.

Now, thank goodness, I've sorted out what matters and what doesn't. And I'm beginning to be intolerant again.—G. B. Stern in The Listener.

When a U-boat wrecked a ship and landed the survivors in South Ireland, two Civic Guards discussed the problem. "We ought to intern them."

"And why, I'm asking?"

"Why? Because we're neutral."

"Sure, we are. But who are we neutral against?"—"Critic" in The New Statesman and Nation.

A New York detective agency that specializes in tracing missing persons has been employed by more than 70,000 wives to find their husbands, but by only 15 husbands to find their wives.—Freling Foster in Coller's.

THE APT RESPONSE

Noticing an elderly lady standing at a busy New York street corner, a traffic cop piloted her across. She apologized for her age and infirmity, but the cop gently patted her back. "Forget it, lady", he said. "To me you're just 21 plus."—Meyer Berger in N. Y. Times.

STRANGER NEVER DENIED

I do not think there is a house in these mountains where a Latter-day Saint lives, that a person can go to and ask for a meal of victuals, where he would not get it if the people living in the house had it in their possession. I do not think he or she could ask to stay over night and be refused the privilege.—Brigham Young.

TRUTH

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

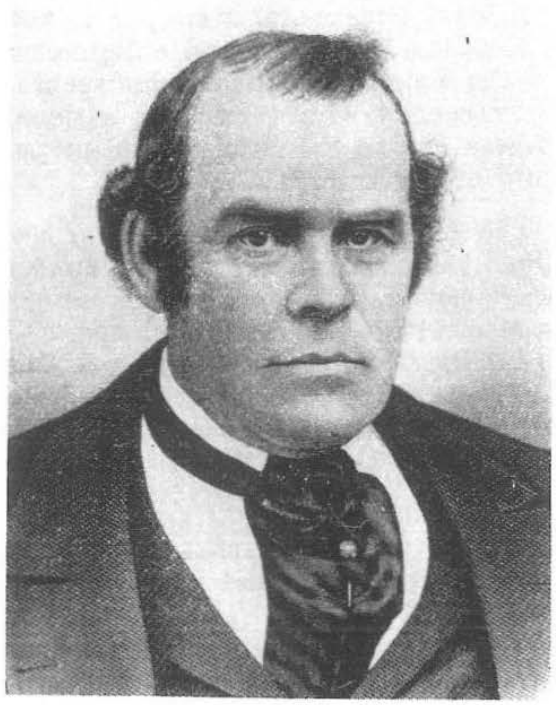
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MARRIAGE AND MORALS IN UTAH

An Address

Written by Elder Parley P. Pratt, and read in joint session of the Utah Legislature, by Mr. Thomas Bullock, Chief Clerk of the House, in Representatives' Hall, Fillmore, December 31, 1855. The Assembly tendered the author their thanks by a unanimous vote, and by a like vote ordered the address to be published in the "Deseret News".

(Deseret News; also Mill. Star, 18:337-344)



Parley P. Pratt

Editor's Note: The memorial that follows is perhaps the most outstanding and unique document pertaining to the religious life of a community ever presented to a law-making body in the Republic of the United States. It is a clear, forceful and concise exposition of the belief of the early Mormon pioneers in the marriage laws of heaven. Since a fundamental purpose of civil law is the protection of the rights of a people in its highest conception of morality and religious probity, and since the inhabitants of the then Territory were fundamentally Christian in their spiritual concept, and as such were proteges of not only Jesus Christ, but of Father Abraham, together with all the Prophets of God up to their time, it was in keeping with reason and sound propriety to champion the Patriarchal family life. On the occasion we are treating it will be noted the Legislature met at Fillmore, then the official Capital of the Territory. This was the law-making body's first and last session at that place, except to meet in accordance with law and adjourn to Salt Lake City, where its main business was transacted.

"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."

This famous document on the subject of "MARRIAGE AND MORALS IN UTAH", we predict, will live during the generations of man to emblazon its meaning and importance upon the sacred annals of history. It is presented in the April number of TRUTH, being the one hundred and thirty-fifth anniversary of the birth of its author, who was one of the foremost exponents of Mormonism in the present dispensation.

Elder Pratt was born April 12, 1807, in Burlington, Otsego County, New York. He was assassinated "while journeying westward on the wagon road from Fort Smith (Arkansas) to the Indian Territory."

President John Taylor, according to Cowley on Doctrine, wrote: "He has gone—but has left a name and a fame that will live throughout time and burst forth in eternity. And in the morning of the first resurrection, when the opening heavens shall reveal the Son of God, and He shall proclaim, 'I am the resurrection and the life', when Death shall deliver up the dead, I expect to meet Brother Parley in the resurrection of the just." What more could one desire?

Mr. President and Gentlemen:

At the opening of the present session of our annual Legislature I had the honor of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honorable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in moulding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory—our nation, and the world.

As our young and rising territory is about preparing to enter upon her sovereignty as a free and independent republic, and assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and clothed with light as a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people,—establish righteousness and peace, and multiply and perpetuate a nation of freemen in the highest degree of moral, intellectual and physical development.

No time-saving, or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age; but for untold millions of posterity, and for ages yet unborn; who doubtless will be influenced by our institutions, and mould their morals, manners, precepts, and even their consciences more or less after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by the Spirit of truth are indispensably necessary to a permanent national growth and to the strength and perpetuity of institutions.

The All-wise Creator, the God of Nature, has implanted in the human heart certain affections, which, under proper culture and direction, give rise to family ties, hence the necessity and importance of the moral and social relations and the institutions for their proper direction and government.

'Tis nature's universal law, and the first and great commandment with blessing, that each and every species should multiply and fill the measure of its creation. Hence the growth of families—the germs of nations—and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life.

In short—moral and social affections and institutions are the very founda-

tion of all government, whether of family, church or state. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution. These facts are not only self-evident, but are according to all experience being exemplified in the decadence and dissolution of nations and empires of old, as well as in the general weakness and corruption so characteristic of men and things in more modern times.

The Prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom", or of the corruptions growing out of Roman sway. He exclaims (Isa. 24:5): "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

We here enquire: What laws were transgressed? What ordinance was changed? and what everlasting covenant was broken—the effect of which would defile the very earth under its inhabitants? This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents on record touching marriage and the moral and social relations.

If we find laws, statutes, covenants, and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations; if we find these have to do with exceeding multiplicity of the race, and with family and national organization and increase; if such institutions are older than Moses, and are found perpetuated and unimpaired by Moses, and the Prophets —Jesus and the Apostles, then it will appear evident, that they were intended to be perpetual; and that no merely human legislation or authority, whether proceeding from emperor, king, or people has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed or perverted; the direful effect of such change upon the nations; and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people of, at least one state or government of our earth to avoid the rock and quicksand on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God that her citizens may be purified and preserved by the same; and her institutions, being founded in truth, may be perpetuated for ever. I beseech, therefore, honorable gentlemen to hear me patiently.

Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tables of stone, or thundered from Mount Sinai. To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant. He said unto him (Gen. 12:2, 3):

> **And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. and I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed.**

And again (Gen. 17:1-8):

> **And when Abraham was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God: walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram 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. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee, and I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God**

unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

In the foregoing promises it is evident that there is an everlasting covenant, touching the multiplicity of our species, government-making, or the raising up of families and nation, and their exceeding prosperity and increase; a covenant **everlasting and unchangeable** in which all nations should be blessed, if they were ever blessed at all.

In connection with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy, and virtuous posterity.

In the precedents recorded of Abraham and his posterity two principles are conspicuous as being subservient to the carrying out of these ends: viz. First—**A plurality of wives;** secondly—**An entire prohibition of all sexual intercourse except upon the principle of marriage: a breach of which was considered a capital offense, punishable with death.** God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the Father of many nations, and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives—viz: Leah, Rachel, Bilhah, and Zilpha; by which means he became the father of twelve tribes. The history of these things is so conspicuous in the Book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony in the 26th chapter of Genesis, verse 5th, saying: **"Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."** Here then, we have demonstrated that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given him of God; and that he kept them.

These laws evidently included polygamy or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here, then, the matter is set for ever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God; and that, under proper regulations, it is an institution holy, just, virtuous, pure, and, in the estimation of God abundantly calculated to bless, preserve, and multiply a nation.

Hence the laws of some of our States, which recognize polygamy as a crime, are at once both unscriptural, and unconstitutional, as well as immoral. Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each State guarantees the liberty of at least an enlightened conscience, founded on the moral law of God as found in that holy book. Hence, should an individual, or a community, in all good faith, regulate their marriages by the laws of God as given to Abraham, no State law can harm them while the civil courts are bound to abide that holy and sacred guarantee of the Constitution, viz: "Liberty of conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriage, and certain laws designed to multiply and bless many nations, and to be a blessing to all the families of the earth, we will now inquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice on this subject is found in Genesis,

20th chapter; as follows:

> **And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister: and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night and said to him, behold thou are but a dead man for the woman thou hast taken, for she is a man's wife. But Abimelech had not come near her; and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, she is my sister? and she, even she herself, said, he is my brother: in the integrity of my heart, and the innocency of my hands have I done this.**
>
> **And God said unto him in a dream, Yea I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore, restore the man his wife; FOR HE IS A PROPHET, and he shall pray for thee, and thou shalt live; but if thou restore her not, know thou that thou shalt surely die, thou and all that are thine.**

Here we have the law of God revealed by his own mouth about four hundred years before the law of Moses was given; making death the penalty of adultery.

This penal law then, was part and parcel of the laws, statutes and covenants under which Abraham and his neighbors lived, and it seems to have been an ancient and general law handed down by the fathers, to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again, Genesis, chapter 34: records a case of fornication, committed by Shechem, the son of Hamon, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham and how punished. Two of the sons of Jacob, viz: Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or who had consented thereto: and they took their goods for a spoil. They may in this case have superseded the bounds of the law; but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now inquire whether the law of Moses, or the gospel ever changed the covenant of Abraham, or disannulled the law of marriage, or the penalty of death affixed to adultery and fornication.

For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances out of many, illustrative of the subject. But first of all we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, and 17th and 18th verses inclusive, which read thus:

> **That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law (of Moses) which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses:, it is no more of promise; but God gave it to Abraham by promise.**

Again—verse 29th, Paul says to the Gentiles: **"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."** Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing Gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed,

either by Moses or Christ. Hence, we affirm that the law of plural marriage, and death as a penalty of adultery and fornication, has been in force through all time, and through every dispensation, from Abraham till the present: and that of right it should be of force among all truly Christian nations: that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation: and that the breach, or change of them, would corrupt the world, and defile the very earth with abominations.

But, let us now come to historical illustrations. In the 25th chapter of Numbers we have an account of Zimri, a prince in Israel, who committed fornication with Cosbi, the daughter of Zur, a prince of Midian; and how Phinehas, the grandson of Aaron, the priest, took a javelin and thrust them both through the body, and slew them: and how the Lord staid the plague on account of this act; and rewarded Phinehas with an everlasting covenant of priesthood, for his zeal in thus punishing the crime of fornication.

We should remember, too, that Moses, who was himself a polygamist, both in practice and as a legislator, was the prophet and legislator under whose administration this crime was thus severely punished.

In the first book of Samuel, chapter 1st, we find an account of Elkanah, and his two wives, Hannah and Peninnah; and Samuel, the son of this pluralist, who was a promised child, devoted to the service of God and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the priest, saying (1st Samuel, 3rd chapter, verses 11th and 14th):

> Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day will I perform against Eli all the things which I have spoken concerning his house: where I begin I will also make an end For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons make themselves vile, and he restraineth them not. Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli? The answer is found in the 2nd chapter of 1st Samuel. They, as priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle: this they did repeatedly and would not repent. In the 4th chapter of said book, we find the record of the fulfillment of the words of the young child, Samuel. Israel was worsted in a battle with the Philistines; the two priests, the sons of Eli, Hophni and Phinehas, were slain: the sacred ark which they bore was taken by the enemy; their father, Eli, on hearing the news, fell backward, and his neck brake; and Phinehas' wife died on hearing the same news. Here we have a most striking example and illustration of God's blessing on plural marriage, and of his curse and death, attendant on adultery and fornication.

Samuel, the son of Elkanah, the polygamist, was blessed as a holy prophet, to pronounce death upon adulterers.

We next will notice a case of adultery committee by David, king of Israel, and how punished (2 Samuel, 12:7-14):

> And Nathan said to David: Thou are the man. Thus saith the Lord God of Israel; I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would, moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with

> the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast dispised me, and hast taken the wife of Uriah the Hittite to be thy wife.
>
> Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun. And David said unto Nathan: I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Here again we find death the penalty of adultery; but in this instance God in his mercy spared his life because it was a first offense, and because he sincerely repented. But he punished him very severely, in the death of his child, in taking his wives from him, and in announcing rebellion and war in his own house.

In this instance as in all the former cases the same God who punished adulterers with such severity declares in favor of polygamy, and expressly reveals the fact that he himself gave into David's bosom the wives of his master, Saul.

These few instances drawn from the old Testament must suffice to show that Moses and the Prophets did not alter the law of marriage, or the penal laws against adultery, etc., as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ or his Apostles ever altered or abolished these laws. John, chapter 8, verses 3 to 7, reads thus:

> And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest thou? this they said, tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them: He that is without sin among you let him first cast a stone at her.

If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity—a point in hand: but so far from this, he ordered the woman to be immediately stoned, provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law; but as none were found in that age of degeneracy, she went unpunished; but was strictly admonished to sin no more.

Again, 1st Corinthians, chapter 5th, verse 5th: The Apostle Paul in reference to a person in the church who had committed fornication, exhorted the saints: "to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord, Jesus, must have had an allusion to the great day of his second coming: thus showing that the fornicator, under the light of the gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same: growing out of a fixed and unchanged law of God; a wise provision—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons, Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way and perverted the pure institutions of their more virtuous fathers. Hence John the baptist and Jesus Christ reproved them sharply, calling them a generation of vipers—"**an evil and adulterous generation, who had made void the law of God by their traditions.**" But one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac, and Jacob and the holy prophets of old; bore testimony of their virtue and faithfulness, and represented them as honorable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews: "**If ye were Abraham's seed ye would do the works of Abraham.**" On another occasion he said: "**Many shall come from the east, and from the west, and from the north, and from the south and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God: but ye shall be thrust out.**" (See Luke 13:28-29.)

Paul and the Apostles exhorted the saints to be like Abraham, the Father of the faithful, whose children they were through the gospel: and if children then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it for ever at rest. He said, Luke, 18th, chapter; verses 29-30:

> **Verily I say unto you there is no man that hath left house, or parents, or brethren, OR WIFE, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time and in the world to come, life everlasting.**

Men, brethren, and fathers: In this review we have proved—

> **First: An everlasting covenant made with Abraham, in which all nations should be blessed:**
>
> **Secondly: That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity and growth of families, nations, and kingdoms:**
>
> **Thirdly: That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage:**
>
> **Fourthly: That the covenant and laws pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob, were never altered or disannulled either by Moses or the prophets, Jesus Christ or the Apostles; consequently that this covenant, and the laws, penalties, and promises there unto pertaining, are or by right ought to be, still of force.**
>
> **Fifthly: That all nations were to be blessed in these covenants and institutions; and that the Gentiles were to become fellow heirs of the same by the gospel; through which they became the seed of Abraham—**
>
> **And, sixthly: That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would according to Isaiah the prophet, "defile the very earth, under the inhabitants thereof." We next inquire: What power has been guilty of such innovations? "Who has transgressed the laws, —changed the ordinance, broken the everlasting covenant?"**

This we charge home upon Rome. She is the "**fourth beast**" of Daniel's vision: "She ruled the earth as with a rod of iron:" "She made war with the saints and overcame them:" She

changed the laws and institutions of both Jews and Christians: By her sorceries were all nations deceived: She, in short, is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth:" She licensed whoredoms; but forbade to marry: allowing to none of her citizens but one wife, and to many of them, viz, the clergy, none at all.

Every so-called Christian nation, including even Protestant England and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was, under all dispensations, by the law of God considered a capital offense—a crime unto death: and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, prophets, or Apostles. **Yea, fellow citizens, the laws of some of our States, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder what God hath joined together; and would doom those holy patriarchs, themselves, to hard labor and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity; and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "Virtue" and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms, her cities with abominations, and the world with disease and rottenness; till the words of Isaiah have been fulfilled: "The earth is defiled under the inhabitants thereof."**

For instance, look at Paris, the capital of Christian France; one-third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so called Christian power: one-half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older States of this Union: see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honorably to answer the "end" of their creation as wives and mothers. Nor is this all: under the present institutions men are trained to feel little or no obligation to marry; many of them choose to live single. This increases the number of females doomed to single life. Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigor of life—candidates for the sacred offices of husband and father: by which means the same number of females are, by the monogamic law, added to the prohibited list. All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage: and thus compelled to break the first and great commandment of God, viz., "Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities; with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands; the virgins mourn, having no bridegrooms; children mourn, having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters and is ready to yield to the cries of justice for vengeance on earth.

What then, shall the righteous do?

We reply: Restore the law of God—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age: bless them and say: "Be fruitful and multiply." Make death the penalty of fornication and adultery; thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. Let every man and woman be virtuous, pure, holy, filling the measure of their creation. And let us go to fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous and highly intellectual seed—whose hearts shall delight in the law of God. Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the gospel; let his law be indelibly engraven on the tablet of their hearts; let them be early indoctrinated in every principle of virtue and honor; that each may be a conservatory of chastity, and wield a savory influence in every circle of his acquaintance. Let them learn to respect themselves as sons of God: and the other sex as sisters—daughters of the highest—holy vessels, eternal beings, destined as companions and coworkers in the great science of life. Let them be taught to aspire, by every principle of honor and integrity, to the Patriarchal throne, as heads of families and saviors of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection: Let them early understand the true relationship they are destined to sustain respect them as brothers, worthy of their confidence and affection—worthy to become their savior and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother; to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report: let us gradually and carefully develop in them the true affections and attributes of their nature: let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation; to the other sex. Let them be taught to that when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

READY REFERENCES ON CELESTIAL MARRIAGE THE MORMON MARRIAGE SYSTEM

(Concluded from page 230)

A BRIEF RESUME

Editor's Note: This is intended as the concluding chapter in the series of "Ready References on the Mormon Marriage System", which has been running serially in our columns since June, 1939. We hope to republish the articles in book form for the better convenience of the reading public. Since it is the first work of its nature to be published in the present dispensation, it is hoped it will, in part at least, fill a long existent need.

Meaning of Terms Used:

In speaking approvingly of patriarchal or plural marriage in this RESUME, let it be understood we have reference to the marriage system of Abraham, or plural marriage as embraced by Mormonism, often called

"Mormon polygamy," being that system of marriage divinely countenanced and not merely one of the prevailing marriage systems of the world.

Scope of Polygamy:

As we have shown under the force of well authenticated statistics and by leading authorities, the doctrine of World polygamy or plural marriage enters into the family life, either in belief or action, of practically all the peoples of the earth except the so-called Christian nations; and among the latter, while disavowed in principle, it is admittedly in very general practice, though, for the most part, indulged in clandestinely.

Purpose of God's Marriage System:

The purpose of the Lord in giving men a plurality of wives, as explained by Him, is **"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.) This purpose cannot be completely accomplished under the monogamic system, and it entirely fails under the system of celibacy.

The Lord, speaking of plural marriage under His system, says:

> **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 (enter into plural marriage) or he shall be damned, saith the Lord God.—Ib. 6.**

Then to obey the Lord's law of plural marriage elicits His eternal favor, while to reject that law for world polygamy, monogamy or celibacy leads to the damnation of the soul.

The Lord's system of plural marriage, being an higher order of heaven, it may only be practiced under the order of heaven as voiced by God through His Priesthood leadership on earth on whom the sealing powers of Elijah rest.

God, according to His own word, gave wives and concubines to Abraham, and to many others of the faithful. The Prophet Isaiah predicted the time (in our present day) when a plurality of women will voluntarily attach themselves to one man—

> **And in that day, said the Lord, shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely to them that are escaped of Israel.**

This will doubtless be the time, as explained by the Prophet, when a man will be "more precious than fine gold; even a man than the golden wedge of Ophir," which condition is being brought about through the purifying process of wars and other judgments.

Scriptural Backing for and Fruits of Plural Marriage:

Polygamy is openly sustained by the Jewish Scriptures, the great prototype of the doctrine—Abraham—being designated by the Lord as the "Father of the Faithful," and through whom all the nations of the earth are to be blessed.

Polygamy is not condemned in the teachings of Jesus Christ or his apostles as recorded in the New Testament; but it is upheld as a proper marriage system.

Copulation being primarily for the purpose of "multiplying and replenishing" the earth, the act is not only divinely sanctioned but is made incumbent upon the pure in heart, not otherwise disqualified; while the use of the marriage relation mainly for sexual comfort and pleasure reflects the Devil's plan and those practicing it are prostituting themselves and drawing away from God. Abrahamic polygamy leads towards God's plan and disavows that of Satan. A high degree of morality thrives under this

system of marriage while the opposite is the fruit of the World system of polygamy, monogamy and celibacy.

World Backing for Polygamy:

Plural marriage is sustained as a legitimate marriage sacrament by many of the early Reformers, such as Luther, Melancthon, Bucer, Zuinglius, etc. ..Also by the noted ecclesiasts, Grotius, St. Augustine, Puffendorf, St. Ambrose, St. Chrysostom, Bellarmine, Bishop Burnet, etc. Milton, the noted poet upheld the system, as have many leading women, including the talented Ella Wheeler Wilcox.

A tolerably accurate cross-section of belief in the rightfulness of plural marriage, among the world's advanced thinkers may be expressed in the words of Lord Henry St. John Bollingbroke, characterized in history as "one of the most gifted of English statesmen and orators", (1678-1751) as follows:

> 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 law-giver among the nations; whilst the least perfect kind (polygamy) had been established by Moses, the messenger and prophet of God, among his chosen people.—TRUTH 5:166.

Biologically Sound—Agency Involved:

While under the Mormon faith plural marriage is a vital principle pertaining to salvation and exaltation, and must be lived by all possessing the necessary qualifications; yet aside from its religious aspect, it is socially and biologically a correct principle of life. Honorably lived the principle will make for better citizenship and a fuller life. It is calculated to breed superior men and women, both physically and mentally, and tends towards higher moral standards, the overcoming of jealousy and selfishness and the recognition of the rights of the sexes. It acts as a curb to sexual excesses and in general works to a higher ideology with a greater measure of filial affection and material prosperity. Since the element of force is entirely lacking in the family relations of Abrahamic polygamy the practice, when permitted its normal functioning, imposes no unnatural hardships upon the sexes. It is the highest social order in the Gospel of Jesus Christ, and a companion principle to the Order of Enoch, Heaven's great law of economics.

Legal Considerations:

To the charge that the Mormons are lawbreakers and not good citizens because of their adherence to the doctrine of plural marriage even in the face of civil laws prohibiting the practice, it is sufficient to point to the fact that the laws of God take precedence over the laws of man. That, under the Constitution of the United States, an heaven inspired document, conscience cannot be legislated against. **"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."**

Polygamy, with the Mormon people, is strictly a religious rite and not subject to legislative interpretation or unnatural curtailment. This position was maintained by leading Senators, Congressmen, Jurists, and Publicists of the United States during the years when the subject was receiving legislative attention by the Federal Government.

The Mormon people have shown their faith and sincerity in the doc-

trine, in standing firm for it in face of prison terms, heavy fines, and even the forfeiture of life, visited on a large number of them during the late eighties.

Distinction Between the Two Systems:

What is the difference between Abrahamic polygamy and world polygamy assuming both to be lived honorably and in accordance with laws of chastity?

In World polygamy, as well as monogamy, the parties are sealed for time only; at their death the marriage relation ends. Their contract was for life only and at death it ceases to be binding.

In Abrahamic polygamy the parties are sealed by the "Holy Spirit of Promise" for both time and eternity. After mortal death the family relationship continues, with the parents having the opportunity of entering into the order of the Gods, becoming kings and queens over their posterity to all eternity. The one is Celestial or eternal marriage, while the other is an association for mortal life only. Celestially, man is not without the woman nor the woman without the man in the Lord. To be complete and qualified to enter into the scale of eternal progression, the marriage state must obtain and the begetting of children be the prime purpose of it. Eternal union means eternal marriage.

Divorce and Birth Control Evils:

Among the death dealing agencies of modern social life are the divorce and birth-control evils, instruments of Satan calculated to thwart the purposes of the Lord. These evils are becoming so prevalent as to threaten the very foundations of both Church and State. They are the seeds of World polygamy and monogamy and are the antithesis of Abrahamic polygamy. The fall of nations is traced to these evils.

Sources Explained:

The true source of Abrahamic polygamy is God, while the true source of monogamy and celibacy is Satan. Speaking of monogamy, Brigham Young said:

> **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.**

Speaking of the source of plural marriage, the same author stated:

> **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.**

System Reasonable and Natural:

Abrahamic polygamy minimizes illegitimacies. It makes reasonable provision for every qualified woman to have a husband of her choice, at the same time rendering it possible for the legitimate and proper functioning of man's sexual powers along channels not subversive of God's purposes.

Abrahamic polygamy is not a license for sexual debauchery or excesses, its real purpose requiring a greater self-control by the sexes than world polygamy, monogamy or celibacy have ever known. Its introduction in the present dispensation naturally has involved social readjust-

ments and the overcoming of traditional prejudices, tasks not easily accomplished.

The Prophet John Taylor, reflecting upon this phase of the subject, said:

> When this system (plural marriage) was introduced among the people, it was one of the GREATEST CROSSES that ever was taken up by any set of men since the world stood.

Christ the Proponent of the System:

Jesus Christ, the Redeemer of the world, the author of salvation and the greatest advocate of all that is virtuous, good and noble, was a polygamist.

Recorded revelations from God directly sanctioning and commanding polygamy in the present dispensation, were given through the Prophets, Joseph Smith, (D. & C. 132), John Taylor, (1882 and 1886), and Wilford Woodruff, (1880 and 1889).

Women Advocates:

Highly spiritual women, with superior intellects, glorified through the purity of their lives and through their unselfish adherence to the Lord's law of marriage, though considered by the monogamic world the unhappy and unfortunate victims of plural marriage—ridiculed and cruelly denounced by modern society, are among the strongest endorsers of the Abrahamic system of marriage.

Those of the Latter-day Saints opposing the revelations of the Lord commanding the living of plural marriage, are prophetically promised their minds will become dark,—in the language of Orson Pratt, as follows:

> Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation (D. & C. 132). 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.

MORAL LEPER TRAPPED

Elder Woodruff records under date of November 12th, 1858, a conversation between Captain Woolf, of the United States Army and one of the elders, which breathes faith, integrity, and the spirit of those times. The captain asked: "Are you a Mormon?" "I am." "I suppose you are an out and in Mormon, just as it suits you." "I am a thorough Mormon and believe in all the principles of our religion." "What, polygamy and all?" "Yes." "How many wives have you?" "I have three wives and twelve children." "How do you suppose those children will look upon you when they are grown up?" "They will point to me and say: 'There is my father, who has raised me, fed, clothed, and educated me, watched over me through persecution, oppression and scorn, and I will honor and obey him.'" Continuing, the elder then said to Captain Woolf: "You have children at Fort Leavenworth, St. Louis, and other places, but you do not acknowledge them, and will not provide for them; and their mother will point you out to them with words of shame, and they will be taught to despise you." Captain Woolf replied with an oath, and at the same time scratching his head: "That is true. I never thought of it in that way before." "What would you think", continued the Captain, "if the government ordered your life destroyed if you would not put away your wives?" "I would go where I could enjoy my wives and children in some secluded spot of the earth, or give up my life rather than put them away." The conversation of Captain Woolf was then turned upon President Young. He said: "Governor Young ought to be the next president of the United States for he is the brightest man in the nation, and I should vote for him." —Life of Wilford Woodruff, p. 403.

EDITORIAL

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EDITORIAL THOUGHT

Mahomet once said: "You must know that every Moslem is the brother of every other Moslem. You are all equal, enjoy equal rights and have similar obligations. You are all members of a common brotherhood. So it is forbidden of any of you to take from his brother, save what the latter should willingly give."

ISRAEL DEMANDS A KING

Israel demanded a king! For approximately 350 years they thrived under Priesthood direction. From oppression Moses had led them into freedom. When under the protecting wing of the Lord, and while faithful, Israel prevailed against her enemies. Moses being taken from their midst Joshua became their leader, and the Lord renewed His covenant of leadership. He said:

> **There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. * * ***
>
> **Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Joshua, 2:5, 9.**

Joshua allotted to Israel their tribal heritages in the land of Canaan, as the Lord directed; and as long as they kept the commandments of the Lord they received His protection, the Gentile nations could not prevail against them. An example of government by God:

Within the tribe of Benjamin a revolting sin had been committed. This must be avenged. The remaining tribes of Israel must do the avenging. As was customary in a theocratic form of government Israel appealed to the Lord for direction. The record states:

> **And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.—Judges, 20:18.**

Here is the practical working of an ideal governmental set-up. Not earthly kings, but the King of Heaven is appealed to for direction. Under such a policy one will not go wrong.

The Prophet Samuel had directed Israel for many years. As age crept upon him the people grew restless. The surrounding Gentile nations were, for the most part, under monarchial governments. Their leaders ruled despotically, but with pomp and show, living in luxurious splendor and affluence. This appealed to Israel; they wanted to be as other nations. Samuel plead the cause of God, but to no avail; his heart was weary in the feeling that Israel had rejected his rule. He put the case up to the Lord, who informed him that it was God himself and not Samuel whom Israel was rejecting. He told Israel, through Samuel, how, under human governments they would become enslaved, be drafted into service, taxed, and in many ways exploited. But Israel demanded a king. The Lord gave them Saul.

Since that memorable day Israel has been at war either among themselves or with the Gentile nations. First, defeating the Ammorites, then engaging the Philistines (with only partial success), Saul was commanded of the Lord to wipe out the Amalekites because of a former national sin. Saul disobeyed the Lord and lost favor with Him. He again strove against the Philistines and Israel was defeated, Saul and his two sons being slain.

David reigned over Israel about forty years. According to Josephus, he drafted 328,600 armed men from the respective tribes. He laid siege against the Canaanite inhabitants of Jerusalem, banishing them and combatting the Philistines, Moabites, Rehobites, Ammorites, etc.

King Solomon succeeded to the throne of his father, David. His reign was more or less peaceful, war being waged mainly among the Gentile nations. After his death the kingdom was divided between Rehoboam, son of Solomon, and Jeroboam, son of Nabat. The record says: "There was war between Rehoboam and Jeroboam all their days."

This lasted for about 22 years. Wars and contentions continued practically unabated. In I Kings 15:16, about 958 B. C., we read:

> **There was war between Asa (king of Judah) and Baasba (king of Israel) all their days.**

Shalmaneser, a noted Assarian king, made war upon Israel (721 B. C.) leading them captive into Assyria, from whence they were finally led away by the Lord and hid up into "the North country", afterwards denominated the "Lost Ten Tribes".

We pass on to the destruction of Jerusalem (about 538 B. C.), the rise of Alexander the Great, whom, it was stated, "conquered the world", and after whose death there followed fifty years of almost unbroken warfare. Rome, in conquering Judah, was involved in war for over thirty years. **"The most destructive war and desolation"**, our commentator observes, **"that ever was brought against the house of Israel, and more particularly the Jews, occurred from 67-71, led by the Roman government under Titus wherein the prophetic prediction seemed to have been fulfilled,—"I will make Jerusalem heaps, and a den of Dragons; and I will make the cities of Judah desolate."** (Jer. 9:11). In this great war it was estimated 1,100,000 men were slain, the temple was destroyed—"not one stone left upon another." This was the fifth time that Jerusalem was taken and its second desolation.

In general, it may be interesting to note that beginning with the "Battle of the Teutoberger Wald" (Western Prussia—A. D. 9) and extending down to 1938, conflicts extended in duration from four years (as in the case of the "War of the Rebellion") to 166 years each (According to Fuller, Decisive Battles.)

Space will not permit detailed account of these battles, but it is safe to assume that since God gave Israel a king of their own choosing, scarcely a year has elapsed when there were no wars in the earth affecting some phase of the national life of Israel.

On the Western hemisphere many destructive battles occurred during the Nephite and Lamanite occupation of the land (600 years B. C. to 400 A. D.) resulting in the final obliteration of the Nephite race, and the end of a higher order of civilization and culture. Before this event, however, there was a people on this land that **also wanted a king**, and whom God warned would be led into captivity as a result of their demand. This was the Jaredite nation. The word of the Lord never fails. The Jaredite nation was marked for dissolution. How many perished in the final battle is not recorded in available records; but, in

wars preceding the final decimation by four or more years, some 2,000,000 warriors were killed besides their wives and children.

As has frequently been related in the columns of TRUTH, latter-day Israel has rejected the Lord on many occasions. On one such occasion He set September 11, 1836, as the date on which Zion should be redeemed, **provided the "Church, with one united effort, perform their duties, if they do this the work shall be complete."** (TRUTH 7:162; also His. of Church, 2:145-6.) The Church (meaning its members) did not "with one united effort, perform their duties", and over one hundred years later Zion still remains unredeemed.

When Israel came to the Mountains their leader, Brigham Young, promised that if they would from then on serve the Lord they never again would come under any other government than that of the Priesthood of God. The Saints again failed the Lord and drifted into bondage. They signified their willingness to surrender the most precious principles of their religion in exchange for statehood—a position in the family of states which had plundered, robbed, murdered, and finally driven them from their borders!

As with the Jaredites in their day, with Israel in the day of the Judges, and with modern Israel in the present day, the Lord made great and glorious promises conditioned, of course, upon faithfulness, but in each instance the people failed Him. They preferred the "leeks and onions" of Egypt to the pure, free air and abundance of the promised land of Canaan. They, in the present day, surrendered the hope of eternal exaltation for political preferment, and now find themselves in bondage worshipping at the shrine of Baal instead of the altar of the true and living God. The Lord chose Israel to be a "**Holy** and **peculiar** people unto himself", (Deut. 14:2) but Israel preferred to be as other people, bartering off the great privilege of being in constant communication with their God for the shallow reasonings and philosophies of men; surrendering the simple life taught by the Lord Jesus for the complex and highly commercialized life of a rapidly crumbling world.

Israel's rejection of the commandments of the Lord has resulted in a continuous warfare for many centuries, during which time the lives of millions upon millions of men, women, and children have been sacrificed to the god of war, either through active combat or from the devastating judgments which always accompany wars.

God's word does not fail, neither in promised rewards for faithfulness nor in punishments for sin. Had Israel remained true to her covenants all the sorrow, misery and terror of those many centuries would have been avoided, and should Israel today return to the Lord with full purpose of heart, the present world conflicts might be averted. Yet the curse of war will go on, the "wicked slaying the wicked", until, as the Apostle John said, one-third of the men of the earth will be slain. This situation seems inevitable. Through the perverseness of our leaders men are stumbling in blindness into the pits of misery and death.

Let the Saints learn from the past; let them return to the sheepfold, quit their "leeks and onions", and live in the full light of truth, preparing themselves for a glorious resurrection. Then the promises made to the sons of Jacob will begin to be realized and men will cease their eternal desire to destroy their fellow kind and thrive on the misery and sorrow of their neighbors. There can be but one king, —Christ Jesus is his name; and until he takes his throne men will go on in their dance with death.

CONSISTENCY, THOU ART A JEWEL

One of the many attempted excommunications from the Church for adhering to the higher principles of the Gospel brings the following sordid inconsistency to the fore. For obvious reasons names are omitted in the recital without, however, changing facts:

Elder ——— received a wife under Priesthood authority, June 9, 1926. Three children were born to the union. Because of his belief in the principle of Celestial or plural marriage action was taken against him by the Church, May 11, 1940, and he was officially informed of the action and that he had been divested of his Priesthood. His wife, after procuring a civil divorce, remarried on April 10, 1941, being sealed to a brother in the Church by a Stake President, he doing so under the authority of his Priesthood. On February 9th, 1942, the first husband was notified that the former temple sealing between him and his first wife had been cancelled by authority of the President of the Church.

Deductions: If this brother had been properly excommunicated from the Church for sin he would have automatically forfeited his Priesthood, in which event his wife would automatically be released from him so far as the Church is concerned. The fact that a later and formal release was deemed necessary is an implied acknowledgement that the Church procedure in excommunication was of no avail and the woman, according to the law of heaven, remained his lawful wife. Then, in marrying another man, while she already had a husband, placed her in the position of an adulteress. Assuming the temple release in 1942 to be genuine and necessary this woman had two husbands for at least ten months, the Church being a co-conspirator in the crime.

Again, assuming the former husband was unrighteously dealt with by the Church for his belief in and adherence to a divine law, an assumption both logical and right, he is still the husband of the woman involved, she having been sealed to him for time and eternity, so long as he remains faithful to his Covenants, no power on earth can sever the marriage ties. She then remains his wife, while living with another man who is not her husband.

The case is clear: The Church seals this woman to a man with a charge that they proceed to multiply and replenish the earth, ten months before attempting to unseal her from a former husband, and who, by the laws of God, is still her husband.

Since an adulteress cannot expect to enter into the Celestial glory, this woman may be the unfortunate victim of a church edict that, while trying to crush a good man intent upon living the Gospel in its fulness, has cast a dark shadow over the lives of herself and children!

RESTELLISM

We are asked the meaning of the word, "Restellism", as employed by President John Taylor in a merited denunciation of the world system of "birth control", (See TRUTH 7:226).

The term finds its derivation in the name of a notorious character living in the middle part of the 19th century—Madame Restell. This woman is said to have devoted her life to the teaching of ways to "prevent maternity and supplying the means to destroy foetal life." Having finally been caught in the meshes of the law, she took her own life to avoid facing the civil consequences of her lawless debauchery.

On this subject we reproduce an editorial from the Deseret Evening News, April 2, 1878, presumably written by George Q. Cannon, Editor. This brief article published with Church approval, clearly indicates the utter contempt in which Restellism was held by the Prophets of God in the present dispensation.

If the practice was wrong then, it is no less so now. The seat of our national gov-

ernment was a logical place for Madame Restell to establish her murderous career, since at that place, according to reports, sexual immorality within our national life flourished most. It was, as we recall, the Hon. George Q. Cannon who stated in substance, after having been expelled from Congress for maintaining and caring for a plurality of wives and a large and honorable family of children, that the virtue of no woman was safe from attack by men within the confines of the national Capital, except the Statue of Liberty, and her safety rested entirely in her inaccessibility.

The Editorial on Madame Restell follows:

A TRAGIC BUT FITTING FINALE

The Telegraph, this morning, brought word of the tragic death of the notorious Madame Restell. It was a fitting end to a life of awful crime. This woman amassed a princely fortune and lived in a marble palace in the finest street of the national metropolis, by teaching unnatural women how to prevent maternity and supplying the means to destroy foetal life. Detected in this nefarious business by an agent of the Society for the Prevention of Crime, and fearful that the dark deeds of the past would be unveiled in the light of a public trial, the wretched woman shed her own blood that she might escape the terrible exposure. The sacrifice may effect the object she desired, but will not answer the ends of eternal justice. There is a tribunal before which all must stand and give an account of the deeds done in the body; where the knife of the suicide will not be viewed as an adquate substitute for righteous retribution; and where self-murder will not palliate the destruction of infant life nor wipe out the indellible stain of innocent blood.

Such beings as Restell are ministers of the gospel of satan, tempters of the weak and erring, incarnate fiends doing the work of the destroyer. The officers of the law and, in many instances, the makers of the law, are greatly responsible for the condition of things under which the business of foeticide is made lucrative, comparatively safe, and widespread in its hellish influence.

The latest statistics of Massachusetts show that there are 89,000 wives in that State who are childless, of whom 68,888 are native born Americans. This state does not stand alone on this ugly social feature, it is but a sample of other States of the Union. These figures not only show in some degree the extent to which the prevention of maternity is carried, but they reveal the fact that American women rather than those of foreign birth who come to this country are guilty of the sin and crime.

What kind of a nation can be expected to grow up under influences that foster such an evil as is known by the name of Restellism? Mothers with murder in their hearts! Society worshippers who love "pleasure" more than their own offspring, and consider it unfashionable to have more than one or two children! Votaries at the shrine of the mode, who will stifle the life they were created to bring forth and which would be their chief joy and glory in the great future, rather than miss the brief butterfly pastime of a season, or be considered the least out of style!

Every Restellite, male or female, who traffic in this most infamous business should be hunted down and punished with the utmost rigor of the law. And every public teacher, whether in the pulpit, on the platform or in the sanctum, should utterly condemn, with all the power that words can wield, the practice which is cankering the inward life of thousands of women in this great republic, spreading physical disease and working immense national evil. It is a sin against God, a violation of human law, a corruption of morality, and a great social crime.—Editorial, Deseret Evening News, April 2, 1878.

George Q. Cannon, Brigham Young, Editors.

INTERESTING OLD DCCUMENT

Will of George Washington's Mother

The Fredericksburg, Virginia, Ledger contains the will of the mother of Washington, as written by himself, and recorded in the clerk's office of Spottsylvania county. We publish below this rare and curious document. The original is in possession of Mr. J. J. Chew, of Fredericksburg.

In the name of God. Amen. I, Mary Washington, of Fredericksburg, in the county of Spottsylvania, being in good health, but calling to mind the uncertainty of this life, and willing to dispose of what remains of my worldly estate, do make and publish this my last will, and recommending my soul into the hands of my Creator, hoping for a remission of all my sins, through the mediation of Jesus Christ, the Savior of mankind, I dispose of all my worldly estates as follows:

Imprimis—I give to my son General George Washington, all my lands on Accokeek run, in the county of Stafford, and also my negro boy George, to him and his heirs forever; also my best bed, bedstead and Virginia cloth curtains (the same that stands in my best room), my quilted blue and white quilt, and my best dressing glass.

Item—I give and devise to my son Charles Washington, my negro man Tom, to him and his assigns forever.

Item—I give and devise to my daughter Betty Lewis, my phaeton and bay horse.

Item—I give and devise to my daughter-in-law, Hannah Washington, my purple cloth cloak lined with shag.

Item—I give and devise to my grandson, Fielding Lewis, my negro man Frederick, to him and his assigns forever; also, eight silver spoons, half my crockery-ware, and the blue and white tea-china, walnut book case, oval table, one bed, one bed-spread, one pair of sheets, one pair of blankets, and white cotton counterpane, two table cloths, six red leather chairs, half of my pewter, one half of my iron kitchen furniture.

Item—I give and devise to my grandson, Lawrence Lewis, my negro wench Lyda, to him and his assigns forever.

Item—I give and devise to my grand-daughter, Bettie Carter, my negro woman, little Bet and her future increase, to her and her assigns forever; also, my large looking-glass, my walnut writing desk, with drawers, a square dining table, one bed, and bedstead, bolster, one pillow, one blanket and one pair of sheets, white Virginia cloth counterpane, and purple curtains, my red and tea China, teaspoons, and other half of pewter, crockery-ware, and the remainder of my kitchen furniture.

Item—I give to my grandson, George Washington, my next best dressing glass, one bedstead, one bed, bolster, one pillow, one pair of sheets, one blanket and counterpane.

Item—I devise all my wearing apparel to be equally divided between my grand-daughters, Betty Carter, Fanny Ball, and Millie Washington; but should my daughter Betty Lewis fancy any one, two or three articles thereof, she is to have them before a division thereof.

Lastly—I nominate and appoint my said son, General George Washington, executor of this my will and as I owe few or no debts, I direct my executor to give no security, nor to appraise my estate; but desire that the same may be allotted to my devisees with as little trouble and delay as may be, desiring their acceptance thereof as all the token I now have to give them of my love for them.

In witness whereof I have hereunto set my hand and seal, this 20th day of May, 1788.

(Seal) Mary Washington.

Signed, sealed and published in our presence, and signed by us in the presence of the said Mary Washington, at her desire.

Witnesses:
James Mercer
Joseph Walker
John Ferneyhough

—The Salt Lake Daily Herald, November 12, 1871.

PRIESTHOOD LEADERSHIP
(Heber C. Kimball)

I wish that this whole people would so get religion that Brother Brigham and myself, and other good men could always freely and fully teach you all things pertaining to salvation, and show you your condition, even as the Lord views it. Here is the kingdom of God, here are the Prophet and the Apostles, the Patriarch, and all the leading men of Israel, and where is there a man in Europe, or in any other country, who sprung from this Church, but what sprung from the authority, the life, vitals, and power of this Church and kingdom? If he has not got his power unto salvation in this Church, he has not any power towards an exaltation in the celestial kingdom of our God. And those who have power from the true source have not predominance over those who hold the keys in advance of them, for the kingdom of God is a kingdom of order. How can you become impregnated with the spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen, and placed to direct you.

I do not care so much whether you have faith or not, for if you have confidence in yourselves, I would risk the confidence you should have in us. And if you have lost confidence in yourselves, you will not have much confidence in your brethren; and in that case I want to know what confidence you can have in your God? The Lord often takes a course to try the confidence of His people, for He planted a branch of the olive tree in the poorest spot in all the land of His vineyard, and He caused it to yield much fruit that was good. That was considered a marvellous work, and one of His servants said, "How camest thou hither to plant this tree, or this branch of the tree? for behold it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, counsel me not, but go to and do all things as I command you."—J. of D., 4:250.

ABIDETH IN THE LAW

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

All kingdoms have a law given;

And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions are not justified.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

He comprehendeth all things, and all things are before him, and all things are around about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.—D. & C., 88:34-41.

TRADITIONS AGAINST MARRIAGE
(Orson Pratt)

Our traditions inform us that if a man has two wives it is a great sin and transgression against the laws of heaven, and the laws of man. The congregation that now sit before me, both male and female, imbibed these traditions before they embraced the doctrines of the Latter-day Saints. We were taught strictly, by our parents, by works on theology, by our neighbors, by our ministers from the pulpit, by the press and by the laws of Christendom, that plurality of wives is a great crime. Many of us, perhaps, never thought of questioning the correctness of the tradition, to know whether it was in reality a crime or not. That which is generally condemned by our nation, by our parents and kindred, by our public teachers, and by the laws of Christendom generally as a crime, is considered criminal by us. If asked, why polygamy is considered a crime, our only answer is, because false tradition says so; popular opinion says it is a crime. Now if it be a crime, if it can be proved to be a crime by the law of God, then the inhabitants of this Territory, so far as this one institution is concerned, are in an awful condition, for it is well known that this practice is general throughout this Territory, with but a few exceptions. A great many families, not only in Salt Lake City, but throughout the settlements, have practically embraced this doctrine, believing it to be a divine institution, approbated of God and the Bible.—Des. News, Vol. 9, p. 169, July 24, 1859.

THE ST. GEORGE TEMPLE
(From Des. Evening News, April 2, 1874)

By a dispatch, received yesterday, from Presidents Young and George A. Smith, per Deseret Telegraph, we are informed that on the 31st of March at 12 o'clock midday, a deposit of records, plate containing sketch of the organization of the Church, etc., was made in the wall of the temple at St. George. President B. Young deposited the box containing the records in the place prepared at the southeast corner of the building and offered the dedicatory prayer.

There were present on the occasion, besides President B. Young, Presidents George A. Smith, Erastus Snow, Joseph A. Young, and John W. Young; Elders Robert Gardner, A. F. McDonold, Jacob Hamblin, James G. Bleak, Henry Eyring, A. M. Cannon, Miles Romney, assistant architect and Edward L. Parry, chief of the masons, and others.

The following is the inscription engraved upon the silver plate and placed in the box deposited, as above stated, in the foundation of the Temple—

"HOLINESS TO THE LORD

"The Church of Jesus Christ of Latter-day Saints was organized and established agreeably to the laws of our country, by the will and commandments of God, on the sixth of April, 1830. Which commandments were given to Joseph Smith, Jr., who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder in the Church.

"Joseph Smith, Jr., President, with his brother Hyrum, Patriarch of the whole Church, suffered martydom in Carthage, Illinois, June 27th, 1844, and the Church was driven into the wilderness in 1846.

"Brigham Young, President of the Church of Jesus Christ of Latter-day Saints.

"His Counselors

"George A. Smith and Daniel H. Wells.

"Assistant Counselors

"Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young and George Q. Cannon.

"Twelve Apostles

"Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Lorenzo

Snow, Charles C. Rich, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jr., Joseph F. Smith and Albert Carrington.

"Presiding Patriarch

"John Smith, the eldest son of the martyred Hyrum Smith.

"First Seven Presidents of the Seventies.

"Joseph Young, Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott.

"These seven constitute the Presiding Council over all the Seventies. Each quorum of Seventies has seven presidents to preside over the quorum.

"Presiding Bishop

"Edward Hunter, President of the Aaronic Priesthood.

"His Counsellors

"Leonard W. Hardy and Jesse C. Little.

"St. George Temple Block was dedicated, November 9th, 1871.

"Engd. by David McKenzie."

The following is the list of books, papers, etc., placed with the plate in the box—

Bible
Book of Mormon
Doctrine and Covenants
Hymn Book
Compendium
Catechism
Spencer's Letters
Voice of Warning
E. R. Snow's Poems
Orson Hyde's Tour to Jerusalem
Three sermons on polygamy
Answers to questions.
Two volumes Millennial Star, I and XIV.
One volume Journal of Discourses.
One copy "Mormon" Question.
One copy Plural Marriage.
One volume Juvenile Instructor.
One copy Laws of Utah.
A file of the Woman's Exponent.
A few numbers of Deseret News, containing organization of the Church.
A few numbers of Ogden Junction.
One copy of Acts of First Legislature.
A few numbers of Salt Lake Herald.
One number of the Utah Posten.
Synopsis of Description of the Temple at Salt Lake City, by Truman O. Angell, Church architect.
Abstract of the History of Southern Utah, by James G. Bleak, historian of the southern mission.

IMPORTANT

Our patrons will please note that our former address, P. O. Box 1432, has been changed to our office number, 1153 Third Avenue, Salt Lake City, Utah. All mail should hereafter be addressed to the latter number, thereby insuring prompt delivery.

TRUTH PUBLISHING COMPANY

THE WORK ROLLS ON
(President John Taylor)

After the appearance of Jesus upon the earth, there was to be a certain power who would make war with the Saints and prevail against them, and it is said, "they shall be given into His hands until a time and times and the dividing of time." (Daniel VII, 25), but IN THIS DAY we are told that "the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (18 verse). You and I may violate our covenants; you and I may trample upon the principles of the gospel, and violate the order of the priesthood and the commands of God; **but among the hosts of Israel there will be thousands and tens of thousands who will be true to the principles of truth, and God in the heavens, the holy angels and the ancient Priesthood that now live where God lives are all united together, for the accomplishment of his purpose.** The Lord will roll forth His purposes in His own way and in His own time. And having thus organized, as I before stated, it is not for us to act as we may think individually, but as God shall dictate.—J. of D., 25:307-8.

RUTH

(By W. W. Phelps)

Ruth stood alone and look'd upon the sky,
And then upon her husband's- -Mahlon's grave,—
As Gabriel whispered sweetly in her ear:—
"Be comforted thou daughter of the Lord,
The royal line of Gods, for mortal Gods,
To come and bless, and save the world, is thine.
From Lot, whose daughter's faith and love were blest
In Moab's everlasting race, ye came;
And while Judge Judah seems to be in fault,
As Tamar shows his 'signet, bracelet, staff',
The manful will of God is manifest;
The chain of kindred in the flesh comes on;
There's kin to raise up seed for him that's dead;
And yonder Boaz waits to be thy Lord".
And so the angel left her full of hope.
She ran and told Naomi:—"You and I
Are one for time and all eternity:
And where you go, I go; or dwell, I dwell:
Your friends are mine, and where you die, I die;
And where you rest, I rest; your God is mine."
And so the sacred chain of being comes
From Adam, one of those eternal sons
Begotten in the first estate of love,
And wedded to his own blood sister, Eve,
By God, who's perfect in perfected bliss.
Thus runs the living stream of life for life,
From Eve to Ruth, from Ruth to that blest one,
That bore the Lord of glory here on earth,—
The Father's daughter's best beloved son.
Hosanna to the ever-kin with kin!
Hosanna to the kin of world to world!
Hosanna to the Gods' eternal lives
For all whose seed is in itself! Amen.

—Des. News, Mar. 20, 1852, Vol. 2, p. 37.

THE DIFFERENCE OF DEGREE

Contributed by Stephen Leacock

Years ago when I first got my Ph. D. degree, I was inordinately proud of it and used to sign myself "Dr. Leacock" in season and out. On a trip to the Orient I put my name down that way on the passenger list of the liner. I was just getting my things straight in my cabin when a steward knocked and said, "Are you Dr. Leacock?"

"Yes", I answered.

"Well, the captain's compliments, doctor, and will you please come and have a look at the second stewardess's leg?"

I was off like a shot, realizing the obligations of a medical man. But I had no luck. Another fellow go there ahead of me. He was a Doctor of Divinity.

'TIS THE WEEK AFTER CHRISTMAS

(Apologies to Norma Anderson—TRUTH 7:239)

'Tis the week after Christmas,
I'm a person of leisure,
Having no bills to pay
For my Christmas pleasure.

That this is quite true
There's not the least doubt:
What I couldn't pay for
I just went without.

There was really no need
Of a flashlight for Dad;
He could well get along
With the one that he had.

And as for Mom's dishes
I'll bet on a score,
She junked some in the basement
To make room for more.

As to a watch for a girl friend—
There may be some excuse;
But if the watch were demanded
You'd feel like a goose.

I'll bet dear Aunt Mary
Just smiled to herself
And says, "That dear child
Is a sly little elf:

To buy me this robe—
He couldn't afford it;
But he has his eye
On what I have hoarded."

So day after day
And year after year,
I don't worry about
Christmas collectors they fear.

—"Aunt" Susie.

THE IRISH OF IT

"I don't know why they'd call him 'Father,'" said the Irish-woman in reference to the Church of England pastor, "him that's married and has children!"

"Thank God that you're the lucky one that had it to lose", an old Irish friend consoled me, upon the loss of money.

"Oh, they has to preach hell at the boys to conthrol thim at all!" an earnest Irish maid argued with a Christian Scientist mistress. "Sure, if there wasn't a hell my brother'd have been there long ago!"—Kathleen Norris in Cosmopolitan.

It is strange that in these days of woman's emancipation and independence there is hardly an unmarried girl who knows how to wash her own hair.

TRUTH

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

VOL. 7. MAY, 1942 NO. 12.

TITHING

A Standing Law Unto the Saints Forever; Definition of, as Expounded by

APOSTLE ERASTUS SNOW

At Nephi, May 15, 1878, Following Remarks by

BISHOP L. W. HARDY

(Journal of Discourses, 19:336)

I propose to continue the subject that has been alluded to.

In a very early period of the history of this Church, when in its infancy, the Lord said unto us, in a revelation which is contained in the Doctrine and Covenants, "He that is tithed shall not be burned." In several of the revelations the subject of tithing is referred to in a general way; but the special revelation on that subject was given at Far West, Missouri, in July, 1838, in answer to the question, "O Lord, shew unto thy servants how much thou requirest of the properties of thy people for Tithing." And by this revelation we learned that we were required to consecrate all of our surplus property for the purposes mentioned therein and after doing that, to pay annually one-tenth of our increase. This means increase from every source. For instance, if a man depend only upon the labor of his own hands, then one-tenth of his earnings would be his lawful Tithing. But if in addition to this he possess teams or employ other labor, then the increase of such labor should also be Tithed. Again, if he should be engaged opening up farms, building or making other improvements, thus accumulating a surplus around him, one-tenth of the increase of such property would be due, as Tithing, as well as a tenth of his labor combined. Then again, should part of his surplus property be in such a condition as to enable him to invest it in any branch of business, one-tenth of the profits arising therefrom is due as Tithing; or should he have money loaned out on interest, on every dollar so accumulated the sum of ten cents belongs to

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

the Lord, in accordance to his law regulating the Tithing of his people; and so on, this law strictly applying to our income derived from every source.

It is not, as some verily suppose, the tithing of what you may have left after deducting all of your expenses; or in other words, after spending all you can. There are some calling themselves Latter-day Saints who try to appease their conscience in the belief that Tithing means the tenth of what may be left after deducting all expenses, which would amount to this: "What we cannot spend we will give a tenth of that as our Tithing." How much, my brethren and sisters, do you think the Lord would get if all of us felt and acted so? This is not the law of Tithing; all who aim to comply with it after this manner deviate from its true reading. We are required to pay the tenth of our increase, or interest, or income, which is our Tithing, and which is necessary for the general welfare in building Temples, sustaining the Priesthood, administering to the poor, etc., while we retain the nine-tenths for the sustenance of ourselves and families, etc.

Brother Hardy expressed himself doubtful whether men who ignored this law of Tithing could save themselves, much less save their dead. I will here say, that when this law of Tithing was revealed, in 1838, the Lord said, "this shall be a standing law unto them forever", and "shall be an example unto all the Stakes of Zion." And we are also told that all who observe not this law should not be found worthy to abide among the people of God. And the Lord further says, "If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments might be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you." This was the word of the Lord to his people at that early day, and it has never changed, but is in force to this day and will remain so forever. Unless certain conditions are complied with, this chosen land cannot be a land of Zion to us.

After this law was given unto us we were driven from Missouri, and we built a temple at Nauvoo. And when that Temple was so far completed that a baptismal font could be established in the basement, and the Latter-day Saints began to have access to the same, the Prophet Joseph instructed the brethren in charge, to the effect that none should be allowed to participate in the privileges of the House of God excepting those who shall produce a certificate from the General Church Recorder, certifying to the fact that they had paid up their Tithing.

How many of these old Saints have yet preserved among their old papers certificates of this character, issued by Brother Wm. Clayton? And should any have had access to the privileges of the House of the Lord either on behalf of themselves or their dead, without having complied with this law, thus securing unto themselves, in a legal and proper way, the right of the Temple, they would be like thieves and robbers that enter not into the sheepfold by the door, but climb up some other way. And the time will come when such persons will be treated as thieves and robbers—bound hand and foot and cast out again. This is the testimony I wish to add to the remarks of Brother Hardy.

That we may be more diligent and faithful in the observance of the laws of God than in the past; and that through faith and good works we may be able to see as God sees us, and be Latter-day Saints indeed and of a truth, is my prayer. And by thus placing ourselves in a condition to receive, we will see if he does not fulfill his promise, by opening the windows of heaven and pouring out a blessing such as we can hardly contain. Amen.

DIVISION AND UNITY

No Nationalities in the Kingdom of God—Unity the Watchword—The "Gathering" a Necessity

(Editorial from Deseret News, Mill. Star, 14:417)

God hath made of one blood all nations, kindreds, and tongues that dwell upon the earth. He gave, also, one language to all men, so that they would understand each other in their own tongue; but when man had corrupted their ways before the Lord, by shedding innocent blood, and committing all manner of abominations, the heavens were displeased, and the inhabitants of the earth were cursed—some with the skin of blackness, some with darkness, and all with confusion of languages; and that as a punishment, so that their evil deeds might be manifest to themselves, and each other; that they might carry the marks thereof in their faces, and hear the sound thereof in their ears continually, that if it were possible they might be led to repentance, whereby they might obtain forgiveness for the past, and be restored again to their original oneness and Godlike purity, through the redemption there is in Christ Jesus.

But how far have these judgments had their desired effect? Is there any more a oneness of colour amongst men now, than there was thousands of years ago? Are not the languages and dialects of men and nations increasing instead of diminishing? And if this increase in diversity of color and language continues, how long will it take to restore the inhabitants of the earth back to their original oneness? Jesus said, "if ye are not one, then ye are not mine"; and the true, extended meaning of this is, one in all things—one in languages, one in color, one in faith, and one in act; for when all are of one faith, the one faith will produce oneness of action, and all will keep the commandments, and receive a like reward by restoration back again to the presence of the Eternal Father in the heavens.

These diversified appearances among men, arose through giving heed to the temptations of the devil. Eve was tempted, and deceived, and sinned. Adam was tempted, though not deceived; yet "sinned that men might be; and men are, that they might have joy." If Adam had not sinned, men might not have been, and earth and joy might have remained strangers to each other; for the earth is joyful, when her children rejoice; and when all her children become one again, the earth will rejoice with her offspring in celestial glory.

But all this cannot be brought about in a moment. The citizens of the world have had six thousand years to learn to do better, to do well; but instead of learning wisdom by experience, they grow worse and worse and more and more foolish and wicked; and instead of being more united, go further asunder: neither can man restore himself wholly, by his own acts, from the degradation into which he has fallen; hence the Holy Priesthood is committed unto man on earth, to lead him in the right way, and enable him to do that which he alone cannot accomplish; and through obedience to this Priesthood, all men may, in the end ,arrive at the greatest degree of glory and exaltation it is possible to seek for; but, at best it will take some time to accomplish the object; and with many, and in many things, it will take a long time.

For instance, the descendants of Cain cannot cast off their skin of

blackness, at once, and immediately, although every soul of them should repent, obey the Gospel, and do right from this day forward. The mark was put upon Cain, by God himself, because Cain killed his brother Abel, thereby hoping to get the birthright, and secure to himself the blessings which legally belonged to Abel. But Cain could not obtain Abel's birthright by murder, as Jacob obtained Esau's by purchase, by contract paying a mess of pottage, the same as buying a farm, and paying a stipulated price. By such mutual agreement the farm changes owners; but if one man kills another for the sake of getting his farm, the farm does not change owners, though the owner be dead; it descends to his heirs.

Cain did not obtain Abel's birthright and blessings, though he killed him for that purpose; the blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark; yet, the Canaanite may believe the Gospel, repent and be baptized, and receive the Spirit of the Lord; and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the Priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant, and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the Gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightsome people; but it will take some time to accomplish this, at best.

Again, when men set themselves at work to take heaven by storm, they were all of one language; and while they remained of one language, they were united in their efforts at building a tower, up which they might travel to salvation; but the effect of disunion was quickly manifest, when God confounded their speech, so that every man (except Jared and his brother,) had to talk for himself, to himself, and in his own tongue, no one else understanding him; and we have not heard of the first job, since that day, in which all the inhabitants of the earth have unitedly engaged to labor for its accomplishment; and we do not expect to hear of universal man's engaging in building another tower to reach heaven, or in any one great enterprise, until the Lord shall restore a pure language, which shall be spoken by all the inhabitants of the earth.

It will take some time to accomplish this; for the Lord will not restore a pure language till He has a people pure enough to receive it with joyful hearts, and use it with thanksgiving; not abusing it as did the Babelites. For the spread of the Gospel, the gift of tongues is given to the Elders of Israel; and this in part, answers the purpose of a pure language; but when the pure language shall come and be received by all, then, that which is in part may justly be done away, having accomplished the purpose for which it was sent.

This is not yet, but bye and bye. God works by means, as well as man, although these means are unseen ofttimes by man, consequently thought to be miraculous; but the agents of the heavens are all around and about us, and use the means necessary to accomplish the missions on which they are sent, according to the law by which they are governed; but as the

eyes of the corruptible body are not capable of seeing the acts of spirits and spiritual bodies, many of the works of Jehovah appear miraculous; but this is all owing to man's short sight, and ignorance.

While cursings were poured out of the heavens on those who wrought wickedness, in ancient days, blessings were bestowed on those whose works pleased the Lord, as was the case with Abraham, whose blessings were to descend to his posterity through Isaac, Jacob, Joseph, Ephraim, etc., to the latest generations; of whom are the Saints of the last days; and Ephraim, though younger than Manasseh, obtained the great blessing of Jacob, secured the birthright, and was declared the "first Born", and legal holder of the Priesthood; and in his descent has the Priesthood been restored in this dispensation.

Through this Priesthood, the Gospel has gone forth to many nations; many have heard the sound thereof; many have embraced it with joyful hearts, have repented, and been baptized for the remission of their sins, and are coming forth to the gathering, in the Valley of the Mountains, in accordance with the holy commandment which has been given in this and other dispensations of the Gospel—as said the Saviour, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not; and now your house is left unto you desolate; so will it be in this dispensation to those who do not gather themselves together as they have the opportunity; they will be overthrown in the midst of the nations; just as Lot would have been overthrown with the surrounding wicked, had he not fled out of the city, and gathered himself and family to the mountains.

But why may not the Saints be saved abroad among the nations just as well as at home, and among themselves? Because God has not ordained it. We might ask, in return, and with the same propriety, why may not the people be saved by believing and acting upon as many different faiths and creeds as there are Saints to act, just as well as for all to believe and act alike? Because God has not so ordained it. Jesus says, "If ye are one, then are ye mine"; and Satan says, "If ye are not one, then are ye mine." For the Saints to be one, it is necessary they should be together, be instructed in the same principles, initiated into the same practices, live under the same laws, become familiar with the same ordinances, so as to be prepared for the same admission into celestial glory.

Can this be done while the Saints live in different nations, speak different and unknown tongues, are unacquainted with each other's habits and customs, and while many are obliged to yield obedience to the government where they are, which may not even allow the Gospel to be preached in its dominions, much less admit the ordinances of life and salvation to be administered? And if not, there are reasons sufficient why the Lord has commanded His people to gather into one field, where they can be instructed in their several duties, and become one in all things.

But here the Saints are, together, that they may become one; and how shall they accomplish it? By each loving his neighbor as he does himself, and doing as he would be done unto, in thought, in word, in deed. Here we are, gathered from a great variety of nations, of different languages, habits, manners, customs, propensities, professions or occupations—good, bad, and indifferent, just as we learnt them from our cradles; therefore let us gather all the good of all nations, and save it, throw the bad

away, and improve the indifferent as far as possible, that every thing may be saved that is worth saving,—and leaving the things that are behind, press forward unto perfection.

Now let each do as he would be done unto, not only by imparting of his substance, in gold, silver, merchandise, or any other commodity of a like kind, but in paying his debts, and that promptly, to the utmost of his ability, and imparting freely all information that may tend to the upbuilding of Zion.

But, says one, "I have served seven years' apprenticeship to learn to be a joiner, and do you suppose I am going to give the knowledge I have acquired, at a great expense of time and money, to any one, without a reasonable compensation? No, by no means; I can never do that. If my brother wants to learn the trade, let him do as I have done—pay fifty pounds sterling money to me or some good master, and give me seven years labor, and I will show him how to work." While the joiner is telling his story, the blacksmith, the cabinet-maker, merchant, tailor, doctor, hatter, lawyer, saddler, cooper, harnessmaker, miller, sawyer, gardner, farmer, shoe-maker, baker, boot-maker, mill-wright tanner, currier, match-maker, distiller, and the whole et ceteras of professions, are attracted to the spot, and all unite in the decision of the joiner; their knowledge cost them too much, and they can't afford to give it away.

The principle here involved, is in accordance with the custom of the world, generally; and if it be correct and right among Saints, it surely ought, and we want to see it, prevail. What are all the little particulars, and great sum total with the Saints but the building up of God's kingdom? And what have the Saints which they have not received? And from whom have they received all good things, but from God? And will some one well versed in the subject, tell us what is the difference between spiritualities and temporalities in God's kingdom, or where one ends and the other begins.

While waiting for an answer, we will suppose the joiner, personifying all the various professions, meets the Prophet, the leader of Israel, and says, Will you please to tell me how I can distinguish between an angel of light and an angel of darkness, or between a good and bad angel; for I understand that Satan sometimes transforms himself into an angel of light, and I am afraid I may be deceived; or the mechanic might enquire by what key he should unlock the door into the celestial kingdom, or the presence of the Father? (for the Prophet has more keys than all these mechanics, when put together.) And the Prophet should reply, I have spent three times seven years to learn these things, and know how to build up the kingdom of God, and get salvation therein, with fastings, and prayers, and travels and research, and weariness, and watching; and have paid out thousands of dollars beside, to gain the information you desire; and do you think I am going to give that away which has cost me so much? By no means; if you want to know what I know, you must learn the trade as I have. What would you think of such a Prophet?

Would not every Saint exclaim, I would think the Prophet had three times the reasons for talking thus, than the joiner or mechanic had; for he has spent three times as much time and means to get his profession? But stop a moment, and consider that neither has spent his own time, for they had no time to spend; it was all the Lord's, and He lent it to them, to gain intelligence, so that they may have a stock to impart to others, freely as they received.

Then, as the Prophet has three chances for making excuses for not imparting information, when asked, on account of his expense in time and

money; and as neither have the least ground for such excuse, the whole belonging to the Lord, we shall not expect to hear any mechanic or professional among the Saints, making apologies for not communicating all the intelligence he has received, whenever he can be any benefit to his fellow man, until he first hears the Prophet making such excuses; and when he says, I served my apprenticeship in England, in Germany, in France, in Italy, in Spain, in Denmark, in Russia, in New England, or China, or anywhere else, and can't give my knowledge away, it will be quite time for mechanics, doctors, lawyers, and priests to make such apologies; and the banishment of such false ideas from among the Saints, will destroy one source of unpleasant feelings, and tend to forward the Kingdom of God on the earth.

Every child should learn and practice that trade or profession to which he is by nature adapted. The boy that has a natural genius and taste for blacksmithing, will scarcely ever make a good cooper; and many first rate mechanical geniuses have been obliged to learn their trade at odd hours, by their own exertions, while supporting themselves by their industry, and perhaps at the same time sustaining a decrepit parent or orphan sister; therefore, let all, no matter from what country, impart freely of their knowledge, and do all the good they can; and not hide their talent in a napkin, lest they be found unprofitable servants.

Let all national distinction be done away from among the Saints; for God is doing his part to roll on the time when those who remain shall feel that they are of one blood—shall treat each other as brethren, and talk a pure language; and one shall not say, I am for Paul, another for Apollos, and another for Cephas; and I am of England, and I am of France, and I am of Germany; but all shall say, I am **from** the **earth**, and **for** Jesus Christ, and the kingdom of God; and all my labors shall be for its advancement; and what I know, ye may know also.

Knowledge, like money rightly improved, increases continually; but, secreted, rusts, and diminishes in value.

It is sometimes said, that the Presidency and the Elders have prejudices against the Saints who are of any nation—English, Danish, Dutch, etc.—because they make mention of their follies, which they imbibe in their childhood, arising out of their national peculiarities, and which they have brought with them among the Saints. This is a mistaken idea.

The nations have their peculiar nationalities, and national prejudices—and Saints like others, before they heard the Gospel, indulged in these same prejudices—that their nation was more refined, more powerful, more intelligent, had more picturesque scenery, less poverty, or greater nobles than any other. But such things should be done away among Saints; they have no place in the minds of their Presidency, and when they revert to national characteristics and follies, it is that those follies may be done away; for they remember continually our text, and regard him well who doeth well, and the best that doeth the best; and all who have tasted of the good word of God, and the glories of the world to come, will have little regard whether a brother or a sister has been born in Kamtschatka or the New Jerusalem, if their life and conversation are as pure as they are capable of making them.

The world is the Saints' final home; and with Saints, so with nations,—those that do the best are the best; and the way for every Saint who would keep up the credit of his nation, is to improve on all instructions and reproofs, emanating from the proper source, and never more suffer jealousy to suggest that their teachers have prejudices against their nation, because they refer to their national follies and errors.

INNOCENT VICES

By Elder Samuel W. Richards

(Contributor 12:174)

"Innocent vices"—there are none.

There are wrongs which persons may commit against themselves, and the observer says: "Well, he is only injuring himself, and if he will do so it is nobody's business, so long as he does not interfere with others." I assume that this is a mistake, and one to be avoided. Man has no right to self-debasement of any kind, either mental or physical.

Some have excused their indulgences in vice and ruinous habits, with the idea that they injure no one but themselves; but this is a false conclusion, a deceitful, if not wicked perversion of truth. Man is but a link in the great chain of humanity, and he cannot do that which shall destroy the efficiency of that relation which he sustains to others, without incurring penalties that must be endured, peradventure, by the generations to come.

Sin and the violation of the laws of life are not to be excused in anyone. All the energy of man's power mentally, physically or spiritually, should be secured to the generations following. It is their lawful inheritance, and should be transmitted to posterity in all the excellence, purity and divinity that man is capable of possessing. It is their right, a right of which they must not be deprived; cannot be, without violating an eternal compact of endless lives.

Ignorance of the eternal purpose and relation that man sustains to his fellow-man, especially to his generations after him, is a fruitful, but inexcusable cause of much of the human frailty exhibited by sensual man.

The parent acknowledges his duty to educate, and implant in the minds of his children every principle of intelligence that can serve to qualify them for the realities of life. Of how much more importance it should be to endow that child with both physical and mental endowments, which are to be transmitted in the conception of the being, and are not otherwise acquired!

There is a higher relation, a higher obligation than that which is earthly, and the vicious qualities of one being should never become the inheritance of another.

A man has no more right to entail vicious propensities upon another by generation, than he has by education. When a man can habituate himself to profanity and lying (twin vices), to drunkenness, and the criminalities so prevalent in our professed Christian communities of enlightened notions, he has no right to posterity through which to perpetuate his sinful, God-defying career, in violation of every covenant by virtue of which he holds any relation to the immortal, eternal and Divine.

Example is a great educator. Let a child know that his father can swear, curse, drink, and smoke without any compunctions of conscience, and that child's road is clear to infamy and disgrace, and the responsibility will be placed to the father's account. A mother's influence, though more genial and constant with the right, may not be sufficient to overcome, by precept, the force of example.

No mother should be under the necessity of assuming the opposite of a father's example, in doing her duty to her children. To thus antagonize father and mother, husband and wife, is a violation of the marital relation. Discord and strife ensue, and the re-

lation that was in the councils of the just, devised as an eternal union, becomes undesirable, ofttimes unbearable, and is dissolved; all in consequence of the persistent vicious habits of the father—man. What a fearful debt such a man owes to justice! And what a woeful fact that the debt must be paid!

While the faith of the people may not generally seem to be impaired, vices creep in among them, and in some instances become so common, and are so freely indulged in without reproof or restraint, that they are looked upon as innocent, as without criminal liability; while in fact they are vices not to be tolerated—are directly in violation of law, or God's word and will, revealed for man's exaltation, and without observance of which none can be fully justified. He that offends in the least, may be adjudged guilty of all, if he turn not therefrom, for sin lieth at his door.

To those who are believers in the revelations of God to man, through his Prophet, Joseph Smith, I would invite special attention to the almost universal habit of using tobacco. Many who make such profession, both old and young, are completely enslaved by the filthy, abominable practice of either smoking or chewing this detestable weed, with which the earth and humanity are cursed. In the beginning, God, the Creator, forbade the use of one of the fruits in the garden by man. This, designed to test man's integrity to his Father's instructions, resulted in disobedience and punishment.

God has forbidden the Saints, in our day, the use of tobacco. He has said, "It is not for the body, neither for the belly, and is not good for man"; while thousands who profess to be Saints, declare by their practice in the constant use of it, that it IS good for man, and they will not do without it. The practice of one is directly opposite to the declaration of the other. There is a lie somewhere, and who is guilty of it? It becomes a very serious matter when we read that all liars shall have their part in the lake that burneth, while it is also written that "it is impossible for God to lie".

It is clear from this evidence that judgment must be rendered against him who is guilty of both the lie and the practice, even though he professes to be a Saint, and deliberately refuses to live by every word that proceedeth from the mouth of God. This he is COMMANDED to do, and a persistent violation of law is sin, the wages of which is death. The fact that man may and does become a slave to such a deleterious weed, should be enough to cause him to shun it as he would the serpent of death. This most filthy, disgusting habit, to which so many have become abandoned, is as universally abhorred by sensitive woman, as it is entirely repugnant to the more sensitive nature of the Holy Spirit of promise, to those who are obedient.

Youthful reader, let me urge you to refrain from all that God has forbidden, and take delight in reforming, by your example as well as precept, those who have so freely indulged in the many habits and vices that prevail, as to look upon them as being INNOCENT to the present life of man and to his future happiness, while they are in fact the subtle tempter leading him to degradation and misery.

Be admonished to go not in the way of the unbeliever nor approve the pernicious habits of the Gentiles, who have so far departed from the right, that their cup is full, and their day of grace is virtually passed; but remember that God has purposed to raise up a peculiar people, by calling out of Babylon those who are willing to forsake her ways. follies, vices and sins, and walk in His paths, where all who will may find peace.

We live in the midst of a crooked and perverse generation: a generation so intensely given up to sensualities, that they are almost wholly lost to spiritualities. We live in a day that is dark with unbelief, full of deceit, when every man is seeking his own and not another's good: when greed, sensual indulgence, and appetites have no bounds; and in the last, the eleventh hour of that day, the last call is made for man to reform his ways, and bring all his desires in subjection to the laws of life; both the temporal and the spiritual life of man. To accomplish this the dark ways of unbelief must be abandoned, and that which is of God—the light of life—must be sought after, the voice and words of wisdom must be listened to, and be faithfully observed —turning away from all the evil propensities of humanity, and from the ways in which the Gentile nations have corrupted themselves, and walking in that narrow way which only a few ever find, that leads to a knowledge of God, the fountain of all life.

The Apostle has truly said in holy writ, that of whom a man is overcome, of the same is he brought into bondage. If by the lusts of the flesh and much wantonness, a man becomes the servant of corruption, by practicing that which is sensual, in gratifying the tastes, desires, or passions, he shall utterly perish in his own corruption. To save man from his evil habits and customs, derived from Gentile practices and indulgences, is the great object of the latter-day dispensation of God to man. A life of selfish indifference leads to many of the common evils and vices that prevail so universally among men, and make them like the brute beasts. They should be avoided by all Saints. The many indulgences of life, that appeal only to the senses, are but snares to the feet and degrading to the soul. If a different life from that of the Gentiles does not characterize and make peculiar the lives of the Saints, as a people, then the gathering has been practically a failure, and other means must be employed, and terrible they may be, to bring to pass the realization of God's purposes. He will not be frustrated in His designs. Therefore touch not, taste not, handle not, that which has been forbidden; which weakens and demoralizes, degrades and enslaves, and will eventually destroy the sensitive part of man's nature, and leave him to be led captive at the will of him who is ever seeking to destroy.

All excessive indulgences beyond the actual demands of nature are vices, not innocent, but destructive to men's physical organization. Every departure from the strictest rules of morality is vicious and corrupting to his spiritual being, from which, only by repentenance and sorrow, can be redeemed.

THE PLACE WHERE MOTHER DWELLS

BY SARAH E. MITTON

It may be a time-worn cottage, standing back among the trees;
And its window panes may rattle, in the searching autumn breeze;
Or it may be more a mansion, built of marble, firm and grand;
And its beauties may be many, stretching out on every hand.
But what e'er be its construction, in our heart deep feeling swells,
When we single out the "home nest"—The place where mother dwells.

EDITORIAL

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EDITORIAL THOUGHT

Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know but very little about it. Reading the experiences of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. COULD YOU GAZE INTO HEAVEN FIVE MINUTES, YOU WOULD KNOW MORE THAN YOU WOULD BY READING ALL THAT WAS EVER WRITTEN ON THE SUBJECT.—Joseph Smith, His. of Church, 6:50.

ABRAHAM H. CANNON

Among the younger members of the Quorum of Twelve in pre- as well as post-Manifesto days, the name of Abraham Hoagland Cannon will be remembered with deep feelings of affection by those who knew him intimately. He was the son of George Q. Cannon, who was the first counselor in the First Presidency of the Church during three administrations.

"Abram", the name by which he was better known, was born March 12, 1859, during the absence of his father on a mission to the Eastern States. Early in life he showed a rare aptitude in the direction of both business and spiritual leadership. Beginning as an errand boy in the Deseret News establishment, while his father was Editor of the paper, he later learned carpentry and for some time labored on the Temple then being erected in Salt Lake City. He also became proficient in architecture, working up in the business world to responsible positions in mining, banking, railroading, mercantiling, etc. At the age of twenty-three he assumed business control of the Juvenile Instructor, Associate Editor of the Deseret News and Editor and Publisher of the Contributor, continuing in the latter relation to his death, July 19, 1896.

Elder Cannon was one of the First Seven Presidents of Seventies from 1882, until October, 1889, when he was inducted into the Quorum of Twelve as an Apostle. While progressive and broadly liberal in his numerous experiences and contacts with men and affairs, in his spiritual ideology and gospel adherence he was a fundamentalist, believing in all of the principles of the Gospel as revealed through the Prophet Joseph Smith and as taught by his immediate leaders. His life was a worthy champion of truth and a constant protest against the growing tendency, even in his day, to change from the rigid truth to a flabby faith that ever seeks the course of least resistence. At the age of twenty he performed a mission to England, afterwards being transferred to the Swiss and German mission, where he labored with signal success.

While the light of Elder Cannon shone with luster in the fields of both Church and State, we are thinking of

him more particularly at the present time as a defender of the faith during the turbulent days when Mormonism in the inter-mountain country was being driven to the wall by the sectarian world, aided and encouraged by the national government. It was at this time that persecution of the Saints in the mountains reached its zenith, the enemy claiming as its purpose the suppression of the Mormon marriage system—plural marriage; while its real purpose was to crush the Priesthood set-up. It was then, and today still is, though at the moment more under cover of secrecy—a contest between Christ and Anti-Christ, between the Priesthood of Almighty God and that of Lucifer.

Elder Cannon was a devout believer in the fulness of Celestial or plural marriage. At the youthful age of twenty-six he was convicted and sentenced to serve six months in the Utah Penitentiary for adhering to the belief in and practice of this form of marriage in accordance with the revelation of the Lord upon the subject. Before receiving sentence at the hands of Judge C. S. Zane the prisoner addressed the court as follows:

> I would like to state to your honor that I have always endeavored to keep the laws of the United States, because I have been taught by my parents that the Constitution was a sacred instrument. That I have failed in this respect, and now stand before you convicted of the crime (?) of unlawful cohabitation, is due to the fact that I acknowledge a higher law than that of man, which is the law of God; and that law being part of my religion, sir, I have attempted to obey it. When I embraced this religion I promised to place all that I had, even to life itself, upon the altar, and I expect to abide by that covenant which I made; and, sir, I hope the day will never come when I must sacrifice principle, even to procure life or liberty. Honor, sir, to me, is higher than anything else upon the earth, and my religion is dearer to me than anything else that I have yet seen. I am prepared, sir, for the judgment of the court.—Prophets and Patriarchs, Cowley, p. 289.

In this respectful but manly defiance of the laws of man as opposed to those of God, Abraham H. Cannon impressed his name indelibly upon the scroll of the righteous, and assumed his rightful place among the heroic sons of God and the martyrs for religion.

When the Woodruff Manifesto of 1890 was issued and later interpreted by the leaders as an abandonment of plural marriage, Elder Cannon was among those who "carried on" under Priesthood authority. It was after the Manifesto that he added another plural wife to his family group.

At the time we are chronicling the main body of the Church (as the case yet seems to be) possessed very little knowledge of the difference between the authority and powers of Priesthood in contradistinction to those of the Church. The law of Celestial or plural marriage is and always has been strictly a law of the Priesthood (D. & C. 132:28, 58, 61) in which the Church is not concerned only as it may accept the same and operate in it under the authority of the Priesthood. In 1852 at a special conference called for the occasion, the Church officially accepted the law and undertook to enforce its requirements upon its membership. In 1890 the Church, weary of the load the unpopularity of the principle imposed upon it, officially abandoned it (Woodruff Manifesto), and ceased to function in its operations. This act returned the responsibility of "holding the fort" against the enemy and advancing the cause of Celestial or plural marriage, back onto the shoulders of the Priesthood, to act in the matter independently of the Church, as the Prophet Joseph Smith and his trusted associates had done for over twenty years before the Church accepted the law in the first place.

Abraham Cannon knew this order and hesitated not to advance in it under the direction of the Presidency

of Priesthood. It will be recalled that the late President Joseph F. Smith, among other leading authorities, testified in the Smoot investigation case, some fourteen years after the Manifesto, that he was living in the polygamous relationship in opposition of both the laws of the land and the rules of the Church, eleven children having been born to his wives, unlawfully (according to civil law), since the Manifesto. This was the position Abram took. He knew the order and had the faith and courage to live it.

This act of Elder Cannon's, when it became noised about, caused much comment, both favorable and unfavorable in Church circles ,resulting in acrimonious and lasting controversy among many members of the Church. So strong was the prejudice of numbers of the Saints, that even after Abram's death, many ugly rumors were circulated and unjust criticisms hurled against his memory. Many went so far in their silly and unreasonable attitude as to attribute Elder Cannon's early demise (occurring some six years after the Manifesto) to the anger of the Lord in consequence of his having continued his polygamous relations after the Church had voted the principle down. And for some years this foolish attitude on the part of some of the Saints continued to be manifest.

The criticisms of the Saints against Elder Cannon, deeply grieved his father, President George Q. Cannon. The latter told the writer upon one occasion (1897 or 8) that the Saints were doing a great injustice to the memory of his son Abram in criticising his taking another plural wife since the Manifesto; that he would like to defend Abram's course in the Tabernacle before the Saints but that they were not prepared in their faith to his son in taking another wife since receive it. He further stated that the Manifesto did only that which he was advised to do by his leaders. And, further, he said that Prest. John Taylor had, during his lifetime, under the direction of the Lord, perfected arrangements for the perpetuation of plural marriage even after the Church should reject its practice.

President Wilford Woodruff, in referring to the death of Elder Cannon, paid the following touching tribute to his valor and faithfulness:

> **The Lord has called him (Abraham H. Cannon) to fill an important mission in the spirit world, as a PURE AND HOLY APOSTLE FROM ZION in the Rocky Mountains—a labor which will not only prove a great benefit to his father's household but to the Church and Kingdom of God on the earth.—October Conference, 1896.**

This statement from the Prophet of God does not sound like the subject of the tribute was forced to forfeit his life for allegedly forsaking the commandments of the Lord.

It is a fact worthy of note that President George Q. Cannon and his son Abram each served time in the Utah Penitentiary for an infraction of the law against plural marriage—father and son, true to the faith that burned deep in their hearts.

One's life is best inventoried by his actions while under fire. The calm, determined, demeanor of Elder Cannon while meeting and warding off the poisoned darts of the adversary, is calculated to test the fiber in the staunchest of men. He met the situations threatening him manfully. He was not a man to falter nor count the costs. He had set his hand to the plow and looked not back. He understood the requirements made of the Priesthood, that God's eternal law of marriage, along with all other laws pertaining to the Gospel, must be lived even though the laws of men proscribed them. He was faithful to his covenants and his life and works will live on to stimulate to faithfulness all Saints who have the courage

and will to follow in the paths of righteousness.

The Deseret News treated the death of Elder Cannon, in part, as follows:

> Abraham Hoagland Cannon was one of the brightest and noblest spirits that ever moved among the earth's inhabitants. His years were far too few to let his greatness of heart and soul and mind become fully and widely known, but those who knew him intimately, and could read the auguries of his nature and character, foresaw in him a man so good and great as to deserve a place among the first of those who were born to bless their kind.
>
> His nature was always sweet and amiable; his heart was always tender and responsive; his sympathies for all mankind were boundless. His love and reverence for his father and for his mother, in her lifetime—she is now some years deceased—were traits of a soul which feels the strongest and deepest emotions. His attachment for his parents, his regard for their wishes and obedience to their counsels, were, from his earliest years, marked traits of a noble soul. For his brothers and sisters he always felt, and by outward demeanor showed, a love that was a type of what such an affection ought to be.
>
> In his own household and in his bearing towards his wives and children, he was most loving, tender and solicitous; ever patient and ever cheerful, coming as near to the fulfillment of all that is required of a husband and father as the weakness of mortality can come. Only the family of such a man can know what such a man is, and what is signified by his departure from this world.
>
> To his intimate associates and employes his manner was simplicity, courtesy and kindness, all combined; and to all with whom he came in contact, whether they were kinsmen, coreligionists or strangers, he showed by his deportment that every act of his life was sought to be conformed to those high and clear convictions of right that so distinguished his lofty mind.—Prophets and Patriarchs, Cowley, p. 290.

And this is the manner of man whom the Saints condemned for doing that which God commanded him to do, and the manner of man the Lord chooses for His most important work.

THE LIVING GOD

From

("Times and Seasons", p. 808; Mill. Star, 14:454-6)

There is no subject among men, that engrosses so much time and attention, and, at the same time is so little understood, as the being, knowledge, substance, attributes and disposition of the Living God. In the first place, Christians and believers in Christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son and Holy Ghost, are one God. But to be obedient unto the truth, we will not thus transgress upon reason, sense, and revelation.

It will then be necessary to treat the subject of the "Living God" in contradistinction to a dead God, or one that has "no body, parts, or passions", and perhaps it may be well enough to say at the outset, that "Mormonism" embraces a plurality of Gods, as the Apostle said, there were "Gods many and Lords many"; in doing which, we shall not deny the Scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth,—"by him the worlds were made".

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: (Deut. 5:23-26.) "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath showed us His glory, and greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God doth talk with men, and he liveth. Now, therefore, why should we die? For this great fire

will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all Chrisendom without remedy. The divines, or in deference, we will say the "learned clergy", publish to all people, that "no man hath seen God at any time; that no man can see God and live; and that John the Evangelist said—(St. John 6:46) 'Not that any man hath seen the Father, save he which is of God, he hath seen the Father'."

Again, Moses in the before-mentioned quotation uses our text, the "Living God"; and who will undertake to say that he meant any other person than Jesus Christ, the Holy One of Israel? "Before Abraham was, I am." "Oh", say the learned world, "the Scripture is a mystical matter, we must let it remain until some commentator fathoms the mystery." In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us one at a time. In Matthew we learn—(Matt. 14:13-16) "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."

Now, two facts, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says he is the "Son of man", and Peter says, he is the "Son of the Living God". O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the Scriptures be true without he has two? Again, how could Moses use the term "Living God", as the Holy One of Israel, and Peter declare that Christ was the **Son** of the "Living God"? This makes two "Living Gods", because the Saviour never once said that he begat himself, or came into the world of his own accord, or upon his own business; but, upon the contrary, he came to do the will of his Father who sent him.

What shall we say then, to make Moses', Jesus', and Peter's words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, "ye are Gods"; or that Isaiah prophesied: (Isa. 41:23) "Show the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together." In fact, "the Gods", in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them if they would eat of the forbidden fruit, they should become as "the Gods", knowing good and evil.

This is not all; the first line of Genesis, purely translated from the original, excluding the first **Baith** (which was added by the Jews,) would read;—**Rosheit** (the head) **baurau** (brought forth) **Elohim** (the Gods) **ate** (with) **hah-shau-mahyiem** (the heavens) **veh-ate** (and with **hauaur-ates,** (the earth.) In simple English: The Head brought forth the Gods, with the heavens and with the earth. The "Head" must have meant the "Living God", or Head God. Christ is our head. The term "Elohim", plural of Elohah, or Ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable his-

tory:—"These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and the heavens." The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said, "Judges among the Gods". Then Moses might have said with propriety, he is the "Living God", and Christ, speaking of the flesh, could say,—I am the son of man; and Peter enlightened by the Holy Ghost,—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ, His Only begotten Son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the First Presidency of this system. and this eternity. But they are as much three distinct personages as the sun, moon, and earth are three different bodies.

And again, the "twelve kingdoms" which are under the above mentioned Presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honor; (D. & C., 88:51-55) For "Behold, I will liken these kingdoms unto a man having a field; and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and unto the fourth; and so on unto the twelfth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and King of Kings, must have a noble race in the heavens, or upon the earth, or else he can never BE as great in power, dominion, might, and authority as the Scriptures declare. But hear; the mystery is solved. John says: (Rev. 14:1) "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads."

"Their Father's name", bless me! that is God! Well done for "Mormonism"; one hundred and forty-four thousand Gods among the tribes of Israel, and two Living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of God. It unravels the little mysteries which, like a fog, hide the serene atmosphere of heaven, and looks from world to world, from system to system, from universe to universe, and from eternity to eternity, where, in each, and all, there is a Presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes all in all; "and", as John the Revelator said, (22:3-4) "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads."

"His name in their foreheads" undoubtedly means "God" on the front of their crowns; for, when all things are created new, in the celestial kingdom, the servants of God—the innumerable multitude, are crowned, and are perfect men and women in the Lord, one in glory, one in knowledge, and one in image; they are like Christ, and he is like God: then, O then, they are all "Living Gods", having passed from Death unto Life, and possess the power of eternal lives!

INTEGRITY

It is possible for a person to receive the principles of eternal truth, to rejoice therein, and to walk according to them for a considerable time, bearing the scorns and sneers of his former acquaintances, and even suffering loss for the truth's sake. But though this be a good commencement in the career of a man of God, it will not suffice to bring him off victoriously as a servant of the living God. The demand which the religion of the Lord Jesus Christ requires, is more than this; it is not only to endure for once or twice, but to continue to endure, even unto the end, to meet with difficulties complicated and dark, when every resource from which we look for help appears to be gone, when the highest and most distinguished for their integrity fall, when you look around for the support of many who have hitherto stood firm as a rock, whose previous career has been untarnished, and find them apostate; then, indeed, is the hour of trial. Then it is proved whether the seed within us has fallen upon good ground or not; yes, when every friend has fallen, when the horizon of our prospect shows no ray of light or hope, when it is in vain to seek for any aid far or near. Then indeed comes the test, and happy is that man who can still stand, and calmly stand, upon the principles of eternal truth, feeling that his feet are fixed upon a rock, and whose confidence is such, that he knows that foundation is sufficient, not ask for other aid.

And sooner or later all that have entered into the kingdom of God must endure these things, and be similarly tested. In aspiring after that high and exalted position in which our heavenly Father is exalted, who has overcome all things, we must in our progress be prepared to overcome all things, and go on continually conquering and to conquer. Shall we then despair when difficulties arise—when the dark clouds of adversity hover around us—when no way of hope of escape as it were is afforded? No! Let the Saints stand individually upon the principles of eternal truth. They are as lasting as their great Author. Let each become isolated as it were then, and prove in his own person the unflinching integrity and uprightness of a man of God.

But suppose on the other hand that we have our faith in the gospel associated with our own confidence in some individual besides, and that we look upon his faithfulness as a support unto ourselves. In the day of adversity he may fall; in the struggle of persecution he may be overthrown: what then becomes of those who have looked more to the integrity of that man than to the reality of their own position? Why, they fall, too, and find that the covenant which they had made was not formed between themselves and God, but that it trusted in an arm of flesh, which now has failed them, and they look in vain for a way to escape. Let then every one examine himself. Trial and difficulty are nigh at the door. The power of the tempter is about to be excited with surpassing energy, and it behoveth all to watch and pray, lest they fall.

Let it be ever remembered that religion is personal, that we individually have to act our part, and blessed shall be he who having encountered all things, still shall stand. His reward shall be lasting, and his crown glorious, sparkling with the radiance of eternal light, and he shall be welcomed and accepted amongst the sons of God.—Editor, Millennial Star, Vol. 7, p. 201-202.

Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of TRUTH, the more distinct and strong must be your own.—Channing.

SEXUAL ABOMINATIONS AND THE ONE, FIVE AND TEN TALENTS

(Erastus Snow)

I say also, when the time comes that God sees in the midst of His people an increase of the female element, and the wicked ready to devour that element and appropriate it not in the way to "multiply and replenish the earth", but for the gratification of fleshly lust, and will actually take and employ hellish means to prevent the increase of their species, and show that they are not only beneath the brute, but beneath the vegetable creation, by refusing to bear fruit, thereby placing themselves in the category of the trees that are dried up, fit only to be cast into the fire, he can take measures to counteract this evil.

And I say before God, angels and men, that every man and woman who joins in unholy wedlock for the gratification of fleshly lust, and studiously plan to frustrate the command of God in the multiplication of their species, show that they are unworthy—what shall I say?—unworthy to be classed among the honorable of the earth. And we have reason to believe that many have done, and are doing today, in the great cities of Babylon, taking steps to destroy their own offspring, committing infanticide and foeticide, all of whom, and their aiders and abettors, are but ripening for the damnation of hell. And when God sees this damnable doctrine taught by such men as Mr. Henry Ward Beecher and other modern divines falsely so-called, who teach the world that it is a positive evil to multiply and increase so greatly in the land—when such doctrine is taught by leading lights, and so readily accepted by the masses, the Lord says, the time has come for Him to take measures to counteract this great evil, by introducing laws in the midst of those who fear him and work righteousness and live according to the principles of life. Men who are upright, honest and faithful, men who are willing to assume the responsibility; to take the daughters of Eve to wife and multiply and replenish the earth, for those men are unworthy of them.

It is as Jesus said concerning the man who hid it 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 have received five talents, and now have ten; the master says to the one who hid his talents, 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 received, shall receive more abundantly."—J. of D., Vol. 24, pp. 74-5—April 6, 1883.

FOREIGN ALLIANCES DECRIED

(By Thomas Jefferson)

I have ever deemed it fundamental for the United States never to take active part in the quarrels of Europe. Their political interests are entirely distinct from ours. Their mutual jealousies, their balance of power, their complicated alliances, their forms and principles of government, are all foreign to us. They are nations of eternal war. All their energies are expended in the destruction of the labor, property, and lives of their people. On our part never had a people so favorable a chance of trying the opposite system of peace and fraternity which mankind, and the direction of all our means and faculties to the purposes of improvement instead of destruction. — The Chicago Leader, March 6, 1942.

Early Day Eulogies

(May the scroll always remain as truly clean)

THE PALANTIC TABLET, NO. 2
Salt Lake City, Utah

All the official records of Utah confirm the following allusions to the "Mormons":

We have hated the Mormons; abused the Mormons; misrepresented the Mormons; slandered the Mormons, and lied about the Mormons until we have grown into the habit, especially in times of political excitement, of looking upon Mormonism and the Mormons as a kind of ulcer on our civilization. The fact is, we have taken our cue from political free-booters, and have, as a result, abused and berated these people without knowing anything about them.—New Thought, Des Moines, Iowa.

I never met a people so free from sensualism and immorality of every kind as the Mormons are. Their habits of life are a thousand per cent superior to those who denounce them so bitterly.—Mrs. Olive N. Robinson.

That the Mormons have been a chaste people, none will deny. They hold unchastity to be about the greatest of all crimes, while chastity with them is the greatest virtue, to which, if necessary, all others should be sacrificed. Herein lie the true reasons for the absence of brothels and their attendant evils.—Salt Lake Daily Democrat, a Gentile paper.

The Mormons have filled Utah with monuments of industry and progress and human happiness. They are thrifty, wealthy, temperate and virtuous. —Hon. Tom Fitch, U. S. Senator.

The Mormons are upright in their dealings, kind and obliging to their neighbors, hospitable and generous to strangers.—Bulletin, San Francisco.

Property and life in Mormon cities are infinitely more safe than in New York. Female virtue is incomparably higher than in New England cities. There are no more honest, virtuous, industrious, self-sacrificing people than these vilified Latter-day Saints.—The Graphic, New York.

That there is much love. much frugality, much fraternity, and very general contentment among all classes of Mormons is most unquestionably true. In some of these matters we Gentiles might go farther and do a great deal worse for an example to follow in every day practical life. What I do object to is the everlasting abuse of these people, chiefly by individuals who have either some selfish purpose to gratify or who possess little or no knowledge of the Mormon Church, its doctrines and practices; but who seem to generate their vile abuse from ignorance and natural meanness. If these would use half the energy thus displayed in kindly persuasion and ordinary charity in place of vulgar blackguardism, the result would be far better and would at least possess the merit of a Christian spirit. "He that is without sin among you let him throw the first stone", is a portion of scripture which seems to have escaped the observation, certainly the practice, of these every day vilifiers of the Mormons.—Prof. M. I. Leaming.

I know the people of the east have judged the Mormons unjustly. They have many traits worthy of admiration. I know them to be honest, faithful, prayerful workers.—D. S. Tuttle, Bishop Episcopalian Church, Utah.

The Mormons are a wonderful people, tireless in their energies, industrious, thrifty. One is filled with admiration as the evidences of their greatness are seen on every hand.—State Central Enterprise, Iowa.

Look before you ere you leap,
For as you sow, you're like to reap.
—Butler.

I'M NOW A MOTHER

I am a Mother now
And oh, somehow,
I'm looking back—
I understand my youthful lack—
The things I meant to do
Mother, for you.

That long, tortuous night
Gave me the right
To Motherhood.
I understand,
In some degree,
All you had borne for me.

And now, each night and day,
I pray
I may fulfill my destiny
As worthily
As you, on this sphere.
My Mother, dear!

THEODORE ROOSEVELT
(Related by Reed Smoot)

The last time I saw Theodore Roosevelt he was a sick man. In our conversation he expressed the opinion that he would soon be taken to the great beyond. He said to me: "I've tried to live a Christian life; I believe in God; I've tried to wrong no man. I expect to continue my work beyond."

After a two hours' visit he arose with a great deal of energy, put his arm around me and said: "Reed, there are trying times coming for our country, and I expect you to defend the rights of the people and the constitution as long as you live." I promised him I would do my best.—Tribune, 10-7-35.

Aunt Becky was punctuating the Negro preacher's sermon with "Amen! Amen! . . . Praise de Lawd! . . ." as he lit into every sort of sin from murder to shooting craps. Then the parson moved on against snuff-dipping, and Aunt Becky exclaimed to her neighbor indignantly, "Dar now! He's done stopped preachin' and gone to meddlin'!"—Mrs. Charles Allan in Progressive Farmer.

A SHEEP, NOT A LAMB
By Grace L. Krahl

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep that had gone astray,
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good shepherd sought,
And back to the flock safe into the fold
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray,
Because there is danger, if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost; what a terrible cost
Some sheep will have to pay.

Copied from The Saints' Herald.

BITING RETORT

At a stuffy English garden party, Beatrice Lillie (Lady Peel), wearing the Peel pearls, was approached by a lady of lineage who said maliciously, "What lovey pearls, Beatrice. Are they genuine?"

Lillie nodded.

"Of course, you can always tell by biting them", said the cat. "Here, let me see."

"Gladly", said Lady Peel, proffering the jewels, "but remember, Duchess, you can't tell real pearls with false teeth."—Contributed by Frank Chase.

In Pittsburgh, the Air Hygiene Foundation reported that whiskers are a remarkably efficient filter for keeping small particles out of the lungs. In England, said the report, a survey showed that clean-shaven stone masons were commonly afflicted with silicosis; that masons with mustaches suffered less; and that masons with both beards and mustaches were virtually immune.—Pathfinder.

Crabshaw—So you were graduated from a barber college. What was your college yell?

P tzing—Cut his lip, cut his jaw, leave his face raw, raw, raw!

FRIENDSHIP

Friendship is one of the grand fundamental principles of "Mormonism" to revolutionize and civilize the world, and cause wars and contentions to cease, and men to become friends and brothers * * * It is a time-honored adage that love begets love. Let us pour forth love—show forth all kindness unto all mankind and the Lord will reward us with everlasting increase; cast our bread upon the water and we shall receive it after many days, increased to a hundredfold.—Joseph Smith.

SPECIAL

The current issue of TRUTH completes Volume 7. Those wishing magazines bound in heavy Fabrikoid (library binding), may mail or deliver their sets to the office of TRUTH PUBLISHING CO., 1153 Third Ave., Salt Lake City, Utah, when same will be given prompt attention. Price per binding, $1.00.

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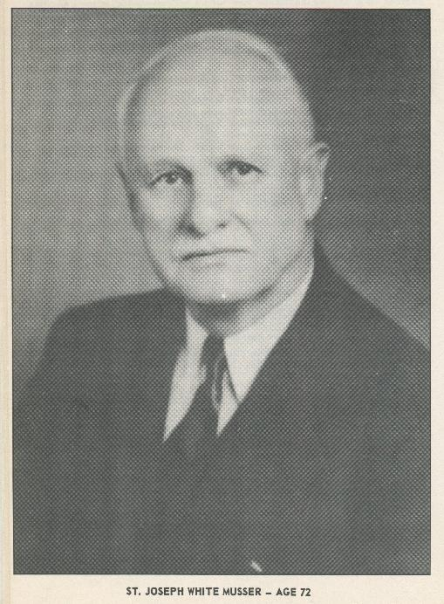
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