TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. JUNE, 1942 NO. 1.

A JOHNSTON'S ARMY EPISODE

JAMES BUCHANAN

President of the United States

Sends Peace Commission to Mormons; Offers Conditional Forgiveness—Johnston's Army Must Be Permitted to Enter Valley; Brigham Young's Forceful Rejoinder; "They Sing Their Defiance Instead of Announcing It!" A Stirring Pioneering Chapter.

(The Life Story of Brigham Young—Gates and Widtsoe, pp. 187-198)

The meeting of the Peace Commissioners and the Church officials at the Social Hall (June 11-12, 1858) (1) was an event of stirring importance. would it result in peace or war? No one could foretell. As the time drew nigh for the meeting, the hall became the center of profound excitement. There were gathered within its walls the leaders of a people who had been suspected, made war against, tried and found guilty, and who were now about to be forgiven, when according to the truth of the matter, they were not guilty of one single count in the whole judgment.

Brigham Young was one of the first to enter the council chamber, accompanied by Heber C. Kimball, whose snapping black eyes, shining bald head and kingly form towered above many of those assembled near. They were greeted cordially by their associates, and at once took their seats on the small platform at the end of the room. Almost at the same time a whispered word went round that the Commissioners were at the door. As ex-Governor Powell and Major McCulloch entered, followed by Governor Cumming, Brigham Young arose and cordially extended a hand of welcome to his visitors.

Governor Cumming introduced Governor Powell to the Assembly and that

(1) History recalls that in his effort to bring about peace between the Federal Government and the Mormon people in Utah, President Buchanan appointed a Peace Commission, consisting of Messrs. L. W. Powell, ex-Governor of the State of Kentucky and, at the time of his appointment, U. S. Sentor-elect from that state, and Major Ben McCulloch of Texas and who had served in the war with Mexico.

The Commissioners, arriving in Salt Lake City June 7, 1858, with Governor Alfred Cumming, successor to Brigham Young, met in the "Old Council House," corner of South Temple and Main Sts. at the present site of the Deseret News Building (not in the "Social Hall" as related in the present article) June 11, at 9 A. M. (See "A Comprehensive History of the Church"—Roberts, Vol. 4:410, 420.)

"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."

gentleman proceeded in his customary flow of language to recite the facts connected with the presence of the Commissioners in Utah. He referred to the action of the President of the United States in sending out the Commission and read in solemn tones the pardon sent out by that great executive. The pardon was couched in somewhat elusive terms, but it was plain that the Mormons were **accused of over fifty crimes and misdemeanors, for all of which the President offered amnesty to all who would acknowledge the supremacy of the United States Government, and in this acknowledgement permit the troops now quartered outside the Territory to enter and take up quarters within said Territory.** The recital concluded with a pledge of good faith to all peaceable inhabitants of the Territory and an assurance that neither the Chief Executive of the nation nor his representatives in the Territory would be found interfering with the religion or faith of the inhabitants of this region. Governor Powell emphasized the pledge on behalf of himself and associate Commissioners. **He explained somewhat loftily, yet in good grace, that they did not propose to inquire into the past, but to let all that had gone before alone, and to talk and act now only for the future.**

Brigham Young then called upon Elder John Taylor to speak. He knew something about trials, and persecution, for he was incarcerated and shot at in jail at Carthage with the Prophet and his brother Hyrum on that awful night when they were murdered, indeed an oversize timepiece in his watch pocket had probably saved his life. He gave utterance to some fiery discourse, tempered with the desire to bring about peace, if it could be peace with honour His dignified and courtly manner won the admiration of the Commissioners. He was followed by Elder George A. Smith, who told the Commissioners in ten minutes more of the Mormon people's history than even Governor Cumming had ever known. He told them that the Mormons had come out to these barren vales "willingly because they had to"; and he added that they were ready "if needs must or the devil drives" to seek other homes in the same manner. Some few but fiery words were spoken by Adjutant General Ferguson, who voiced the sentiments of the whole Utah militia.

Then Brigham Young rose slowly, as though he were too full of thought and the responsibility of his position to act except with full deliberation. His voice was stern and cool, but vibrant, and it cut into every corner of that council chamber with thrilling if somewhat sharp enunciation. If his actions were deliberate there was no hesitancy in his speech.

"I have listened very attentively to the Commissioners", he said, "and will say, as far as I am concerned, I thank President Buchanan for forgiving me, but I can't really tell what I have done. I know one thing, and that is, that the people called 'Mormons' are a lawful and loyal people and have ever been. It is true Lot Smith burned some wagons last winter containing government supplies for the army. This was an overt act, and if it is for this we are pardoned, I accept the pardon. The burning of a few wagons is but a small item, yet for this, combined with false reports, the whole 'Mormon' people are to be destroyed. What has the United States Government permitted mobs to do to us in the past? Gentlemen, you can answer that question for yourselves. I can also, and so can thousands of my brethren. **We have been plundered and whipped, and our houses have been burned, our fathers, mothers, brothers, sisters, and children butchered and murdered by the score. We have been driven from our homes time and time again; but have troops ever been sent to stay or punish the mobs for their crimes? No! Have we ever received a dollar for the**

property that we have been compelled to leave behind? Not a dollar.

"Let the Government of our country treat us as we deserve. That is all we ask of them. We have always been loyal and expect to continue so. But hands off! Do not send your ARMED MOBS into our midst. If you do, we will fight you, as the Lord lives. Do not threaten us with what the United States can do and will do, for we ask no odds of them or their troops. We have the God of Israel—the God of Battles—on our side, and let me tell you, gentlemen, we fear not your threats. These my brethren put their trust in the God of Israel, and we have no fears. We have proved Him, and He is our friend. Boys, how do you feel? Are you afraid?"

Instantly a crash of voices responded to Brigham Young's fearless words. They might be termed fanatics—these men—but they could never be called cowards.

"Now let me say to you, Peace Commissioners", he continued, "we are willing that the troops should come into our Territory, but not to stay in our cities. They may pass through this city, if needs be, but you must not quarter them nearer than forty miles to any city. If you bring your troops here to disturb this people, you have a bigger job on your hands than you or President Buchanan has any idea of. **Before the troops, reach here, this city will be in ashes, every tree and shrub will be cut to the ground, and every blade of grass that will burn shall be burned. Our wives and children will go into the canyons and take shelter in the mountains; while their husbands and sons will fight you to their last breath. And as God lives, we will hunt you by night and day till our army or yours is wasted away. No mob, armed or otherwise, can live in the homes we have built in these mountains. That's the program, gentlemen, whether you like it or not. If you want war, you can have it; but if you wish peace, peace it is; we shall be glad of it."**

Once more Governor Powell arose and in honeyed tones sought to sooth the tumult of emotions now swelling upon the high tide of that stern-visaged assembly of men. He dwelt with moving eloquence upon the great clemency of the President of the United States and the magnanimity of that authority in setting aside all past offenses, and he told of the bright future which awaited a new Territory begun under such favorable auspices of frugality and industry. He praised all for their temperance and toil. He assured them that the army of the United States would not enter the Valley, only as they were given permission by that gallant and humane Territorial executive, Governor Cumming. And he was in full cry upon a swelling compliment to that genial peace-promotor when the door of the hall was flung open and a barbaric figure, hard-ridden through miles of flying dust and unwashed haste, flung himself into the room. The old slouch hat was drawn upon a mass of braided hair wound round and round the bullet-shaped head. The hooked nose, the sleepy-lidded eyes half-closed upon the eagle glance of the Mormon scout, Indian fighter, sheriff and free-lance, Porter Rockwell, sent a shivering thrill of apprehension into the breast of every mountaineer in that chamber. Porter Rockwell bore no trifling message!

A moment of converse followed in hasty, lowered tones with Brigham Young behind the back of that eloquent Kentucky politician, Governor Powell, who was just then extolling the orderliness and clemency of the troops, now quietly resting at Camp Scott; and then up rose without haste, but in sudden sternness, Brigham Young, as he said in piercing tones:

"Governor Powell, Major McCulloch, are you aware, sirs, that those

troops are on the move to this city?''

''It cannot be'', answered the orator Powell as he swung instantly around to face his questioner, ''For we were promised by General Johnston that they should not move until after this meeting.''

''I have received a dispatch, sir, that they are on the move to this city and my messenger would not deceive me.''

There was a hush as of the tomb on every lip and heart in that assembly. The thunderbolt had fallen.

In that same severe, but perfectly self-possessed voice, Brigham Young asked:

''Is Brother Dunbar present?''

''Yes, sir'', answered that flute-voiced musician.

''Brother Dunbar, sing 'Zion'.''

And in the electrical silence which ensued, rang out the clarion tones of the Mormon battle hymn, if such it could be called, since it embodies a spiritual triumph rather than a temporal subjugation:

O! ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the clear breezes blow,
And the pure streamlets flow,
How I've longed to thy bosom to flee.
O Zion! Dear Zion! home of the free;
My own mountain home, now to thee I have come,
All my fond hopes are centered in thee.

Though the great and the wise all thy beauties despise,
To the humble and pure thou art dear;
Though the haughty may smile,
And the wicked revile,
Yet we love thy glad tidings to hear;
O Zion! Dear Zion! home of the free;
Though thou wert forced to fly to thy chambers on high,
Yet we'll share joy and sorrow with thee.

In thy mountain retreat God will strengthen thy feet;
On the necks of thy foes thou shalt tread;
And their silver and gold,
As the prophets have told,
Shall be brought to adorn thy fair head.
O Zion! Dear Zion! home of the free;
Soon thy towers will shine with a splendor divine,
And eternal thy glory shall be.

Here our voices we'll raise, and we'll sing to thy praise,
Sacred home of the Prophets of God;
Thy deliverance is nigh,
Thy oppressors shall die,
And the Gentiles shall bow 'neath thy rod,
O Zion! Dear Zion! home of the free;
In thy temples we'll bend, all thy rights we'll defend,
And our home shall be ever with thee.

It was impossible to calm the tumult any more, for that day. Peace or war, the situation was very much in the hands of Brigham Young, for the time.

As the three Eastern officials made their way out of the door, with mingled chagrin and anger, Governor Cumming, turning to his companions, said: ''What would you do with such a people?''

''Damn them, I would fight them if I had my way'', answered Major McCulloch, unconvinced that the rumor was in any degree true.

''Fight them, would you?'' answered the Governor sadly.

''You might fight them, but you would not whip them. They would never know when they were whipped. Did you notice the fire and flash in those men's eyes? No, sir, they would never know they were whipped.''

''I fear'', said ex-Governor Powell, reflectively, as they retraced their way sadly through the silent echoing streets to one of the few inhabited houses in the city, the hotel on Main Street, ''that the messenger is right. I had occasion to doubt the rashness of General Johnston's temper before we left the camp. Yet, I hope it is

not true, I am loath to see the blood of good men shed for naught. **But what a strangely dramatic people! They sing their defiance instead of announcing it.''**

There was another council held the next day; messengers were sent from both the Peace Commission and General Cumming to Camp Scott, and at length a compromise was reached. The troops should enter and remain in Utah till further orders, but they must not be quartered in Salt Lake Valley or near the settlements. Meanwhile Brigham Young, with all his associates, had fled once more to the South, and the deserted streets of the city were pressed only by the feet of the few and scattered non-Mormons who had chosen to remain through all these troubles within the borders of the unhappy Territory.

The armies of the United States were to enter the valleys of Utah. President Buchanan had said they must, the Peace Commission and Governor Cumming said they ought, and Brigham Young said they might.

At daybreak, on June 26, 1858, the advanced column of the army began its march through the streets of Salt Lake City. The soldiers, whose eyes had for so many months rested on desolation, looked down from the mouth of Emigration Canyon with a pleased surprise on all the goodly evidence of civilization about them. Houses with shining windows and comfortable porches; wide streets flanked on either side with running streams of clear, cold canyon water, over whose rippling surface drooped in graceful lines the native cottonwood which had been dug from the neighboring canyon streams and planted along every watercourse to furnish shade and rest for man and beast. Commodious houses, barns, fences and outbuildings, gave this unique city a look of mingled rural simplicity and urban attractiveness. The huge squares were laid out in large lots, whereon sat with sturdy independence each snug house, its surrounding fruit and vegetable gardens fenced in with poles or cobbles, thus forming a generous combination of orchard and kitchen garden.

The soldiers were not more curious nor more deeply impressed with the queer appearance of this well-built yet deserted city than were the officers who rode here and there inspecting their various divisions. Colonel St. George Cooke, who had been in service with the Mormon Battalion in Lower California, rode through the city uncovered and with misting eye, as a silent evidence of a respect and sympathy which did his head no less honor than his heart.

So profound was the silence that at intervals between the passage of the columns, the slight monotonous gurgle of City Creek struck on every ear. The only living creatures to be seen were the group of men who stood around Governor Cumming on the Council House corner and waved a cheerful yet subdued salute to the troops as they filed lustily by.

Inside many of these houses, no sign of inhabiting life remained. The furniture was piled in great heaps, with liberal portions of shavings and kindlings and straw, ready to be burned at a moment's notice; while inside a few houses there were eager, watching, silent men, who held flint and steel ready to apply to these crisp piles of shavings if ever the marching feet outside had stopped and attempted any desecration. Outside everywhere great piles of straw lay upon grass, garden and out-buildings; all ready for the instant torch of destruction, should the passing army prove to be a mob.

All day the marching feet and wondering eyes passed through the desolated streets. There were no stop, no braking ranks, save here and there

where some thirsty soldier would stoop and making a cup of his hands, drink of the running, sparkling streams along the road. The divisions clanged heavily along with no rest to steady, onward, measured march. The fragrant grass-grown streets were not more eloquent of the whole people's sorrowing desertion than were the sun-rotting barrels and buckets near the unused wells of water.

Forty miles to the south there awaited in the silent desert the spot where these journeying troops would halt in their march, and striking permanent camp sojourn for a season. But the army would camp for the night on the dry plain across the River Jordan to the west of the city.

On and on the marching lines flowed heavily down the southern road, past the northern edge of the lovely sheet of water called Utah Lake. Around and around this lake the road ran, past its northern shores; past the chain of canyon defiles which opened at last into Cedar Valley, and down into the heart of that desert vale, where only the cricket and sagebrush gave evidence of animal or vegetable life. Here on the valley's one water course the army halted. They made their permanent quarters there and called their first Utah camp "Floyd" in honor of the then Secretary of War.

Here then the army of the United States was quartered, with the approval of the great and distant heads of the Government, and the disapproval of the surrounding banks of half-hungry and half-frightened Ute and Pauvan Indians; with the grudged consent of General Albert Sidney Johnston, and the silent acquiencence of the intrepid Mormon Leader Brigham Young.

Thus the Echo Canyon War with its attendant excitement and confusion settled into lines of mingled misunderstanding and tolerance on both sides. The soldiers in Camp Floyd were more or less of a social danger to the young people who were attracted by the glitter and arms and epaulets, but youth is ever susceptible to the affectionate solicitude of age where that care is exercised with discretion and wisdom.

A few tragedies occurred, but they occur everywhere in all times. In the main, the soldiers were held in restraint by the care and honorable discipline of their superior officers.

Bancroft, the historian, thus comments upon this unhappy event: **"Once again Brigham Young had demonstrated his loyalty to his Government, his wisdom in the control of his own people and his supreme powers of leadership in spiritual and temporal affairs."**

A council was called in Provo on July 4, 1858, of all the leaders of the Church. Camp Floyd was well established, General Johnston was taking up his quarters there, and homes and farms cried out in the deserted Salt Lake Valley for absentees. Governor Cumming was invited to this meeting, and with all the eloquence at his command he begged the Council to return to the city. He told them that he should publish a proclamation on the morrow to the Mormons for their return to their homes.

With a keen sense of the humor of the situation, Brigham Young replied with a quiet smile: **"Do as you please, Governor Cumming. Tomorrow I shall get upon my wagon-tongue and tell the people that I am going home, and that they can do as they please."**

And he did! And they did!

In a few hours after his calm invitation nearly all the people were on their homeward way. During the summer the people returned to their homes in the city, and affairs quieted down to their usual unsteady measure. **The Utah War was over.**

The New York Times, in referring to this exodus of the people, said:

> Whatever our opinions may be of Mormon morals or of Mormon manners, there can be no question that this voluntary and even cheerful abandonment by 40,000 people of homes created by wonderful industry, in the midst of trackless wastes, after years of hardship and persecution, is something from which no one who has a particle of sympathy with pluck, fortitude, and constancy can withhold his admiration. Right or wrong, sincerity thus attested is not a thing to be sneered at. True or false, a faith to which so many men and women prove their loyalty by such sacrifices, is a force in the world.
>
> After this last demonstration of what fanaticism can do, we think it would be most unwise to treat Mormonism as a nuisance to be abated by a posse comitatus. It is no longer a social excrescence to be cut off by the sword; it is a power to be combatted by the most skilful, political and moral treatment. When the people abandon their home to plunge with women and children into a wilderness, to seek new settlements they know not where, they give a higher proof of courage than if they fought for them. When the Dutch submerged Holland to save it from invaders, they had heartier plaudits showered on them than if they had fertilized its soil with their blood. We have certainly the satisfaction of knowing that we have to deal with foemen worthy of our steel.

Meanwhile storm clouds were rolling up heavily on the national horizon. North and South were at loggerheads with one another over the question of slavery which culminated in open rebellion and the outbreak of the civil war.

When the news of the rebellion reached the commanding officer at Camp Floyd that their country was now in real need of their services, preparations were at once made to abandon the camp. Goods and chattels were disposed of for traveling supplies at such riotous sacrifices that the peaceful people left behind were greatly enriched. As a token of respect Brigham Young was presented with the flagstaff from which the Stars and Stripes had flown in Camp Floyd. This was set up near the White House on the hill where "Mother" Young lived, and there it stood for many years, bearing aloft our country's emblem on all high days and holidays.

JOSEPH SMITH

The Great Prophet and Leader

Priesthood Supremacy—Test of Faith—True Religion the Keynote

Remarks by President **HEBER C. KIMBALL** in the Tabernacle
October 5, 1856

There is a little matter of business I wish to lay before this congregation this morning, and I do not know of anything that will test the people only to lay before them their duty, which gives them a chance to step forward and act therein.

We have not as yet any durable location; we are merely probationers in this present state, and we shall always be so, until we obtain a permanent exaltation, by following in the footsteps of our God. He is our Father and our God, and His Son Jesus Christ is our Savior, and the Holy Ghost is to be our comforter, and will comfort all those who will prepare their tabernacles as fit temples for him to dwell in.

When the Holy Ghost dwells in us it will enable us to discern between right and wrong, will show

us things to come, and bring things to our remembrance, and will make every one of this people prophets and prophetesses of God.

We have acknowledged brother Brigham to be our leader, and he holds the keys of the kingdom of heaven here on earth. Whether people believe it or not, he is God's rep-representative in the flesh, and is the mouth-piece of God unto us.

Brother Joseph Smith many a time said to Brother Brigham and myself, and to others, that he was a representative of God to us, to teach and direct us and reprove the wrong-doers. He has passed behind the veil, but there never will a person in this dispensation enter into the celestial glory **without his approbation.**

Brother Brigham is brother Joseph's rightful successor, and he has his Counselors, and together they are an earthly pattern of the divine order of government. Those men are God's agents, His servants, and are witnesses of your covenants, which you will have to fulfill. And what you do not fulfill in this year you will have to do in the next; and what are not then fulfilled will have to be in some future time.

Some people think that, because they have passed through a great many troubles, have been to the nations to preach the Gospel, and have been robbed and plucked up several times that will make an atonement for their sins. What you have passed through has nothing to do with atonement for sins. If you have sinned you have got to make an atonement for that sin, and the trials you have passed through in doing your duty are not the atonement. Trials are to test you, to prove whether you will do those things that are right. Some try to make out that their trials will answer as an atonement, but I tell you that they will not. If you commit sin there must be an atonement to satisfy the demands of justice, and then mercy claims you and saves you. But, as brother Grant has said, many of our old men think, because they were in the Church in the first beginning, that they can now lay upon their oars, that is, they can sit down in the ship and not use the oars any more. But God requires every man and woman to be faithful; and if they have sinned, they have got to make an atonement for that sin, and your trials do not make that atonement.

God says that we shall be tried in all things, even as was Abraham of old. He was called upon to offer up his son, and was found willing to offer him up, but, as the sin was not sufficient to require the shedding of his son's blood, a lamb was provided and its blood atoned for the sin that Abraham's son was to be offered up for, and saved the son.

If you are ever saved, you have got to take a course to draw near to the throne of God; and how can you draw near to the throne of God except you draw near to those men who are placed as His representatives in the flesh? The same principles, the same order, the same Priesthood, the same gifts, and the same powers are instituted, established and organized in our day as they were in the days of Jesus, and all the reason that people do not see it is because of their traditions; the veil of darkness is over their minds, and they cannot see it.

With all the instructions that are given to you by Brother Brigham, Brother Heber, and Brother Jedediah, many of you will go home and find fault with them; and you will have your contentions and your animosities, when you should take a course to sustain their words, for you cannot sustain them without sustaining their words, nor can you serve God and slight their counsels. If you expect the favor of God, favor His

servants and sustain them. This is plain doctrine, and you will find it so, and I am not shamed to teach it to you.

When brother Brigham points out a course, it is for this people to rise up and go to and carry out His purposes with their might; and until that is done this kingdom never will prosper as it should, worlds without end.

Now I will come to the business, and tell you what is wanted. Our brethren and sisters are on the Plains with their hand-carts, and there is snow on the ground, and many are barefooted, and destitute of comfortable clothing, and we want some men and teams to fix up this day, and be ready to start for them tomorrow. We want horse and mule teams, if they can be had; but if they cannot, we want ox teams.

We do not wish you to take out loads, though it will be well to put in a couple of hundred pounds or so of forage, grain, etc., to two span of mules or horses, or to two yoke of cattle, with a light wagon, and go speedily and take those people into your wagons and bring them here, doing as you would wish to be done by in the same circumstances.

Would not all of you, if you were out on the Plains, say that if you were the good people in the valleys you would go out and help them in? Would you not all feel so? But you are not there, and you do not fully realize their feelings.

Now manifest your faith by your works. You will not, probably, have to go any further than Fort Bridger before you meet some of them, and you can go and return in a week, or may be in two weeks, and may be in twenty days.

"O, dear," says one, "I have not got up my winter's wood." Well, you will not get it up by staying here, but if you will help in those on the Plains and do all other things that you are required to do, God will give us a summer all winter; and if you do not do so, He will give us winter all summer.

Our God can change the seasons and drive away the storms, the tempest and the snows, to favor this people, if they will do right; and if you wish to be favored of God, favor us and this people; favor your brethren, and do as you are told.

Brother Dan Jones has been talking to you about the clay in the hands of the potter. If you get hold of a lump of clay that is snappish and wilful, and not willing that you should twist it into any shape or form, what is the use of working it? You throw it back into the mill and let it be ground again, and then take it out and make of it a vessel unto honor.

Perhaps some do not really believe that when a man is thrown back into the mill, or goes into the spirit world, that he ever will be redeemed, but he will, if he has not sinned against the Holy Ghost. He will be ground and worked up until he becomes passive, and then God, through His servants, will redeem him, and make him a vessel unto honor.

A great many will go to hell, and the very men that are preaching to you now will visit you and offer you salvation, after you have laid there, perhaps, thousands of years, for you must stay in the mill until you are passive and obedient.

Jeremiah, at the command of God, went to the potter's house where the potter was moulding the clay, and when he went to turn it on the wheel it was refractory and rebellious; and he worked at it and sweat over it, but after all it was rebellious, and fell down on the wheel.

What did he do then? He cut it off from the wheel and threw it back into the mill, and after he had ground it awhile, he took it out and made of it a vessel unto honor; so of the same lump he made a vessel unto dishonor, and one unto honor.

Did the potter make it dishonorable? No, the vessel made itself unto dishonor; and the next time it was pliable and passive, and the potter made of it a vessel unto honor, because it was honorable and submissive.

I wished to make these few remarks, because they touch upon things that are on my mind all the time. And if you wish to be Saints, for God's sake be Saints, and if you wish to be devils, be devils, and get out of this place; and let those that will be Saints, be Saints; and let them commune together and carry out the purpose of God.

I would rather have three hundred men and women that are perfectly amenable to the authorities of this Church, than a numerous people that are rebellious; and I could do more to bring about the purposes of God, and do it ten times quicker, with a few faithful persons, than with hosts of the wicked.

You know this, every one of you. I can accomplish more work with one man that is amenable to me, and will do as I tell him, than I can with twenty who are disobedient; so I can with one woman. I had rather have one woman that is humble, than twenty that are not; and she is more honor and glory, and happiness and heaven to a man, than twenty disobedient ones.

You that have but one wife know this pretty well, but we who have scores, know it better; we are further advanced in the experience of this life.

Now, brethren, what do you say? This is the word of the Lord to us, that we rise up and gather up our teams and start forthwith, not with loads, except feed; take hay and deposit it in different places, so that you can have some when you come back, and bring in those brethren and sisters, and you will have a pleasant time, and God and His angels will go with you, and you will be prospered, upheld, and sustained.

That man that drops down his head under his wife's arm, and says, "I guess they don't see me;" and that wife says "O, my husband, I cannot spare you, I cannot sleep alone, for when night comes I shall get cold;" O, the poor little things.

I say that those who will take counsel and prepare themselves to go back on this mission shall be blest; and if a man has but one yoke of cattle, let him put that on with those of some other person.

I now want every man that will actually go and help, and not say he will go, and not go, to rise up.

(One hundred and fourteen teams were volunteered, and reported ready to start forthwith.)—

J. of D., Vol. 4: p. 119-22.

"He", Joseph Smith, "taught us that he and his city (Enoch and his people) had attained in his day **to a terrestrial glory,** that they were enjoying that glory still. They attained unto the power of translation, that they might take their **bodies and their city with them.**".—Apostle F. D. Richards, The D. N., August 23, 1884.

There is a Beyond, and he who has caught a glimpse of it is like a man who once gazed at the sun—wherever he looks he sees its image. Speak to him of finite things and he will tell you that the finite is impossible without the Infinite; speak to him of death and he will call it birth; speak to him of time and he will call it the shadow of Eternity.—Max Mueller.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah

Phone 3-7368

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

Vol. 8. JUNE, 1942 No. 1.

EDITORIAL THOUGHT

Forgive One Another

Ever keep in exercise the principle of mercy and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father will be equally as merciful unto us.—Joseph Smith.

ANNIVERSARY GREETINGS

With the present number TRUTH announces its SEVENTH ANNIVERSARY. The first issue of the little Magazine bears the date of June 1, 1935. It started with less than fifty subscribers; today its readers are numbered in the thousands, extending throughout the United States, Canada, Mexico, and into Europe and Asia. It has evolved from a 12-page periodical to one of 24 pages. This gratifying growth has been made possible largely through the contributions of friends wishing to promulgate the Gospel of Jesus Christ, in its purity and fulness, amongst the honest in heart.

From its birth TRUTH has been a consistent and persistent champion of the Gospel. It has carried the word of the Lord into the homes of faithful seekers after truth. Principles of life and salvation as established through the Prophet Joseph Smith and which, in part, have ceased to function in the lives and teachings of the Saints, have been faithfully presented from month to month in such clearness and persistence as our circumstances and understanding have warranted. Our efforts have been rewarded with a constant stream of sentiments of appreciation, greatly heartening us in the work at hand. We present two testimonials, typical of the many filling our files, which have come unsolicited from our readers:

From a Sister—member of the Church, Wilmer, California:

> Enclosed find money order for my subscription for the present year's TRUTH. We enjoy the Magazine very much and are indebted to many articles therein for a knowledge of historical matters which alone can explain many confusing things taught in our classes today. And while every time we turn around we hear, "Leave the mysteries alone," we feel to thank God for men such as you who are contributing to TRUTH: for the courage which stops not at insult or persecution, but makes the sacrifice to enable other searching souls to find the truth which is not obtainable in channels where it ought to be.

From a convert to the Gospel, at Toronto, Canada:

> Please accept M. O. for belated renewal of TRUTH. To be without TRUTH—even for a brief period—would leave a decided aching void in our hearts, which only this potent messenger of light can capably fill, since the Church—according to the divine testimony burning in us—is fast merging into a stage of darkness for the voice of "Thus saith the Lord" has for a brief season departed from our midst. TRUTH knows not the word "defeatism," neither do its select readers. It does not un-

derestimate those destructive powers of darkness, working under cover, to enslave the minds of the more timid and fearful believers, who dare not express openly those deep-seated convictions which, like a dagger, pierce their souls lest they be "cut off" and ostracized. In the eternal sum of things "TRUTH" must eventually win, for it is not of man but of God. To TRUTH,—EXCELSIOR!!

TRUTH is determined, with the help of the Lord, to continue publishing His word to those who will receive it.

The sponsors of TRUTH look forward with eager anticipation for the coming of the Lord's "Mighty and Strong one" (D & C Sec 85), to set His house in order, when the Saints may again enjoy the fulness of the Gospel as it was originally established. It is a pleasure to be engaged in helping to bring this blessed condition about.

Through the weaknesses of men in not being able to endure the dire threats and persecution of the world, the Church has taken a gradual detour from the straight and narrow path; but it will return, emerging from the "wilderness of darkness, shining forth **fair as the moon, clear as the sun, and terrible as an army with banners.**"

We thank our friends for their past financial support, and helpful suggestions, sincerely inviting a continuation thereof, to the end that we may each assist in bringing about the Lord's purposes.

It also gives us pleasure in announcing the 141st anniversary of the Birth of Brigham Young (Born June 1, 1801; died Aug. 29, 1877), and the 141st anniversary of the birth of his intrepid and faithful associate in the ministry, Heber Chase Kimball, (Born June 14, 1801; died June 22, 1868). These men of God will ever occupy a sacred place in the memory of the righteous. They were loyal to the highest concepts of right and their works will live on throughout the generations to come.

TRUTH has delighted in presenting to its readers, with appropriate frequency, words of life uttered by these early stalwarts, which course it is our aim to continue. In the current issue, among other items of general interest, we present an account of the meeting of the Federal "Peace Officers" and the Church officials during the Johnston's army fiasco, June 11-12, 1858, in which proceedings these two men were star actors. The attitude of these leaders of the Mormon people as pictured in this account, leaves no room for doubt as to their determination and courage, also the wisdom of their course.

We also present an address by President Heber C. Kimball (1856), in which the gifted speaker set forth the functions of Priesthood, the order of heaven relative thereto, and the deep concern of the leaders for the comfort and safety of the distressed Saints crossing the plains with handcarts. Such sermons, coupled with actions to correspond, speak in hallowed eloquence of the greatness of the real prophets of God.

TRUTH reveres the memory of the two leaders we now pay honor to.

DANIEL R. BATEMAN

At 6:15 P. M. Tuesday, May 12, the earthly mission of our friend and brother, Daniel Rapplee Bateman, ended. He had passed his 85th milestone. Enfeebled from a series of strokes, he had been physically incapacitated for the past five years, his mentality, however, remaining clear and alert until quite recently.

"Uncle Dan," as we knew him affectionately, was born at West Jordan, February 21, 1857, the son of Samuel and Marinda Allen Bateman. He is survived by his wife, Ida May

Barlow Bateman with her four minor children and two sons and a daughter by a former marriage. Two wives preceded him in death. He grew to manhood among the toils and vicisitudes of frontier life.

From 1880 to 1882 Brother Bateman performed a mission for the Mormon Church in the southern states, laboring part of the time with the late Brigham H. Roberts, who later became President of the mission. Those were hectic days in the lives of the missionaries; having to face mob-violence at frequent intervals. Young Bateman, then in his early twenties, learned many valuable lessons in self-control, coolness, courage and humility before the Lord.

Returning home, "Uncle Dan" accepted a position on the Salt Lake police force, in which capacity he was obliged to handle many desperate criminals, and which he did with signal success. Later, during the "underground days" of the eighties, when the leading brethren of the Church were driven into hiding from federal persecution on account of their religion, he, with others of his associates, served as a bodyguard to them, where his sense of fearlessness, coupled with mental acumen, were boldly manifest. In this position he received wonderful experiences tending to ripen his knowledge and prepare him for greater usefulness in the work of the Lord. Associated from day to day with President John Taylor, God's mouthpiece on earth, with others of the leading brethren, he received a clearer understanding of the Patriarchal principle of marriage, coupled with a greater determination to uphold it.

Daniel's testimony of the happenings of those days has warmed the faith and thrilled the hearts of hundreds of the Saints. A well-beaten path to the door of his humble cottage in West Jordan bears mute testimony of his work in this respect; and later, when through sickness, it was thought wise for him to move into Salt Lake City, where his needs could be better supplied, his visitors continued until a few weeks before his demise.

One incident Brother Bateman frequently related from personal knowledge was an occurrence when President Taylor was domiciled at the Carlisle residence near Jordan river, southwest of the City. He was in poor health. His sleeping quarters being on the second floor, he was unable on the occasion mentioned to walk up the stairs without physical help. Daniel said "we had to carry him up to his bed." The following morning the venerable leader came downstairs with a radiant countenance and the step of youth. "As we marveled at the change", Brother "Dan" related, "President Taylor explained that Joseph Smith the Prophet had been with him during the night and had blessed him."

Elder Bateman related how difficult it was for President Taylor—God's literal mouthpiece on earth—to obtain suitable quarters in the homes of the Saints, on account of the fear in the hearts of many of the more wealthy members whose homes offered better arrangements for the brethren, of resultant persecution from the "Gentiles." Because of this and the difficulty of his whereabouts to be kept a secret, the aged President was compelled to make frequent moves to avoid discovery and arrest. Having been viciously shot in Carthage at the time of the martyrdom of the Prophets Joseph and Hyrum, he had declared he would never again be taken alive by the enemy and was determined on that course. He finally moved to the home of John W. Woolley in Centerville, where, on the night of September 26-27, 1886, he received a visitation from his Master, the Lord Jesus Christ, accompanied by Joseph Smith the Prophet. It was on this

occasion the communication known as the 1886 Revelation was given to Prest. Taylor, in which the Lord declared the principal of plural marriage was an eternal law, and that He would not revoke that law; that **"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 would enter into my glory MUST obey the conditions thereof."**

On the morning of September 27th Brother "Dan" left Salt Lake City, under a guard, with important documents for the President, arriving at the Woolley home as the widely talked of eight-hour meeting was about to commence. He attended the meeting. It has been his wont to tell how President Taylor, clothed with the Spirit of the Lord, and so animated by the sacredness and seriness of the message he had received, testified in words as of fire, of the necessity of sustaining the Patriarchal order of marriage, at times, raising up and resting off the floor in midair. It was on this occasion and in the presence and hearing of Elder Bateman, the President presented the revelation he had received from the Lord, placing all present (13 in number) under covenant to dedicate their lives and their all to the sustaining of the law of Abraham. He then named five of the brethren present, with whom he repaired to an adjoining room, where he proceeded, under the immediate direction of the Prophet Joseph Smith, to give those of the five who had not already received it the higher order of the Apostleship, all receiving the sealing authority of Elijah, with instructions to keep the principle of the Patriarchal order of marriage alive by exercising the rights of the Priesthood themselves and by ordaining others to the calling as circumstances should require. The President made known that the Church would eventually abandon the principle, but the Priesthood must "carry on." The brethren receiving this special calling were John W. Woolley, Lorin C. Woolley, George Q. Cannon, Charles H. Wilckens, and Samuel Bateman, the latter being the father of Daniel Bateman, and doubtless from him the son received much of the details of the special proceedings in that room from which the others attending the general meeting were excluded.

Elder Bateman frequently, and with a show of pardonable pride, exhibited his Journal bearing a copy of the 1886 Revelation which he claimed to have copied from the original in Prest. Taylor's own handwriting. (For the full text of the Revelation and the Woolley-Bateman statement of the meeting see TRUTH 6:133-136.)

Elder Bateman's life was full. His testimony of those eventful occasions is wide-flung. In their recital he never changed any essential detail. He remained true to his covenants, himself entering the principle of plural marriage. Nothing aroused his feelings more than an expression of doubt by the Saints in the matters related and in the divinity of this principle of marriage. Closely associated with the late Loren C. Woolley, also a trusted bodyguard of the brethren, the services of these two men in sustaining the Gospel will be long remembered by thousands of the Saints who were fortunate enough to receive their confidences. Brother Bateman was the last mortal witness of the events recounted. We shall greatly miss him.

Brother "Dan" was of the "old hickory" type, tough in physical make-up, powerful and alert. He possessed a rugged honesty and a

sense of justice and mercy little understood by the world today. While limited in scholastic education, he had been tutored in the broad field of life by the Spirit of God, in whom he ever trusted. In the defense of the Gospel and of his brethren his life had frequently been placed in jeopardy, but his star, being guided by a sublime faith in the ultimate of life he was unflinchingly loyal to those above him.

It is final "curtain" for "Dan's" mortal career. He has gone to his reward, out of reach of his enemies. His clarion voice proclaiming, **"I know that my redeemer lives,"** will ring in the memory of his many friends, and his oft-repeated testimonies will remain in our memories to stimulate the bringing forth of the fruits of life eternal in the hearts of the honest. We close with Tennyson's lines, which clearly express "Uncle Dan's" philosophy:

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And let there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

PRIESTHOOD ITEMS

The major Gospel theme, which concerns the Saints is that of Priesthood, its degrees, orders, functions, powers, etc. The Lord has said, **"This is eternal life—to know the only wise and true God, and Jesus Christ, whom he hath sent."** And since Priesthood, in its final analysis, is God, or the power by which all Gods operate, and since men are saved only as fast as they obtain knowledge, at least an elementary understanding of the subject is vitally necessary to the progress of those wishing to regain the presence of our Father.

TRUTH aims to present items upon this subject from the Revelations of the Lord as interpreted by the early leaders of the Church in its monthly issues, that the Saints may have the subject constantly before them.

The current article bearing upon this subject is a clear and concise statement of a phase, little understood, we fear, by the Saints generally, but which is vital to their eternal progress. We are indebted to a valued friend for the contribution. Editors.

PRIESTHOOD

Priesthood may be defined as "that order of authoritative intelligence by which God regulates, controls, enlightens, blesses or curses, saves or condemns all beings. To it, under God, all things are subservient in righteousness, whether in heaven, earth, or hell. God, the Father of our Lord Jesus Christ, is at the head of all genuine Priesthood. But as it is His will that all men should honor the Son, even as they honor the Father, Jesus now stands accredited as the Apostle and High Priest of our professions. * * * Now, sir, by means of this order, extending from Jesus the High Priest to the lowest grade

of Priesthood in conjunction with the Holy Ghost, God teaches and governs all things. * * * The Priesthood exhibits a regular GRADATION OF KNOWLEDGE AND AUTHORITY FROM JESUS, the Great High Priest in heaven, to the lowest description of ordination in the Church below. Jesus said that: "All power was given Him in heaven and upon earth!"—Orson Spencer's Letter, p. 94.)

"All election that can be found in the scriptures is according to the flesh, and pertaining to the priesthood.

"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." (Compendium, p. 289.)

These Three Gods, hold the Keys of the Presidency of the earth: God, the Creator, or Adam, Michael, and the Archangel, held the Keys of the first Dispensation. God, the Redeemer, Jesus Christ, held the Keys of the Dispensation of the meridian of times. God, the witness or Testator, Joseph Smith, the prophet, held the Keys of the Dispensation of the fulness of times. We will not diverge here to prove this, but refer our readers to the following as positive and conclusive to any diligent seeker. Mill. Star, 15: p. 769 and 801, et seq: Teach. of Prophet Joseph Smith by Joseph Fielding Smith, pg. 364-5; Doc. and Cov., Sec. 135; Women of Mormondom, Eliza R. Snow, pg. 178-200; Joseph Smith's Teachings, 123; Michael our Father and our God, pg. 13-14 particularly. These three Great Personages stand in their places at the head of the seven Dispensations in the following order: Adam, Noah, or Gabriel; Abraham, the Friend of God; Moses, the Deliverer of Israel; Elijah, holding the keys of the Sealing Powers; Jesus Christ, the Redeemer; Joseph Smith, the Witness or Testator. These also stand in their rightful places in the Patriarchal Priesthood which we will consider later.

Those who hold the keys of Dispensations preside over others who hold the keys of Priesthood Presidency in their day, namely: Brigham Young, John Taylor, Wilford Woodruff, etc. (For further reference see: Truth, Vol. 5: 179, 202, 217; Vol. 6:62, 183, 255.)

There are to be 144,000 Gods in the Great governing Priesthood of the Celestial world who are presided over by those who hold keys over them. (See Rev. 14.)

For the purpose of better understanding the various GRADATIONS or ORDERS of the Priesthood, let us here trace the Priesthood authority on earth from Adam, the first man, to our day. It will be observed that there is a difference in receiving it at the hands of God.

The Patriarchial Order of the Priesthood came down from father to son, or from the fathers, in the following manner:

"The order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the LITERAL DESCENDANTS OF THE CHOSEN SEED, TO WHOM THE PROMISES WERE MADE. This ORDER was instituted in THE DAYS OF ADAM, and came down by lineage in the following manner: From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) return to immortality, and received the promise of God, by his father, that his posterity should be chosen of the Lord, and that they should be preserved unto

the end of the earth; because he (Seth) was a perfect man, and his likeness was the express image of his father, * * * Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to Shedolamak. He was eighty-seven years old when he received his ordination. Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, who blessed him. Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him. * * * Methuselah was one hundred years when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. NOAH WAS TEN YEARS OLD when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all HIGH PRIESTS, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing, AND THE LORD APPEARED UNTO THEM, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam; and said unto him: I HAVE SET THEE TO BE AT THE HEAD; a multitude of nations shall come of thee, and thou art a prince over them forever." (Doc. and Cov. 107: 39-55.)

It must be noticed that all these patriarchs were called before Adam three years prior to his death and were blessed by him in the PRESENCE OF THE LORD. These were the "Birthright" sons, "or the chosen seed, to whom the promises were made." This last blessing at the hand of Adam, in the presence of the Lord, shows the time when their higher order of the Priesthood was "Confirmed" upon them; and it was here, in the valley of Adam-ondi-Ahman, which signifies: **"The place where Adam was called God," that Adam was "set to be at the head."**

Now, let us trace the Priesthood from Noah to Abraham, and then down to our day, always keeping in mind that which is to be proven: **That all who obtain the Priesthood must come up to the Higher Order if "they are to receive the fulness of salvation."** "Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah." "Esaias received it under the hand of God. Esaias also lived in the days of Abraham and was blessed of him." "And Gad under the hand of Esaias." "And Jeremy under the hand of Gad;" "And Elihu under the hand of Jeremy." "And Caleb received it under the hand of Elihu;" "And Jethro received it under the hand of Caleb"; "And the sons of Moses according to the holy Priesthood, which he received under the hand of his father-in-law, Jethro." Now the children of Israel rebelled against God and proved themselves unworthy of this Order of the Priesthood. Therefore, "the Lord took Moses out of their midst, and the Holy Priesthood also; And the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel." (D. & C., Sec. 84.) This lesser Priesthood continued with the house of Israel until John, (though many of the Prophets, through their worthiness, obtained the Higher Order), "whom God raised up, being filled with the Holy Ghost from his mother's womb. For he was

baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord in whose hand was given all power." (D. & C. 84:17-28.)

John was the forerunner of the Lord Jesus Christ, the Elias. Jesus Christ submitted to his authority; but our Lord received His Order of the Priesthood from His Father and God: "So also Christ glorified not himself to be made an high priest; but He that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedek." (Heb. 5:5-6.) "The Savior, Moses and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him." (Jos. Smith's Teach., p. 123; Bible, Insp. Ver. Mark 9:3-6.) In these last days this Priesthood came down "in regular succession. Peter, James and John had it given to them and they gave it to others." (Ibid. 123.) "The voice of Peter, James and John in the wilderness between Harmony, Susquehanna County, and Coleville, Broome County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and the dispensation of the fulness of times." (D. & C., 128-20) "I shall read the 24th Chapter of Matthew, and give it a literal rendering and reading; * * * "And it will preached be, the Gospel of the kingdom, in the whole world, TO A WITNESS OVER ALL PEOPLE, and then will the end come. * * * Just at the time when men think that I have no right to the keys of the Priesthood just at that time I have the greatest right. * * * All the testimony is that the Lord in the last days would commit the keys of the Priesthood TO A WITNESS OVER ALL PEOPLE. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until he takes him Himself? I have read it precisely as it flowed from the lips of Jesus Christ." (Jos. Smith's Teach., pp. 130-131.)

From these writings we know that the Prophet Joseph Smith is the "witness or Testator" of the Dispensation of the fulness of times, and that the Keys of this Priesthood were properly conferred upon him. (See also D. & C. 135) (Jos. Smith's Teach. 132) (Jos. Smith's Teachings by J. F. Smith, pg. 364, et al.) This Priesthood, or GRADATIONS of it, has been conferred upon the heads of the Saints from the days of the Prophet Joseph Smith until now Many are the faithful Saints who can trace their calling in the Priesthood back to Joseph Smith. (For the continuation of the Priesthood Keys from Joseph Smith, through such men as Brigham Young, John Taylor, Wilford Woodruff, et al, see Truth, Vol. 5: 179, 202, 217; Vol. 6:8, 256.)

The Higher Order of the Priesthood must be "confirmed" by God upon the heads of its possessors before its full powers are manifested in the flesh, or to the fulness of Exaltation.

By following the Priesthood channels from the quoted scriptures we learned that Noah received his Priesthood when he was "TEN YEARS OLD, when he was ordained under the hand of Methuselah." If he had attained to the fulness of the Priesthood, how are we to account for the following:

"But the Lord was with Noah, and the power of the Lord was upon him; AND THE LORD ORDAINED NOAH AFTER HIS OWN ORDER, and commanded that he should go forth and declare His gospel unto the children of men, EVEN AS IT WAS GIVEN UNTO ENOCH." (See Bible, Ins. Vers. Gen. 6:36) * * * And thus Noah found grace in the eyes of the

Lord; for Noah was a just man, and perfect in his generation. * * *" Noah was more than five hundred years old at this time, as will be noted from the previous verses, (Ibid. 8:7-16) while he received the Patriarchal Order of the Priesthood at the age of ten.

Abraham had "been a follower of righteousness from the days of his youth." He desired to be a greater follower of righteousness and to become "a father of many nations, a Prince of peace," and a "rightful heir, an High Priest, holding the rights belonging to the fathers." He states that this right was conferred upon him, "even the rights of the firstborn" which had been conferred upon the first man, "who was Adam, our first father, through the fathers unto me." "I sought for mine appointment uuto the PRIESTHOOD, ACCORDING TO THE APPOINTMENT OF GOD unto the fathers concerning the seed." We are told that Abraham persisted in righteousness until the Lord said: "I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. **As it was with Noah,** so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God." All this by the voice of God, for the Lord talked with him "face to face, as one man talketh with another," and Abraham had received his Priesthood from Melchisedek. As Paul said: "Of a truth the lesser is blessed of the greater," so let us consider the calling of Melchisedek.

> And Melchisedek, king of Salem, brought forth bread and wine, * * * he being a Priest of the Most High God. And he gave to Abraham, and he blessed him, * * * And Melchisedek lifted up his voice and blessed Abraham. 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 had 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. It was delivered unto men by the calling of his own voice, according to his own will, unto as many as believe on His name. For God having sworn unto Enoch and unto his seed with an oath by himself; that everyone 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 this people wrought righteousness, and obtained heaven, and sought for the City of Enoch, which God had before taken. (Bible Ins. Ver. Gen. 14.)

From the above it is evident, or should be, that when one is ordained to the Melchisedek Priesthood **he has not, as yet, been confirmed to the fulness of its orders until he receives such confirmation by the hand of God. This is proved beyond controversy by the following:**

> After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins, and receives the Holy Ghost, (by the laying on of hands,) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him: "Son, thou shalt by exalted." When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints. * * * Now what is this other Comforter? It is no more nor less than

the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God.—J. S. Teach. 22-23.

Now, if no man can abide the presence of God in the flesh without the Higher Order of the Priesthood (Sec. 84:22, D. & C.), then he must attain to this calling from God. Even the Quorum of Twelve were instructed: **"Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same."** (Life of Heber C. Kimball, pg. 85—Mill Star. pg. 211-213, Vol. 15.) That the quorum of Twelve Apostles, who hold, by virtue of their calling, all lesser offices in the Priesthood, do not necessarily hold all the Keys of power and orders of the Priesthood is further attested to by the fact that the First Quorum of Twelve were set apart during the month of February, 1835, but they did not hold all the keys, authority, etc., that the Prophet held until he, in 1842, conferred these additional powers upon some of them. (See Times & Seasons, 5:649, 650, 698; Mill. Star, 5:151; Priesthood Items Musser and Broadbent, pg. 18 et seq.)

Because a man is an High Priest, or an Apostle, does not qualify him to receive all the rights of the Priesthood, so that he has "all things revealed to him", "can break mountains, divide seas, dry up waters, to turn them out of their course, put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God," unless he, through his faithfulness, acquires these powers from God Himself.

"If a man gets the fulness of the Priesthood of God, he has got to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (Hist. of the Ch. 5:424.) "The question is frequently asked: 'Can we not be saved without going through all these ordinances, etc.?' I would answer, **No, Not the fulness of salvation.**" (Joseph Smith's Teachings, 127-8) "To get salvation we must not only do some things, but everything that God has commanded." (Ibid. 15-50) "If you wish to go where God is you must be like God, or possess the principles which God possesses," (Ibid. 97.) "A man is saved no faster than he gets knowledge.", (Ibid. 98.)

Think not, O, ye elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to A PORTION OF THE HOLY PRIESTHOOD, and A FEW OF ITS INITIATING ORDINANCES, while as yet your life and the security of all your great and glorious blessings in hope and prospect, ARE AS A VAPOR BEFORE THE SUN; as yet depending wholly upon your meekness, faithfulness, and perserverance to the end, IN EVERYTHING GOOD. Think not that you are legally entitled to even one wife while you live on this earth, unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you through the proper source, and not direct to you in person.—Mill. Star, Vol. 15:440.

"Was the Priesthood of Melchisedek taken away when Moses died? All Priesthood is Melchisedek, but there are different portions or degrees to it. That portion (or order) which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the Prophets had the Melchisedek Priesthood, and were ordained BY GOD HIMSELF."—(Teach. of Jos. Smith, by J. F. S., p. 180.)

DOGS

Contradictions and substitutions are prevalent weaknesses of civilized man. When people veer from the Gospel of Jesus Christ they lay themselves open to the direction of Satan, who leads them into excesses of a more or less destructive nature. Deviating ever so little from the path of rectitude, the tendency is to go farther into error until it becomes increasingly difficult to return to normalcy.

We are thinking of the tendency of married couples, in their practice of the world philosophy of "Birth control," adopting animal pets as substitutes for children. By no manner of means do we criticise those who in normal life enjoy such pets. They are the creation of the Almighty, each having a purpose in life and each fitting into that purpose with beauty and precision.

But, since the tendency in what is called civilized man is to be extremists, the adoption of pets, their adoration, leading almost to a worship, is exceeding all bounds of sense and propriety. This is particularly true as it relates to dogs. A few of such cases are before us, emphasizing the extreme folly in the practice of a large group of people regarded in society as fashionable.

We read of a population of no less than 15,000,000 dogs in the country today, of which 12,000,000 are licensed. "Dog dietitians," one authority states "are making their debut over national radio hookups, and big business is learning that there is gold in dogs—tens of millions of dollars. Experts say it takes at least 10c worth of food a day to keep the average dog. Add to food the cost of veterinary service, equipment, kennels, wages of attendants, etc., the aggregate annual bill is $600,000,000; a sum double that which was spent in farm implements in 1929; almost eight times our expenditure for aircraft in 1929, and almost three-fourths of what we spent for automobile tires and tubes."—Reader's Digest, Dec., 1936.

As to the luxurious life these "pets" of the wealthy are permitted to live the following brief items are informing:

In London, a dog's restaurant is established. The report states:

> **The proprietress of a Chelsea restaurant has established a dining room for dogs. While their mistresses are having luncheon or dinner, the dogs are placed in another room in charge of a maid, who feeds them with mutton bones and cooked beef.**
>
> **A dog's dinner costs six cents and he is allowed to eat his fill of the food which suits him the best. "I found", said the proprietress, "that many of my customers had their dogs at the same table and in some cases allowed them to eat from their plates on the floor."**

In Paris dogs are dressed in "expensive and stylish costumes when they are taken for the regular afternoon ride with their mistresses. A complete outfit for a dog costs $50. This wardrobe includes a hood of silk fitted with mica glasses and a leather nose shield, a coat of the same material as that worn by its mistress, and just as smartly cut and carefully made. To this is added a waterproof cape, which is carried in a wicker basket under the seat for wear in wet weather. Equipped with such a costume, the dog seated by its mistress is driven through the fashionable quarter, there to excite praise, envy or ridicule, as the whims of people met may determine." It is stated that in "Paris there is a dog's tailoring establishment" and that a **"complete outfit to measure" ranges from "fifty to a thousand dollars." It is said that five thousand dollars is the highest price ever paid for a dog's costume, this being the amount a Parisian actress laid out on her pet poodle.**

From a Berlin dispatch, we learn that a Judge settling a divorce case awarded the husband the custody of the family dog, but stipulated that the wife should be permitted to visit it once a week and take it for a four-hour walk.

Another report reads:

> Mrs. Sidney M. Williams, New York City, who is just home from Paris, where she bought a new spring outfit for her four-pound black-and-tan terrier. She admits spending four thousand a year on one dog and that her expense bill for five dogs is $23,000 a year—P. &. A.

A Pottsville, Pa., dispatch tells of an unusual dentistry performed upon a tooth of a dog, the operation consisting of the shaving of a bullodg's broken tooth and capping the stump with gold.

The latest we know of in dogology is "Hollywood's amazing cemetery for pets of the stars," as announced in the press, (S. L. Tribune, Jan. 24, 1937). Here dogs and other pets are buried with touching affection and at great expense. Lots sell as high as $400; ordinary caskets, $20.50; embalming, $20; cremation, the ashes being returned to owner in a metal container, or placed in a nich, $17.50; niches range from $22.50 to $120. The report recounts:

> "Stars who have never revealed their inner emotions on any other occasion, have wept unashamedly as beloved dogs or cats were laid away, with all the dignity and ceremony of any funeral, in Los Angeles Pet Cemetery. * * * On last Thanksgiving Day a little group stood with bowed heads around an open grave as Alice Brady's tears fell on the bronze casket of their wirehaired terrier, Sammy. Over his grave is the inscription, 'Sammy, My Boy.'"

Other inscriptions to dogs in the Pet Cemetery: "Jiggs, Our Faithful Little Pal, Age Eight Years. Mr. and Mrs. Jimmy Murphy." Lon Channey's dog: "Sandy Chaney; Lon, Hazel and John." Another: "Lady Bug Lorenzen, Darling Baby, 1928-1934." A favorite inscription is, "The More I See of Men, the More I Love My Dog."

Another report states:

> Two elaborately carved tombstones of white marble were recently placed over the graves of Naezen and Chiko San, Japanese spaniels that once were owned by Miss Daisy Leiter. The dogs died in Washington in April and were later transferred to the home of the Leiters at Geneva, Ill. There they were solemnly buried, Joseph Leiter, brother of Miss Leiter, reading verses from Moody's hymns over the graves. While the family remained at Geneva, the graves were covered daily with fresh flowers. The stones recently erected are costly affairs and show the highest skill of the stonecutters' art.

Since there is a law in California, the report states, that a dog or other pets cannot be buried with their master in a cemetery for human beings, several persons seeking a way to evade these rulings have asked to be cremated and have their ashes strewn over the graves of their pets. "The Los Angeles Pet Cemetry has faithfully carried out several such requests."

We have related these samples of heathenish and revolting practices, some of the fruits of the present-day social structure, that our readers may ponder and apprecate the Mormon marriage ideology, wherein babies—future kings and queens in the Kingdom of God—are major actors. Society, unwilling to assume the functions of parenthood in accordance with the commandments of God, and choosing dogs, cats and what-not to suckle and care for in preference to children, shows a degeneracy that rivals the practices of Sodom and Gomorrah, and those of the pre-Noah days. This is one of the fruits of the Devil's social system as expressed in celibacy, monogamy and world polygamy.

TO A CHILD WHO INQUIRES

How did you come to me, my sweet?
From the land that no one knows?
Did Mr. Stork bring you here on his wings?
Were you born in the heart of a rose?

Did an angel fly with you down from the sky?
Were you found in a gooseberry patch?
Did a fairy bring you from fairyland
To my door that was left on the latch?

No; my darling was born of a wonderful love,
A love that was Daddy's and mine,
A love that was human, but deep and profound,
A love that was almost divine

Do you remember, sweetheart, when we went to the zoo,
And saw that big bear with a grouch,
And the tigers, and lions, and tall kangaroo
That carried her babes in a pouch?

Do you remember I told you she kept them there safe
From the cold and the wind, till they grew
Big enough to take care of themselves,
And, dear heart, that's just how I first cared for you.
I carried you under my heart, my sweet,
And I sheltered you safe from alarms,
Till one wonderful day the dear God looked down—
And my darling lay in my arms.

—Madame Olva Petrova.

TOO MUCH TRUTH

As related by a valued reader of TRUTH:

"Many years ago my lifelong friend and brother, J. Golden Kimball, whom I regarded as the Bill Nye of the Mormon Church because of his rich wit and humor, said to me: J——, one of your greatest faults is this, you tell too d—n much truth; and another thing, you lack discretion. You are everlastingly sticking your head in the lion's mouth and twisting its tail. Stick your head in its mouth if you want to, but—Lord! don't twist its tail!"

I do not know what I may appear to the world but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—Newton.

A MAIDEN'S PRAYER

(Contributed)

I pray not for grandeur and riches
Nor fame throughout the land,
But rather I pray for a little smile
And the touch of a Baby's hand.

I ask not God to grant me
A world of splendor divine,
But rather the patter of little feet
And a child's hand in mine.

I do not ask for freedom
That I may come and go,
But rather a baby's sweetness
That only a Mother can know.

The sunshine of a little smile
A kiss on a dimpled cheek,
Would be a blessing to any home
However haughty or meek.

A vast amount of gold is nothing
Contentment—it will not bring,
But the sunshine of a baby's smile
Is such a glorious thing.

So give me today my heart's desire,
Then all my aim will be,
Living the best that I know how—
A Mother through all Eternity.

I have not seen, I may not see,
My hopes for man take form in fact,
But God will give the victory
In due time; in that faith I act.
And he who sees the future sure,
The baffling present may endure,
And bless, meanwhile, the unseen hand that leads
The heart's desires beyond the halting stem of deeds.

—Whittier.

THE WISDOM OF A JUST CONTENT

Being "contented" ought to mean in English, as it does in French, being pleased. Being content with an attic ought not to mean being unable to move from it and resigned to living in it; it ought to mean appreciating all there is in such a position. For true contentment is a real, even an active virtue—not only affirmative but creative. It is the power of getting out of any situation all there is in it.—G. K. Chesterton, A Miscellany of Men (Dodd, Mead).

Little drops of water, little grains of sand,
Make a mighty ocean and the pleasant land.
Thus the little moments, humble though they be,
Make the mighty ages of eternity.

* * * * *

Little deeds of kindness, little words of love,
Make on earth an Eden like the Heaven above.

A PILGRIM'S WAY
(Rudyard Kipling)

(Kipling, like Lincoln, had little use for religious dogma, but held to a high humanitarian concept. He professed a universal brotherhood in man. His poem, which follows, is expressive of a broad and noble faith in humanity. We have pleasure in presenting this poem contributed by one of our valued readers.—Ed.)

I do not look for holy saints to guide me on my way,
Or male or female devilkins to lead my feet astray.
If these are added, I rejoice—if not, I shall not mind,
So long as I have leave and choice to meet my fellow-kind.
For we come and we go (and deadly soon go we!)
The people, Lord, Thy people, are good enough for me!

Thus I will honour pious men whose virtue shines so bright
(Though none are more amazed than I when I by chance do right),
And I will pity foolish men for woe their sins have bred
(Though ninety-nine per cent of mine I brought on my own head).
And, Amorite or Ermite, or General Averagee,
The people, Lord, Thy people, are good enough for me!

And when they bore me overmuch, I will not shake mine ears,
Recalling many thousand such whom I have bored to tears.
And when they labour to impress, I will not doubt nor scoff;
Since I myself have done no less and—sometimes pulled it off.
Yea, as we are and we are not, and we pretend to be,
The people, Lord, Thy people, are good enough for me!

And when they work me random wrong, as oftentimes hath been,
I will not cherish hate too long (my hands are none too clean).
And when they do me random good I will not feign surprise,
No more than those whom I have cheered with wayside charities.
But, as we give and as we take—whate'er our takings be—
The people, Lord, Thy people, are good enough for me!

The morality of clean blood ought to be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual.—Tyndale.

One night in New York friends of Mark Twain remembering that it was the author's birthday, decided to send him a letter of congratulation. But no one knew in what corner of the globe he happened to be, so they addressed it: "Mark Twain, God Knows Where." Several weeks later they received a note from Italy which consisted of two words: "He did."—Kathleen Masterson in This Week Magazine.

One of the best prayers I ever heard was that of a little Negro boy who was competing in a race. He kept dropping behind and his chances seemed slim; then suddenly his lips began to move with great regularity, his legs picked up speed, and he won the race. Asked later what he was whispering to himself, he said he was talking to the Lord, saying over and over: "Lawd, You pick 'em up, and I'll put 'em down. You pick 'em up, and I'll put 'em down."—A. D. in The Sphere.

Asked by his hostess to tell her about relativity "in a few simple words", Einstein said: "Madam, I was once walking in the country on a hot day with a blind friend and said I could do with a drink of milk.

"'Milk?' said my friend. 'Drink I know; but what is milk?'

"'A white liquid', I replied.

"'Liquid I know', said the blind man, 'but what is white?'

"'Oh, the color of a swan's feathers.'

"'Feathers I know. What is a swan?'

"'Swan? A bird with a crooked neck.'

"'Neck I know—but what is this crooked?'

"Thereupon I lost patience. I seized his arm and straightened it. 'That's straight', I said. Then I bent it at the elbow. 'And that's crooked.'

"'Ah', cried the blind man, 'NOW I know what you mean by milk!'"

"My family thinks there's something wrong with me", a woman complained to the psychoanalyst, "simply because I like buckwheat cakes."

"But there's nothing wrong about liking buckwheat cakes", the doctor murmured, puzzled. "I like them myself."

"Oh, do you?" The woman was delighted. "You must come up some day. I have seven trunks full."—Contributed by Oscar Schisgall.

Blaming shoes, Dr. Clyde W. W. Dalrymple, told an osteopaths' convention in Little Rock, Ark., that women with foot trouble outnumber men 10 to 1. Current styles, he said, will make the foot a "knotty, bumpy thing in years to come."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. JULY, 1942 NO. 2.

FOURTH OF JULY ORATION IN UTAH

by the

Honorable John Taylor

July, 1861

Delivered at Salt Lake City

(Deseret News, Vol. 11:148 et seq.)

Among the noted documents bearing upon the subject of LAW and ORDER provided for in the Constitution of the United States, is that which embraces a speech by the "Honorable John Taylor," delivered July 4, 1861, at Salt Lake City. As a Fourth of July oration it is not only original but unique. John Taylor was a Prophet of God, and in this address he sustained his prophetic calling. Had his voice penetrated the heart of the nation and registered there, a different story might now be told regarding consitutional governments and the sacred rights of individuals.

At various times in the history of the world, God, through His Prophets, has warned nations and called them to repentance. This, as we view it, was one of such occasions. Elder Taylor knew what mob law meant—he knew that it was unconstitutional. While the Prophets, Joseph and Hyrum Smith, were being martyred at Carthage, he, as a guest of the martyrs, was brutally wounded. Mob rule did it. It was mob rule that forced the exodus of the Saints from the borders of the United States in 1845-6—from their cities and homes—into the western wilderness. The Government, through President Van Buren recognized the injustice being perpetrated on the Mormons, but confessed a lack of power (or could it be courage) to correct the outrage, since the religious convictions of the victims were opposed to the traditions of their traducers.

This Fourth of July statement is so replete with facts and suggestions for reform, we deem it wise to republish it as an "Independence Day" contribution, while the government is again in the throes of war; that, purchance, it may yet turn to the Lord and make amends for its past sins—both omission and commission—thereby redeeming some of its days.—Editors.

Bretheren, Sisters and Friends:

We are met today to commemorate the return of the eighty-fifth anniversary of our country's freedom, to celebrate the day of our nation's birth, a day that has always, heretofore, been

"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."

held sacred by American citizens. The first settlers of this country were hardy, enterprising and intelligent men; they left England, and other parts of Europe, some, for the purpose of enjoying religious liberty, and others to acquire great agricultural and commercial wealth, which they thought this new and extensive country afforded. They rapidly increased and multiplied. The descendants of such a people, thus amalgamated, free from many of the restraints of the old dynasties, produced a vigorous growth of enterprising, intellectual and independent men.

Their isolated position, in this then new country, and being the possessors of so vast a continent, naturally led them to reflect upon the prospects and probability of self-government, particularly as republican principles were at that time being discussed very extensively in France and other European nations. And when the mother country began to assert authority, like a colt that is first curbed, they felt restless under the restraint. The insolence which strange officers or foreign popinjays are apt to exert, increased the difficulty, till fretted and maddened by frequent wrongs they burst their fetters, proclaimed themselves free, and uttered their sentiments in the memorable "Declaration of Independence" we have just heard.

This was not the act of a few wild fanatical demogogues; it was based on the principles of the wisest social and political economy, and was the spontaneous feeling of thousands of intelligent far seeing comprehensive minds. After weighing the consequences in all its bearings, they deliberately wrote, and deliberately signed the Declaration of Independence and the old independence bill, which many of you have seen in Philadelphia and on which is written "Proclaim liberty throughout the land," announced the deed was done; multitudes assembled, caught the sound of the nation's birth and loud acclamations rent the air. It was a solemn act, and pregnant with important consequences, but the fathers of their country were equal to the task, and whether in the tented field, or on the ocean wave, in the din of battle or in the nation's councils they proved themselves competent, the fit representatives of unborn millions of a free people.

They fought for, and obtained the acknowledgment of their liberty, and the results of their acts have exceeded the wildest imagination of the most visionary: **at that time there was about three millions of people, and their possessions were confined to a narrow strip on the Atlantic coast. In eighty-five years the population has increased to thirty-two millions, and its territory extends from the Atlantic to the Pacific Ocean.** It was then almost a wilderness, inhabited by savages; but the forests fell before the scythe of civilization, cities rose like magic, roads were opened, schools established, railroads made and telegraphic wires extended, until there is given at the present to this vast empire one single pulse.

We in this far off land now get news from Washington in six days, we soon expect it in fewer hours. Our representatives are in every nation, our vessels know no superiors, they visit every ocean, sea, strait, inlet, or port. Our flag is known and respected among the nations, our floating palaces, our inland steamers have no competitors; our trade, our commerce, our agriculture have increased with giant strides, our wealth, institutions and power have demanded the respect of nations and a short time ago we stood the wonder and admiration of the world.

But, here we must pause, and let fall the veil, a change has come "o'er the spirit of their dreams," the hearts of patriots are made sad, and sorrow and anguish take the place of joy and rejoicing, and we find ourselves involved in a fratricidal war. The most

gloomy forebodings spread through the land, instead of joy and rejoicing, the telegraphic wires thrill every heart with tidings of states seceding, armies raising, states and cities arrayed against each other, and tell of the clang of arms and din of war; a sudden calamity has overtaken our nation, and Americans mourn, our Nation has fallen from the highest pinnacle of union, power, fame and wealth to the lowest depth of angry malignant, blood thirsty fratricidal war, and the pulse of the Nation that on this day was wont with one universal burst of joy, now beats heavily with dreadful forebodings of the fearful "what's to come." While every heart throb is full of the past and of the present circumstances with which we are surrounded, it is folly to make stereotyped speeches about Washington or American liberty; we will for the present let them go and inquire into the causes of the decay and present position of the United States.

Nations do not rise and fall in a day, without a reason or a cause. The origin for the unprecedented prosperity of the United States, will be found in a free and liberal constitution, in the respect and reverence that was paid to that constitution, in the integrity of its citizens and legislators, in its trade and commerce, in its vast agricultural and mineral resources, in its mercantile and manufacturing ability, in its encouragement of the arts and sciences, in the industry and talent of its citizens, and in the rapid developments of all the unbounded resources of one of the richest and most productive soils that the world affords.

Liberty, equality, freedom and brotherhood were the foundation of the noble edifice, the superstructure was raised by unflinching integrity, united energy, and political and moral virtue: and while the cap of liberty hung jauntily on our numerous liberty poles, it was our pride and boast to have for our motto, "E pluribus unum," and while our hearts swelled with hallowed emotions at the thought of being citizens of, and inheriting "the land of the free, **and the home of the brave**"; with the most generous and ingenuous philanthropy we offered an "asylum for the oppressed" of all nations. Millions of the down-trodden sons of Europe flocked to our shores and participated freely with us in the great and rich blessings of civil and religious liberty. We not only gave them liberty, but lands and homes, and they with us were free, united and happy. We had a good Constitution, wholesome laws, a rich country, a patriotic people and a united government; we were one. This was then not in name, but in reality, and emphatically, "the United States of America."

Now, I come to a subject that is painful. Shall I falter and with a fulsome adulation pander to the weak, foolish and baser passions of man, or fearlessly tear aside the veil, probe the quivering carcass, find out the cause of disease, and sound the loathsome ulcer to its very depth? For as surely as ever there is a cause for a disease and decay in the human system, so sure is there a cause for a decay in the body Politic. We may in vain sing poems to liberty, and crack our throats in proclaiming the deeds of our fathers, and the glory of our Nation; if the seeds of death are there, it will be all in vain, like a man afflicted with a consumption, it may sometimes assume the hectic flush of health, the disease however, is not removed, but still preys at the very vitals.

The Babylonish, the Meedo-Persian, the Grecian and Roman powers have all had their rise, their decay, their fall; while others of the smaller nations have followed, or are following in their footsteps; and our own nation, young, fresh, buoyant, a little while ago promising long life, in all the vigor of youth and power of manhood, is suddenly prostrated, and can only answer to the inquiries of older, and apparently more

feeble emaciated nations—"I am as weak as you are." What is the cause?

The British Premier, Lord John Russell, lately said in answer to some interrogatories in the British House of Commons; relative to the course to be pursued by them in the present American crisis, **"That an observing mind might readily have foreseen such results, as those with which the American nation was afflicted, that it was impossible that the growing animosity between North and South could continue much longer without an eruption."**

It would seem then that this able statesman had foreseen the threatened difficulty, he had noticed the growing animosity of North and South, and looked for a rupture, he further intimates that "slavery is the foundation of the trouble," and that it is "an evil which they the British entailed upon us in the first settlements of this country."

This may be an approximate evil, one of the side issues; it is an evil of which both the South and the North complained, in early times, and was literally forced upon them contrary to their will. But slavery in and of itself would not necessarily have produced disunion, if the integrity of the Nation had been preserved North and South. It never was, and is not now so much slavery as a balance of power that has disturbed the two contending parties; but slavery has been the hobby on which abolitionism has rode. There are now millions of sober, reflecting men in the North, at the present time, who would as soon see slavery exist in the South, as not, and let them enjoy their own institutions. And there are multitudes of Southern men who, if let alone, would rather, where climate will permit, have a free than a slave population. Those men on both sides are driven by force of circumstances to take sides in this unnatural warfare urged on by wild fanatics and extremists of both sections.

But the evil is in their midst, and what can they do? They did not create the evil, they inherited it from their fathers, and they, as Lord John Russell says, from the British. Who can tell them what to do with them? Among all the abolition speeches that I have ever read, I have never seen any one propose a reasonable, just and honorable remedy. There are in round numbers four millions of slaves. These, at a moderate computation of five hundred dollars each, would amount to two thousand millions of dollars. Is it a reasonable request to ask the South to make this sacrifice, simply for an idea? And if the South were willing to make the sacrifice, would the North take them off their hands? No! What shall we do with them? Make them vagabonds; an incubus and a curse to society? In Indiana and several of the northern states, they have made laws expressly prohibiting their residence in their states. What can they do? The South are called to give them up and the North won't receive them.

Slavery then is not alone the evil, as some suppose, but merely the gangrene produced by other causes. One of the leading reasons of the fall of this nation, will be found in a loss of national integrity, in the increase of crime and corruption, and a want of a proper administration of the laws. The constitution is good, the laws generally are good, but for a great many years past they have been miserably administered. Not many years ago—for we must remember that this nation is not long lived—now numbering only its eighty-fifth year, it has grown up like Jonah's gourd; not long since there was integrity in the nation and under the administration of Washington, Monroe, Jefferson, Jackson and others, the country flourished, and the laws were sustained; our Constitution and institutions were maintained inviolate. As time advanced, corruption and mob violence began to prevail. **A religious party in the far off west of Missouri, were some of them murdered, and the**

rest driven from their homes as outcasts. They plead for their rights; but in vain. They cited the Constitution, but it was of no use for them. The judges were appealed to in vain; the rights of American citizens were trampled under foot, and the Constitution and laws desecrated. The Governor, I believe, when appealed to, said: "I could raise a force and reinstate you in your lands, but I would have to keep a standing army to protect you." That religious people were the Mormons, many of whom are around me now. The Constitution was there no longer binding. The laws were violated with impunity, and American liberty, so far as that portion of the State was concerned, only a name. Joseph Smith then prophecied that mob law should go forth throughout the land. The cord once severed and one link of the chain broken, its cohesive power was gone, gone forever, unless a speedy restoration was made. Soon after a mob attacked and killed at Alton, Illinois, a Mr. Lovejoy, an abolitionist, for expressing abolition sentiments. But were not his sentiments seditious? No! The Constitution guarantees liberty of speech and of the press, and he ought to have enjoyed it, and when he was murdered and the murderers unpunished, another link in the national chain was broken. In New York, the Empire State, a Mr. Van Rennselaer and others, who held possessions for which they had obtained grants, both from the British and American governments, were resisted in their lawful rights by a party familiarly known as the Barnburners! and thus mob-law began to spread through the land. The public were soon after shocked by what was then considered a flagrant outrage, and a national disgrace. I allude to the hanging of persons in the slave states, without judge or jury. They might be guilty, but the Constitution provides, "that all men shall have the right of trial by jury." Thus again and again the Constitution was snapped and severed. **Proceed we to the time when more than one score thousand American citizens were driven from the State of Missouri, women ravished, men killed and imprisoned, and a whole community robbed, plundered and exiled, and when an appeal was made to Martin Van Buren, the President of the United States, his reply was: "Your cause is just, but I can do nothing for you." You have been abused, maltreated, robbed, pillaged and exiled, but the laws and Constitution are too weak to protect you.** Mob rule commenced by slow degrees at first, but it gained power until like a mighty avalanche, it swept through the land. Since then it has ruled rampant. Safety societies and vigilance committees have in some places had almost exclusive rule. I have sat down with two United States Senators, a Governor of a state, a general and other officers, and heard them deliberately plan the removal of a great and numerous people, not negroes, but American citizens, because the law would offer them no redress, no religious freedom, no political franchise, no right of speech, no right of vote, no right to worship God, no right to live, breathe or exist, in the "land of the free, the home of the brave, and the asylum for the oppressed." Governor Ford, Stephen A. Douglas, and General John T. Hardin, all of whom are since dead, were there among the number. I have seen men murdered in cold blood without redress, their murderers going unpunished, and thousands driven from the State of Illinois, for no other crime than worshipping God according to the dictates of their own consciences. This was a religious party and of course in the estimation of the nation, of very little account. Turn we for a moment to another. The Lovejoy affair did not slumber; one evil generally succeeds another. A band of fanatics in the North, set to work kidnapping negroes and carrying them off to Canada, in violation of law and the Constitution. This at first was indeed small, and the good sense of both

North and South were shocked with it. Retaliation frequently took place, and men engaged in this nefarious traffic, often paid the penalty with their life, also without law. Aggression followed aggression, and wrong trod upon the heels of wrong, until the Constitution and laws became mere byword and laughing stock, mobs began to abound in the different States of the Union. Not only in the West and South, but in New York, Philadelphia and Boston, which have always boasted of their high state of civilization, and their adherence to Constitutional rule, and these very mobs soon assumed a political shape. In New York, in the Van Rennselaer affair, so powerful did they become, that they became the basis of a large political party. Nor were they behind on the slavery question; influential papers took up the abolition cause, and a regular system of stealing was commenced, known generally by the euphonious title of the "underground railroad." From the first inauguration of the stealing or kidnapping, until the present, there has in round numbers, according to published statements, been about thirty thousand slaves run away or assisted to leave. These would be worth about $15,000,000. Perhaps all this may not be chargeable to the abolitionists, but a great share of it is. The South called for redress. At first she was heard, but soon the evil became more aggravated. There was a seeming quiescence among the Northern States, which did not exist in reality.

There has been for years a growing repugnance to slavery in the North, and especially to that obnoxious feature of the Constitution, which provides for the rendition of runaway slaves. The North had as much right to enjoy their feelings and prejudices, as men and American citizens, as the South had to theirs; but they had no right to break the Constitution. The Constitution itself provides a remedy and they ought either to have abode by the Constitution, or sought constitutionally to amend it. **"The higher law" of which some men speak, when they are violating their compacts is from beneath, and would make a murderer a hero, and a thief and robber a benefactor of mankind.** What first commenced by Lovejoy and some of his compeers now assumed a more gigantic shape. Officers of the United States were resisted in performing their duties, and slaves by force were taken out of their hands; nay, further, several States passed, in violation of the Constitution, what were termed "personal liberty bills," and thus there was a combination of States resisting by their statutes the Constitution of the United States; and every Governor who signed those acts, and every legislator who voted for them had sworn not only to sustain the Constitution of the several States, but the Constitution of the United States. The South complained, and a party of fanatical extremists in the South, began openly to advocate secession, as another party of extremists did in the North.

The Constitution virtually destroyed, outrages of every kind were perpetrated with impunity. Men shamefully "stumped their States," and pandered to the basest passions of men for place and office, they offered their patriotism as a banter (and boasted of their superior qualities for office) as unblushingly as a bad woman does her charms; frauds of every kind began to be practiced at the polls; newspapers and men were bought and sold like beasts of barter. In New York, Philadelphia, and many other places, pugilists controlled the polls, and these brusers brought whom they pleased and kept away whom they pleased, and so extensive did this bullyism become that "ballot stuffing" as it is termed, became almost the rule instead of the exception. The modest and retiring men of worth stepped aside and gave place to fiery sectionists and blatant demagogues; hence, in Congress the most disgraceful proceedings took

place — violent language, personal abuse, crimination, recrimination and death took the place of calm deliberation, intelligence, high mindedness, decorum and patriotism, until our Senate and House of Representatives became the arena of violence—the theatre for the display of all the baser passions of humanity.

Corruption and a lack of integrity, commencing at the head, spread through all the branches of the body politics, places were bought and sold. The degrading motto that "To the victor belong the spoils" was almost universally established, and places instead of being occupied by men of worth were given to those who had talked, spouted, drank and fought the most for the party in power; and for some months after a President's election, he is run after by shoals of office-seekers, and is literally deluged with men who are loud in their declamations of what they have done and suffered for party, and who like a pack of hungry dogs howl for a bone.

Thus our custom houses, postoffices, gubernatorial chairs, judgeships, secretaryships, Indian agencies, consuls, ministers and all places of honor or emolument are filled generally with men who, to say the least, are mere partizans. Defalcations have existed to an alarming extent, and the grossest and most palpable frauds have been perpetrated on the Government, and the Treasury is annually robbed of millions by the peculations of what ought to be honorable men. For years past at Washington, it has been almost impossible for a man to get his just dues without bribing the bureau that his account is coming from, and the very heads of department have been charged with the most flagrant acts of fraud; individuals vie with States, and States and Territories vie with the United States in acts of public plunder.

The Judiciary has also placed itself beneath contempt, particularly in many of the New States and Territories, justice has been bought and sold, and our lawyers are frequently more concerned about who is judge than about the justness of their cause or the credibility of their witnesses. Stealing, bloodshed and murder has had its price, and to such an extent was this carried in California that the people were almost forced, as a fearful alternative in self defense, to institute their vigilance committee — execute their own laws and banish and put to death the offenders.

In our Territory we have had judges who have sat for months trying to implicate the innocent; failing in that, they unblushingly turned vagabonds, thieves and murderers loose on the community. It was the false swearing of two of our federal judges that was the ostensible cause of the army coming against us, though not the real one. Governor Cumming subsequently informed the Department at Washington officially of the falsity of those charges; but the Department was as well informed of it before the army started as they were after. The army came here for political effect; they were taken away for the same reason. That hoary-headed sinner, James Buchanan, helped to fill the climax of American wrongs, American corruption and violation of the Constitution by making an unconstitutional, unprovoked war upon an innocent and unoffending portion of his subjects. Perhaps I have pursued this subject far enough, and think it has been proven that the causes for the failure of this nation will be found in a lack of national integrity—the increase of crime and corruption and in the mal-administration of the laws.

Notwithstanding the health and vigor of the young republic, which, in its giant strength, has long withstood the insidious power of the disease, it has at length succumbed. When individual communities, states, judges, governors and presidents can with im-

punity trample underfoot the law—violate their most solemn obligations and treat with contempt that sacred compact, the Constitution of the United States; when honor, purity, virtue and integrity are gone, where are the cohesive qualities—the life-giving power—the vital energy; like a tree attacked by a worm that has struck its roots deep in the earth and whose branches spread wide, it continues to grow and send forth its foliage, but the insidious enemy continues its work until the disease is apparent. In time its strength and glory fades, the foliage withers—the limbs dry up, and the barkless, diseased trunk finally falls beneath the power of the destroyer. Such is the present position of the United States.

This nation was not, as many others have been, founded by the sword. It was the reciprocal union of a number of States. These States fully weighed the conditions of the national compact, and deliberately signed the great magna charta of the nation's rights, "the Constitution of the United States." While the national compact was sustained in its integrity, the nation was strong; when the Constitution was violated, the bonds that united it were snapped asunder and the nation resolved itself into a wild chaotic mass. (1) What is the result? Almost one-half of the States are divided against the other.

The fiercest passions of human nature have been aroused; the gauntlet is thrown down; the rubicon is passed; the clarion of war is sounded and fratricidal war is already inaugurated, and brothers are rushing against brothers in deadly strife, and on this very day—a day that has heretofore been a day of jubilee throughout the land—a day of banners and music—a day of feasting and rejoicing—a day of joy and gladness—a day when the hearts of millions of Americans have heretofore swelled with a noble, honorable patriotic pride, as they have reflected and heard of the deeds of their fathers, as they have contemplated their country with its institutions, wealth, prowess and resources; its respectability at home and influence abroad; yet, on this very day, while I speak and you hear, part of the Senators and Representatives of this nation are assembled, and for what? To expatiate upon the patriotic deeds of their fathers? To tell of their country's present greatness and future glory? To stimulate the young to deeds of virtue, philanthropy, true greatness and nobility? To discuss the arts of peace and the blessings of civilization, and promote the happiness of man? No! **What then attracts the attention of our statesmen? They meet to pass an act to legalize the inauguration of war. To make it lawful to kill by wholesale, to pass an act for supplies, to pour out the wealth and power of a nation; for what? To extend our agricultural, manufacturing and mercantile interests? To aid our commerce, protect our harbors, extend our railroads and telegraphs? To render more safe the navigation of our rivers, to open our roads, build our bridges, extend our franchises and protect our citizens? No! But to emulate deeds of daring and blood; to paralyze our commerce, ruin our merchants, burn our cities, destroy our trade, break up our nation, and inaugurate one of the most damnable, internecine, fratricidal wars with which a nation was ever cursed. It is not against a stranger that our nation fights; no enemy has invaded our borders; it is State against State, brother against brother, father against son, and officers, who have heretofore fought side by side in behalf of their country, now meet each other in deadly contest. Citizens of the same village, and city,**

Note (1). "The Congress of 1862, and the Supreme Judges of 1879", said Wilford Woodruff in reflecting upon the law and the ruling of the courts in relation to the principle of Celestial marriage, "in their acts and decisions, have taken a dangerous and fearful step; THEIR ACTS WILL SAP THE VERY FOUNDATION OF OUR GOVERNMENT, AND IT WILL BE RENT ASUNDER." —New and Everlasting Covenant of Marriage, p. 24.

and state, now burn with deadly anger against each other, and thirst for each other's blood. Distrust, jealousy, deception and fraud take the place of confidence, kindness, brotherhood and philanthropy, and, like a deadly moloch, crush out of neighborhoods, villages, cities, states and the nation, everything that is good, generous, kind, noble and elevating. While the grim fiend of war mocks at the miseries of humanity now commenced, and already rejoices at the prospect of glutting himself with human blood, talk of a day of jubilee and rejoicing! Our flags do flutter and our standards are raised, but it is together the people to battle. Our drums beat and our men assemble, but the cry is "To arms! To arms!" Our cannons indeed roar, but it is to slay men, and while I speak and you hear from four to five hundred thousand brothers are gathering together preparatory to the deadly fray.

The above is no fiction, no overdrawn picture painted to please the fancy. The United States of America, that boasted justly of its greatness, its power, its commerce, trade and agriculture, its cities and states, its mineral and agricultural wealth, its civil and religious institutions, the last born, as it were, among nations, the glory and pride of the world—is fallen, and dismembered, severed, shattered and broken.

It may now be proper to inquire what part shall we take in the present difficulties?

We do not wish to dodge any of these questions. We have ever taken a manly, straightforward path, and always expect to do so. In regard to the present strife, it is a warfare among brothers. We have neither inaugurated it, nor assisted in its inauguration; both parties, as already shown, have violated their constitutional obligations. No parties in the United States have suffered more frequently and grieviously than we have the violation of our national compact. We have frequently been mobbed, pillaged and plundered, without redress. We have been hunted like the deer on the mountains, our men have been whipped, banished, imprisoned and put to death without a reason. We have been driven from city to city, from state to state, for no just cause or complaint. We have been banished from the pale of what is termed civilization, and forced to make a home in the desert wastes.

Not content with this, we have been pursued by the legions of the United States to our desert home. Those who should have been our fathers and protectors, have thirsted for our blood and made an unconstitutional use of the power vested in their hands to exterminate us from the earth. Still we are loyal, unwavering, unflinching in our integrity; we have not swerved nor faltered in the path of duty.

Shall we join the North to fight against the South? No! Shall we join the South against the North? As emphatically, no! Why? They have both as before shown, brought it upon themselves, and we have had no hand in the matter. Whigs, Democrats, Americans and Republicans have all in turn endeavored to stain their hands in innocent blood, and whatever others may do, we cannot conscientiously help to tear down the fabric we are sworn to uphold. We know no North, no South, no East, no West; we abide strictly and positively by the Constitution, and cannot, by the intrigues or sophisms of either party, be cajoled into any other attitude.

If, as already shown, the above are the just causes of our nation's troubles, what can we do in the matter? The remedy is out of our reach. We have been greater sufferers than any others in our nation's aberations and crime, and yet are innocent of the results as Abel was in Cain's being branded a murderer.

It has been disbelieved, or affected to be disbelieved, that we were loyal to the Constitution of the United States. When the President made war upon us, he falsely accused us of treason, and an army was sent out ostensibly to chastise us, while James Buchanan, who sent it, was himself committing treason against us and the United States. The States were then at peace, when we were invaded with an army, and there was a great fear ostensibly that we should commit a wrong. We were just as loyal then as we are now, and just as loyal now as we shall be hereafter.

We do not wish to parade our loyalty, nor render fulsome adulation to men, or empty institutions, but the Constitution of the United States has ever been respected and honored by us. We consider it one of the best national instruments ever formed. Nay, further, Joseph Smith, in his day, said it was given by inspiration of God.

We have ever stood by it, and we expect when the fanaticism of false blantant friends shall have torn it shred from shred, to stand by the shattered ruins and uphold the broken, desecrated remnants of our country's institutions in all their primitive purity and pristine glory. Our motto has always been, and ever will be, "freedom to the Jew, Moslem, Greek and Christian." Our banner floats for all, and we would not only proclaim liberty throughout the land, but freedom to the world.

But has not Joseph Smith prophecied of the disunion of the States, and said that it should commence at South Carolina? Yes. How then can you expect anything else? We do not. Where then are your sympathies? We can sympathize with the afflicted, but that does not remove the disease. We can sympathize with the drunkard and debauchee, especially when rare talents and bright genius are associated with it; but we know their steps lead down to death; and when we see our nation, a short time ago so great, now crumbling to decay, we may grieve the fall of our nation and mourn the necessities of fate, but we can not prevent the laws of nature, nor alter the decrees of God.

I am proud to see so large, respectable and orderly an assemblage as that which I have the honor to address on this present occasion. The arrangements, the decorations and the trades and devices, the banners and mottoes, the music and general order, while they do credit to the committee, show that when the pulse of this people is felt, it beats true to the Constitution, laws and institutions of our country.

Let it ever be our aim to emulate every pure, noble, virtuous and exalted principle: to maintain inviolate our national integrity, to protect the sacred shrine of liberty, and to transmit to our children, and childrens children, a good government, wholesome laws and liberal institutions.

ODE FOR THE FOURTH OF JULY

By Eliza R. Snow (Smith)

Note: The appended "Ode for the Fourth of July", from the gifted mind of Eliza R. Snow Smith, read at the July 4th Celebration in Salt Lake City, 1852, (Des. News, Vol. 2. 2:69), in poetic fantasy and tragic truth, breathes the spirit of the times in which it was written. Little pride or joy there could be in celebrating the natal day of a government whose acts of oppression drove an inoffensive and God-fearing people from its borders, to perish in the wilderness. Sister Smith's contribution to tne literature of her day will live in the hearts of the righteous as a protest against oppressive rule, whether in church or state, during all time.—Editors.

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

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

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

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

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

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

Protection faints, and Justice cow'rs—
Redress is slumbering on the heath;
And 'tis in vain to lavish flow'rs
Upon our country's wreath!

Better implore His aid divine,
Whose arm can make his people free;
Than decorate the hollow shrine
Of OUR DEPARTED LIBERTY!

Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire;
Or stay the soul as it soars away,
To glorious life, from this mouldering clay?
The Truth that liveth, the thoughts that go,
The spirit ascending, all answer—no!
—Deseret News, Vol. 2, p. 9.

PRIESTHOOD ITEMS

THE LIVING PRIESTHOOD AND THE WRITTEN WORD

(Juvenile Instructor, Vol. 37:174)

Question: What relationship does the living Priesthood bear to the written Scriptures?

Answer: They who bear the Holy Priesthood are the earthly representatives of the ever living God. They are his living constitution. Inspired by His divine spirit, they are the channel of communication between heaven and earth, and the interpreters, the expounders and the administrators of His law. They are ever present in His Church, they are inseparable from His kingdom; without them neither the one nor the other can exist in the midst of the children of mortality. They are the stay, the strength, the power, the force, the vitality of heaven's work upon earth. Jesus says, "Is it not written in your law, I said, Ye are Gods? If he called them Gods unto whom the word of God came, and the scripture cannot be broken, say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God?"

But besides the living oracles, the Church possesses the written word of revelation and divine commandment; upon which all men are forbidden to put any private interpretation. Should a difference of opinion arise among the brethren on any point of doctrine or principle contained in the Scriptures of divine truth, the way of bringing about a union of sentiment that God's servants may see eye to eye, is plainly marked out in modern revelation. The way is that he who holds the keys or authority to call down this blessing should go before the Lord and inquire of Him; and inasmuch as the desired knowledge is sought in humility and honesty of heart, it will be given. But it is no man's prerogative to add to, diminish or deviate in the slightest degree from the written word, without divine revelation, and that through him who holds the keys and Presidency of the Holy Melchisedek Priesthood. This applies equally to small as well as to greater things, as seemingly trivial deviations are the stepping stones to more important errors?

Were every member of the Holy Priesthood living in the full enjoyment of the spirit of revelation, as is his privilege, there would be but little need of the written word. Only as a means of strengthening the Saints through the record of God's past dealings with His children, and as a manifestation of the harmony of the principles of the Gospel in all ages and to all people. But individually man is frail, and though the Holy Priesthood is all that we have claimed for

it, yet through the frailty of humanity, many helps in government have been instituted by the Lord to aid in the accomplishment of His holy purposes.

HON WILLIAMS J. BRYAN ON DEATH

Makes Consoling Remarks at the Funeral of a Friend Who Was Killed

New Haven—William J. Bryan delivered an address at the funeral of Philo S. Bennett, who was killed accidentally in Idaho last week. He was also one of the honorary pallbearers. The address was made at the grave. Mr. Bennett was one of the Presidential electors on the Bryan ticket in Connecticut in the last national election. Mr. Bryan said:

> It is sad enough to consign to the dust the body of one we love. How infinitely more sad if we were compelled to part with the spirit that animated this tenament of clay. But the best of man does not perish. We bury the brain that planned for others as well as for its master, the tongue that spoke words of love and encouragement, the hands that were extended to those who needed help, and the feet that ran where duty directed; but the spirit that dominated and directed all rises triumphant over the grave.
>
> If the sunshine which a baby brings into a home, even if its sojourn is brief, cannot be dimmed by its death; if a child growing to manhood or womanhood gives to the parent a development of heart and head that outweighs any grief that its demise can cause, how much more does a long life, full of kindly deeds, leave us indebted to the Father who both gives and takes away? The night of death makes us remember with gratitude the light of the day that has gone, whiie we look forward to the morning.
>
> To the young death is an appalling thing, but it ought not to be to those whose advancing years warn them of its certain approach. In the course of nature the king of terrors loses his power to affright us, and the interesting company on the farther shore makes us first willing and then anxious to join them. It's God's way.—NEWS, Aug. 27, 1903.

TOBACCO

The Lord said (D. & C. 89) "And again, tobacco is not for the body, neither for the belly, AND IS NOT GOOD FOR MAN, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

Ananet this word from the Lord, we read in "Progressive Opinion" the following very disparaging news:

SOME UNPLEASANT TRUTHS

> Tobacco costs the American people $3,600,000,000 per year as of 1932. $30.00 for every man, woman and child in the country. More than enough to take care of all schools and churches in the country. Some heavy smokers in the low-wage scale spend more for tobacco than for bread, shoes and many of the other necessities of life.
>
> With the increase of ladies(?) and juniors smoking, the tobacco sales are expected, by experts, to reach $6,000,000,000 this year.
>
> George W. Hill, President of the American Tobacco Company, gets a salary of $1,000,000 per year, plus exorbitant bonuses.

The soldiers offering their lives for the freedom of the American Citizenry (including the right to produce, process and sell tobacco), under latest laws, get $50 per month; while the President of the Tobacco Company gets $1,000,000 per year, and bonuses. Is such a system just, and can it continue? God says it cannot!

BIRTH CONTROL
(George Q. Cannon)

Referring to the steady increase of "Utah's Best Crop"—children — he (George Q. Cannon) said he was happy in the thought that the Saints had not fallen into the idea that children were a burden, or into the hellish practice of preventing their birth. **God would curse any people who engaged in these practices.**—The Deseret Weekly, Vol. 38:745, June 8, 1889.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah

Phone 3-7368

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

Vol. 8. JULY, 1942 No. 2.

EDITORIAL THOUGHT

AND though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.—Isaiah.

ADAM-GOD CONTROVERSY

The subject of the relationship of Father Adam to the human race has an oft recurrent echo agitating the minds of the Saints. Just who is the God of this earth, and just what relationship does he bear to Jesus Christ, son of Mary? The problem is vital and should be understood by all Latter-day Saints. The Prophet Joseph Smith taught:

> It is the FIRST principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ did.—Des. News, Vol. 38:19-27.

> This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent.—D. & C., 132:24.

Then, to know God is not only the first principle of the Gospel, but it is life eternal. Man's hope for eternal progress and glory hinges upon this knowledge. Hence a wrong conception of Deity persisted in may doom one to eternal disappointment. The message of Mormonism is to acquaint the world with the truth concerning the identity of God. The message that came to Joseph Smith from the Father and the Son was a repudiation of all the religious sects in the world. "Join none of them," was the Savior's command, their creeds all being an abomination in the sight of God.

It remained for the humble lad to reveal to the world the secret of godliness, for centuries hid in the rubbish of ecclesiastic lore; and now that the knowledge concerning the identity of God has been restored to mankind the Saints should make no mistake in their choice of whom to worship.

Treating upon this question, Elder Joseph Fielding Smith, of the Quorum of Twelve, at the recent General Conference of the Church (see Improvement Era, May, 1942, p. 289), gave a brief exposition of the subject, leaving a false impression, however, in the minds of many. We quote Elder Smith upon this point:

> Will not a man who keeps the commandments of the Lord, who is faithful and true so far as he himself is concerned, receive perfection? Yes, provided his worthy dead also receive the same privileges, because there must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity, according to that which is written in the Scriptures. This he will do under the

direction of the HOLY ONE OF ISRAEL, for so it is revealed in the Scriptures:

"That you may come up unto the crown prepared for you and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the HOLY ONE, WHO IS WITHOUT BEGINNING OF DAYS OR END OF LIFE."

I think we ought to get that clearly in our minds because there are those who are trying to stir up trouble among the Latter-day Saints today by teaching doctrines that are not in accordance with the revelations of the Lord, and maintaining that Authorities of the Church who have gone before taught doctrines which they did not teach. So we must have it understood clearly that while Adam will preside over his posterity as Michael, the prince, and as he will hold the keys of savation, as he does, all of that will be under the direction of Jesus Christ, the Holy One of Israel, FOR CHRIST IS GREATER THAN ADAM. (Capitals ours.)

The family relationship spoken of by Elder Smith "**with Adam at the head,**" is sound doctrine; and that Adam, as Michael, will preside over his posterity under the direction of the "**Holy One of Israel,**" is also true. But who is this "Holy One of Israel?" A proper answer will solve the problem. By implication Elder Smith says he is Jesus Christ, son of Mary. If this be true, then this Jesus is above Adam and rules over him. If it be true it was Jesus, son of Mary, who created Adam (D. & C. 29:34), he "created the heavens and the earth (Ib. 14:9:38:3); has an "Only Begotten Son)) (Ib. 29:42); he is the "Great I AM, Alpha and Omega, the beginning and the end"; he took the "Zion of Enoch" into his bosom (Ib. 38:1-4: Alma 11:39); his "works have no end, neither beginning" (Ib. 29:33); he "is from everlasting to everlasting" (Ib. 61:1); "through Him, and of Him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters of God (Ib. 76:24); "And worlds without end have I created" (Moses 1:33); "He is the very Eternal Father of heaven and earth, and all things which in them is"; He is the "Holy One (of Israel)" who is without beginning of days or end of life D(. & C. 78:16).

Certainly if Jesus Christ, the son of Mary, is each and all of these identities He is above and before Adam—**being above all Adams in all creations; being the Great God of all Gods.** But is He all these? Is Jesus Christ, son of Mary, the creator of worlds without end, the Great I AM, Alpha and Omega? Are his works so vast as to have no beginning nor end? Has He an "Only Begotten Son"?

To a reasoning mind it must be obvious that Jesus Christ, son of Mary, cannot be these various identities; we read of no place where He created worlds without end—He himself not having been created, at least until after millions of worlds or earths had been brought into form. He could not have created Adam in the flesh because He himself was not created in the flesh when Adam was born. He is not without beginning of days any more than mankind generally are without beginning of days, for He, as an individual, had a beginning.

So, while that which we have quoted is verily true, it does in no wise mean that the characters referred to are embraced in the one personality of Jesus Christ, Son of Mary. What is the true meaning then? **Offices** or **titles** are referred to. Christ is an office, as is Michael, Adam, Jehovah, Elohim, I AM, Man of Holiness, Ahman, etc. (For a more extended discussion of this whole subject, see "Michael, Our Father and Our God—The Mormon Conception of Deity."

Jesus Christ, son of Mary, when His work of redeeming and celestializing this earth is finished (Ib. p. 29), will have earned the titles ascribed to Him,

just as Jehovah-Christ did before Him. It is the office that is "without beginning of days or end of life." The office has always existed and always will exist; and it is by virtue of the office that all worlds were and are created. Individuals may come and go, but the office continues on. Is there any scriptural backing for the thought that Jesus Christ, son of Mary, has "An Only Begotten Son?" And yet one in that office created all worlds by his "Only Begotten Son." There are many Christs and "Only Begotten Sons." As numerous are they as redeemed earths, and Jesus Christ, son of Mary, is to be one of them.

Elder Smith's allusion to **"those who are trying to stir up trouble among Latter-day Saints today by teaching doctrines that are not in accordance with the revelations of the Lord,"** etc., is timely. In all dispensations there have been those who, either innocently or otherwise, have misinterpreted the pure word of God. But when Elder Smith infers that Christ, (son of Mary) is greater than Adam, unless he means the office of Christ is greater than the office of Adam, he himself is guilty of misleading the Saints.

We make the emphatic assertion, on the authority of the word of the Lord as contained in the Holy Scriptures, and as expressed by Joseph Smith, Brigham Young, Heber C. Kimball, and many others, that our Father Adam is the father of Jesus Christ, son of Mary; that Adam, now Michael, is our very **"Father and our God, and the only God with whom we have to do; that Jesus Christ, His son, is subject to him. This Jesus is not the "Holy One of Israel," under whom Adam functions, but will doubtless be such under which a future Adam will work.** It is the office or title, and not individual endities that is referred to in these recitals. They can be reconciled and made understandable on no other principle. Pharaoh, as we have stated in a former article (TRUTH, 3:67), elevated Joseph to the governorship of Egypt, and Pharaoh also enslaved Israel, Joseph's people; but it was not the same individual that did it. It was the President of the United States (Van Buren) that refused protection to the Saints, saying "Your cause is just but I can do nothing for you"; it was also a President (Buchannan) that sent an army against the Saints in Utah; and a President (Harrison) granted the Mormon people amnesty, returning to them their escheated property, and later a President (Theodore Roosevelt) who befriended Reed Smoot, assisting him in retaining his seat in the Senate. In each case the office was the same but the individual acting in such office was a different person.

Jesus, son of Mary, is qualifying to become the Christ of this world just as a former Christ did to the world from which Adam was transferred here. It is the office and not the individual that is referred to in many of the scriptures we have mentioned.

> "I have learned by experience," said Heber C. Kimball, "that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man (Adam). The first man sent His own Son (Jesus Christ) to redeem the world, to redeem His brethren, his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those twelve, viz: Peter, James and John. Peter held the keys pertaining to that Presidency and he was the head." —J. of D., 4:1.

THE LORD TOLD ME THAT JESUS CHRIST WAS THE SON OF ADAM.—Michael, Our Father and Our God. P. 10.

Brigham Young said:

"When our Father Adam came into the Garden of Eden he came into it with a Celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, and Ancient of Days, about whom holy men have written and spoken—**he is our Father and our God, and the only God with whom we have to do.** * * *"

Jesus, our elder Brother, was begotten in the flesh by the same character (Adam) that was in the Garden of Eden, and who is our Father in Heaven.—J. of D. 1:50.

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

The concluding statement of Elder Smith that "Christ is greater than Adam," must, to be true, refer to the office. Jesus Christ, son of Mary, is not greater than Adam—the Michael of this world, nor will he ever be, **for this Michael is his Father and his God.**

ALL ORDINANCES NECESSARY

We are impressed with an item published, with evident approval, in the Deseret News (Church Section) of May 16, 1942, taken from the sayings of the Prophet Joseph Smith, and bearing upon the above subject. It reads:

> The question is frequently asked, "Can we not be saved without going through with all those ordinances?" I would answer, No, not the fulness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the WHOLE LAW, too. —Teachings of the Prophet Joseph Smith, 331.

So often in late years we find members of the Church—figuratively speaking—"resting on their oars"—excusing themselves from living in accordance with ordinances and doctrines pertaining to a fulness of salvation, but which are unpopular with world philosophy, and which the Church, because of lack of faith of its members, have voted to abandon. They slumber under the hypothesis that the Lord will excuse their dereliction until the time of the millennium, when such principles may be lived without opposition. Some say, in effect, **"I know that the living of certain laws are a necessity to a full and complete salvation, but since the Authorities have proscribed them, at least for the time being, I will be guided by their counsel and hold them responsible."**

This is a presumptive attitude—one that may lead to destruction. Certainly the leaders must assume a degree of responsibility for their teachings; and wherein they lead the Saints astray they will be held to a strict accounting for their folly. As President J. Reuben Clark has said: **"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 commandments may be ignored, or altered, or cast away?"** (TRUTH 7:60). And again: **"God will not forgive betrayal of His children by those who rule over them."**—Ib. 5:131.

But what does it profit an individual who has been led astray, to know that some one else will suffer for it: for it must be patent that he too will have to suffer. The suffering on the

part of the teacher cannot restore the erring Saint to the fulness of blessings. The law is clear—it is understandable to all normal adults, it is published in the standard works of the Church. Every adult person coming into the world and seeking a fulness of salvation MUST comply with the laws governing such blessings. Paul made it clear that there is only one Gospel:

> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. * * * If any man preach any other gospel unto you than that ye have received, LET HIM BE ACCURSED.—Gal. 1:8-9.

The Prophet Isaiah warned the Saints of the present day. Said he:

> As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.—Is. 3:12.

When the way of thy paths are destroyed, how are you going to serve the Lord acceptably? It cannot be done. The result is as stated by the same Prophet: "**For the leaders of this people cause them (Who? the members of the Church) to err; and they that are led of them are destroyed.**" Certainly this is clear. One might assay to hold the leaders responsible for their mis-direction until dooms-day, but this will not restore that which the one who is led astray has forfeited through failure to abide in God's laws. Jesus, speaking of such people, both who lead and who are led, said: "**Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**" Clearly, then, those who lead the Saints astray, though they may do so under feelings of justification, are as blind leaders who will fall into the ditch of their own digging; but the unfortunate Saint, also blind, will fall with them! The Prophet Joseph Smith followed the theme of our lesson with these sad remarks:

> But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. * * * I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen.—His. of Church 6:184-5.

Returning to our theme—"All Ordinances Necessary": A valued reader of TRUTH has presented a number of scriptures directly bearing upon the point under discussion. We reproduce some of them:

> In the days of Missouri, "many of the members of the Church forgot the covenant they had made to keep the law of God.——The tribulations in part, but not all, which the Lord had promised they should suffer came upon them because of their disobedience. We must not think, however, that their disobedience at that time was greater than our disobedience today."—S. S. Lesson (1934), p. 87.

The Church formally taught (S. S. Lesson, Nov., 1930):

> "God's laws are all essential * * * None of them can be disregarded. They are unchangeable and will exist throughout eternity. Religious doctrines which come directly from God are beneficial as long as they are not changed by man. Movements which tend to change the doctrines as they were revealed, will not prove beneficial."'—TRUTH, 7:108-9.

> And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth. And THIS gospel (obviously in its unaltered form) shall be preached unto every nation, and kindred, and tongue, and people.—D. & C., 133-36-7.

There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—D. & C., 130:20-21.

In the celestial glory there are three heavens or degrees; and in order to obtain the hignest, a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.—D. & C., 131:1-4.

But I certify to you, brethren, that the gospel which was preached is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Paul.

Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men. ARE NOT TO BE ALTERED OR CHANGED. All must be saved on the same principles. * * * Where there is no change of Priesthood, there is no change of ordinances, says Paul.—Joseph Smith's Teachings, p. 40.

Oh! I beseech you to go forward, go forward and make your calling and election sure; and if any man preach any other Gospel than that which I have preached he shall be cursed.—Ib. 151.

We are safe in saying that from the day that Adam was created and placed in the Garden of Eden to this day, the plan of salvation and the revelations of the will of God to man are unchanged, although mankind have not for many ages been favored therewith, in consequence of apostacy and wickedness. There is no evidence to be found in the Bible that the Gospel should be one thing in the days of the Israelites, another in the days of Christ and his Apostles, and another in the 19th century, but, on the contrary, we are instructed that God is the same in every age, and that His plan of saving His children is the same. The plan of salvation is one, from the beginning of the world to the end thereof.—Disc. of Brigham Young, p. 158.

Jesus has been upon the earth a great many more times than you are aware of. When Jesus makes his next appearance upon the earth, but FEW of this Church will be prepared to receive him and see him face to face and converse with him; but he will come to his temple.—B. Y. Discourses, p. 176.

But according to the Scriptures there will be a few prepared for the coming of the Bridegroom—a few, as in the days of Noah, who will escape the dreadful destruction—a few who will be caught up with the righteous dead to meet the Lord in the air. Now these few will be the children of the kingdom, or the faithful members of the Church.—Orson Pratt, Seer p. 307.

But few among the Latter-day Saints will qualify as intimated by many of the early leaders, of which the following words from President Daniel H. Wells are typical:

And if we, as a people, do not hold ourselves on the altar ready to be used, with our means and ALL that God has bestowed upon us, according to the Master's bidding, for the upholding of His kingdom upon the earth, He will pass on and get somebody else; because He will get a people that will do it. I do not mean to say that He will pass on and leave this people; no, there will come up FROM THE MIDST OF THIS PEOPLE that people which has been talked so much about, for the kingdom will not be taken from us and given to another people.—TRUTH, 6:213.

From this it is clearly evident that the real builders of the kingdom of God will be but a fraction of the membership of the Church, those only who are willing to accept all the commandments of God and live them.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it.—Jesus.

But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.—D. & C., 95:5-6.

And again. God purposed in Himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore HE SET THE ORDINANCES TO BE THE SAME FOREVER AND EVER, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.—Joseph Smith's Teachings, pp. 113-114.

Some of you may ask:

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

On the subject of Agency and Law, the late President George Q. Cannon put the situation before the Saints in these very clear and forceful words:

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 obeying a 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 on our obedience to law.—Liahona; TRUTH, 7:92.

And defending the necessity of obeying the laws of God even though they may be opposed by the laws of man, President Cannon said:

I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the law of man, I must suffer the consequences: I prefer to do so rather than suffer the consequences of DISOBEYING THE COMMANDS OF GOD. It is better for me to do this than to do the other.—J. of D., 23:280; TRUTH, 4:34.

If a stronger testimony of the necessity of living all the commandments of God is wanted, the following given by the Prophet Joseph Smith, on the absolute necesity of living the law of Celestial or plural marrigae is in point:

They accuse me of polygamy, and of being a false prophet. * * * The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment (D. & C., Sec. 132) 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 enemies of righteousness) say if I do so they will kill me! Oh, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But, "we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction."—Contributor, 5:259.

A VITAL TESTIMONY

In our last TRUTH (Vol. 8:12), we gave a brief sketch of the life and death of Daniel R. Bateman, whose early years were closely associated with the lives of the leading brethren of the Church during the "underground days" of the eighties, as well as during the changing conditions of the post-Manifesto days after 1890. Elder Bateman was the last mortal witness of events associated with the reception of the Revelation of 1886 by the Prophet John Taylor: upon the strength of which men were set apart to defend and promote the purposes of the Lord relative to the marriage system of heaven. (See also Woolley-Bateman statement, TRUTH, Vol. 6:134.)

At the funeral service held for Brother Bateman (May 15th), a written statement

reciting details of these matters, given by the deceased four years previous, was read. So important is this document in historic fact, and so far reaching in the events it covers, we are yielding to the request of a large number of our readers to publish it in full, thus rendering it available to our army of readers.

And may we remind the Saints that howsoever unwelcome the facts stated may be to the feelings of some of them who consider world fellowship of greater importance than the word of the Lord, this witness and testimony stands to convict all who carelessly disregard its import. The statement follows:

During the years of 1886 and 1887, and during the terrible tirade against the Latter-day Saint Church for the practice of Plural or Celestial Marriage, and while President John Taylor and George Q. Cannon were undergrounding at the home of Brother Carlisle, which was located westerly from the present site of the Murray Laundry, at Murray, Utah, and whose home was located near the Jordan River, and also at the home of John W. Woolley at Centerville, Davis County, Utah, at the latter place a marvelous manifestation of the Holy Ghost and appearance of two heavenly beings occurred.

I was one of the bodyguards of President John Taylor during this period of time. During the month of September, 1886, and while at John W. Woolley's residence there was a powerful influence exercised by and from many sources by letter and otherwise from some who were living in plural marriage and from men who were presiding in the various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so their property would not be confiscated.

George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the above named.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards and some others met with President Taylor at Brother John W. Woolley's residence, at Centerville, Davis County, Utah, and presented a manifesto document for his consideration. President Cannon suggested that President Taylor take it up with the Lord and make a decision on the manifesto the next day. President Taylor replied: **"Do you think that I would decide on such an important matter as that without taking it to the Lord and get His decision and final word on the matter?"**

President Taylor retired at about nine o'clock on the evening of September 26, 1886. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Soon after President Taylor retired a light was seen under the door leading to his room and the guard was startled to hear three persons talking in President Taylor's room. An examination was made by the bodyguard and watchman to see if all of the windows were still screened and if the only door to the room was bolted, which proved to be the fact. And while examining the last window a voice spoke to the guard saying, **"Can't you feel the Spirit? Why should you worry?"** The voices continued in the room until midnight, when one of them left, and the other two continued. One of the voices was President Taylor's and the other two were two heavenly messengers, as shown by the following:

When President Taylor came out of his room about eight o'clock on the morning of the 27th of September, 1886, one could scarcely look at him on account of the brightness of his face.

He stated, **"Brethren, I have had a very pleasant conversation all night**

with Brother Joseph, the Prophet.'' He was asked, who the third person was and the President replied that, **''It was your Lord.''**

All present assembled in a meeting and President Taylor called the meeting to order. He had the manifesto, that had been prepared by George Q. Cannon, and read it over again. He then put each one in the meeting under a covenant that he or she would defend the principle of Celestial or plural marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By this time we were all filled with the Holy Ghost. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot, and with his countenance animated by the Spirit of God, and raising his right hand to the square, he said, **''Sign that document—never! I would suffer my right hand to be severed from my body first. Sanction it! Never! I would suffer my tongue in my mouth to be torn out by the roots before I would sanction it.''**

After that he talked for about an hour and then sat down and wrote the revelation which was given to him by the Lord upon the question of Plural Marriage which I made a copy of from the original written in the handwriting of President Taylor and which is as follows:

A REVELATION GIVEN TO PRESIDENT JOHN TAYLOR, SEPTEMBER 27TH, 1886

"My son, John, you have asked concerning the New and Everlasting covenant and how far it is binding upon my people; thus sayeth 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 or 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 would enter into my glory must obey the conditions thereof; even, so, AMEN.

After writing the above revelation, President Taylor made the following remarks:

''I would be surprised if ten per cent of those who claim to hold the Melchizedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh President of the Church, and that there would be thousands that think they hold the Priesthood at that time, who would not have it properly conferred upon them.''

In addition to the foregoing I was at a meeting at Draper, Salt Lake County, Utah, when President George Q. Cannon spoke, shortly before his death as follows:

''The day will come when man's priesthood and authority will be called into question, and you will find out that there will be hundreds who will have no Priesthood, but who believe they hold it, they holding only an office in the Church.''

President Joseph F. Smith in 1901, as recorded in the Improvement Era, Vol. 4, P. 394, said: **Confering The Priesthood.**

The revelation in section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21 clearly points that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the confering of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.

Take for instance, the office of a deacon: The person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. He cannot receive a portion or fragment of the Aaronic Priesthood, because that would be acting on the idea that either or both of the (Melchizedek and Aaronic) Priesthoods were subject to subdivision, WHICH IS CONTRARY TO THE REVELATION.

"In ordaining those who have not yet reecived the Aaronic Priesthood, to any office, therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. (To the office in the Priesthood.)

This applies to the Melchizedek as well as the Aaronic Priesthood.

Since about the year 1920 the methods used is to ordain the person direct to the office in the Priesthood, who have not previously had the Priesthood conferred upon him, without conferring the Priesthood first upon him.

In 1886 I was 29 years of age when the revelation above stated, was given to President John Taylor and I am, so far as I know, the only one living who witnessed the marvelous manifestations given through and by President John Taylor and the information I have herein related. I have been true and faithful to all of the covenants I have ever made and believe the whole gospel and the fullness thereof and at the age of 81 years I have a clearness of mind and alertness of intellect and I know that all I herein say is true. I know that my Redeemer lives and that no man will ever enter into the fulness of His glory unless he complies with the New and Everlasting Covenant of Marriage as revealed, in the 132 Section of the Doctrine and Covenants to the Prophet Joseph Smith. If we go where Abraham is we must do the works of Abraham.

(Signed) Daniel R. Bateman

March 18, 1938

Witnessed and signed in the presence of:

Ida May Bateman
Arthur Gordan
David W. Jeffs.

ROOSEVELT ON RACE SUICIDE

The decrease in marriage and especially in the birth rate, * * * forms one of the greatest sociological phenomena of our time; it is a social question of the first importance, of far greater importance than any merely political or economic question can be.

* * *

Surely it should need no demonstration to show that wilful stirility is, from the standpoint of the nation, from the standpoint of the human race, the one sin for which the penalty is national death, race death; a sin for which there is no atonement; a sin which is the more dreadful exactly in proportion as the men and women guilty thereof are in other respects, in character, and bodily and mental powers, those whom for the sake of the state it would be well to see the fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure, or for any other cause, and retain his or her self respect.—President Theodore Roosevelt to Congress; Messages and Papers of the Presidents, Vol. 10:7364, 7428.

"Friends that you have to buy won't be worth what you have to pay for them—no matter how little that may be."

AN ANECDOTE

Related by Elder Orson Hyde, June 28,1854.

As there have been one or two anecdotes told, I am also called upon to relate one.

Before doing so, I will first state, that quite a number of the Senators and Representatives in Washington are very much opposed to our order, and manner of living in Utah. They consider we are very corrupt because a man may have more than one wife.

When a bill was first introduced before Congress for the appropriation of a quantity of land to every man having a family, it made provision only for a man having but one wife, alluding particularly to the Territory of Utah. The bill being guarded with such scrupulous care indicates strict virtue existing in their minds and feelings, according to their notions of it. Upon this, the following fact came to my recollection, which the brethren are anxious for me to relate, and I will cheerfuly comply.

Just about the time the Saints were leaving Kanesville, and Pottawatomie, there seemed to be a grand opening for speculators there; so a gentleman and lady from Washington came on with a quantity of ready-made clothing to purchase the Mormon land claims which were for sale. Having a little wealth they felt themselves above the common grade of society, and set themselves up so high that they were finally and fairly excluded from it, and never could get into it up to the time I came away, and have not succeeded yet.

The lady induced a young Mormon girl to engage in her service, and after a little time began to dissuade the girl from going to Salt Lake City; she was German, or Danish by descent, and said to the young girl: **"I am right from Vashington shity, and if I were in your place, I vould not go to Salt Lake Valley vere the men have so many vives, but I vould go to Vashington vere von woman can have just so many mens as she likes."** —D. N., 4:314.

"CHRIST"—THE OFFICE

(Brigham Young)

Christ is the author of this gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation; to all things pertaining to this terrestrial globe we occupy.

This, however, would be contrary to our prejudices, to admit for a moment, that Christ, in his redeeming properties, has power to redeem any of the works of his hands—any other living creature, but the children of Adam and Eve—this would not be in accordance with our prepossessed feelings, and long imbibed prejudices, perhaps; but he has redeemed the earth; he has redeemed mankind and every living thing that moves upon it; and he will finish his gospel discourse when he overcomes his enemies, and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying, "I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and I have given to those intelligent beings, that you have created by me, their agency, and it has been held with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destinies of men; and I have finished up my gospel sermon", as he presents the finished work to His Father.—Deseret News, Vol. 2, p. 93, Aug. 8, 1852.

THE OLD MISSOURI HILLS

(An old song said to have been sung by departing Elders of the Mormon Church, at the end of their Missions to the Middle West.—By courtesy of Edward Christensen).

In this fair and verdant country,
Stands the old Missouri hills,
Where I left my home, to work for true reward.
Here the birds are singing gaily,
And I hear the Whippoorwill,
Here I've labored in the vineyard of the Lord.

—Chorus—
Now I'll soon be with my loved ones,
In my happy mountain home.
Even now the thought, my heart with rapture thrills.
So good-bye my friends and brethren
For the time has come to go,
I must leave you and the Old Missouri Hills

I was sent to leave a message,
With the people of this land.
For these two long years a stranger I have roamed.
But with joy I've spread the good news,
That the Kingdom's come again
With it's gifts and blessings, as they were of old.

Many days I've climbed the hill sides,
In the sunshine and the rain.
Many times I've been in hunger and athirs't:
Many nights I've spent in walking,
Seeking shelter and repose.
For the Cause of Truth, I've gladly stood the worst.

I have passed through trials and hardships.
Just to preach the blessed truths,
Which the Gospel of our Savior does contain.
And if we will but obey them,
And live faithful to the end,
Then in Heaven we will all meet once again.

We'll not all go home together,
But the time will soon arrive;
When your mission you have faithfully fulfilled,
When your message you've deivered,
And 'tis said of you "Well done".
Then with joy you'll leave the OLD MISSOURI HILLS.

Seventy-five per cent of Americans, according to one of Dr. Gallop's polls, believe in life after death. A lot of them are probably just playing safe.

"'Tis the human touch in this world that counts,
The touch of your hand and mine,
That means far more to the aching heart,
Than shelter or bread or wine.

For shelter is gone when the night is o'er,
And bread lasts only a day;
But the touch of the hand, and the sound of the voice,
Linger in the soul always."

O brother man, fold to thy heart thy brother;
Where pity dwells, the love of God is there.
To worship rightly is to love each other,
Each smile a psalm, each kindly deed a prayer.

—Whittier.

Some Alaskan sourdoughs were telling bear stories. Starting with the little Malayan honey bear they worked up to the savage brown monarch of Alaska, the stories growing with the size of the bear. This one stopped them all.

"I was huntin' caribou when a 2-ton brownie riz up an' come at me. I wounded him enough to make him mad; then my rifle jammed an' I headed for the nearest tree, two miles away. Didn't have much hope because that tree only had one limb an' that was 30 feet up the trunk. Well, I got there a foot ahead o' the b'ar; as I gathered myself for the leap he made a dab at me. Tore my britches off but didn't quite reach me. However, he scairt me so I missed the limb."

Silence. Then: "What happened?"

"I caught it on my way down."

(Contributed by Donald MacGregor)

A man with a rickety wagon and a still more rickety horse stopped in front of a barroom. As the bartender served up a beer, he said to the man, "That horse of yours doesn't seem to feel very good. Never saw such a wobbly horse."

"Oh, he's all right—just having a run of bad luck," said the man. "I've been pitching a dime each morning to see if I buy some hay for the horse or a beer for me, and that horse has lost for the last ten days straight."

Possession is 9 Points: To Mayor O. I. Minter and Police Chief Fred Carr of Rochester, N. Y., a widow addressed an urgent plea—that they stop her late husband's three former wives from decorating his grave. "I think I should have the privilege", the woman insisted. "He was mine last."

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. AUGUST, 1942 NO. 3.

GENERAL THOMAS L. KANE *and* THE MORMONS

Editor's Note: In all gospel dispensations the enemies of righteousness array themselves against the Lord's covenant children. And when it appears that all avenues of escape from destruction are closed, and the Saints turn to the Lord in humility, He raises up means for such escape, (D. & C., 98:37; 105:14). The Latter-day Saints have ample proof of this fact. Their destruction as a religious body has been threatened on numerous occasions, but in each instance, though the Lord may have deemed it necessary to chastise his people for their lack of faith, He has thwarted the purposes of the adversary, often raising up influential friends to champion their cause.

A case in point is that of Colonel (afterwards General) Thomas L. Kane of Philadelphia, who appeared upon the scene as the Saints were being dispossessed of their homes in Nauvoo by mob action.

Returning from a trip to France, at the age of twenty-three, Col. Kane heard of what had taken place at Nauvoo in the martyrdom of the Prophets Joseph and Hyrum Smith, and the latter expulsion of the Saints from Illinois. He at once became interested in the situation and resolved to get facts first-hand. Describing this phase of the man's life, George Q. Cannon, a close friend of Col. Kane, wrote:

> He was a man of intense convictions, and when his feelings were aroused in favor of any cause he threw himself into it with the whole ardor of his nature. He hated oppression in every form, and his quick sympathies naturally went out to the weaker side. He never took the measure of a cause, or became its friend, because of its popularity. He possessed the most lofty courage. In him were most happily blended physical courage of the most daring and chivalrous character, and a moral courage to speak words and perform acts at which all his friends and associates wondered. * * * But beyond and above all these he was a pure man in his morals. No one who knew him intimately could fail to be impressed by his abhorrence of vice. He had mangled with the world, but no taint of its corruption attached to him. He was a chaste man himself and he loved and admired this quality in others. Is it any wonder that having such characteristics as these, General Kane's active sympathies should be touched by hearing of the wrongs inflicted upon the Latter-day Saints?—Juvenile Instructor, 19:24.

"Ye shall know the TRUTH and the TRUTH shall make you FREE"

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

Becoming acquainted with Col. Jesse C. Little, then in charge of the branches of the Church in the Eastern States, Col. Kane used his own and family influence in Mr. Little's behalf to enable him to bring the "Mormon" question before Prest. Polk and other leading men of the Government.

> Not content with this, continued George Q. Cannon, he started for the west to see for himself what could be done in behalf of the people. The Saints had good reason to believe that he was inspired of the Lord to do this; for why should this young man forsake his ease and pleasant surroundings in the east to expose himself to the perils and encounter the hardships of such a journey in behalf of a strange people, of whose true character he knew but very little? He was of a delicate physique, and the fatigues and exposure of that journey came very near proving too much for him. For some time after reaching the camp of the Saints on the Missouri river he hovered between life and death. Under President Young's direction he was nursed with all possible care. When his condition became such as to make his recovery doubtful he had an army physician at Fort Leavenworth sent for, not to get the benefit of his skill, but in the event of his death, to prevent the possibility of lies being put in circulation concerning the treatment he had received from his much misrepresented "Mormon" friends. At this time was laid the foundation of that love and friendship which he always felt and never failed to exhibit, whenever danger threatened the Latter-day Saints, and which he expressed so pathetically in his dying words to his loving wife and children.—Ib.

At the time "Johnston's Army" was sent to Utah in consequence of vicious lies regarding the "Mormons" from the lips of Federal office holders reaching the ears of President Buchannan—an event later characterized as "Buchannan's blunder"—Col. Kane was called into the council of the President and was induced to act the part of a mediator between the Government and the Latter-day Saints. This the Colonel undertook during the winter of 1857-8, rendering signal service, resulting in an amicable settlement of the affair.

Col. Kane entertained the highest regard for the counsel received from time to time, from Brigham Young, and an enduring friendship sprung up between them. It was the occasion of the probating of the will of Brigham Young an incident occurred which revealed the confidence the Colonel held in the integrity of the church leaders. Of this event, George Q. Cannon wrote:

> It is only a few days since I was looking through a package of letters and found a telegraphic dispatch and letters from him, sent at the time that the news had reached the east of the infamous action of the District Court here in committing the three executors of the estate of the late President Brigham Young—Brigham Young (Jun.), Albert Carrington and myself—to prison for contempt of court. Our contempt consisted in refusing to give additional bonds of $150,000, when we were already under bond for $300,000! We felt that this attempt to get additional bonds was nothing more than a plot to levy blackmail, and therefore we preferred to submit to imprisonment for contempt than to lend ourselves to the scheme by asking our friends to give bonds for us. It was at this juncture that I received the following message from him (Col. Kane.)
>
> "I will be your bail for $150,000, if your court will accept of me."
>
> He would have come out here at that time had it been of any use, and so telegraphed and wrote me.—Ib. 23.

In the war of the rebellion he naturally fought on the side of the Union. For his services and bravery in the war he was brevited Major General, which "mark of distinction he fairly earned".

On March 26, 1850, Col. Kane, by invitation, appeared before the Historical Society of Pennsylvania and delivered a lecture in which his relationship to the "Mormon" question was clearly expounded. The lecture not only reflects the literary style and idiomatic expressions of the day, but it contains so much of historic value, we have decided to reproduce it serially in

TRUTH, the first installment following herewith: (1)

THE MORMONS

A Discourse Delivered Before the Historical Society of Pennsylvania, March 26, 1850

By THOMAS L. KANE

"O quantus fervor omnium religiosorum in principio suae sanctae institutionis finit!"

(De Im. J. C. I. 18)

A few years ago, ascending the Upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Falls, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond and idle settlers; and a country marred without being improved, by their careless hands.

I was descending the last hill side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings, set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold, but his coal heap, and ladling pool, and crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heart's-ease, and lady-slippers, and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall heavyheaded dahlias and sunflowers, hunted over the beds for cucumbers and loveapples,—no one called out to me from any opened window, or dog sprang forward to bark an

(1) There has been much speculation as to whether Colonel Thomas L. Kane was ever really a member of the Latter-day Saint Church or not. The records of the St. George temple disclose the fact that on the 25th of April, 1884, George Q. Cannon, doubtless the closest friend of Col. Kane after Brigham Young, was baptized for him and also received the endowments for him on the same occasion; so that it seems clear that Col. Kane was never a member of the church during his life time.—Roberts, in "A Comprehensive History of the Church", 5:500, Note 2.

alarm. I could have supposed the people hidden in the houses, but the doors were unfastened, and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread on tiptoe, as if walking down the aisle of a country church to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city grave-yard. But there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the grave yard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing around it. It was the latest sign of life there. Fields upon fields of heavy headed yellow grain lay rotting ungathered upon the ground . No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they, sleeping, too, in the hazy air of autumn.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordinance. These challenged me to render an account of myself, and why I had the temerity to cross the water without a written permit from a leader of their band.

Though these men were generally more or less under the influence of ardent spirits; after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told me the story of the Dead City: that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb, after which, they had driven them forth at the point of the sword. The defense, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have born a character without reproach.

They also conducted me inside the massive sculptered walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed they believed with a dreadful design. Besides these they led me to see a large and deep-chiseled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said, the deluded persons, most of whom were immigrants from a great distance, believed their Deity counten-

anced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents "went into the water" for their lost children, children for their parents, widows for their spouses, and young persons for their lovers. That thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascent into the steeple, to see where it had been lightning struck on the Sabbath before; and to look out, East and South, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drum and a steam boat signal bell of which I afterwards learned the use with pain.

It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

Here among the dock and rushes, sheltered only by the darkness without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street venders of apples and peanuts, and which flaring and guttering away in the bleak air of the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair-sofa cushion, under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly-measured sips of the tepid river water from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed—a toothless old bald head, whose manner had the repulsive dullness of a familiar with death scenes. He, so long as I remained, mumbled, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of driftwood outside.

Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poorhouse, nor friends to offer them any. They could not satisfy the feeble cravings of their sick: they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick-shiver of fever was searching to the marrow.

These were Mormons famishing in Lee County, Iowa, in the fourth week

of the month of September, in the year of our Lord, 1846. The city,—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country round. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these,—were the keepers of their dwellings, the carousers in their temple,—whose drunken riot insulted the ears of their dying.

I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song: but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there with the wicked childishness of inebriety, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steam-boat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, What had been their fate—what their fortunes.

I purpose making these questions the subject of my lecture. Since the expulsion of the Mormons, to the present date, I have been intimately conversant with the details of their history. But I shall invite your attention most particularly to an account of what happened to them during their first year in the wilderness; because at this time more than any other, being lost to public view, they were the subjects of fable and misconception. **Happily it was during this period I myself moved with them; and earned at a dear price, as some among you are aware, my right to speak with authority of them and their character, their trials, achievements, and intentions.**

The party encountered by me at the river shore were the last of the Mormons that left the city. They had all of them engaged the year before, that they would vacate their homes, and seek some other place of refuge. It had been the condition of a truce between them and their assailants; and as an earnest of their good faith, the chief elders, and some other of obnoxious standing, with their families, were to set out for the west in the spring of 1846. It had been stipulated in return that the rest of the Mormons might remain behind in the peaceful enjoyment of their Illinois abode, until their leaders, with their exploring party, could with all diligence select for them a new place of settlement beyond the Rocky Mountains in California, or elsewhere, and until they had opportunity to dispose, to the best advantage, of the property which they were then to leave.

Some renewed symptoms of hostile feeling had, however, determined the pioneer party to begin their work before the spring. It was of course, anticipated that this would be a perilous service; but it was regarded as a matter of self-denying duty. The ardour and emulation of many, particularly the devout and the young, were stimulated by the difficulties it involved; and the ranks of the party were therefore filled up with volunteers from among the most effective and responsible members

of the sect. They began their march in mid winter; and by the beginning of February nearly all of them were on the road, many of their wagons having crossed the Mississippi on the ice.

Under the most favouring circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous. *But the pioneer company had to set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged north west winds, such as sweep down the Iowa peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods: on the bald prairie there, nothing above the dead grass breaks their free course over the hard rolled hills. Even along the scattered water courses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp fires, the first luxury of all travellers; but to men insufficiently furnished with tents, and other appliances of shelter, almost an essential to life: after days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. Their stock of food also proved inadequate; and as their systems became impoverished, their sufferings from cold increased.

Sickened with catarrhal affections, manacled by the dreadfully acute fetters of rheumatisms, some contrived for awhile to get over the shortening day's march and drag along some others. But the sign of an impaired circulation soon began to show itself in the liability of all to be dreadfully frost-bitten. The hardiest and strongest become helplessly crippled. About the same time the strength of their beasts of draught began to fail. The small supply of provender they could carry with them had given out. The winter-bleached prairie straw devoid of nourishment; and they could only keep them from starving by seeking for the browse, as it is called, or green bark and tender buds and branches of the cotton-wood, and other stinted growths of the hollows.

To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia; (**) and sought cheerfulness in earnest prayings for the spring—longed for as morning by the tossing sick.

The spring came at last. It overtook them in the Sac and Fox country, still on the naked prairie, not yet half way over the trail they were following between the Mississippi and Missouri rivers. But it brought its own shares of troubles with it. The months with which it opened proved nearly as trying as the worst of winter.

The snow, and sleet, and rain which fell, as it appeared to them, without intermission, made the road over the rich prairie soil as impassable as one vast bog of heavy black mud. Sometimes they would fasten the horses and oxen of four or five wagons to one, and attempt to get ahead in this way, taking turns; but at the close of a hard day of toil for themselves and their cattle, they would find themselves a quarter or half a mile from the place they left in the morning. The heavy rains raised all the water courses: the most trifling streams were impassable. Wood fit for bridging was often not to be had, and in such cases the only

*Nine children were born the first night the women camped out. "Sugar Creek", Feb. 5.

**One of the company having a copy of Mdme. Cottin's "Elizabeth", it was so sought after that some read it from the wagons by moonlight. They were materially sustained, too, by the practice of psalmody, "keeping up the songs of Zion, and passing along Doxologies from front to rear, when the breath froze on their eyelashes."

resource was to halt for the freshets to subside—a matter, in the case of the headwaters of the Chariton for instance, of over three weeks delay.

These were dreary waitings upon Providence. The most spirited and steady murmured most at their forced inactivity. And even the women, whose heroic spirits had been proof against the lowest thermometric fall, confessed their tempers fluctuated with the ceaseless variations of the barometer. They complained, too, that the health of their children suffered more. It was the fact, that the open winds of March and April brought with them more mortal sickness than the sharpest freezing weather.

The frequent burials made the hardiest sicken. On the soldier's march it is a matter of discipline, that after the rattle of musketry over his comrade's grave he shall tramp it to the music of some careless tune in a lively quick step. But, in the Mormon camp, the companion who lay ill and gave up the ghost within view of all, all saw as he lay stretched a corpse, and all attended to his last resting-place. It was a sorrow then, too, of itself, to simple-hearted people, the deficient pomps of their imperfect style of funeral. The general hopefulness of human—including Mormon—nature, was well illustrated by the fact, that the most provident were found unfurnished with the undertaker's articles; so that bereaved affection was driven to the most melancholy makeshifts.

The best expedient generally was to cut down a log of some eight or nine feet long, and slitting it longitudinally, strip off its dark bark in two half cylinders. These, placed around the body of the deceased, and bound firmly together with withes made of the alburnum, formed a rough sort of tubular coffin, which surviving relatives and friends, with a little show of black crepe, could follow with its enclosure to the hole, or bit of ditch dug to receive it in the wet ground of the prairie. They grieved to lower it down so poorly clad, and in such an unheeded grave. It was hard—was it right—thus hurriedly to plunge it in one of the undistinguishable waves of the great land sea, and leave it behind them there, under the cold north rain, abandoned, to be forgotten? They had no tombstones, nor could they find a rock to pile the monumental cairn So, when they had filled up the grave, and over it prayed a Miserere prayer, and tried to sing a hopeful psalm, their last office was to seek out landmarks, or call in the surveyor to help them determine the bearings of valley bends, headlands, or forks and angles of constant streams, by which its position should in the future be remembered and recognized. The name of the beloved person, his age, the date of his death, and these marks were all registered with care. His party was then ready to move on. Such graves mark all the line of the first years of Mormon travel—dispiriting milestones to failing stragglers in the rear.

(To be continued)

MEDITATION

I am seated at the fireplace, watching the glowing flames lick up an old wooden frame. The blaze leaps up the chimney giving warmth to my body and light in the room. The tree from which that wooden frame evolved was perhaps half a millennium or more in forming. The task of converting that tree into other products involved much time and expense. Yet it took but five minutes to return this part of it to native element—disorganize that which nature worked so long to build up.

And so in mortal life. One may build in the years that what is often destroyed in the moments—Reputation, Character, a Good name, etc. King David, highly favored of the Lord, learnt the lesson through the fires of hell. Must we all learn it in the same hard way?—Russem.

PRIESTHOOD ITEMS

Israel and the Melchisedek Priesthood
(Juvenile Instructor, Vol. 37, Page 206)

Question: Did Lehi, Nephi, Alma and other Nephite prophets hold the Higher Priesthood? or does the Doctrine and Covenants, section 84, verses 25 & 26, refer especially to the Israelites upon the eastern continent?

Answer: In answering the foregoing we suggest a careful consideration of the second question and the quotation given from the Doc. & Cov. which reads, "Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel."

There is undoubtedly misapprehension amongst some members of the Church as to the meaning of these words, and hence the following references are submitted.

In a revelation given through the Prophet Joseph, September, 1832, the Lord declares, "This greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the Kingdom, even the key of the knowledge of God * * * and without the ordinances thereof and the authority of the Priesthood, the power of Godliness is not manifest unto man in the flesh; for without this **no man can see the face of God, even the Father, and live.**" (Doc. & Cov., 84:19-22.)

By virtue of this Priesthood, Adam and the patriarchs communed with Jehovah; Enoch "walked with God"; Noah received revelations from Him, Melchisedek and Abraham held this authority and God revealed Himself to the latter and declared "I am the Almighty God."—Genesis, 17:1.

Moses received the Holy Priesthood under the hand of his father-in-law, Jethro (Doc. & Cov., 84:6); and he, too, was permitted to talk with God "mouth to mouth" (Num. 12:8).

And what shall we say of Aaron, Nadab, Abihu and seventy elders of Israel who "saw the God of Israel?" (Exodus 24:9, 10). Though the house of Aaron was chosen to minister in the lesser Priesthood (Doc. & Cov., 84:27) it is evident that the brother of Moses was privileged to minister in the High Priest's office, and therefore was commanded to enter the Holy of Holies once a year "before the Lord", and special preparation and qualification were enjoined that "when he cometh out he die not." (Exodus 28:35). Hence Paul declares of this "Holiest of all" that the "High Priest went alone once every year." (Heb. 9:3, 7).

Remember also that "Aaron saw the God of Israel". Moses was also commanded to gather together seventy men of the elders of Israel and the Lord declared, "I will come down and talk with thee there and I will take of the spirit which is upon thee, and will put it upon them and they shall bear the burden of the people with thee, that thou bear it not thyself alone." And Moses did as God commanded him and when they were thus gathered together "the Lord came down in a cloud and spake unto him and took of the spirit that was upon him and gave it unto the seventy elders, * * * and when the spirit rested upon them they prophesied and did not cease." (Numbers.)

Subsequent to the days of Moses numerous references are made to high priests and elders ministering unto the people. Isaiah saw God, (Isaiah 6:1), Jeremiah was "ordained" by Him "a prophet unto the nations", (Jer. 1:5), and Elijah and others undoubtedly held the High Priesthood after the or-

der of the Son of God.

What explanation then shall we offer to the quotation from the Doc. & Cov., Sec. 84, referred to above? The following is contained in an editorial published in Times and Seasons, Vol. 4, Page 25, Dec. 1, 1842, (Elder John Taylor, editor.)

"The Melchisedek Priesthood was, therefore taken from them as a nation, and Moses was taken out of their midst and instead of their being a 'Kingdom of Priests' they had only one High Priest that went into the presence of God once a year, where he atoned for his own sins and the sins of the people. They were stripped of the greater blessings connected with the Melchisedek Priesthood. * * With the exception of a few isolated individuals who were scattered here and there, the children of Israel were destitute of the Melchisedek Priesthood."

The Prophet Joseph often addressed the Saints upon this important topic and the following extracts from his sermons are very pertinent:

> **The spirit, power, and calling of Elijah is that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchisedek Priesthood and of the Kingdom of God upon the earth.**
>
> **The spirit of Elias is first, Elijan second and Messiah last. Elias is a forerunner to prepare the way and the spirit and power of Elijah is to come after, holding the keys of power, building the temple to the capstone, placing the seals of the Melchisedek Priesthood upon the house of Israel and making all things ready; then Messiah comes to His Temple which is last of all. Compendium, pages 281, 282, 283.)**

Answer to the question, "Was the Priesthood of Melchisedek taken away when Moses died?"

> **All Priesthood is Melchisedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchisedek Priesthood and were ordained by God Himself. (Compendium, page 287.)**

From the foregoing we readily perceive that even upon the eastern continent there were many prophets, elders and high priests holding the Higher Priesthood who ministered unto Israel and especially so in connection with the temples of the Most High God.

"Did Lehi, Alma and other Nephite prophets hold the Higher Priesthood?"

Undoubtedly. "All Prophets had the Melchisedek Priesthood." The Prophet Joseph, no doubt, referred to those who were leaders amongst the people and acknowledged as God's mouthpieces and hence Lehi and Nephi were prophets and received divine manifestations.

Alma taught the people and "was their High Priest, he being the founder of their Church", (Mosiah 23:16.) His son "Alma was consecrated a High Priest over the people of the Church" (Alma 4:4, 18) having power and authority from God to do these things" **"according to the holy order of God."** (Alma 5:3, 44; 16:5; 30:21, 22, 23; 43:2.)

"Heleman and the High Priests did also maintain order in the Church", and "the word of the Lord was declared unto them by Heleman and Shiblon and Corianton and Ammon who had been ordained **by the holy** and his brethren, yea, and by all those **order of God."** (Alma 46:38; 49:30.)

Israel, upon the western continent was ministered to by men of God holding the holy Melchisedek Priesthood and were fully conversant with the ordinances and blessings pertaining thereunto; and Alma's address. (Alma 13 on High Priesthood will be profitable reading on this important subject.)

To the above may be profitably added, from the pen of the late President B. H. Roberts:

Lehi held the higher Priesthood, * * * the Higher Priesthood, which was after the order of Melchisedek, and was a prophet and minister of righteousness. This, Lehi, conferred upon his son, Nephi; and Nephi, shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people.—New Witness for God, Vol. 2:219.

THE BEAUTY OF TRUTH

(Excerpted from the "Saints' Herald)

The minute people make any departure from the truth, everything about them becomes uncertain. You never know when they are merely inventing something to create a desired effect in you. They may try to get you to say something, so they can distort it and tell it to someone else. One never knows whether he is listening to an explanation or an excuse. Speech degenerates from a medium of communication to a means of deception. With them, one can never believe what he hears until he has checked the information with reliable sources.

From the company of prevaricators one returns to that of truthful people with particular gratitude. One may not be able to love them, but one always knows where he stands with them. If they approve of something, he knows it is genuine. If they occasionally speak fair, he knows they mean it.

The beauty of truth is that it alone is consistent at all times. It requires no alibies nor inventions. It doesn't trip you up. It is in step with the facts. It is plain and easy, and anybody can see it.

The larger consideration is that unless one lives in an atmosphere of truth, he can have no abiding spiritual life. The presence of God is truth.

HENRY WARD BEECHER ON THE SEDUCER

The appended castigation of the Rev. Mr. Beecher on women betrayers expresses, in part, the Lord's hatred of sexual sins. The practice spoken of is Christendom wide. The principle of Celestial or plural marriage, properly lived, is a corrective of such unnatural practices. Under that principle every normal woman may have a husband in her own right.—Editors.

"The seducer! Playing upon the most sacred passions, he betrays innocence. How? By its tenderest faculties, by its trust, by its unsuspecting faith, by its honor. The victim often is not the accomplice so much as the sufferer, betrayed by an exorcism which bewitched her noblest affections, and became the suicide of her virtue. The betrayer, for the most intense selfishness, without one noble motive, without one pretense of honor—by lies, by a devilish jugglery of fraud, by blinding the eye, confusing the conscience, misleading the judgment, and instilling the dew of sorcery upon every flower of sweet affection—deliberately, heartlessly damns the confiding victim! Is there one shade of good intention, one glimmering trace of light? Not one—there was not the most shadowy, tremulous intention of honor. It was sheer, premeditated, wholesale ruin from the beginning to end.

"The accursed sorcerer opens the door of the world to push her forth. She looks out, all shuddering; for there is shame and sharp-toothed hatred, and chattering slander, and malignant envy, and triumphing jealousy, and murderous revenge—these are seen rising before her; clouds full of fire, that burn but will not kill! And there is for her want, poverty and gaunt famine—there is the world spread out. She sees father and mother heartlessly abandoning her; a brother's shame, a sister's anguish. It is a vision of desolation, a plundered home, an altar where honor and purity and virtue and peace have been insiduously sacrificed to the foul Moloch. All is cheerlessness to the eye and her ear catches the sound of sighing and mourning, wails and laments; and far down, at the horizon of the vision, the

murkey cloud for a moment lifts, and she sees the very bottom of infamy the ghastliness of death, the last spasm of horrible departure, the awful thunder of final doom.

"All this the trembling betrayed creature sees through the open door of the future, and with a voice that might move the dead, she turns and clasps his knees in awful agony. 'Leave me not! Oh! spare me—save me—cast me not away!' Poor thing—she as dealing with a demon! Spare her! Save her. **The polished scoundrel betrayed her to abandon her, and walks the street to boast his hellish deed. It becomes him as a reputation. Surely Society will crush him! They will smite the wolf and seek the bleeding lamb. Oh! My soul! Believe it not! What sight is that? The drooping victim is worse used than the infernal destroyer! He is fondled, courted, passes from honor to honor, and she is crushed and mangled under the infuriate tramp of public indignation. On her mangled corpse they stand to put the laurels on the murder's brow! When I see such things as these, I thank God there is a judgment, and that there is a hell.**"

TRUE LEADERSHIPS NEEDS OBEDIENCE

(Lorenzo Snow)

The men who are sitting here this day ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them as it is administered in this stand from sabbath to sabbath. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honor, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction to their children, and their children's children. But it is otherwise than this now; the man is full of tradition, and has not got rid of that which was taught him in the Gentile world, he has not become one with his file leader, as Brother Kimball frequently remarks.

That principle which I spoke of last Sunday, in regard to a man becoming his own daddy is correct, for a man that feels so has not subjected himself to the Priesthood, but is disposed to become his own leader and his own head, and it is the case with many in this Church, they have not become one with their file leader, and therefore the Spirit is not transmitted to their wife or wives, and not having learned true obedience themselves, the wife cannot receive that which the husband has not got to impart. How can it be expected that the wife can obtain that which the husband has not received.—J. of D., 4:155.

REFORM IN FUNERALS

E. W. Hoch, candidate for Governor, in his newspaper at Marion declares for reform in funerals. He says black is the emblem of night and despair.

"One of the best things said about heaven," he says, "is that there is no night there. Really, the world needs no symbols of mourning. Nature heals and hides her sorrows as soon as possible. If the world must have a symbol of sorrow, let it be white, unless, indeed, the sorrow be without hope. White is the emblem of purity. White is the symbol of peace, white is the garb in which angels are supposed to be robed. Surely if our loved ones could break the silence of the tomb they would bid us remember them joyfully rather than sorrowfully."—E. W. Hoch.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah

Phone 3-7368

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

Vol. 8. AUGUST, 1942 No. 3.

EDITORIAL THOUGHT

WOULD to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life. If the Church knew all the commandments, one half they would reject through prejudice and ignorance.—Joseph Smith.

GOD IN GOVERNMENT

We are asked what our attitude as a people should be toward either offensive or defensive war, and as to governmental policies in general. In a word it should be to serve the God of nations; to be just and true to our professions and to resist with our utmost strength all encroachments upon human rights.

Obviously, at the present time when our government, which came into existence through the grace of God, is engaged in the greatest war of all in its history, the subject is a delicate one to approach, particularly as it affects our own weaknesses and short comings. On governmental policies leading to the war the nation was very definitely divided; but since we are in it and our liberties and institutions are threatened, however unjustified our contribution toward its growth and continuance may be, it is but natural to expect all loyal citizens to do their bit in the national defense.

But what may be learned from the commandments of the Lord coupled with His dealings with ancient nations? The God of nations, by natural right, holds in His hands the destiny of all people. Since His decrees are determined by eternal law, to learn them is to learn wisdom and to comply with them is to become a partner with Him.

Anciently, for Israel to enter the arena of national combat without first consulting the Lord through His prophet, was to invite disaster. God gave the victory to the cause meriting it. When neither side was right, neither won permanently.

Thus, for an unforgivable act of lewdness and murder against the wife of a Levite (Judges 20), by certain Benjaminites, the Lord permitted the other tribes of Israel to make battle with Benjamin. This resulted, in the first two attempts, in the terrible slaughter of the Israelites, themselves not being free from serious shortcomings when, as the record states:

> **Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept and sat there before the Lord, and fasted that day until evening, and offered burnt offerings and peace offerings before the Lord. And the children of Israel (through the priest Phinehas) inquired of the Lord * * * saying, shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease. And the Lord said, Go up; for tomorrow I will deliver them into thine hand.**

This time, "I will deliver them into thine hand." It was not a question as to how the Israelites felt, how outraged

their feelings over the dastardly act of Benjamin: but what God, the Father of all, judged to be right in the circumstances. First, the executioners must be purified before being qualified to mete out merited punishment upon others.

God's methods of warfare are invulnerable. It matters not whether it be the City of Jericho, taken through the stratagem of marching around its walls each day for seven days, when with trumpet blasts and shouts the walls are felled and the inhabitants conquered (Joshua 6), or whether He "casts down great stones from heaven upon them," as in defense of Gibeon against the five reigning kings (Ib. 10). Nor do numbers necessarily count when the Lord goes to battle. The contending sides today, as in ancient times, boast of their numerical strength, military training, their mechanical superiority, as if such punitive instruments count in a conflict with God and justice!

The boastful nations should stop and consider how the Lord humbled Israel by cutting their fighting force to three hundred to march against and conquer the hosts of Midianites and Amalekites who **"lay along the valley like grasshoppers for multitude", with camels "without number, as the sand by the sea side for multitude,"** (Judges 7). The Lord said in this case:

> **The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.**

With three hundred men armed with the strength of God, the hordes of Midianites and Amalekites were routed with great destruction. The Lord depends not upon iron and oil, flying fortresses, or ships or guns. His weapons may be hornets (Jos. 24:12), hailstones (Ib. 10), the "Cankerworm, and the caterpillar, and the palmerworm, MY GREAT ARMY which I sent among you (Joel 2). In the case of the Philistines, it was a single pebble, shot from the sling of the shepherd boy, David. David's immortal reply to the threat of the boastful and godless Goliath, should serve as a lesson to the wicked to all time:

> **Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the NAME OF THE LORD OF HOSTS, THE GOD OF THE ARMIES OF ISRAEL, whom thou hast defied.**
>
> **This day will the Lord deliver thee into my hands; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that ALL THE EARTH MAY KNOW THAT THERE IS A GOD IN ISRAEL.—1 Samuel 17:45-46.**

If the present so-called democracies would win in this war, they must first cleanse themselves from hate, greed, and pride that perchance they might receive the authority from the Lord to go forth to battle in the name of the Lord God of Israel.

A useful lesson may be drawn from the dealings of the Lord with His servant Nebuchadnezzar, the great king of Babylon, who, because of pride and arrogancy, built up, no doubt, by his many successes in war, was humbled to the dust. He was driven out among the beasts of the field **"to eat grass as oxen; till thou know," said the Lord, "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."** After this awful rebuke came the consoling promise: but **"thy kingdom shall (again) be sure unto thee, after that thou shall have known that the heavens do rule."** (Dan. 4: 25-6.)

Since God is unchangeable in rendering righteous judgment, may not many of the present war leaders have to be humbled in a practical way before realizing any substantial success?

In the present dispensation the Lord has given a very clear and definite rule for the guidance of nations in their difficulties one with another. After in-

struction regarding individual differences, He gave the following commandment to the nations:

> And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.
>
> And if any nation, tongue or people should proclaim war against them they should first LIFT A STANDARD OF PEACE unto that people, nation, or tongue;
>
> And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;
>
> Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.
>
> And I, the Lord, would FIGHT THEIR BATTLES, and their children's battles, and their children's children's until they had avenged themselves on all their enemies, to the third and fourth generation.
>
> Behold, this is an example unto all people, saith the Lord your God, for justification before me.—Doctrine and Covenants, 98:33-38.

"Lift a standard of peace" first—and not only once but for at least the third time. Then, upon bringing these testimonies before the Lord He will command the next step. Simple and effective! How much of hatred, of blood and treasure might be spared to nations observing these simple and christian like rules! What an awful crime it is for the rulers of nations to plunge their peoples into war!

What about our own country, can it succeed independent of the Lord? Positively no. Is it as responsible to the Lord as the European nations? More so. Why? Because the Lord has blessed the American people with greater light and freedom. He first brought them to America to found a Republic that would protect them in their human rights. He assisted them in establishing a responsible government, inspired their lawmakers and fought their battles to freedom. He then restored His Gospel, through obedience to which men are saved. This Gospel was established first on American soil. Where much is given much is expected. Greater condemnation attaches as a consequence of rejecting the light.

While the nation sustained the Constitution which the Lord inspired, it received His protection. But there came an evil day. Political demagogues began to assault the rights of men. These assaults went uncorrected. Mob law in certain sections took the place of orderly government. One of the early mob actions resulted in the murder of Elijah P. Lovejoy, an abolition editor at Alton, Ill., Nov., 1837. The murdering of Lovejoy, although in cold blood, was condoned as a justifiable act by the Attorney General of Massachusetts. As this act of lawlessness went unpunished it formed a weak link in the chain of constitutional government.

Before this outrageous event the Mormons were driven from the State of Missouri under Executive order. Commenting on this situation John Taylor, later President of the Church, said:

> The Constitution was there (in Missouri) no longer binding. The laws were violated with impunity, and American liberty, so far as that portion of the State was concerned, only a name. Joseph Smith then prophesied that MOB LAW SHOULD GO FORTH THROUGHOUT THE LAND. The cord once severed and one link of the chain broken, its cohesive power was gone, gone forever, unless a speedy restoration was made. * * * I have seen men murdered in cold blood without redress, their murderers going unpunished, and thousands driven from the State of Illinois, for no other crime than worshipping God according to the dictates of their own consciences. * * * The Lovejoy affair did not slumber; one evil generally succeeds another. A band of fanatics in the North set to work kidnapping negroes and carrying them off to Canada, in violation of the law and the Constitution. This at first was indeed small, but the good sense of both North and South was shocked with it. Retaliation frequently took place, and men engaged

in this nefarious traffic, often paid the penalty with their life, also without law. Aggression followed aggression, and wrong trod upon the heels of wrong, until the Constitution and laws became mere byword and laughing stock, mobs began to abound in the different States of the Union.—TRUTH 8:29-30.

As long as the Constitution was kept inviolate and justice administered to the citizenry the blessings of the Lord attended the government, but when human rights were trampeled under foot the Spirit of the Lord withdrew leaving the leaders of the nation and of States to grope in darkness. Martin Van Buren, President of the United States (1836-1840), when appealed to by Joseph Smith for redress and security from mob rule in Missouri answered: "Gentlemen, your cause is just, but I can do nothing for you" and "If I take up for you I shall lose the vote of Missouri." Poor, dishonest, corrupt political demagog! Coming up for re-election he not only lost the State of Missouri but his own state, New York, also; receiving only sixty electoral votes against 234 for Harrison, his Republican opponent. If I do my duty—act the part of a man, magnify and glorify the Constitution of this great American republic I shall lose Missouri! He acted the demagog and lost Missouri and the election!

The slavery question was fast coming to a head. The best brains of the rulers of the nation clashed. True statesmanship fled. Choas reigned. God's Prophet offered his services as a Candidate for the President of the United States, and the nation was given another chance to survive. There was a right and a wrong way. Joseph Smith presented the right way—to purchase the slaves from their masters at a fair compensation, then free them. The money would come from the sale of public lands and from other funds reaching the national treasury through acts of economy which he proposed. (See History of the Church 6:205.) Under this, the Lord's plan, the cost of freeing the slaves would have amounted to an estimated $600,000,000 while the hopeless struggle to retain them, according to Mr. Goldwin Smith (Great Epochs in American History, Vol. 6:51) cost some $8,000,000,000, besides more than half a million lives and an incalculable amount of other treasure, followed by a bitterness of feeling and an unholy rivalry between the North and South not yet completely removed.

The Lord's plan was rejected, while Garrison, the great abolitionist's plan —**"Emancipation immediate, unconditional and without compensation,"** was the final outcome, itself being an unconstitutional act, **"depriving men of their property without due process of law, and without just compensation."** (Amendment 5 to the Constitution.)

Are the nations yet prepared to adopt the Lord's way? Have they come before Him with clean hands and pure hearts? It may be argued that we are now living in an advanced age, when old customs and usages must be changed to meet modern situations. But God has always been modern. His laws are eternal. He can fight the battles of nations today with the same ease and assurance as anciently.

The senseless waste now going on among the nations, **"beating plowshares into swords, and pruning hooks into spears,"** at the rate in our country alone of approximately $45,000,000,000 during the current calendar year; the sum, according to a recent statement of War Production Chief, Donald L. Nelson, to be boosted to an estimated $75,000,000,000 for the next year, is but a single evidence of man's folly in trying to run the world independent of God's guidance. The Axis and Allied forces are praying to the same God for victory, while He, having withdrawn His spirit permits them to destroy one another, until men return to their right senses and the earth is cleansed of its filth and unrighteousness.

The nations are not yet prepared to leave the issue with God. With refer-

ence to the American continent the Lord gave assurance of its safety and total independence on certain conditions. This was given ages ago, and the promise is still in effect. He said:

> Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, IF THEY WILL BUT SERVE THE GOD OF THE LAND, who is Jesus Christ, who hath been manifested by the things which we have written.—Book of Mormon, Ether 2:8-12.

Has this nation served God? March 4, 1840, Joseph Smith, God's Prophet and the leader of the present dispensation, wrote:

> I arrived safely in Nauvoo, after a wearisome journey through alternate snows and mud, having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see by the visions of the Almighty, THE END OF THIS NATION, IF she continues to disregard the cries and petitions of her virtuous citizens, AS SHE HAS DONE, AND IS NOW DOING.—Historical Record, p. 474.

Elder Jedediah M. Grant gave the following testimony of the words of the Prophet a few days before his martyrdom. Says he:

> The Prophet stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising against nation. He also saw the father shed the blood of the son, and the son shed the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision represented, until his heart sickened and he besought the Lord to close it up again. —J. of D., 2:146-7.

In a most striking manner these predictions are now being fulfilled. That all of them will come to pass we entertain no doubt. Neither God nor time condones sin, either individual or national.

WOMEN HEROINES

In the evolutionary movements looking to the reform of the social and religious life of nations, women often play major parts. The subject is too vast for even a meager coverage in these columns. However, in our browsings an incident is recalled to our mind which cannot help being of interest to our readers, as indicative of the part women have taken during the early crusades in Utah against the Mormon marriage system. So determined were the non-Mormon officials to stamp out the practice of plural marriage that women were called before grand juries and questioned, at times indecently, with reference to their supposed relationship with men who were under suspicion of living plural marriage. Often such questions were of such an indelicate nature as to elicit a refusal to answer from women who felt their inherent rights were being infringed. In a number of cases such women were declared to be in contempt of court and sent to the Utah Penitentiary.

Among the victims of these unlawful and brutal proceedings was one Annie Gallifant, alleged to be the plural wife of John Connelly. She was under twenty years of age and, in accordance with her constitutional right, refused to answer self-incriminating questions. She was sentenced to imprisonment in the Utah Penitentiary until such time as "she would be willing to answer." She would not yield, and became a mother within a week after leaving the Penitentiary.

Miss Nellie White of Salt Lake City, was likewise committed to the Penitentiary. She was incarcerated nearly two

months. She remained adamant in her refusal to answer certain incriminating questions.

(Incidentally, known prostitutes plied their trade unmolested, the courts simply winking at their lawbreaking. Their delicate (?) feelings were in no manner aroused by impertinent questions from prosecuting officers.)

The star case before us is that of Belle Harris, of Monroe, Utah, who was sent to the penitentiary with her infant child, a boy less than twelve months old. Refusing to answer a certain question regarding her marital relations, she was fined $25.00, and sentenced to the penitentiary, serving from May 10th to August 31, 1883.

Regarding this incident, the Millennial Star, edited at the time by the late President John Henry Smith, published:

Belle Harris

A very general feeling of sympathy is manifested towards the heroine, Belle Harris, who, during the sweltering days of summer, by the cruel edict of a missionary judge (Stephen P. Twiss), is unlawfully compelled to endure a lengthened term of imprisonment in the Utah Penitentiary. And an equally strong feeling of contempt is expressed for the miserable pettifogger, Zera Snow, whose impertinent questions before the grand jury the lady refused, from principle, to answer, which constituted the "contempt" of which she was adjudged guilty. The Deseret News has received a letter from Franceville, Colorado, enclosing $10.10, which reads as follows:

"Sir: Enclosed find ten dollars for the benefit of that noble woman, Belle Harris.

"We also forward ten cents to be given to Zera Snow, on condition that he will promise on oath to spend the amount on 'Rough on Rats,' and take the same within one hour after he receives the money.

Yours truly
Hopkin & Croft."

The editor of the Utah Journal has lately visited the Utah Penitentiary and says:

> **By far the most interesting prisoner just now is Belle Harris. She is a typical "Mormon" girl, born and bred in Utah, handsome, intelligent, vivacious and cheerful, and makes up in native mother wit for the lack of educational opportunities. She will be taken back to Beaver to attend the reassembling of the grand jury there on August 27th.—Mill. Star, 45:518.**

Upon the release of this heroine and her infant son a reception was tendered her, of which circumstance the writer is personally familiar, being a youthful participant. Of this event a report was published (Mill. Star, 45: 636), as follows:

Honor to an Injured Lady

Belle Harris, the heroine who was imprisoned in the Utah Penitentiary by the edict of Judge Twiss for alleged contempt of court, was the recipient of quite an ovation on the occasion of her release from prison. A large number of her friends and admirers assembled at the residence of Elder A. M. Musser in the First Ward, Salt Lake City, to meet and manifest their esteem for her as a woman, and their appreciation of her fidelity to principle. All were eager to shake hands with and express their congratulations to the honored lady, and invoke blessings and future prosperity upon her and her infant son who had shared her imprisonment. The 16th Ward brass band also appeared upon the scene, in Bishop Clawson's large band wagon, the "Julia Dean," and serenaded her, remaining some time and playing a number of fine selections. A sumptuous repast was served up, of which all freely partook, and a general good time was enjoyed. Among other testimonials of respect presented on the occasion was the following from Mrs. Augusta Joyce Crocheron, to—

BELL HARRIS' BABY

Just let me take the baby
A moment in my arms,
The little one, around whose life
Hath swept such rude alarms;
But oft not e'en the canyon's storms
The lily's stem doth break,
So God did temper storms that rose,
For His own lamb's dear sake.

Just venturing from realms above
He met this stern decree.
What had the baby done, dear friends,
A prisoner to be?
So, like a lily in the shade,
Among those named as vile,
He changed the prison's wicked gloom
With his sweet baby smile.

Did troubled dreams steal o'er his sleep
While faces dark were nigh?
No, on his lovely mother's breast,
And Angels watching by
He calmly rested, while the days
God measured out went on;
So light the yoke of heaven pressed,
He missed it not when gone.

Thou fairest little prisoner
That Deseret hath known,
A people's faith and love were thine,
They claim thee part their own.
Live on, and bless her noble heart
Who dared to stand alone,
And rise from prison steps to those
Of a celestial throne.

—Ib. 636.

(See also, History of Utah—Whitney, Vol. 3:275-80.

ILLEGITIMACY

Are there any illegitimate children born into the world? The term implies children born out of civil or legal wedlock. Certain states, by their laws, brand such births as inferior in their legal status and in their social standing. The harsh term "Bastards" is used and even recorded against them, notwithstanding such children frequently reach the top of the ladder of success in their professional, religious, and social life. The term "Illegitimate" includes children not only born in sexual corruption, but also those of polygamous parentage—born in the order of Celestial marriage under the marriage system of the Lord as revealed to the Mormon people. Under this last heading, Ishmael, son of Abraham, had his birth occurred in the present day, within the borders of the United States, would have been branded a "bastard" child, as would also Joseph and all his brothers and sisters who were not the children of Leah. In the present dispensation the conquerers of the Rocky Mountain west, being largely of polygamous parentage, would be branded as "bastards." Were these illegitimate children? In the eyes of the law, yes; but in the eyes of the Lord, **positively no!**

One of the greatest so-called human political documents extant proclaims that **"All men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness."**

If then, "all men are created equal" —that is, with equal civil rights, rights to the enjoyment of "Life, Liberty and the Pursuit of Happiness," what justification is there for laws branding some of them as illegitimates and establishing a record to vex them through life?

Two men volunteer to serve in defense of their country. Their birth certificates record one as born in the legal form of wedlock, while the other is branded as a bastard. Suppose them both of equal valor, or suppose the one called illegitimate shows the greater valor and loyalty, is society justified in placing a brand of disgrace on him through life.

In Mormon theology all babies born into mortal life were spirit identities—children of our Heavenly Father. A reward for having kept their first estate is a mortal birth by which they may go on in progress through the eternities. It is quite inconceivable that spirit children could steal away from their Celestial home and take mortal bodies without Father's consent; and coming with his consent and approval, can any of them be properly branded as illegitimates or bastards?

Of course there is a difference, understood by true Latter-day Saints, between children born under the New and Everlasting Covenant of Marriage —God's order of marriage—and those born outside of the Covenant—the fruits of the world system of marriage. But that difference pertains to an eternal heritage, which need not be discussed in the present article, further than to note that as pertaining to the fruits of unions outside of the covenant spoken of, obedience to the commandments of God and not the manner of their birth will determine their status in heaven.

Children that die before reaching the age of accountability are "redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham."—(Teachings of the Prophet Joseph mith, p. 197). **"And I also beheld", said the Prophet, "that all children who die before they arrive at the years of accountability, are saved in the Celestial kingdom of heaven.**—Ib. 107.

This doctrine proclaimed by the Prophet of God carries no note of illegitimacy. "All children" irrespective of the manner of their birth, are saved.

> And they brought unto him (Jesus) also, infants, that he might touch them; but when his disciples saw it, they rebuked them. But Jesus called unto them, and said, SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT, FOR OF SUCH IS THE KINGDOM OF GOD.—Luke 18:15-16.

Jesus did not stop to inquire into the marital status of the parents of those children. The record does not show any of them to be left out. He blessed them all. Why?

> All children are alike unto me; wherefore, I love little chidren with a perfect love; and they are all alike and partakers of salvation.—Moroni 8:17.

> But, behod, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten: wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me.—D. & C., 29:46-7.

Of course one may not, in considering ideal birth conditions disregard, principles of heredity and environment, which doubtless influence more or less, the course of life after mortal birth. The Prophet Brigham Young explained that the revelation on Celestial or plural marriage (D. & C. Sec. 132) **"was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been preserved to come forth in the kingdom of God, and that they might not be obliged to take tabernacles out of the Kingdom of God."**—J. of D., 3:265. However, no principle, as we see it can void the conclusion that every child coming into mortality does so by permission of the Father, which permission affords him the status of legitimacy. Laws tending to void this fact are not inspired of the Lord, nor are they constitutional under our American institutions.

Incidentally, the dominant church, by denying children baptism and other blessings is, in the language of the Prophet Moroni, "in the gall of bitterness and in the bonds of iniquity", implying as it does in Church Bulletin No. 223, and as enlarged upon by Bp. LeGrand Richards (TRUTH 6:33) that Jesus did not know the law. Those whom our Church treats as illegitimate Jesus blessed, saying, "all children are alike unto me."

> Mankind stands today in need of a world-wide benediction of understanding between peoples, between Governments and individuals. The earth is thirsty for the cup of goodwill, and understanding is its fountain source.—President Harding.

'Tis better to be lowly born

And range with humble livers in content,
Than to be perk'ed up in a glistening grief,
And wear a golden sorrow.

—Shakespeare.

A UNIQUE DOCUMENT

Among the unique and choice documents of early days in Utah is an address by President Heber C. Kimball to his children, prepared, as we are informed, shortly before his death. It will be recalled that President Kimball was the father of a host—65 children in all. His name is already indellibly stamped upon the pages of pioneer and eccesiastical history, and his posterity, if faithful to their father's teachings, will, as in the case of father Abraham, become numerous as the sands upon the seashore. The address follows:

ADDRESSED TO MY CHILDREN

Written by

HEBER C. KIMBALL

(Born June 14, 1801; Died June 22, 1868)

To My Beloved Children,
Sent Greeting:

I desire to speak to my children this morning, that they may be wise and honored of God and of men: and I pray that I may be inspired by the Holy Ghost.

My soul is swallowed up in God. As to the things of this world, they are lost to me. I do not feel concerning them as I have heretofore; I only care for the things of eternity. When I behold the great things of God and the glory which awaits the righteous, and when I reflect that the road is so straight that but few find it, I feel to pray the Lord to bless my children and save them. I am thankful to God because I live in a day when some will find it and will become Gods.

A man may become a God as Jesus Christ doid. For this he must prepare himself while in the flesh, that he may be enthroned as a judge is enthroned. I have a desire that my children may be crowned, and if I be enthroned I want to have the privilege of wafting myself by the power of God, to visit my children. Everything we see here is typical of what will be hereafter.

Oftentimes when I hear people talk of their difficulties, it appears like foolishness to me; I scarcely notice them. I want my children to be an example to others, and I want the older ones to be an example to the younger children, and not only to them, but to their friends and to their sex. My children, listen to the instructions of your parents, and when they say to you, do a thing, do it. Overcome every spirit of tyranny and oppression and be as clay in the hands of the potter.

The time will come when you will have children, and you will have tender feelings for them, and will then look back and appreciate the tender feelings that your parents had for you. My soul has mourned for the welfare and salvation of my children. When I look at the things of the eternal world, I feel willing to make sacrifices that I may enjoy the privileges which God is willing to give to His people. When I speak to my children, I speak as a father and there is no person on the earth that has more tender feelings for his children than I have. I want the older ones to be a pattern for the younger ones, and inasmuch as there is hardness, put it away; for it is like a seed which, if it be cultivated, grows to a tree, grows to maturity, and when it brings forth fruit it brings forth hardness and tyranny. We should always endeavor to plant peace and kindness. Remember always to be affectionate to your parents; for you will have a posterity, because God has promised it; and if the oldest are not faithful, God will raise a posterity from the younger.

I want my children to show proper respect to all men, and be gentle to them, as you want they should be gentle to you. Be subject to all the officers, both civil and religious, and reverence them in their offices. When you speak of the Prophet and the

Apostles, speak well of them and not reproachfully. Reverence all men in their respective places, and never speak disrespectfully of them, nor of any person on the earth. If you cannot speak well, keep your mouth shut. If you do this you shall be respected as your father has been, for this has always been my course.

Be attentive to these instructions and be faithful in all things, and you shall be enthroned in the kingdom of God and shall increase from generation to generation, and there shall be no end of the increase. When I come into the presence of God, He will permit me to stand at your head as Adam will stand at the head of all families of the earth. Don't give way to evil, my children, lay aside all wickedness, and never suffer yourselves to go into wicked company or corrupt places. If we give way to sin even a little, it will conceive in our bosoms and grow. I know if I am faithful no good things will be withheld from me, but if I make a misstep it may all be taken away. We are acting in view of eternity; we are laying a foundation for eternity. If you remember these things, God will bless you with glory and eternal life.

I want you to remember that inasmuch as you honor your father, when you become old and are engaged in the ministry you shall be honored. The Gospel of Jesus Christ as revealed to the Prophet Joseph Smith is true; I know it, for God has revealed it to me. Every man who rejects it will be damned, and every one who receives it will be saved. Baptism is a sign of the resurrection, and it is the password whereby we enter into the kingdom of God. All the ordinances are signs of things in the heavens. I want my children to observe these things, for we have come into a dispensation when we have got to open a door to receive all dispensations of old. When I have been oppressed by the superstitions of this world, I have felt as though it would burst the earth. I want to become just what I ought to be.

My children, never cultivate a spirit of covetousness. When you see anybody that is poor, and you have means, assist them; and when a poor man or a poor woman comes along, take them into your house and feed and clothe them. Always enlist on the side of the oppressed. This principle was always in me, and I want my children to cherish it. If you show mercy, you shall have mercy. The character of the Almighty is noble, and none will come into His kingdom only those who are noble, kind, merciful, virtuous and obedient. The course I take in this life will be handed down to future generations. You will hand it down from generation to generation, and all records which are made here on the earth will be had in heaven.

Now, my children, God recognizes all that you do. Never cultivate anything wicked, corrupt or dishonest. Instead of taking a penny from a neighbor, give him two. As you do unto others so shall it be measured unto you again. Let these instructions sink deep into your minds; for God is bound to bestow these blessings upon us. Even so. Amen.

BODY AND SOUL

(Herald-Express, Los Angeles, Cal.)

BOTH SCIENCE AND RELIGION IMPORTANT

In dealing with the needs and ambitions of man, it is correct to say that modern civilization would be impossible without SCIENCE, and any REAL civilization would be impossible without RELIGION.

Science supplies the needs of the body and increases efficiency of the intellect.

Religion supplies the need of the soul—and nothing else can supply that need.

Our real life is spiritual life, and man is what he believes.

If he believes that there is a better life after this, and that men by good deeds can deserve it, then he is infinitely happier than he who believes nothing.

He who admires the achievements of science, which lifts men from ignorance, poverty and disease to comfort and achievement, and at the same time respects and venerates religion, is the good citizen.

Science solves many of our problems, ends many of our difficulties, and answers many of our questions.

If we want to travel 500 miles an hour, science tells us the way to do it.

If we want to increase the soil's fertility, extract the earth's mineral wealth, and transform the slumbering power of petroleum into the high speed of the automobile and the airplane, science tells us how these things can be done.

Yet science cannot answer such real questions as these:

Whence did we come?

Why are we here?

What is our destiny, when this short life ends, and eternity opens on the other side of the grave?

When the undertaker comes in, science goes out.

People who look to religion for comfort, consolation and hope in the last hour KNOW that religion, with respect and reverence for the Power that rules the universe, of which our earth is but a grain of sand, SHOULD be part of every man's life — ALL THROUGH LIFE.

Hordes of gullies now remind us,
We should build our land to stay,
And departing leave behind us,
Fields that do not wash away.
When our children pay the mortgage
On the place where long we toil,
They'll not have to ask the question
"Here's the bond, but where's the soil?"

THINK!

It's a little thing to do,
Just to think.
Any one, no matter who,
Ought to think.
Take a little time each day
From the minutes thrown away,
Spare it from your work or play,
Stop and think!

You will find that men who fail
Do not think.
Men who find themselves in jail
Do not think.
Half the trouble that we see,
Trouble brewed for you and me,
Probably would never be,
If we'd think!

Shall we journey hit or miss,
Or shall we think?
Let's not go along by guess,
But rather to ourselves confess
It would help us more or less
If we'd think!

—Nuggets

LITTLE

(Contributed)

Little rills make wider streamlets,
Streamlets swell and rivers flow;
Onward, onward, as they go.
Rivers join the ocean billows,
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we, with greatest profit,
Learn a little every day.

Drops of rain compose the showers;
Tiny seed make boundless harvests,
Seconds make the flying minutes,
And the minutes make the hours!
As they pass us on our way;
Let us hasten then and catch them,
And with honest, true endeavor,
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page;
Here a line and there a sentence,
'Gainst the lonely time of age,
At our work, or by the way-side,
While the sunshine's making hay!
Thus may we, by help of heaven,
Learn a little every day.

Reflect upon your present blessings of which every man has many; not upon your past misfortunes, of which all have some. —Charles Dickens.

The secret of success in conversation is to be able to disagree without being disagreeable.

SOME OF THE PRODUCTS OF COAL
(From General Chemistry, page 483)

Coke
Ammonia
Tar
T. N. T. (Explosive)
Benzoic Acid (Preservative)
Tolune
Tar
Carbolic Acid
Benyzine
Picric Acid (Explosive)
Asperin (Medical)
Anthracene
Naphthalene
Nitrobenzine
Cresylic Acid (Disinfectant)
Methyl (Flavoring Agent)
Saccharine (Sweetening)
Hydroquinone (Photo developer)
Acetanilide (Medical)
Dyes:
Congo Red
Alizarin
Easin
Alinine
Methyl Violet
Butter Yellow
Fuchsine
Indigo
Acid Violet

The tons of coal in Utah is said to soar into the TRILLIONS!

DON'T STOP US—

A traveling salesman, caught in a torrential rainstorm, stopped overnight at a farmhouse. In the morning, he looked out on a flood coursing through the front yard. He watched pieces of fence, chicken coops, branches, and an old straw hat floating past with the current. Then he saw the straw hat come back, upstream past the house! Then he saw it go down again. Pretty soon it came back upstream—and by now the salesman wondered if he had gone crazy.

Finally he called the farmer's daughter. "Oh", she said, after a glance out the window, "that must be Grandpa. He said yesterday that in spite of hell or high water he was going to mow the yard today."—Contributed by Marguerite Coyle.

"Do you want gas?" asked the dentist as he placed the patient in the chair.

"Yes, said the absent minded professor. "About five gallons and take a look at the oil."

"Do you know that your wife is telling around that you can't keep her in clothes?"

"That's nothing. I bought her a home, and I can't keep her in that either."

TALL-STORIES-OF-THE-MONTH
(Contributed by Peter B. Kyne)

"I was chased by Apaches", said Colonel John Cremony, one of the men who helped win the West, and a famous liar. "I had a good horse and kept far enough ahead of them so their arrows couldn't reach me, while I emptied their saddles until my last cartridge was gone. I headed up a canyon and I'll be doggoned if it didn't end in a sheer wall. There I was trapped like a rat, with a dozen Apaches closing in on me, and me without as much as a penknife to protect myself."

"What happened, colonel?" someone asked.

"Why, they killed me, damn them, sir; they killed me."

Doctor (after examining patient): "I don't like the looks of your husband, Mrs. Brown."

Mrs. Brown: "Neither do I, doctor, but he's good to our children."

FRENCH SENTIMENT

Jean Gabin, a leading film actor in France. upon his arrival in New York recently was asked what was the French attitude toward the British.

"We are both pro- and anti-British", he said. 'Those who are pro-British say each night in their prayers, 'Please, God, let the gallant British win quickly.' Those who are anti-British say each night in their prayers, 'Please God, let the dirty British win right away'."—N. Y. Herald Tribune.

A forlorn looking recruit, on his first leave from camp, walked into a restaurant and ordered a meal. "Bring me," he said to the waitress, "some cold porridge, and burn me some toast to a cinder. Fry me two bad eggs, and make some coffee that tastes like mud. Put it in a cracked cup so that when I drink it it will run down my chin."

The waitress filled the order. "Is that all, sir?" she asked.

"No," he replied, "sit down beside me and nag me, I feel homesick!"

Mrs. Wimpus — What are you waiting around my front gate for, young man?

Suitor—For—for Mary.

Mrs. Wimpus—Then you'd better run along. You're not the sort of a husband we want for her. When her father was a-courtin' me and I didn't show up, he climbed the fence, strangled the watch dog, forced a window, locked the old man in his room, put the ring on my finger and told told me we'd be married that evening. That's the kind of man we want for Mary.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. SEPTEMBER, 1942 NO. 4.

SERMON

Delivered by President Wilford Woodruff

Sunday, October 4, 1896

Cost of Shedding Innocent Blood—Lord's Promises All to Be Fulfilled—Joseph's Last Message to Apostles—Gifts of the Gospel to Continue—Death of Apostle Cannon Explained.

(Deseret Weekly News, Oct. 17, 1896: Vol. 53, No. 18)

If I ever felt thankful in my life for anything, I do this morning that I am alive, that I stand in the flesh and have again the privilege of assembling in conference. I am thankful that I have the privilege of meeting in this capacity, with Prophets, Patriarchs, Apostles, Elders and Latter-day Saints. For the sixty-three years of the sixty-six since the organization of the Church I have been blessed to meet when at home with the general conferences of the Church. I have listened to the testimony of Prophets and Apostles and Elders of Israel, including that good and great man, the Prophet Joseph Smith, whom God raised up and appointed from before the foundation of the world to stand in the flesh in the latter days and organize the Church of Jesus Christ of Latter-day Saints, to prepare the way for the coming of the Son of Man, to warn the whole world as far as doors should be opened, and to prepare for the great events to transpire in the generation in which we live. The testimony of the Prophet Joseph has been a strong one concerning the great and last dispensation of God to man on the earth. Upwards of eighteen hundred years have rolled away since the death of the Savior of the world and his Apostles, and the God of heaven knows what it cost the Jewish nation to shed the blood of their Savior and their Shiloh, and the blood of the Apostles. The blood of the Lord's anointed which was shed by that nation in that day cost more than the human family can comprehend. Well might the Savior say, while passing through that ignominious death upon the cross, "Father, forgive them,

"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."

for they know not what they do." Truly, they knew not what they did; but the effect of it has been manifest with the house of Israel now for eighteen hundred years, and the end is not yet. So I will say with regard to the Gentiles, the God of heaven knows what it will cost them for shedding the blood of the Prophet of God and his brother, and the Apostles and brethren who laid down their lives for the word of God and testimony of Jesus Christ. It costs something to shed righteous blood. And the Gentiles have not eighteen hundred years before them in which to pay the debt. The words of the Lord have got to be fulfilled upon them in the day and generation in which these holy men have been slain.

I refer to these things because I know not how long I may have the privilege of bearing my testimony of the Gospel of Christ on the earth. The revelations that are in the Bible, the predictions of the Patriarchs and Prophets who saw by vision and revelation the last dispensation and fullness of times, plainly tell us what is to come to pass. The 49th chapter of Isaiah is having its fulfillment, as are the sayings of the Patriarchs and Prophets as laid down in the records of divine truth. And they will be rapid in their fulfillment. I have often said in my teachings, if the world wants to know what is coming to pass, let them read the revelations of St. John. Read of the judgments of God that are going to overtake the world in the last dispensation. Read the papers and see what is taking place in our own nation and in the nations of the earth, and what does it all mean? It means the commencement of the fulfillment of what the Prophets of God have predicted. In the Doctrine and Covenants there are many revelations given through the mouth of the Prophet of God. These revelations will all have their fulfillment as the Lord lives and no power can hinder it. In one of the revelations the Lord told Joseph Smith:

> **Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields. But the Lord saith unto them, pluck not up the tares while the blade is yet tender, (for verily your faith is weak) lest you destroy the wheat also. Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned. (D. & C. 86:5-7).**

I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. These things are at our doors, and neither you nor I can hinder them. We need not marvel or wonder at anything that is transpiring in the earth. The world does not comprehend the revelations of God. They did not in the days of the Jews; yet all that the Prophets had spoken concerning them came to pass. So in our day, these things will come to pass. I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. I have had the privilege during my life to see the beginning of the fulfillment of the words of the Prophet of God unto the inhabitants of the earth. He lived but a short time, but the Savior's life was much shorter after entering the ministry. He was put to death, as were all His Apostles, excepting John; and that blood has been paid for as far as time would admit. We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes or his lips, to these things. I do not know that I shall live to see much more; it is not likely that I shall; but I have lived to see the commencement

in the world. I have lived to see the words of the Prophet of God being fulfilled concerning Zion, concerning the mountains of Israel, and the gathering together of the Lord's people to prepare for the coming of the Son of man. We have been led to these mountains in fulfillment of revelation. We have laid a foundation for the gathering of the House of Israel and the Saints of the living God. I hope that we as a people may comprehend these things. I have listened to the testimony, not only of the Prophet of God, but also of many of the Apostles. I remember very well the last charge that Joseph gave to the Apostles. We had as little idea that he was going from us as the Apostles of the Savior did that He was going to be taken from them. Joseph talked with us as plainly as did the Savior to His Apostles, but we did not understand that he was about to depart from us any more than the Apostles understood the Savior. **When he delivered that charge to the Apostles he was filled with the power of God. His face was clear as amber, and the room was filled with the Spirit of God, like holy fire. In his address he told us that he had received at the hands of the Almighty God all the keys, the powers, and priesthood, and ordinances and gifts belonging to the dispensation in which we lived.**

"Now", says he, "I have sealed all these blessings upon your heads, upon you Apostles of the Lamb of God, who have been chosen to bear off this Church and kingdom on the earth", and after making this solemn proclamation to us, he said, "Now you have got to round up your shoulders and bear off this kingdom, or you will be damned."

I never shall forget that. All of those Apostles today are in the spirit world, excepting myself, and they know that what he said is true; and those of us who have the spirit of God know that it is true.

I feel to thank God for the progress of the work. The Elders of Israel are abroad among the nations carrying the Gospel to the children of men, and the Lord is blessing them and opening the way before them. It is true, our doctrine is not popular. In fact, the Latter-day Saints as a body have been under a ban, in a great measure, from the organization of the Church until of late. The doctrine of Jesus is an unpopular doctrine. But there is only one Gospel, never was but one Gospel ordained of God to man for the salvation of the human family. That Gospel was taught by the Savior to His Apostles. It was taught Joseph Smith by Moroni, and the Priesthood was given unto him by John the Baptist and Peter, James and John. The first principle of that Gospel is faith. Well, the people of the world may say, we all believe in Jesus Christ. Yes; but there is something to do besides believing in Christ. We must repent of our sins, be baptized for the remission of them, and receive the Holy Ghost. This is the doctrine taught by Christ and His Apostles. The same Gospel was taught to Adam and by him to his children. These doctrines have been revealed to us by the administration of angels. The gifts and graces, and powers that belonged to that Gospel are with this people, and have been from the organization of the Church.

My brethren and sisters, we must be faithful, because the responsibility is great and mighty that rests upon us as bearers of the Holy Priesthood. You will see many strange things take place in the earth. **We are at the end, so to speak, of the six thousand years. We are bordering on the millennium, when the Son of Man shall come in the clouds of heaven. Therefore, we cannot lay down our Priesthood and the work which the God of heaven has put into our hands. The eyes of God and the heavenly host are upon us. The eyes of the Prophet Joseph and all those sanctified spirits who have laid down their lives for the work of God**

and testimony of Jesus are upon us; therefore, I feel this morning to bear my testimony to these things. The Lord has blessed me, so far as life is concerned, a long time. I have been connected with this Church while almost two or three quorums of Apostles have passed away. Let us lay these things to heart. Let us look at our position before the Lord. Let us be true and faithful in the work of the ministry and in doing the things God requires at our hands. God has blessed us. He has led us into these mountains of Israel. The Prophet of God was inspired to bring the people to this great American desert. There were no marks of the white man here, no marks of agriculture, and nothing to encourage any man to stop here; but President Brigham Young pitched his tent here and laid the foundation of this city with these broad streets and sidewalks, in the midst of the mountains of Israel prophesied of as the gathering place of the people of God in the last days, where they might stand in holy places while the judgments of God worked in the earth. Let us try to do our duty, and labor for the Holy Spirit. The devil and the fallen spirits have labored from the creation of the world to thwart the purposes of God. He did it in the days of Christ. He tempted even Him forty days and forty nights. His Apostles did not escape either. We shall not escape any more than they did. The arch-enemy is laboring for the overthrow of this Church and kingdom. He knows something about it. Therefore, you and I ought to pursue a course wherein we can be justified before the Lord. There are many events before us and at our door, and they follow each other in quick succession. No power on earth or under the earth can stay the fulfillment of these things. You can hardly see them with your eyes, hear them with your ears, and feel them in your spirits. And when these strange things take place, no man should marvel or wonder at them, because they are in the great program. They have been decreed by Almighty God, and these things are only the beginning of sorrow.

I want to make a few remarks on another subject. Whenever the Lord has a people on the earth, no matter in what age of the world, they will dovetail right square into any dispensation. You may see that throughout the whole history of the world. When Christ was born and entered into the ministry, and when he chose His Apostles, they acknowledged every revelation that had ever been given from Father Adam down to their day. They had the same Gospel, the same gifts, the same fruits. Now, if these Latter-day Saints are the saints of God, their works will be the same as were Christ's and the Apostles. I hold in my hand the Doctrine and Covenants, containing revelations given through the Prophet Joseph Smith while he dwelt in the flesh Read these revelations, and from beginning to end they unite with all dispensations God has had on the earth. And that is not all. When God has a people on the earth the fruits of the Gospel will be manifest. In my boyhood I went to Sabbath School under old Dr. Porter. I read the New Testament. I read about the gifts and graces that Christ and His Apostles had; and I asked Dr. Porter why it was that they did not contend for this faith, and why they did not have these gifts and graces. "Oh", said he, "those things were given in the dark ages of the world to convince the world that Jesus was the Christ. We live today in the glorious Gospel of Christ, and we do not need them." Then, said I, for God's sake give me the dark ages of the world! That has been my spirit from that day to this. Here are thousands of men and women in this house, if they had the opportunity, could rise up and bear testimony that the fruits of the Gospel which the Apostles enjoyed are with these people. These Elders who have traveled thousands of miles can bear testimony

that wherever this Gospel has been preached and wherever the Elders of Israel have administered, the gifts and graces have followed them. I bear testimony to this. My brethren can bear testimony to it. The sick have been healed, devils have been cast out, the lame have leaped, the deaf have heard, and all the gifts and graces that ever were manifest have been enjoyed among these Elders of Israel. **Several years ago I met a man and woman here in the street. The woman said, "Do you know me?" I said, "I do not." "Do you know this man that is with me?" "No, I do not." "Why", said she, "you laid hands on this boy in Herefordshire fifty years ago. He was dumb—never spoke a word until you laid hands upon him and blessed him; and he has spoken ever since.** We have no business to claim to be Saints of the Living God without we have the Gospel of the Lord Jesus Christ, and if we have that, these gifts will be with us. You know this as well as I do. Joseph Smith had the whole spirit and power of this resting upon him while he lived. He taught these principles to us, and they have been realized, and will be until this scene is wound up. This work shows for itself. That Gospel was taught Joseph Smith by an angel, as John the Revelator says:

> **And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come. (John 14:6, 7.)**

Yes, the hour of God's judgment is come, and we should be prepared. Who besides the Latter-day Saints, since the days of Christ and His Apostles, have ever taught the principle of the redemption of the dead? Here we have four temples reared in this state by the Latter-day Saints, and tens of thousands of the dead have been redeemed by the administration of the Gospel of Christ to their posterity and friends. This is one of the evidences of the fulfillment of the Gospel of Jesus Christ. The Prophet says, "Saviors shall come upon Mount Zion * * * and the kingdom shall be the Lord's." If we were not the Saints of God we could not do this. Whatever other dispensations have done in this direction, we have no record of it. Jesus Himself preached this doctrine. While His body lay in the tomb He went and preached to those who were in the spirit world, that they might be judged according to men in the flesh. This work is with the Latter-day Saints, and will remain with us.

We lost one of our Apostles a short time since. He was about the youngest man in the quorum of the Apostles. He was called suddenly away from us. There is a meaning to this. Many times things take place with us that we do not comprehend, unless it is given to us by revelation. But there is a meaning in the loss of that young Apostle. I had a manifestation of that while in San Francisco recently. One evening as I fell asleep, I was very much troubled with evil spirits that tried to afflict me; and while laboring to throw off these spirits and their influence, there was another spirit visited me that seemed to have power over the evil spirits, and they departed from me. **Before he left me he told me not to grieve because of the departure of Abraham Hoagland Cannon; for the Lord had called him to fill another important mission in the spirit world, as a pure and holy Apostle from Zion in the Rocky Mountains, a labor which would not only prove a great benefit to his father's household, but to the Church and kingdom of God on the earth.** I feel to name this because it is true. I have become acquainted with many things in our history that I have marveled at. While in the St. George temple I had a son, who was in the north country, drowned. He was twenty-one

years of age, and was a faithful young man. He had a warning of this. In a dream he was notified how he would die. We had testimony of that after his death. I asked the Lord why he was taken from me. The answer to me was: "You are doing a great deal for the redemption of your dead; but the law of redemption requires some of your own seed in the spirit world to attend to work connected with this." That was a new principle to me; but it satisfied me why he was taken away. I name this because there are a great many instances like it among the Latter-day Saints. That was the case with Brother Abraham Cannon. He was taken away to fulfill that mission. And where we have anything of this kind, we should leave it in the hands of God to reconcile. Let us try as Latter-day Saints to qualify ourselves to do the will of God and bear off His kingdom and be true and faithful to the end, which may God grant for Christ's sake. Amen.

PRIESTHOOD ITEMS

Three Grand Orders

(From Teachings of the Prophet Joseph Smith, pp. 322-3)

There are three grand orders of priesthood referred to here.

1st—The King of Shiloam (Salem) had power and authority over that of Abraham, holding the key and the power of endless life. Angels desire to look into it, but they have set up too many stakes. God cursed the children of Israel because they would not receive the last law from Moses.

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law.

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact the Priesthood is a **perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.**

Abraham said to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood.

The Mission of Elijah

Salvation could not come to the world without the mediation of Jesus Christ.

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be **called, elected and made sure.**

"Without father, without mother, without descent, having neither beginning of days **nor end of life, but** made like unto the Son of God, abideth a priest continually." The Melchize-

dek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God himself, having neither beginning of days nor end of life.

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power and you will then receive more knowledge concerning this priesthood.

The 3rd is what is called the Levitical Priesthood, consisting of Priests to administer in outward ordinance, made without an oath; but the Priesthood of Melchizedek is by an oath and covenant.

The Holy Ghost is God's messenger to administer in all those priesthoods.

Jesus Christ is the heir of this Kingdom—the Only Begotten of the Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may come upon Mount Zion and be exalted above the heavens.

I know a man that has been caught up to the third heavens, and can say, with Paul, that we have seen and heard things that are not lawful to utter.

EXCERPTS FROM DISCOURSE BY APOSTLE MOSES THATCHER 1885

(Journal of Discourses 26:330)

I was very forcibly struck, a few days ago, with the remarks made by the Judge of the Third Judicial District. I don't think him to be a Christian; if he is, he does not understand the Scriptures as I understand them. In referring to remarks which had been made by an individual who had been convicted by the jury, the judge remarked that he did not wish to hear any more hypocritical cant, and in referring to the wives of the Latter-day Saints on one occasion he mentioned them as concubines; and some of our brethren have looked upon that as being a reproach. Well, of course, you can convey contempt in the manner in which a word is uttered. But I do not look upon the word concubine as being a contemptuous term by any means. All concubines, anciently, were considered wives, but all wives were not concubines. A concubine, then, was a maid servant married to a free man; and although her mistress still maintained some jurisdiction over her actions, the fact that she was a wife gave her an honorable position—made her a legal wife in the sight of God.

Again, the judge, in referring to what father Abraham did, said, "Abraham not only lived with his wives, but also with his wife's handmaids; in other words", said the judge, "the same as though you were to live with your hired girls. Now, while that might do for Abraham", said he, "it will not do for this enlightened age." Now I desire to show by these remarks that the judge of the Third District Court is not a Christian, and that if he has any hopes of eternal life he does not understand the plan and the promises of the great Jehovah; for Abraham was a friend of God; Abraham talked with God face to face, and although it may be thought that he lived in the dark ages, would to God that the Christian world would walk in such darkness today! If, then, the acts of Abraham would not do for the Chief Justice of the Territory of Utah, neither would the city in which Abraham dwells do for that judge; and when he passes into eternity and beholds the names of the twelve apostles written upon the twelve foundations of the Eternal City he may admire their beauty and grandeur, but when his attention is drawn to the twelve pearly gates, he will find engraven thereon the names of the twelve sons of Jacob by his four wives, and their great grandfather Abraham will be within that city. Without its walls shall be sorcerers, adulterers, liars and whoremongers, and those who love to make

a lie. Jesus bore testimony to the virtues of Abraham. He proclaimed himself to be a literal descendant from him, tracing back his lineage to the loins of David, another polygamist; and when he, Jesus, spoke of Lazarus, who picked up the crumbs that fell from the rich man's table, and who was so poor and wretched, whose sores the dogs licked to his ease, delight and comfort—when Jesus spoke of this Lazarus, he spoke of him as being in the bosom of Father Abraham. But the rich man, who perhaps had had control of him, and who had kicked and cuffed him, and looked upon him with scorn as he picked up the crumbs —as we pick up the crumbs of liberty grudgingly dropped from the table which our fathers made in the day of oppression and dread—I say, when that rich man looked upon Lazarus in his degradation, he was then but his serf and slave; but when he looked upon him over that wide gulf that separated them, he saw him in the bosom of Abraham, and he pleaded that Lazarus might be sent to dip his finger in one drop of cold water, that the thirst might be slaked in his throat, and that his burning tongue might be relieved. The answer was, **"Lazarus had his ill things while upon the earth and thou hadst thy good things. Now, behold Lazarus had the good things and thou hast thine evil things": "Well", said the rich man, "if he comes not to me send him to tell my friends and my neighbors of the condition of affairs here." The answer was made, "They have Moses and the prophets, and if they heed not these, neither would they listen to one though he rose from the dead."** If the Judge of the Supreme Court of the Territory of Utah is a Christian how will he feel when he comes into the presence of Father Abraham, whom he has sought to cast reflections upon? Will not the blush of shame be upon his cheek? And if there is an eternal God, and if that eternal God is the creator of the heavens and the earth and all our spirits; and is the friend of Abraham, how can that Judge bear his presence? I would rather be the poorest Latter-day Saint on earth and bear fetters upon my limbs until my flesh dropped from my bones than to be in the attitude of the man who must bear, without the spirit of God, the measure of unjust judgment which he has measured to others. For this reason, my brethren and sisters, I say I have the most profound sympathy for all those whom we sometimes denominate our enemies, and I am not able to forget the fact that whatever their condition in this life may be, they fought not on the side of Satan in the eternal worlds when Satan rebelled against God because the Almighty was unwilling to adopt his coercive plan of human redemption: God was determined that every man, woman and child born into the world should be free. I say, because God would not adopt his coercive measures he rebelled against Christ, and one-third part of heaven followed him, and he fought against Michael and the hosts of heaven, and was cast down to earth with the hosts that followed him. But you can find no living man or woman that ever breathed the breath of life that fought on his side; for the condemnation that came upon them was a loss of opportunity to take a body. Therefore, those people who seem to be our enemies are such only by reason of their blindness, and because their eyes are closed against the things of God, and if the judgments of God are to come upon them according to the predictions of the prophets, we can well afford to have charity and sympathy for them, and we do as a people. I tell you that I can pray for my enemies; I can pray that God may lead them away from darkness, that He may touch the eyes of their understanding that they may see, and in their hearts repent.

"Egotism is the anesthetic which nature provides to keep a man from realizing that he is a fool."

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

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

Vol. 8. SEPTEMBER, 1942 No. 4.

EDITORIAL THOUGHT

Mankind are here because they are the offspring of parents who were first brought here from another planet and power was given them to propagate their species and they were commanded to multiply and replenish the earth. * * * We owe nothing to any other God or power except our father. * * * Adam and Eve are the parents pertaining to all flesh —and I would not say that they are not also the parents of our spirits.—Brigham Young.

PURITY IN POLITICS

Press commentators and high governmental officials are charging that the present war is being managed along political rather than military lines. This being an election year many Congressmen are doubtless tempted to "play to the galleries", for the benefit of the voters at home. This gallery playing obviously is a deterrent to well organized warfare. The Army and Navy are doubtless handicapped by delays in Congressional enactments, and are greatly annoyed by impractical laws and regulations which, while pleasant to the "folks at home", are totally inadequate to meet present emergencies.

We appear to be living in an age that encourages self-aggrandizement, while the welfare of the people, whose agents we are, is secondary.

The Constitution of the United States was inspired by the Lord, who made it possible for the setting up of a free government. Our early governmental leaders, while in instances severely opposed to the religious orthodoxy of their day, reverentially looked to the God of Nations for guidance. Their cause being just, they had a right to expect justice. They won because God was with them. These men were true patriots. They did not clamor greedily for office. They accepted office only at the earnest behest of the people. They were big, broad and noble.

In the above comments, we are thinking of the appointment of the "Commander-in-Chief of the Continental Army (George Washington) the greatest honor then to be conferred. Mr. Washington was not a seeker of the office and accepted the position offered him with commendable modesty. We quote from "Great Epochs in American History, by Hasley, Vol. 3:120:

> **On the 15th of June the army was regularly adopted by Congress, and the pay of the commander-in-chief fixed at five hundred dollars a month. * * * In this stage of the business Mr. Johnson, of Maryland, rose and nominated Washington for the station of commander-in-chief. The election was by ballot, and was unanimous. It was formally announced to him by the President, on the following day, when he had taken his seat in Congress. Rising in his place, he briefly expressed his high and grateful sense of the honor conferred on him, and his sincere devotion to the cause. But, added he, "Lest some unlucky event**

should happen unfavorable to my reputation, I beg it may be remembered by every gentleman in the room, that I this day declare, with the utmost sincerity, I DO NOT THINK MYSELF EQUAL TO THE COMMAND I AM HONORED WITH. As to pay, I beg leave to assure the Congress that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit of it. I will keep an exact account of my expenses. Those, I doubt not, they will discharge, and that is all I desire."

"There is something charming to me in the conduct of Washington", writes Adams to a friend; "a gentleman of one of the first fortunes upon the continent, leaving his delicious retirement, his family and friends, sacrificing his ease, and hazarding his all, in the cause of his country. His views are noble and disinterested. He declared, when he accepted the mighty trust, that he would lay before us an exact account of his expenses, and not accept a shilling of pay."

How wonderful it would be to have this same spirit manifest in present day elections. Such a situation would enable the Lord to guide the Ship of State and protect it against all enemies.

THE NATIONAL "SCRAP" DRIVE

The American public is becoming accustomed to periodic drives for "scrap" this and "scrap" that to be used in the prosecution of the present war. So serious has the situation become that the President has made a special appeal to the public for various cast-off articles. The Press of July 28 last records in part:

(By Associated Press)

Washington, July 28.—Warning that many shortages directly affecting the people lie ahead, President Roosevelt Tuesday made a general appeal for the fullest possible cooperation in the coming scrap salvage drive.

He asked that cellars, attics and backyards be ransacked for old metal, rubber and rags and that waste fats be turned in at meat markets. And in case of doubt whether a particular article would be of help to the war effort, he said the citizen should assume it was needed, adding that it probably was.

The people generally realize the seriousness of the situation, Mr. Roosevelt said at a press conference, but as yet it has made no impact upon the lives of many individuals. The scrap salvage drive he regarded as a test and an opportunity for them to take a personal part in the war effort.

This sudden shift from the habit of careless waste of many articles heretofore deemed worthless is, as we view it, a natural American trait. Perhaps no nation on earth is as wasteful as the American nation. Millions in the old world would be glad of access to the American garbage can.

Brigham Young taught that nothing should be wasted—no food should be destroyed that could be put through the stomach of some useful animal. The writer's father, an early Utah pioneer, would never hesitate to stoop and pick up a pin, nail, or other scrap tin, iron, or what-not that might prove useful. To save, to conserve, to be economical is a vital doctrine of Mormonism. In crossing the plains and depending largely for subsistence on the wild game they encountered the Saints were specially counseled by their leaders to kill no more than necessary to satisfy their needs; that the needless taking of life was a sin in the sight of heaven.

In considering the Government's plea for "scrap" materials, we are reminded of the exhorbitant waste daily happening in its operations. Of course an institution employing millions of people as it is now doing, will naturally develop leaks. Such is to be expected. But there appears to be an inexcusable waste in many quarters.

For instance in the construction of the "Small Arms Plant" in Salt Lake City, the report reaches us of a prodigious waste in time and materials, which the Government was forced to assume. The report states that lumber used in forms and other temporary construction, in good state of preservation, was piled and set afire. We are

informed that fires consuming valuable materials at that plant continued burning for weeks. Many hundreds of Salt Lake residents—worthy poor—would have been glad to get the material thus destroyed, and even pay a reasonable price for it; it would have proven a blessing to many people, but no, orders were to destroy it, and orders, as we understand, were carried out in a most literal sense!

We are informed of the abandonment of a C. C. Camp in northwestern Arizona last year. The citizenry in the locality, while honest and industrious were, for the most part, poor. Their boys are in the armed service of the country. In abandoning the camp, much in building materials, in clothing, bedding, furniture, kitchenware and even in food, much needed by the people, were thrown upon the dump, and the inflammable articles set fire to. Some of the villagers salvaged what they could before the flames destroyed them; but when this salvaging was detected, Government employees used other means of destruction. Good blankets, clothing, inlaid linoleum; coffee, sugar, bread, and other eatables were consigned to the flames, and loyal citizens of the United States, some of whose boys were fighting the nation's battle, were asking for it! They asked in vain!

While the drive for aluminum was on, cleaning out the kitchens of housewive's aluminum pots and pans, with other useful kitchenware in this camp were thrown on the dump. Since the flames could not destroy these articles they were bent and broken with picks, shovels, etc.

Such prodigious waste in the presence of dire want and need, we deem a grave mistake. And in the light of such facts it must not be wondered at if the general public exhibit an apathetic feeling toward the call of the nation for "SCRAPS." The irony in the situation is obvious: School children and other agencies employed to gather scraps of paper, rags, iron and other materials to help "win the war," while through Government agencies thousands upon thousands of dollars in essential materials are being wantonly destroyed!

The public has not altogether forgotten the official slaughter of cows, hogs, and sheep, the plowing under of useful crops, and the burning of wheat fields and grain stacks, during the depression days. This aborting of nature is not a crime easily attoned for. And while the Government is destroying useful property with one hand and seeking help from the owners thereof with the others the words of Abraham Lincoln are recalled, to the effect that you may fool some of the people all the time, and all the people some of the time, but you cannot fool all the people all the time.

Since our Government, which came into form by Divine aid, is under siege, it is but natural that its citizens should respond liberally to the President's plea, though in doing it, feelings of resentment and even bitterness may at times cloud their vision. It is to be hoped that wisdom and not resentment shall guide Americans in the present emergency.

DESCRIPTION OF JESUS CHRIST

Different attempts have been made to describe and publish the personal appearance of our Lord Jesus Christ. One account recently submitted by a valued reader of TRUTH is taken from the Juvenile Instructor, November, 1934, p. 510. Another is given in the interesting pamphlet, "Hidden Treasures", by Charles W. Kingston, p. 32. The account we are submitting is taken from the Mill. Star, Vol. 44:701-2. In this we have made some slight variations and additions to bring the statement in conformation with the two first mentioned accounts. Since there is no essential difference in either of the texts, the statement we present, combining features of the others, may be regarded as in substantial accord.

The following description of the personal appearance of Jesus Christ is

said to have been sent by Publius Lentellus, Governor of Judea, to the Senate of Rome. (It was the custom in those days for the Governor to write home any event that transpired while he held his office):

There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The Gentiles (or Barbarians) esteem him as a prophet of truth, but his own disciples call him the Son of God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped, ruddy countenance, and such as the beholder may both love and fear. His aspect is amiable and reverent, his hair flowing into those beauteous shades which no united colors can match, falling in graceful curls below his ears agreeably crouching on his shoulders and parting on the crown of his head like the head-dress of the sect of the Nazarites. His forehead is smooth and large; his cheeks without a blemish and of roseate hue; his nose and mouth are formed with exquisite symmetry; his beard is thick and of a color suitable to the hair of his head, reaching a little below his chin and parting in the middle; his eyes are grey, clear, quick, bright and serene. He rebukes with majesty, counsels with mildness, and invokes with the most gentle and persuasive language—his whole address, whether in word or deed, being strictly characteristic of so exalted a being. It cannot be remembered that any one has seen him laugh, but many have seen him weep frequently, and so persuasive are his tears, that the multitude cannot withhold their tears from joining in sympathy with him. He is moderate, temperate and wise: In short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty and Divine perfection, in every way surpassing the children of men.

GENERAL THOMAS L. KANE AND THE MORMONS

(Continued from page 56)

It is an error to estimate largely the number of Mormons dead of starvation, strictly speaking. Want developed disease, and made them sink under fatigue, and maladies that would otherwise have proved trifling. But only those died of it outright who fell in out-of-the-way places that the hand of brotherhood could not reach. Among the rest, no such thing as plenty was known, while many went and hungered. If but a part of a group was supplied with provisions, the only result was that the whole went on the half or quarter ration, according to the sufficiency that there was among them; and this so ungrudgingly and contentedly, that till some crisis of trial to their strength, they were themselves unaware that their health was sinking, and their vital force impaired.

Hale young men gave up their own provided food and shelter to the old and helpless, and walked their way back to parts of the frontier states, chiefly Missouri and Iowa, where they were not recognized, and hired themselves out for wages, to purchase more. Others were sent there to exchange for meal and flour, or wheat and corn, the table and bed furniture, and other last resources of personal property which a few had still retained.

In a kindred spirit of fraternal forecast, others laid out great farms in the wilds, and planted in them the grain saved for their own bread, that there might be harvests for those who would follow them. Two of these in the Sac and Fox country, and beyond it (Garden Grove and Mount Piscah), included within their fences about two miles of land apiece, carefully planted in grain, with a hamlet of comfortable log cabins in the neighborhood of each.

Through all this the pioneers found redeeming comfort in the thought that their own suffering was the price of immunity to their friends at home. But

the arrival of spring proved this a delusion. Before the warm weather had made the earth dry enough for easy travel, messengers came in from Nauvoo to overtake the party, with fear, exaggerated tales of outrage, and to urge the chief men to hurry back to the city, that they might give counsel and assistance there. The enemy had only waited till the emigrants were supposed to be gone on their road too far to return to interfere with them, and then renewed their aggressions.

The Mormons outside Nauvoo were indeed hard pressed; but inside the city they maintained themselves very well for two or three months longer.

Strange to say, the chief part of this respite was devoted to completing the structure of their quaintly-devised but beautiful Temple. Since the dispersion of Jewry, probably, history affords us no parallel to the attachment of the Mormons for this edifice. Every architectural element, every most fantastic emblem it embodied, was associated, for them, with some cherished feature of their religion. Its erection had been enjoined upon them as a most sacred duty. They were proud of the honor it conferred upon their city, when it grew up in its splendour to become the chief object of the admiration of strangers upon the upper Mississippi. Besides they had built it as a labor of love; they could count up to half a million the value of their tithings and free-will offerings laid upon it. Hardly a Mormon woman had not given up to it some trinket or pin-money: the poorest Mormon man had at least served the tenth part of his year on its walls; and the coarsest artisan could turn to it with something of the ennobling attachment of an artist for his fair creation. Therefore, though their enemies drove on them ruthlessly, they succeeded in parrying the last sword-thrust, till they had completed even the gilding of the angel and trumpet on the summit of its lofty spire. As a closing work, they placed on the entablature of the front, like a baptismal mark on the forehead,

THE HOUSE OF THE LORD
BUILT BY THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS.
HOLINESS TO THE LORD!

Then at high noon, under the bright sunshine of May, the next only after its completion, they consecrated it to divine service. There was a carefully studied ceremonial for the occasion. It was said the high elders of the sect travelled furtively from the Camp of Israel in the Wilderness; and throwing off ingenious disguises, appeared in their own robes of holy office, to give it splendour.

For that one day the Temple stood resplendent in all its typical glories of the sun, moon, and stars, and other abounding figured and lettered signs, hieroglyphs, and symbols: but that day only. The sacred rites of consecration ended, the work of removing the sacro sancta proceeded with the rapidity of magic. It went on through the night; and when the morning of the next day dawned, all the ornaments and furniture, everything that could provoke a sneer had been carried off; and except some fixtures that would not bear removal, the building was dismantled to the bare walls.

It was this day that saw the departure of the last elders, and the largest band that moved in one company together. The people of Iowa have told me, that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said, but at the top of the hill, before they disappeared, were to be seen looking back, like banished Moors, on their abandoned homes, and the far-seen Temple and its glittering spire.

After this consecration, which was construed to indicate an insincerity on the part of the Mormons as to their stipulated departure, or at least a hope

of return, their foes set upon them with renewed bitterness. As many fled as were at all prepared; but by the very fact of their so decreasing the already diminished forces of the city's defenders, they encouraged the enemy to greater boldness. It soon became apparent that nothing short of an immediate emigration could save the remnant.

From this time onward the energies of those already on the road were engrossed by the duty of providing for the fugitives who came crowding in after them. At a last general meeting of the sect in Nauvoo, there had been passed an unanimous resolve that they would sustain one another, whatever their circumstances, upon the march; and this, though made in view of no such appalling exigency, they now with one accord set themselves together to carry out.

Here begins the touching period of Mormon history; on which, but that is for me a hackneyed subject, I should be glad to dwell, were it only for the proof it has afforded of the strictly material value to communities of an active common faith, and its happy illustrations of the power of the spirit of Christian fraternity to relieve the deepest of human suffering. I may assume that it has already fully claimed the public sympathy.

Delayed thus by their own wants, and by their exertions to provide for the wants of others, it was not till the month of June that the advance of the emigrant companies arrived at the Missouri.

This body, I remember, I had to join there, ascending the river for the purpose from Fort Leavenworth, which was at that time our frontier post. The Fort was the interesting rendezvous of the Army of the West, and the headquarters of its gallant chief, Stephen F. Kearney, whose guest and friend I account it my honor to have been. Many as were the reports daily received at the garrison from all portions of the Indian territory, it was a significant fact, how little authentic intelligence was to be obtained concerning the Mormons. Even the region in which they were to be sought after, was a question not attempted to be designated with accuracy, except by what are very well called in the West —Mormon stories; none of which bore any sifting. One of these averred, that a party of Mormons, in spangled crimson robes of office, headed by one in black velvet and silver, had been teaching a Jewish pow-pow to the medicine men of the Sauks and Foxes. Another averred that they were going about in buffalo robe short frocks, imitative of the costume of Saint John, preaching baptism and the instance of the kingdom of heaven among the Ioways. To believe one report, ammunition and whiskey had been received by Indian braves at the hands of an elder with a flowing white beard, who spoke Indian, he alleged, because he had a gift of tongues: this, as far north as the country of the Yanketon Sioux. According to another yet, which professed to be derived officially from at least one Indian sub-agent, the Mormons had distributed the scarlet uniforms of H. B. M.'s servants among the Pottawatamies, and had carried into their country twelve pieces of brass cannon, which were counted by a traveller as they were rafted across the East Fork of the Grand River, one of the northern tributaries of the Missouri. The narrators of these pleasant stories were at variance as to the position of the Mormons by a couple of hundred leagues; but they harmonized in the warning, that to seek certain of the leading camps, would be to meet the treatment of a spy.

Almost at the outset of my journey from Fort Leavenworth, while yet upon the edge of the Indian border, I had the good fortune to fall in with a couple of thin-necked sallow persons, in patchwork pantaloons, conducting northward wagon loads of Indian corn,

which they had obtained, according to their own account, in barter from a squatter for some silver spoons, and a feather bed. Their character was disclosed by their eager request of a bite from my wallet; in default of which, after a somewhat superfluous scriptural grace, they made an imperfect lunch before me of the softer of their corn ears, eating the grains as horses do from the cob. I took their advice to follow up the Missouri; somewhere not far from which, in the Pottowatamie country, they were sure I would encounter one of their advancing companies.

I had bad weather on the road. Excessive heats, varied only by repeated trenchings thunder squalls, knocked up my horse, my only travelling companion, and otherwise added to the ordinary hardships of a kind of life, to which I was as yet little accustomed. I suffered a sense of discomfort, therefore, amounting to physical nostalgia, and was, in fact, wearied to death of the staring silence of the prairie, before I came upon the objects of my search.

They were collected a little distance above the Pottowatamie Agency. The hills of the "High Prairie" crowding in upon the river at this point, and overhanging it, appear of an unusual and commanding elevation. They are called the Council Bluffs; a name given them with another meaning, but well illustrated by the picturesque congress of their high and mighty summits. To the south of them, a rich alluvial flat of considerable width follows down the Missouri, some eight miles, to where it is lost from view at a turn, which forms the site of the Indian town of Point aux Poules. Across the river from this spot the hills recur again, but are skirted at their base by as much low ground as suffices for a landing.

This landing, and the large flat or bottom on the east side of the river, were crowded with covered carts and wagons; and each one of the Council Bluff hills opposite, was crowned with its own great camp, gay with bright white canvas, and alive with the busy stir of swarming occupants. In the clear blue morning air, the smoke streamed up from more than a thousand cooking fires. Countless roads and by-paths checkered all manner of geometric figures on the hill sides. Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted four thousand head of cattle in view at one time. As I approached the camps, it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross were women in greater force than blanchisseuses upon the Seine, washing and rinsing all manner of white muslins, red flannels, and parti-coloured calicoes, and hanging them to bleach upon a greater area of grass and bushes than we can display in all our Washington Square.

Hastening by these, I saluted a group of noisy boys, whose purely vernacular cries had for me an invincible home-savouring attraction. It was one of them, a bright-faced lad, who hurrying on his jacket and trousers, fresh from bathing in the creek, first assured me I was at my right destination. He was a mere child; but he told me of his own accord where I had best go seek my welcome, and took my horse's bridle to help me pass a morass, the bridge over which he alleged to be unsafe.

There was something joyous for me in my free rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me I could follow "Mormon Roads," and find them beaten hard and even dusty by the tread and wear of the cattle and vehicles of emigrants laboring over them. By day, I would

overtake and pass one after another, what amounted to an army train of them; and at night, if I encamped at the places where the timber and running water were found together, I was almost sure to be within call of some camp or other, or at least within sight of its watch-fires. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of Western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine, *"like the great ocean washes upon its frontier shores," I can scarcely describe the gratification I felt in associating again with persons who were almost all of Eastern American origin—persons of refined and cleanly habits and decent language, and in observing their peculiar and interesting mode of life; while every day seemed to bring with it its own special incident, fruitful in the illustration of habits and character.

It was during the period of which I have just spoken, that the Mormon battalion of 520 men was recruited and marched for the Pacific Coast.

At the commencement of the Mexican war, the President considered it desirable to march a body of reliable infantry to California at as early a period as practicable, and the known hardihood and habits of discipline of the Mormons, were supposed peculiarly to fit them for this service. As California was supposed also to be their ultimate destination, the long march might cost them less than other citizens. They were accordingly invited to furnish a battalion of volunteers early in the month of July.

The call could hardly have been more inconveniently timed. The young, and those who would best have been spared, were then away from the main body, either with pioneer companies in the van, or, their faith unannounced, seeking work and food about the northwestern settlements, to support them till the return of the season for commencing emmigration. The force was therefore to be recruited from among the fathers of families, and others whose presence it was most desirable to retain.

There were some, too, who could not view the invitation without jealousy. They had twic e been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favor?

But the feeling of country triumphed. The Union had never wronged them: **"You shall have your battalion at once, if it has to be a class of elders,"** said one, himself a ruling elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from the storehouse of things rescued, and hoisted to the top of a tree mast—**and, in three days, the force was reported, mustered, organized, and ready to march.**

There was no sentimental affection at their leave-taking. The afternoon before was appropriated to a farewell ball; and a more merry dancing rout I have never seen, though the company went without refreshments, and their ballroom was of the most primitive. It was the custom, whenever the large camps rested for a few days together, to make great arbors, or boweries, as they called them, of poles, and brush, and wattling, as place of shelter for their meetings of devotion or confer-

*Rev. Dr. Morton, of Philadephia.

ence. In one of these where the ground had been trodden firm and hard by the worshippers of the popular Father Taylor's precinct, was gathered now the mirth and beauty of the Mormon Israel.

If anything told the Mormons had been bred to other lives, it was the appearance of the women, as they assembled here. Before their flight, they had sold their watches and trinkets as the most available resource for raising ready money; and hence, like their partners who wore waistcoats cut with useless watch pockets, they, although their ears were pierced and bore the loopmarks of rejected pendants, were without ear rings, finger rings, chains, or brooches. Except such ornaments however, they lacked nothing most becoming the attire of decorous maidens. The neatly darned white stockings and clean bright petticoat, the artistically clear-starched collar and chemisette, the something faded, only because too well washed, lawn or gingham gown, that fitted modishly to the waist of its pretty wearer—these, if any of them, spoke of poverty, spoke of a poverty that had known its better days.

With the rest, attended the elders of the Church within call, including nearly all the chiefs of the High Council, with their wives and children. They, the gravest and most trouble-worn, seemed the most anxious of any to be the first to throw off the burden of heavy thoughts. Their leading of the dancing in a great double cotillion, was the signal that bade the festivity commence. To the canto of debonnair violins, the cheer of horns, the jingle of sleigh bells, and the jovial snoring of the tambourine, they did dance! None of your minuets or other mortuary procession of gentles in etiquette, tight shoes, and pinching gloves, but the spirited and scientific displays of our venerated and merry grandparents, who were not above following the fiddle to the Fox-chase Inn, or Gardens of Gray's Ferry. French Fours, Copenhagen jigs, Virginia reels, and the like forgotten figures executed with the spirit of people too happy to be slow, or bashful, or constrained. Light hearts, lithe figures, and light feet, had in their own way from an early hour till after the sun had dipped behind the sharp sky-line of the Omaha hills. Silence was then called, and a well cultivated mezzo-soprano voice, belonging to a young lady with fair face and dark eyes, gave with quartette accompaniment a little song, the notes of which I have been unsuccessful, in repeated efforts, to obtain since—a version of the text, touching to all earthly wanderers:

By the rivers of Babylon we sat down and wept.
We wept when we remembered Zion.

There was danger of some expression of feeling when the song was over, for it had begun to draw tears; but breaking the quiet with his hard voice, an Elder asked the blessing of Heaven on all who, with purity of heart and brotherhood of spirit, had mingled in that society, and then all dispersed, hastening to cover from the falling dews. All, I remember, but some splendid Indians, who in cardinal scarlet blankets and feathered leggings, had been making foreground figures for the dancing rings, like those in Mr. West's picture of our Philadelphia Treaty, and staring their inability to comprehend the wonderful performances. These loitered to the last, as if unwilling to seek their abject homes.

Well as I knew the peculiar fondness of the Mormons for music, their orchestra in service on this occasion astonished me by its numbers and fine drill. The story was, that an eloquent Mormon missionary had converted its members in a body at an English town, a stronghold of the sect, and that they took up their trumpets, trombones, drums, and hautboys together, and followed him to America.

When the refugees from Nauvoo were hastening to part with their table ware, jewelry, and almost every other

fragment of metal wealth they possessed that was not iron, they had never a thought of giving up the instruments of this favorite band. And when the battalion enlisted, though high inducements were offered some of the performers to accompany it, they all refused. Their fortunes went with the camp of the Tabernacle. They had led the Farewell Service in the Nauvoo Temple. Their office now was to guide the monster choruses and Sunday hymns; and like the trumpets of silver, made of a whole piece, 'for the calling of the assembly, and for the journeying of the camps,' to knoll the people into church. Some of their wind instruments, indeed, were uncommonly full and pure-toned, and in that clear dry air could be heard to a great distance. It had the strangest effect in the world, to listen to their sweet music winding over the uninhabited country. Something on the style of a Moravian death-tune blown at day-break, but altogether unique. It might be when you were hunting a ford over the Great Platte, the dreariest of all wild rivers, perplexed among the far-reaching sand bars, and curlew shallows of its shifting bed: the wind rising would bring you the first faint thought of a melody; and as you listened, borne down upon the gust that swept past you a cloud of the dry sifted sands, you recognized it—perhaps a homeloved theme of Henry Proch or Mendelssohn. Mendelssohn Bartholdy, away there in the Indian Marches!

(To be continued)

A PURE LANGUAGE

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 and a few of their friends) 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 have come, and been received by all, then that which is in part may justly be done away, having accomplished the purpose for which it was sent.—Willard Richards, Deseret News, April 3, 1852.

A NUT FOR GEOLOGISTS

Hiram DeWitt of Springfield, Mass., who has recently returned from California, brought with him a piece of the auriferous quartz rock, of about the size of a man's fist. On Thanksgiving day it was brought out for exhibition to a friend, when it accidentally dropped to the floor and split open. Near the center of the mass was discovered, firmly embedded in the quartz a slightly corroded, a cut-iron nail, of the size of a six-penny nail. It was entirely straight and had a perfect head. By whom was that nail made? At what period was it placed in the yet uncrystallized quartz? How came it in California? If the head of that nail could talk, we should know something more of American history than we are ever likely to know.—Deseret News, May 1, 1852.

A REMARKABLE EXPERIENCE

I heard an acquaintance of mine say several times during the summer of 1925, "that he would raise no more children under the present environment, nor under the existing regime of things." At another time I heard this same individual say, "Anyone who does raise children under the present world environment is a fool." I had considerable respect for this man up to this time, but when these remarks were uttered I knew he was no safe counselor. My wife was then expecting another child. This individual was expressing what I have heard many "Mormon" men and women express. I truly knew that an immoral environment existed everywhere. I was wondering as I heard men and women speak as I contacted them in my intermountain travels, what would be the outcome of things? What would be the conditions confronting my children as they grew to man and womanhood? The tendency everywhere I found seem to sustain the non-rearing of children.

The sentiment was so general that there should be no children, or that the size of families should be limited, that I felt as a stranger moving in society. I was wondering what God thought about conditions, and whether he would excuse any parents from fulfilling the measure of their creation. As I reasoned upon the situation existing, the attitude many of God's people were taking upon this question, and how best to meet the conditions with which I was surrounded with my family, a power adverse to the revelations of God upon the command to "multiply and replenish the earth" seemed to wage war against me. It was a power of darkness and it followed me wherever I went in my travels. At times it left me and then again it tried to surround me. Through prayer I was able to throw this influence off, but my work brought me into daily contact with men who supported the limitation of families, or such as refused to assume any such responsibility.

One day in mid summer of 1925, as I left my home one morning and traveled to town this power followed me again. I left the street car near Seventh South and 3rd East, in Salt Lake City, transacted some business for my firm and went down to 8th South on the same street, waiting for another street car to make its appearance. While waiting there and meditating upon what I had heard, seen and experienced, all at once pure rays of light burst in upon my understanding. One beautiful ray followed another, darkness vanished, peace came to me, heavenly inspiration spoke to me. The intelligence given to me was this:

> **You have done no wrong, nor are you doing wrong in bringing spirits into the world. You exercise one of the rights of the Gods when you make it possible for spirits to obtain tabernacles. There is no glory like the glory of fatherhood and motherhood. It is the glory of the Gods. It is given to nearly all mankind to enjoy this right and exercise this privilege while on earth, but to be able to enjoy it for eternity this will depend upon you and upon all who will obey my commandments which I have given. And no man can partake of my gory and have eternal increase except they live and abide in the law of celestial marriage.**

I was further shown that the clamoring on the part of women for what they call a "career" at the expense of motherhood and marriage was displeasing before God and would prove ruinious. The power and beauty of all this was impressed upon my mind in words I can not tell nor write.

While this power was following me I knew inwardly that I was doing right in making it possible for spirits to come into the world, that I had done no wrong, but a power of darkness was suggesting to my mind that I was. The experience I went through with the blessing I received more than compensated me for the conflict I was engaged with. I learned from this experience that the testimonies of heaven

usually come and are imparted under great stress, struggle, and mental anxiety.

My testimony here given is a warning to all who profess to be Latter-day Saints who are, or who have, surrendered to this unholy Molach of our sinking civilization. God's judgments are already falling with swift destruction upon the inhabitants of the earth and all men and women who stand secretly or openly sponsoring such doctrine—which is the doctrine of devils—will be destroyed from among this generation. The time is upon us when crepes will be hanging upon hundreds of thousands of homes as evidence that the destroyer has passed that way.—A. B.

VESSELS OF HONOR

(History of Church, 4:478)

Minutes of a meeting of the Twelve in the House of the Prophet.

Elder Heber C. Kimball preached at the house of President Joseph Smith, on the parable in the 18th chapter of Jeremiah, of the clay in the hands of the potter, that when it marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go into the next batch, and was a vessel of dishonor; but all clay that formed well in the hands of the potter, and was pliable, was a vessel of honor; and thus it was with the human family, and ever will be: all that are pliable in the hands of God and are obedient to His commands, are vessels of honor, and God will receive them.

President Joseph arose and said—"Brother Kimball has given you a true explanation of the parable," and then read the parable of the vine and its branches, and explained it, and said, "If we keep the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did.

Some people say I am a fallen Prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! not one in this room. He then chastened the congregation for their wickedness and unbelief, "for whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth", and if we do not receive chastisements then we are bastards and not sons.

On the subject of revelation, he said, a man would command his son to dig potatoes and saddle his horse, but before he had done either he would tell him to do something else. This is all considered right; but as soon as the Lord gives a commandment and revokes that decree and commands something else, then the Prophet is considered fallen. Because we will not receive chastisement at the hand of the Prophet and Apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I can keep a secret till Doomsday. What greater love hath any man than that he lay down his life for his friend; then why not fight for our friend until we die?

HONEST PEOPLE

Speaking of good, honest people, Brigham Young said (June 14, 1873):

"They would be glad to know the ways of God, and to know who Jesus is, and to reap the reward of the faithful if they have had the stamina, I will call it the independence of mind necessary to embrace the truth, to say, **'I know this is true, and if there is no other person on the face of this earth who will defind it, I will to the last'.**"

"PURITY AND KNOWLEDGE"

Mill. Star, 14:378

Everything which tends to the prosperity and advancement of the Kingdom of God on the earth, tends to the same objects in the heavens; for the Saints, while here, are laying a foundation for their exaltation hereafter; and although they may cease from their labors, such as produce weariness, fatigue, and sorrow, yet their works will follow them, and continue to increase and multiply upon their hands, forever and ever, even so long as they shall continue to increase, and spread abroad, and acquire dominions in the eternal world; yet fatigue, combined with their works, will not be their companion, as it is while dwelling here in mortality.

Hence the saying of the Saviour to those who should go forth to preach His Gospel and prune His vineyard for the last time, if they continued faithful in all things they should become renewed in their bodies, and not go hungry or thirsty, they should run and not be weary, they should walk and not faint. This is a blessed promise, and has been the means of sustaining many of the Elders of Israel in their travels, at home and in foreign countries; for many have realized the fulfillment of these promises and rejoiced therein; and the principle is equally good, and may with equal propriety be applied to the Saints who are laboring at home to sustain the families of the Elders who are abroad proclaiming the Gospel, or are laboring to prepare for the reception of the Saints who are coming home, provided they labor with the same singleness of heart, and unyielding devotion to the interests of Zion, as the Elders feel who are abroad in foreign lands among strangers, and have no friend but God to depend upon for food, strength, support, and direction in all things.

The greater purity of body the Saints can attain unto before death, the less change will necessarily have to take place before the resurrection; for in the resurrection the body must be perfect, and consequently the nearer towards perfection we arrive at here, the nearer and more rapidly we approach a glorious resurrection, and the less time we may have for our spirits to be separated from our bodies, while our bodies are undergoing a purification and change in their graves; and the more intelligence we acquire in this state of existence, the more we will have to carry with us into the next or higher state, consequently the more exalted will be our introduction to the eternal worlds.

Knowledge is power, and the more a man knows, the greater good he is capable of doing, and his reward will be according to his works; and although, through the vanity of man, it is true that "knowledge puffeth up," yet it is not so with the Saints, while in the exercise of a right spirit, but it tends rather to make them more humble, while they become more powerful and Godlike; but it is the foolish that are puffed up with knowledge, and such as are not edified with charity or Godlike love; self love is their god, and that true love that casteth out fear has no place with them.

Purity and knowledge being requisite qualifications for all Saints to prepare them to enter into the presence of the Father, we have no time to idle away, no spare moments to loiter about the stores, the postoffice, or any of the public offices or halls of assembly. If the Saints have special business at such places, let them transact that business as speedily as possible, and depart, giving room to others to do their business; and when the business hours of each successive day are closed, the merchant, the clerks, the business men want and need the succeeding hours and evenings to count their cash, to balance their books, to put up their mails, and to arrange their business for the future day; and any unnecessary delay of the people in retiring from the public places, when their business

is completed, is a hindrance to public affairs, which ought not to be countenanced by the Saints, who need every moment they can get, to **wash and purify their bodies, feast their minds, and prepare for the coming of the Lord Jesus Christ.** Wise men receive hints thankfully, and profit by them, while fools wait for kicks, and then receive them most ungratefully. Let the Saints be wise.

THE MORMON CREED

(Mill. Star, 10:238)

Let everybody mind their own business.

What is man? The offspring of God.

What is God? The Father of man.

Who is Jesus Christ? He is our brother.

What is man in embryo? He is a helpless babe.

What is man in progress? He is a man.

What is man perfected? He is as Christ, and Christ is as the Father, and they all are one.

How many states of existence has man? He has three.

What is the first? It is spiritual.

What is the second? It is temporal.

What is the third? It is immortal and eternal.

How did he begin to exist in the first? He was begotten and born of God.

How did he begin to exist in the second? He was begotten and born of the flesh.

How did he begin to exist in the third? By the resurrection of the dead.

What is his final destiny? To be like God.

What has God been? Like man.

What is man without revelation? A vessel in a fog without a compass.

What will man be with the aid of revelation? He will be filled with light, and know and comprehend all things.

What is man's spirit? The candle of the Lord.

How shall it be lighted? By the spirit of God.

How many Gods are there? "There are Lords many, and Gods many; but to us there is but one God."

How many heavens are there? They are innumerable.

Where will heaven be? On the earth, and on all other glorious worlds.

What is Mormonism? It is all truth.

How old it is? Without beginning of days or end of years.

What is its destiny? To fill the earth and heavens with light and love.

Who is Joseph Smith? He is Jesus Christ's brother.

From whence is his authority? From Heaven.

What is he sent to do? To let the oppressed go free, and break every yoke.

What kind of success will he meet with? Universal; over the world.

Suppose the people try to hinder him? They cannot do it; but will perish.

Why? Because God has sent him.

What are the present forms of political governments? They are the image seen by Nebuchadnezzar.

What are the present forms of Church government? Spiritual Babylon, or the image of mystery and names of blasphemy, seen by John on the Isles of Patmos.

When will the present forms of political and religious government come to an end? In this present age.

By what means? By the kingdom of God, and by the appearance of the Son of God; and a great destruction.

What is the kingdom of God? A theocracy; or, in other words, a kingdom governed by direct revelation from God.

HIGH COST OF LIVING

Thursday, March 15, 1849, John Van Cott sold a peck of potatoes for $5.00, in Great Salt Lake City, which was considered cheap. —Church Chronology.

CHILDREN OR DOGS?

A "For Rent" advertisement in a local paper specified "No Children Allowed", "Dogs Accepted." And we claim to be a Christian nation!

COME HOME YE SAINTS TO ZION

(Mill. Star, 14:384)

The Lord's plea that the Saints "Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues", and the joy of those heeding that plea are reflected in the following verses from the gifted mind of Elder John Jaques in 1852. What a blessing it might have been to the European Saints had they heeded the law of Gathering before the present calamitious condition burst upon the world!

Arise all ye Saints of most excellent worth,
The hour of deliv'rance is come:
The call is gone forth to the end of the earth,
"Come home, come to Zion, come home."

'Tis the voice of the Seer—'tis the voice of the Lord—
'Tis the voice of the Spirit indeed.
Through Brigham, and Heber, and Willard, this word
Has come forth in the time of your need.

O ye poor of God's people, you've long been oppress'd,
And your necks have bow'd down to the yoke,
But the time is fast nearing when you shall be bless'd,
And your sore-galling fetters be broke.

Though now you're in bondage in proud Babylon,
And by Gentiles regarded with scorn,
Yet that long-wished redemption has e'en now begun,
From the trials and sorrows you've borne.

Apostles and Prophets anointed of God,
Have sought out a home in the west,
And thousands of Saints in their footsteps have trod,
And found it a sweet place of rest.

The rich vales of Ephraim all others outvie,
And the Saints with their fatness are fill'd;
The land yields its increase for them to enjoy,
And there's freedom to plant and to build.

And now with hearts grateful they stretch forth their hands,
To their brethren across the wide sea,
And with strong invitation they urge them in bands,
To go home, where the Saints can be free.

Then arise, British Saints, in a great company,
Arise and no longer delay;
Then arise scatter'd Israel, where'er you may be,
Nor longer in Babylon stay.

LITTLE

(Contributed)

Little rills make wider streamlets,
Streamlets swell and rivers flow;
Rivers join the ocean billows,
Onward, onward, as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we, with greatest profit,
Learn a litte every day.

Tiny seeds make boundless harvests,
Drops of rain compose the showers;
Seconds make the flying minutes,
And minutes make the hours!
Let us hasten then and catch them,
As they pass us on our way;
And with honest, true endeavor,
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page;
Here a line and there a sentence,
'Gainst the lonely time of age,
At our work, or by the way-side,
While the sunshine's making hay!
Thus may we, by help of heaven,
Learn a little every day.

THE CROSS OF PEACE

It takes courage to go to battle
To fight with sword and shield;
To face bullets, bombs and shrapnel
And die on the battlefield.

The soldier who dies for his country
May be a brave man indeed,
But the courage TO LIVE AND SPEAK THE TRUTH
Is the nation's greatest need.

For it takes a higher courage
To make the Truth your shield,
And face the sneers and slander
On life's great battlefield.

Shall we shrink from our highest duty,
Or accept the Cross of Peace
And give our lives to the cause of Truth
Till war and strife shall cease.

Bessie B. Decker.

"Tho the mills of God grind slowly, yet they grind exceeding small;
Tho with patience He stands waiting, with exactness grinds He all."

W. C. Fields collapsed into a restaurant chair, suffering a devastating hangover.

"Can I fix you a Bromo-Seltzer?" asked the waiter sympathetically.

"Ye gods no!" roared Fields. "I couldn't stand the noise!"—Hollywood News.

CAIN

Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow anybody else the right to say one word, what did he do? He killed his brother. Then the Lord put a mark on him.—Disc. of Brigham Young, p. 160.

A COMMON LEVELER

(From the Journal of A. Milton Musser)

A correspondent desires a quotation from the speech of John J. Ingalls at the grave of Congressman Burns. Ingalls was always eloquent, but never more so than on this occasion. Of death and the grave he said:

"In the democracy of death all men are at last equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise and the songs of the poet are silent. Dives relinquishes his millions and Lazarus his rags. The poor man is as rich as the richest and the rich man as poor as the pauper. The creditor loses his usury and the debtor is acquitted of his obligation. There the proud man surrenders his dignities, the politician his honor, the worldling his pleasure, the invalid needs no physician, and the laborer rests from his unrequited toil. Here at last is nature's final equity. The wrongs of time are redressed, justice is explained, the irony of fate is refuted, the unequal distribution, of wealth, honor, capacity, pleasure and opportunity, which make life so cruel and inexplicable a tragedy, ceases in the realm of death. The strongest there has no supremacy and the weakest needs no defense. The mighty captain succumbs to the invincible adversary who disarms alike the victor and the vanquished."

When times are bad, business gets the blame; when they are good, politicians take the credit.

I have seen a great many persons live in the neglect of all the comforts of life, because they would not take hold and make themselves comfortable. Others do not know what to do with the comforts of life, when they have them.—Brigham Young.

From an article in the New York News: "God bless America! Only in this country can you walk into a Greek restaurant, order Italian spaghetti, be served by a German waiter, pay your check to a Jewish cashier, and write about it in an American newspaper.

At a particularly loud clap of thunder, a lady walking along a London street involuntarily and visibly started. "It's all right, lidy", said a passing urchin. "It ain't 'Itler, it's Gawd."—Janus in The Spectator.

Farmer Hawkins was complaining to his wife that he could find no old clothes to put on the scarecrow. "Well," said she helpfully, "there's that flashy suit son wore at college last year." "Yes, but I want to scare the crows, not make them laugh."

A mother is said to have written the following letter to her son in the Army:

"Dear Son—I hope you have been prompt in getting up every morning so as not to keep the rest of the regiment waiting breakfast for you."—Shoshone-Bannock News.

Where will you seek for God? Seek him in your soul which has proceeded out of the Eternal Nature, the living fountain of forces.—Jacob Boehme.

"Now children," said the Sunday School teacher, "I have told you a story of Jonah and the whale. Willie, you may tell me what this story teaches."

"Yes,m", said Willie, the bright-eyed son of the Pastor; "it teaches that you can't hold a good man down."

Said James Roosevelt, addressing a meeting in Hollywood, "My father gave me these hints in speech-making: 'Be sincere * * *; be brief; * * * be seated'."—George Ross in N. Y. World-Telegram.

From Pearl Harbor to July 31st

The National City Bank of New York, and the Farmers Trust Company have sold over $80,000,000 worth of U. S. War Bonds and Stamps—more than 2 million dollars weekly.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. OCTOBER, 1942 NO. 5.

THE ADAM-GOD DOCTRINE AGAIN TO THE FORE

Gems From the Prophet Joseph Smith

Joseph's Position in the Godhead Hinted

Brigham Young's Defense of the Doctrine Taught by the Prophet

CONSIDERABLE controversy is indulged in with reference to this doctrine. The subject is paramount in importance. Man, in order to worship intelligently, must know who God is, be familiar with His Character and attributes. Joseph Smith says (3rd Lecture on Faith):

> Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation:
>
> First, the idea that he actually exists.
>
> Secondly, a correct idea of his character, perfections and attributes.
>
> Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acqaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

It would appear from this very sound counsel that unless one has a clear conception of who God is, he certainly cannot worship Him intelligently. Paul found the Athenians paying homage "To the Unknown God". The Church of England teaches in her articles of faith, and this theory is reflected in the creeds of Christendom today, that "**There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness**", etc.

Little change has taken place with respect to an actual knowledge of God in the present dispensation. Even Among many Latter-day Saints who profess a belief in the true God as proclaimed by Joseph Smith, Brigham Young, and others, there appears a woeful ignorance as to His actual identity. One may not hope to exercise a

"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."

living faith—a faith "unto life and salvation" in an "Unknown God", or in a being described as possessing neither "body, parts or passions", or in other words a nonenity, a something without the power of existence.

We have presented a small Brochure entitled **"Michael, Our Father and Our God, the Mormon Conception of Deity as taught by the Founders of the Church of Jesus Christ of Latter-day Saints"**, (Price 30c) which investigators of the subject are invited to read.

A statement of the Prophet Brigham Young upon the subject of who our God is, is the subject of much controversy, Elder Joseph Fielding Smith of the Quorum of Twelve, and Church Historian, claiming President Young to have been misquoted. In this sermon delivered April 9, 1852, and recorded in Mill. Star, 15:769, and Journal of Discourses, 1:50, the speaker introduced the subject with the remark:

> My next sermon will be to both saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views.

Then elucidating upon his subject upon which the Elders of Israel have conflicting views, President Young said:

> Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and Sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world (earth). He is Michael, the Arch Angel, the ancient of days, about whom holy men have written and spoken—HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. (Ib.)

We have quoted copiously from Brigham Young showing that he advocated the same doctrine up to the time of his death, and that in his first statement, above given, he was not misquoted in any essential part. Other quotations than those we have presented have been brought to our attention. We present some of them to our readers that the fullest light possible may be had upon this much discussed and greatly misunderstood subject. From a sermon by President John Taylor, Jan. 4, 1880, (J. of D., 21:63):

> In the first place the God of the universe is recognized, our Father who is in the heavens, the God and the Father of Jesus Christ. And what else? The God and Father of the spirits of all flesh. We recognize and reverence him as "Our Father, which are in heaven"; we bow before him and seek unto him for his guidance and direction. We hallow and reverence his name. And then what next? "Thy kingdom come." What kingdom? All these things branch out into great and important principles, that can only be understood by revelations from the Most High. "Thy kingdom come." Why? That "thy will may be done on earth as it is done in heaven."

This doctrine set forth by President Taylor must be correct. Who is the God of the universe? Identify him and the problem is solved. First, who is the God of the present dispensation? Joseph Smith.

> IF YOU FIND OUT WHO JOSEPH (SMITH) WAS, SAID BRIGHAM YOUNG, YOU WILL KNOW AS MUCH ABOUT GOD AS YOU NEED TO AT PRESENT; FOR IF HE SAID, "I AM A GOD TO THIS PEOPLE", HE DID NOT SAY THAT HE WAS THE ONLY WISE GOD. JESUS WAS A GOD TO THE PEOPLE WHEN HE WAS UPON EARTH, WAS SO (ORDAINED TO BECOME) BEFORE HE CAME TO THIS EARTH, AND IS YET. MOSES WAS A GOD TO THE CHILDREN OF ISRAEL AND IN THIS MANNER YOU MAY GO RIGHT BACK TO FATHER ADAM. * * * IF I CAN PASS BROTHER JOSEPH, I SHALL STAND A GOOD CHANCE FOR PASSING PETER, JESUS, THE PROPHETS, MOSES, ABRAHAM AND ALL BACK TO FATHER ADAM, AND BE PRETTY SURE OF RECEIVING HIS APPROBATION.—J. of D., 4:271.

There are Lords many and Gods many. Any man standing at the head of his posterity and qualifying to enter into the fulness of the Celestial kingdom, is a God over his posterity. Then who is better qualified to be God of the universe than Father Adam, who helped to organize the earth and whose children inhabit it. Joseph Smith said, speaking of Adam, **"He is the father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this Grand Council."**

Brigham Young said, "Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, (Adam) and who is our Father in Heaven", (J. of D., 1:50). We learn from the revelations of the Lord (D. & C., 107:53-56) that Adam was proclaimed God by his righteous posterity who met with him in the valley of Adam-ondi-Ahman. Jesus Christ is the Son of the God of the same universe, therefore he must be the son of Adam or Michael.

Upon this general subject we present items published in the Millennial Star as early as 1853, (Vol. 15:pp. 780 and 825):

> OUR FATHER ADAM.—The Extract from the Journal of Discourses (Vol. 1:50) may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by his servants, things new as well as old, until man is perfected in the truth. And we would here take occasion to remark, that it would be well if all our readers would secure a copy of the Journal of Discourses as it is issued, and also of every standard work of the Church; and not only secure these works, but attentively read them, and thoroughly study the principles they contain. Those of the Saints who fail to obtain the standard publications of the Church, will not be likely to prove very intelligent Saints, and will be very liable to wake up some day, and find themselves wonderfully behind the times, and consequently will not be able to stand the day of trial, which will come upon all the world. Without the intelligence that comes through the Holy Priesthood, the Saints cannot gain salvation, and this intelligence is given in the various publications of the Church. Who, then, will endanger his salvation by being behind the times? Not the wise certainly. * * *
>
> It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honor that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that Act; the NUMBER OF WIVES AND CHILDREN HE HAD, and all other circumstances with which he was connected, and by which he was tried and tempted in all things like unto man. Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of anyone to indulge in fears and anxieties about that which he has no power to control. FACTS STILL REMAIN FACTS, whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honor and power to him as their God. The Apostle informs us that THOSE WHO ARE REDEEMED SHALL BE LIKE JESUS; NOT TO SAY, HOWEVER, THAT THEY SHALL BE WIFELESS AND CHILDLESS, AND WITHOUT ETERNAL AFFECTIONS.

We close this article with an extract from remarks of Brigham Young, published in the Deseret News of June 14, 1873, in which it will be observed the venerable leader held to the same doctrine he advanced in his sermon of April 9, 1852, and which is repudiated by the present leaders of the Church on the theory, as expressed by Elder

Joseph Fielding Smith, Church Historian, that Brigham Young was misquoted:

---

* * * I wanted to make a few remarks upon the subject touched upon by my brother, but I shall not have the time. I frequently think, in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about earth itself, about our Father in Heaven, his Son, Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, etc. How pleased we would be to place these things before the people if they would receive them!

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine **which I revealed to them, and which God revealed to me—namely that Adam is our Father and God—I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth.** I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, **until I met and talked with Joseph Smith.** Is it a great mystery that the earth exists? Is it a great mystery, that the world can not solve, that man is on the earth? Yes, it is; but to whom? To the ignorant—those who know nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the son of man? Yes, it is, it is hidden from them, and this fulfills the scripture—"If our gospel be hid, it is hid to them that are lost", who have no faith, and who pay no attention to the Spirit of God. These things are called mysteries by the people because they know nothing about them, just like laying hands on the sick. Is it a mystery that fever should be rebuked and the sick healed by the laying on of the hands of a man who is endowed with authority from God and has been ordained to that gift? "Oh, yes", say the ignorant, "we know nothing about it." That is true, but where is the mystery? Will the ignorant receive the truth when they hear it? No, they will not, and this is their condemnation, that light has come into the world, and they chose darkness rather than light, because their deeds are evil. That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, "Do you know anything about the laying on of hands?" "Oh, yes, such a man"—a man who is wicked in his whole life—"has the art of laying on of hands for curing the toothache, fevers, wounds, etc.; and now, in fulfillment of the words of the ancient prophet, thousands of people seek unto "wizards who peep and mutter, etc.", but they will not seek unto the living God. I can say to all the inhabitants of the earth that before what is called spiritualism was ever known in America, I told the people that if they would not believe the revelations that God had given he would suffer the Devil to give revelations that they—priest and people—would follow after. Where did I declare this? In the cities of New York, Albany, Boston, throughout the United States,

and in England. Have I seen this fulfilled? I have. I told the people that as true as God lived, if they would not have truth they would have error sent unto them, and they would believe it. What is the mystery of it?

The Christian world read of and think much about St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory, for them to be sent forth, as the Gods have been for ever and ever ,with the command—"Make yourselves an earth and people it with your own children?" Do you think the starry heavens are going to fall? Does the Christian world or the heathen world think that all things are going to be wrapped up, consumed, and annihilated in eternal flames? Oh fools, and slow of heart to believe the great things that God has purposed in his own mind!

My brother said that God is as we are. He did not mean in those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, **and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth His own children, and forming this flesh for His own offspring?** Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great Prince, and it was said to him by Elohim, "Go ye and make an earth." What is the great mystery about it? **He came and formed the earth.** Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete. Philosophers, again, in talking of the development of the products of the earth, for instance, in the vegetable kingdom, say the little fibres grew first, then the large vegetable. When this preparatory stage was completed then came the various orders of the animal creation; and finally man appeared. No matter whether these notions are true or not, they are more or less speculative. Adam came here and got it up in shape that would suit him to commence business. What is the great mystery about it? None that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. **Father Adam came here, and then they brought his wife.**

"Well", says one, "Why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful, I received my own exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh that their spirits may have a house, a tabernacle, or a dwelling place as mine has", and where is the mystery?

Now for mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth forever

and ever, and you will never know what the Gods know." The devil told the truth, what is the mystery about it? He is doing it today. He is telling one or two truths and mixing them with a thousand errors to get the people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. I would not give a groat if I could not understand light from darkness. I can understand the bitter from the sweet, so can you. Here is intelligence, but bind it up and make machines of its possessors, and where is the glory or exaltations? There is none. They must pass through the same ordeals as the Gods, that they may know good from evil, how to succor the tempted, tried and weak, and how to reach down the hand of mercy to save the falling sinner. The Lord has revealed his gospel and instituted its ordinances that the inhabitants of the earth may be put in possession of eternal life. But few of them, however, will accept it. I have preached it to many thousands of them who are naturally just as honest as I am, but through tradition there is an overwhelming prejudice in their minds which debars them of that liberty I have in my heart.

They would be glad to know the ways of God, and to know who Jesus is, and to reap the reward of the faithful, if they have had the stamina, I will call it the independence of mind necessary to embrace the truth, to say, "I know this is true, and if there is no other person on the face of this earth who will defend it, I will to the last." But this is not in their hearts, it is not in their organization, consequently they do not manifest it. What mystery is there about it? None whatever. What is the mystery in Jesus being the Son of God and at the same time the son of the Virgin Mary? You know what the infidels say about this, but their words are no worse than the practice of many in the Christian world.

I do not want to be found fault with, but if I am it is all the same to me. **There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an Angel, the voice of the spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me.** It is like making one of these pulpits, or a house like this. This is no mystery to me, I dictated it, and a great many say it is a great piece of architecture to have a single span, so large as this roof and composed of wood that will sustain itself. But it is no mystery to me. I know the strength of the materials and how to place them together. It is no mystery to me to build a temple or a common house. But you take a gentleman or lady who was never beyond the confines of a densely populated city, who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to them to see them. Why? Because they never saw such things before. They know nothing about them, but it is no mystery to those who know all about such things. Do you think it is any mystery to angels to know how the various organizations are brought on earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the prophets and apostles whom they send, and to whom they reveal them; it is all plain, every day common sense, just as much so as with anything else in the world—we understand it.

Some may say to me, "Why Bro. Brigham, you seem to know it all." I say, "Oh, no, I know but very little, but I have an eternity of knowledge before me, and I never expect to see the time when I shall cease to learn, never, no never, but I expect to keep on learning for ever and ever, going on from exaltation to exaltation, glory to glory, power to power, ever pressing forward to greater and higher attain-

ments, **AS THE GODS DO.** (1) That is an idea that drowns the whole Christian world in a moment. Let them try to entertain it and they are out of sight of land without a ship, and if they had a ship it would have neither sail, rudder nor compass.

"What", say they, "God progress?" Now, do not lariet the God that I serve and say that he cannot learn any more: I do not believe in such a character. "Why", say they, "doesn't the Lord know it all?" Well, if he does, he must know an immense amount. No matter about that, the mind of man does not reach that any more than it comprehends the heaven beyond the bounds of time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and ever.

If we look forward we can actually comprehend a little of the idea that we shall live for ever and ever; but you take a rear sight and try and contemplate and meditate upon the fact that there never was a beginning and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But if we are faithful in the things of God they will open up, open up, open up, our minds will expand, reach forth and receive more and more, and by and by we can begin to see that **the Gods have been for ever and for ever.**

Some of our philosophers have tried to reveal the first cause. I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better go to work and prove himself a fool to begin with and then stop, for all his reasonings, arguments and researches with regard to the first cause only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes far short of knowing or understanding himself in the least degree, and his researches are contracted to that degree, that he is lost in ignorance of himself. Is this a fact? It is. We can know nothing until we learn it, and when we come to a knowledge of facts they are no mystery to us. Take one of those native Navajo women down south here into a factory and show her the machinery for weaving blankets, and if she has never seen anything of the kind she would laugh at such nonsense. Says she, "That is not the way to weave blankets, why do you not tie your web up to the limb of a tree, fasten the other end down, and then take a stick and do just so? That will never weave a blanket." By and by she sees the blanket finished, but it is a mystery to her, and she cannot understand anything about it, because she has not learned it. It is so with the whole human family.

You will excuse me for detaining you a little longer than usual. I wanted to ask the brethren and sisters if they did not think my brother, Joseph Young, pretty good. He is nearly seventy-seven years of age and had a severe sickness last winter. Do you not think he is pretty hale and doing pretty well? I think he is. I like to see him here. I know that he has been trying to tell the people with regard to the things of God for fifty years past. **If I were to live and learn as I have for forty years past—since I have been in the Church—for a thousand years, I should only have just commenced to learn the great lesson of eternity.**

(1) This is quite in contrast with the conception of our Church Historian, Joseph Fielding Smith, who proclaimed (See TRUTH 3:72; also "Michael, Our Father and Our God", p. 21) "God is absolute. He knows all things and IS NOT ADVANCING IN KNOWLEDGE, virtue and righteousness. HE IS ABSOLUTE PERFECTION. There is not a virtue of which he is not master, and there is not a truth that is hidden from him." Elder Smith doubtless inherited his conception of Deity from Orson Pratt (See above references) who said, "But when they (the Saints) become one with the Father and the Son, and receive a fullness of their glory, THAT WILL BE THE END OF ALL PROGRESSION IN KNOWLEDGE, because there will be nothing more to be learned." Elder Pratt later received correction on this doctrine.

I do hope and pray—and I want you to listen how I shape this prayer, instead of praying my Father in Heaven in the name of Jesus to make you and me faithful—I pray that we Latter-day Saints may be faithful to the covenants we have entered into with our Heavenly Father and with one another, and to live our holy religion, for we do know how. I need not ask the Father to make us faithful any more than I need ask him to come and sow our wheat for us, not a particle, for we know all about it. Be faithful, do right and live so as to be worthy of life everlasting. Amen.

PRIESTHOOD ITEMS

In this section we publish some observations from the late President Joseph F. Smith pertaining to present day discussions; also an extract from remarks of Brigham Young.

The Priesthood greater than any of its Offices:

There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is. * * * —Gospel Doctrines, p. 184.

Distinction Between Keys of the Priesthood and Priesthood

The priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood, has this authority delegated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the Priesthood. In their fulness, the keys are held by only one person at a time, the prophet and president of the Church (1). He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labors under his direction; and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or the quorum, or in other words, the keys of that division of that work. So it is

(1) In making this statement President Smith evidently had in mind the order established in the days of the Prophet Joseph. He was the President of Priesthood by will of God, and became President of the appendage organization—the Church—by vote of its members; and as such officer in the Priesthood he was the "one person" spoken of. However, it does not always follow that the President of the Church is President of Priesthood and the "one person". God chooses the one He wants to preside over His Priesthood, while the members of the Church choose their President. (See statements of Brigham Young, His. of Church 5:521; J. of D. 1:133; TRUTH 5:208-9).

throughout all the ramifications of the priesthood—a distinction must be carefully made bewteen the general authority, and the directing of the labors performed by that authority.

Conferring the Priesthood

The revelation in section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21 clearly points out that the Priesthood is a general authority or qualification with certain offices or authorities appended thereto. **Consequently the conferring of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.**

Take, for instance, the office of a deacon: the person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. He cannot receive a portion or fragment of the Aronic Priesthood, because that would be acting on the idea that either or both of the (Melchizedek and Aaronic) Priesthoods were subject to subdivision, which is contrary to the revelation.

In ordaining those who have not yet received the Aaronic Priesthood, to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are:

"Upon you my fellow servants (servant), in the name of Messiah, I confer the Priesthood of Aaron."

Of course, it would not necessarily follow that these exact words should be used, but the language should be consistent with the act of conferring the Aaronic Priesthood.—Ib., p. 169.

The above course is sustained by President Brigham Young. At a meeting held May 25th, 1877, at Logan, President Young declared that in ordaining men to the office of Seventy, "The Prophet came to us many times, saying, 'Brethren, you are going to ordain Seventies. Do not forget to confer the High Priesthood upon them. **Ordain each of them to the High Priesthood ,and to be one of the Seventy Apostles.' That was my language (then) in the ordination of the Seventies, and that is the way I ordain them now.**"—Des. Weekly News, Vol. 26:274.

Priesthood Cannot Be Taken Away

No endowments or blessings in the House of the Lord, no patriarchal blessings, no **ORDINATIONS TO THE PRIESTHOOD**, can be taken away, once given. To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood may 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.**—Joseph F. Smith, Improvement Era, Vol. 11:466.

AN ANECDOTE

(By Col. George A. Smith)

In the history of our persecutions there have arisen a great many anecdotes; but one will perhaps serve to illustrate the condition in which I wish to see every man that raises in these mountains the hand of oppression upon the innocent. I wish to see such men rigged out with the same honors and comforts as was the honorable Samuel C. Owen, Commander-in-chief of the Jackson county mob. He with eleven men, was engaged at a mass meeting, to raise a mob to drive the Saints from Clay county. This was in the year '34, in the month of June. They had made speeches, and done everything to raise the indignation of

the people against the Saints. In the evening, himself, James Campbell, and nine others, commenced to cross the Missouri river on their way home again; and the Lord or some accident, knocked a hole in the bottom of the boat. When they discovered it, says Commander Owen to the men in the ferry boat. "We must strip to the bone or we shall all perish." Mr. Campbell replied, "I will go to hell before I will land naked." He had his choice, and went to the bottom. Owen stripped himsef of every article of clothing, and commenced floating down the river. After making several attempts he finally landed on the Jackson side of the river, after a swim of about fourteen miles. He rested some time, being perfectly exhausted, and then started into the nettles, which grow very thick and to a great height, in the Missouri bottoms, and which was his only possible chance in making from the river to the settlements. He had to walk four miles through the nettles, which took him the remainder of the night, and when he got through the nettles, he came to a road, and saw a young lady approaching on horseback, who was the belle of Jackson county. In this miserable condition he laid himself behind a log so that she could not see him. When she arrived opposite the log, he says, "Madam, I am Samuel C. Owen, the Commander-in-chief of the mob against the Mormons; I wish you to send some men from the next house with clothing, for I am naked." The lady in her philanthropy dismounted, and left him a light shawl and a certain unmentionable undergarment, and passed on. So His Excellency Samuel C. Owen, who was afterwards killed in Mexico by foolishly exposing himself, contrary to orders, took up his line of march for the town in the shawl and petticoat uniform, after his expedition against the Mormons.—From the remarks made at the 24th of July celebration, 1854, held in the Tabernacle, Deseret News, Volume 4, p. 283.

"ODE OF THE FLOWER"

A hymn said to have been a favorite of Nezahuacoyotle, an early Axtec ruler:

"All things on earth have their term, and, in the most joyous career of their vanity and splendor, their strength fails, and they sink into the dust. All the round world is but a sepulchre; and there is nothing which lives on its surface, that shall not be hidden and entombed beneath it. Rivers, torrents, and streams move onward to their destination. Not one flows back to its pleasant source. They rush onward, hastening to bury themselves in the deep bosom of the ocean. The things of yesterday are no more today; the things of today shall cease, perhaps, on the morrow. The cemetery is full of the loathsome dust of bodies once quickened by living souls, who occupied thrones, presided over assemblies, marshalled armies, subdued provinces, arrogated to themselves worship, were puffed up with vainglorious pomp, and power, and empire.

"But these glories have all passed away, like the fearful smoke that issues from the throat of Popocatepetl (volcano), with no other memorial of their existence than the record on the page of the chronicler.

"The great, the wise, the valiant, the beautiful—alas! where are they now? They are all mingled with the clod; and that which has befallen them shall happen to us, and to those that come after us. Yet let us take courage, illustrious nobles and chieftains, true friends and loyal subjects—let us aspire to that heaven, where all is eternal, and corruption cannot come. The horrors of the tomb are but the cradle of the sun, and the dark shadows of death are brilliant lights for the stars." —Conquest of Mexico, Prescott, Vol. 1:148-9.

A wise man will never impawn his future being and action, and decide beforehand what he shall do in a given extreme event. Nature and God will instruct him in that hour.—Emerson.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah

Phone 3-7368

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

Vol. 8. OCTOBER, 1942 No. 5.

EDITORIAL THOUGHT

I SEE coming chaos as clearly as the shepherds saw the star of Bethlehem. Only one thing will stop the coming chaos: A sweeping spiritual revival. Unless we have such an awakening of religious forces we will have a depression that will make the last one look like a Christmas tree party. —Roger Babson.

"EVIDENCES AND RECONCILIATIONS"

(Mormons a peculiar people)

In the September issue of the Improvement Era Elder John A. Widtsoe, member of the Quorum of Twelve, writes on, "Why are the Latter-day Saints a peculiar people?"

The subject is a live one and much might be said upon it. Elder Widtsoe treats the issue under five main heads and, in theory, makes out a good case. Any people living righteously before the Lord in the present age of darkness and corruption, must be a peculiar people. To serve Satan is commonplace, while to serve the Lord in face of the jibes and taunts of the world is so rare as to constitute peculiarity. However, the viewpoint taken by Elder Widtsoe, unfortunately, under present conditions, might well be reversed. The Lord told ancient Israel, depending, of course, upon their continued righteousness:

> For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.—Deut. 14:2.

A distinguishng peculiarity of true Latter-day Saints finds its counterpart in another promise made to Israel:

> Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. —Ib. 7:14.

In the present age of human sterility, both natural and acquired, the fruitfulness implied is bound to render a people peculiar. However, are the Latter-day Saints in the present day peculiar because of their faithfulness to the laws of God? Or is it the reverse? A people who have been so richly blessed of the Lord as have the Saints, to detour from the true course and become largely as the world, is peculiar indeed. After receiving revelations from the Lord and after having the evidences of His favors that we boast of today, to turn from Him, preferring the shallow mockery and shimmering lights of Babylon to the sanctity and glory of heavenly things, constitutes peculiarities not to be proud of.

Elder Widtsoe assigns as the first reason of our people being denominated peculiar, our belief in continuous revelation; while as a matter of fact we are peculiar in the alacrity with which we repudiate and denounce such of the revelations of the Lord that do not suit our notions. We are peculiar in the fact that while the present leader of the Church disclaims ever having received a revelation or other divine manifestation, expressing

a lack of desire for such because of the responsibility entailed, yet they try and cut people off the Church for expressing an unwillingness to sign a document proclaiming him a Prophet, Seer, and Revelator!

It is a fact, too, that of four revelations received by Presidents John Taylor and Wilford Woodruff (1880, 1882, 1886 and 1889) three of them are rejected in totum by the Saints, and the main principle enunciated in the fourth—that of entering and abiding in the law of Celestial or plural marriage, is repudiated. Since it was in that revelation (1882) that President Grant was called into the Quorum of Twelve, it is accepted by the leaders as genuine, though judging from their present actions, both they and the people over whom they preside, repudiate the chief principle involved, holding as they do that to accept Celestial or plural marriage is no longer an essential qualification for leadership in the Priesthood. In fact to even attempt to teach the truth as the Lord revealed it is regarded just cause for excommunication.

Elder Mathias F. Cowley, member of the Quorum of Twelve, stated in Conference, April, 1902:

> **You know President (Heber C.) Kimball once prophesied to this people, and especially to the mothers, that if they spoke disrespectfully of a certain principle of the Gospel (plural marriage) and fought against it, the day would come when their daughters would turn aside and loose their virtue, and become objects of immorality upon the streets of Salt Lake City. I want to say that that prediction, sorrowful though it may seem, has had its fulfillment.—Des. News, Aug. 9, 1902; also TRUTH, 3:74.**

If that was the situation in 1902, with the enormous increase of sin and debauchery among members of the Church, what must it be today? Is it not a fact that many members of the Church are rabidly antagonistic to this holy principle of marriage, fighting its continuance with demoniac fury? And too, is it not a fact that the houses of illfame in our cities and towns are recruited largely from Mormon families where the purity of the marriage relation as revealed by the Lord has been most stoutly assailed?

A second assignment noted by Elder Widtsoe is that of Priestood and the similarity in the gospel set-up between the former-day and latter-day Saints; when as a matter of fact through a Church ukase promulgated by the present leaders, the Priesthood is no longer bestowed, the brethren receiving an office only (see "Priesthood Items," elsewhere herein). And while the Gospel is the same in every dispensation the Church today has so mutilated and abandoned many of the ordinances, it bears little likeness to the primitive Church of Christ.

Other points mentioned by Elder Widtsoe, while true in theory are not true in fact, since the Church has abandoned sacred principles and many of its members have entirely strayed from the revealed truth. As a fifth reason, the author of the Era article holds that the members of the Church have the courage to live up to their beliefs in the face of adverse practices, resisting the cocktail, the amiable cigarette and the breaking of the Sabbath. We wish this were true, but the evidence is against it. In our observations there are many Latter-day Saints trying sincerely to do their duty, but the very small per cent of attendance at Sabbath and Priesthood meetings, as reported by the Church, testifies to the contrary. And, as to the cocktail resistance claimed, the sale of liquor in the amount of $5,820,126.87 in Utah during the past twelve months (ending June 30), breathes a different story. Surely it will not be contended that the non-Mormon minority are the sole consumers of strong drink. The above, of course, does not take into account the amount spent for tea, coffee and tobacco in the Mormon communities.

Plural marriage, for instance, is a vital principle of the Gospel. It is a law of the Priesthood—an eternal law. No person holding the Melchizedek Priesthood can properly preside over his brethren in the Priesthood unless he is abiding in that principle. (See Revelation to John Taylor, 1882) President Grant will doubtless recall a practical lesson verifying this fact during his Presidency of the Tooele Stake in the early days when he was denied jurisdiction in a certain case because he was not living that law while the brother whom he attempted to correct was living it.

The law has not been changed. President Grant recently bore testimony in a public meeting to the effect that while the Manifesto of 1890 did put a stop to polygamy in the Church, God had not taken the principle away from the worthy Saints. This is a significant statement and the President is to be commended for his frankness in making it. The law is eternal and cannot be revoked. The Saints today are a peculiar people in refusing to obey the word of the Lord, who 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.—D. & C., 132:6.**

It is a peculiar people that would prefer damnation to exaltation into the presence of God, and yet that is just what many so-called Latter-day Saints are guilty of today. Those refusing to receive this law of marriage will be damned. The Lord said so. Language could not be plainer.

Elder Widtsoe's statement while high-sounding will have the effect, we fear, of lulling the Saints to sleep with the thought—"Zion prospereth, all is well." We deem it a mistake to camouflage the truth. It tends to destroy faith rather than build it up. In the eyes of the world the Gospel is peculiar. Those accepting it in fullness are peculiar. The true Saints are peculiar because of their virtues, while in the light of God's promises conditioned on faithfulness, the world is peculiar because of lack of such virtues. The Lord ordained that His people should be a peculiar people through their obedience and righteous lives, and NOT for the want of these divine attributes.

WAR COMMENTS

The war situation forges ahead with ever increasing momentum. While there is little change among the masses of citizens in the interior sections of the United States, those residing in the coastal areas are beginning to feel the pinch of action, especially in the curtailment of what has been considered the common necessities. Gas rationing is a fact on the eastern coast, with the probability of its extension nation wide, and that during the present year. Fuel oil rationing in the East seems to be in the offing. Meat and clothing rationing, with other items added, is a probability for 1943. A spending budget of $85,000,000,000 for 1943-44 is bound to eat deeply into the incomes of wage earners. Four million men are now in the military service, according to the President's estimate, while an Army-Navy of 8,-800,000 men, it is claimed, is possible before it need be necessary to take married men with children. It is now clear, according to commentators, that the United States is to build a mass army which will be used in invading Europe.

There is little room for immediate optimism. According to David Lawrence of the U. S. News, Washington, D. C., one of the country's leading analysts, the war is being lost as it is now going; the U. S. and Britain just can't seem to get started. They're forced to divide their strength, to spread thin and to remain on the defensive, except in the air. In consequence of this situation the observer thinks it is quite improbable that Hitler will be defeated in 1943, and

which will make for a long and very expensive war. At first the idea was that $60,000,000,000 of war materials would win; this estimate was raised to 220,000,000,000, while now the conclusion is that very much more than this amount—plus a major effort by American manpower, will be required to win!

Some idea of the immensity of the job involved in a major offensive in Europe may be gleaned from our war commentators: "It will take another year or two to equip 5,000,000 men." A 10,000,000-man Army cannot be fully equipped before 1945. To move such an Army across 3000 miles of ocean will require 100,000,000 tons of shipping, plus 25,000,000 tons of shipping in steady service to supply them. In the Pacific and Middle East fronts, many times distant, the cost will be proportionately larger.

A charting of three years of defeat and victory for the Allies put out by the Press in August shows that the Axis have won about two-thirds of the victories to date. As disconcerting as this may be the democracy nations are beginning to come into motion with furious determination to win. Final victory for the Allies is viewed by many as inevitable though costly in money and lives beyond the power of human understanding.

The natural breaking down of the morals of the people as a distinct fruit of the war is already being manifest. A Press report states:

> America has a baby boom. All across and up and down the nation it's the same wartime story as old Doc Stork strives to outdo himself. Maternity wards full—space reserved eight months in advance—bigger hospital facilities in the making, etc. Present statistics tie in with the popular belief that the number of babies always zooms in wartime; * * * here's how the war is starting out in the United States: There'll be 2,500,000 babies in 1942.

An appeal not altogether groundless, is voiced by an Iowa girl to Australia, as published:

> Please do all you can to prevent marriages between United States soldiers and Australian girls.
>
> Already thousands of American girls face spinsterhood and lives of loneliness because of a shortage of marriageable men occasioned by the war. It is injurious to the mental and physical health of American womanhood to be permanently frustrated of the instinctive desire to marry and create a home.

Vardis Fisher, a columnist, writing in the Idaho Statesman, August 16th last, on the necessity of tobacco and loose recreational facilities for the soldiers, says:

A soldier without his tobacco isn't worth a tin nickel—and if we at home are going to let them fight for us without tobacco, we're not worth even that much. * * * From the beginning of this war I've taken the position that the men who are facing the guns are the only ones in the nation who deserve any privileges of any kind. But tobacco for a fighting man is not a privilege. It is a necessity as vital as food. * * * **They (the fighting men) want whiskey, and women and cigarets.**"

Of course this attitude, while more or less general, is not sound. Men of morals, men of God, have fought the battles of nations with neither tobacco, whisky or women. A righteous battle may be thus fought.

The Lord often uses foreign nations as a batle-axe against His people, to bring them to their senses and to repentance. Is it not consistent to view the present debacle in that light? His kingdom is about to be established on earth. He has raised up Prophets and revealed to them the fact. At the sacrifice of liberty and life they have faithfully warned the people, and called the leaders of nations to repentance. This call has been rejected and the people of the Lord horribly persecuted. It is now but natural that

the Lord should take a hand. As early as 1831 He revealed to the Prophet 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).

President Jedediah M. Grant related in 1854 the following:

> The Prophet (Joseph Smith) stood in his own house when he told several of us of the night the visions of heaven were opened to him, in which he saw the American continent drenched in blood, and he saw nation rising up against nation. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection forsook the hearts of the wicked; for he saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the FACE OF THE WHOLE EARTH, except among the people of the Most High.—J. of D., 2:147.

This prophecy is partially fulfilled, but is advancing toward its literal fulfillment. He said further, in forcasting the war between the North and the South:

> 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 into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.—D. & C., 87:6-7.

Jesus Christ, the King of earth, is soon to set up his Kingdom, when the rule of Satan—the rule that places some in wealth and others in poverty, the rule that overrides all the principles of righteousness shall cease forever.

PROPHECY FULFILLED

The fulfillment of prophecy, both ancient and modern, is a common occurrence in the present world holocaust. Our attention is called to a prophecy delivered by Elder Orson Pratt, March 9, 1879, in London finding its literal fulfillment as the present conflict proceeds. An extract from the prophetic utterance in which the nation of Great Britain was called to repentance and invited to receive the word of God as revealed to the Prophet Joseph Smith, and reciting the result of a rejection of that word, reads:

> 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 WILL BE WARS, not such wars 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 humility that now characterizes many of the wars among 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.—TRUTH 6:237.

This remarkable prophecy has, in large part, received its fulfillment: **His servants have been withdrawn from their midst; desolating wars are in progress; nations are being laid in waste, and cities are being vacated and left without inhabitants and are being burned and people are being "destroyed by the sword of their own hands."** (Swords here refers to war armaments. For years the Allied nations, and particularly the United States, have furnished the Axis nations

with both raw material and manufactured fire-arms with which they are now being attacked.)

Another point is to be noted: Never before, in our knowledge, has what is called civilized warfare descended to the beastial depths of the victor, giving no quarter to the vanquished. The law of civilized nations provides that when prisoners are taken they shall be accorded humane treatment and that when men surrender they are regarded as prisoners. In the present conflict this rule is being wholly ignored, which the eye of the Prophet, over 60 years ago, saw would be true.

In a press dispatch of September 14th, from Australia, a wounded Aussie describes the ferociousness of the Japanese slodiers while in combat, characterizing them as savages in warfare. In the recent engagement at Milne Bay in southeastern New Guinea, so vicious and unyielding was the fray that literally **"There was no quarter given and no prisoners taken on either side"**; thus fulfilling to the very letter this remarkable prohpecy. That the conflict is to still degenerate into a savage orgy of the most horrid type is to be expected; and every prediction of the Lord through His prophets will be fulfilled to the letter.

The only means for escape is through repentance from past sins and a return unto the Lord with a full purpose of heart.

A TIMELY GESTURE

Growing out from the present world conflict are reflections emanating from leading minds which point in the right direction. Quoting from "Progressive Opion," it seems that the Rev. William Temple, Primate of the Church of England, has expressed a vision of social justice. He is credited with the following words:

The resources of the earth are for the common good, and should not be limited to exploitation by a few for personal gain.

It is high time that the people should be taught this vital truth. The present world conflict is based on possession. The "have-nots" want at least part of that which at the present time is controlled by the "haves." But the earth and all in it belongs to the Lord who has said (in a Revelation through the Prophet Joseph Smith, June, 1929): **"Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth** (D. & C., 14:9)." Surely the being that created the heavens and the earth must be the proprietor of them; it must be His prerogative to dispose of that which he created in his own way. This truth is hinted in the well known Mormon hymn:

> "The silver, gold and precious stones",
> Thus saith the Lord, "are mine;
> The cattle on a thousand hills
> I own by right divine.
>
> The forests, rich-stored mountains, plains,
> The fertile valleys, too,
> The earth, and all there is therein,
> Are but my righteous due."

The Lord has said: "Blessed are the meek: for they shall inherit the earth."

In His teachings, He has emphasized the gospel of equality. With Him, royalty consists not so much in birth as in obedience to His commandments. Said He:

> It is not given that one man should possess that which is above another, wherefore the world lieth in sin. (D. & C. 49:20).

And again:

> Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld. (Ib. 70:14).

And again:

> 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 agreed 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.)

Then with penetrating scruitiny and loathing scorn for all that is unreal both in rich and poor, the Lord says:

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

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hand are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.—Ib. 56:16-18.

It will be conceeded that the present world conflict is based primarily upon the question of equality. We have published the statement (TRUTH, 7:170) that though England is denominated a democracy—government ruled by the people—out of the 47,000,000 of people in the British Isles, 45,000,000 do not own a foot of land. There the "have-nots" are the caretakers and servants of the "haves," and we are calling such a system a democracy! The leaders prate of equality. It's the equality of Satan. God has no hand in it. The Reverend Temple struck the keynote: **"The resources of the earth are for the common good, and should not be limited to exploitation by a few for personal gain."** And he might have said further, **"As it is with individuals, so it is with nations."**

Until these truths are recognized and adhered to we can see no hope for **"peace on earth and good will to men."**

WHO IS ELIAS?

We are frequently asked, "Who is Elias?" "Who is Gabriel?", etc., and our investigations lead to the understanding that these terms are titles or offices of definite meaning and application. Jesus Christ is announced as the "Lord", "God", "Redeemer", the "I Am", "Emmanuel", etc., each term bearing a specific significance. Joseph Smith the Prophet was called "Gazelam" (a Seer), (D. & C. 78:9; "Baurek Ale", (Ib. 103:21), both, as we are informed, denoting special callings. In a political sense, Franklin D. Roosevet is the President of the United States; he is the Chief Executive of the nation; and also the Commander in Chief of the Army. One person with three titles.

We herewith present a well prepared statement from a valued reader of TRUTH upon the subject of "Who Is Elias?" which, when read in the light of particular titles or offices will prove enlightening:

A careful reading of the scriptures, both ancient and modern, enables us to definitely establish the identity of Elias. Many by the name of Elias have lived, but it is the "spirit of Elias" we are concerned with. It is the Elias who holds the keys of this power or office that we wish to identify.

The spirit of Elias is to prepare the way for the greater revelation of God, which is the Priesthood of Elias, * * * and when God sends a man into the world to prepare for a greater work, holding the keys and the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.—Teachings of the Prophet Joseph Smith, pg. 335.

A few of the many references available are here cited to establish the identity of Elias in whose power or spirit those acting in the office of Elias are called.

John the Baptist was called to be an Elias and of him it has been written:

> For this is he that was spoken of by the Prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Matthew 3:3.) "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." (Matthew, 11:13, 14.)

But John, as an Elias, received his authority to act in that office from the Elias who held those keys.

> FOR HE WAS BAPTIZED WHILE HE WAS YET IN HIS CHILDHOOD, AND WAS ORDAINED BY THE ANGEL OF GOD AT THE TIME HE WAS EIGHT DAYS OLD * * * TO PREPARE THEM FOR THE COMING OF THE LORD, IN WHOSE HAND IS GIVEN ALL POWER.—D. & C., 84:28.

> And also John the sn of Zacharias, which Zacharias HE (ELIAS) VISITED and gave promise that he should have a son, and his name should be John, and HE SHOULD BE FILLED WITH THE SPIRIT OF ELIAS.—Ib. 27:7).

Then again we read in Luke 1:8, 19, 26:

> And while he (Zacharias) executed the Priests office before God * * * there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw the angel he was troubled and fear fell upon him. But the angel said unto him, fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear a son, and thou shalt call his name John. * * * And the angel answering, said unto him, I am Gabriel, who stands in the presence of God, and am sent to speak unto thee, and to show you these glad tidings. * * * And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

From these quotations we learn that Elias or Gabriel was the angel who held the keys of power to prepare the way for the coming of Christ, even to visiting His mother, Mary. And he, Elias, conferred this priesthood office upon John, who then was authorized to act in the power or "spirit of Elias."

These scriptures also establish the fact that Elias and Gabriel are the same being. Now, who is the angel Gabriel?

Joseph Smith, the Prophet, revealed the following:

> The Priesthood was first given to Adam; he obtained the first presidency and held the keys of it from generation to generation. He obtained it at the creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael The Archangel spoken of in the scriptures. Then to NOAH, who is GABRIEL; he stands next in authority to aid in the Priesthood; he was called to this office, and was the father of all living in his day. (Teachings of the Prophet Joseph Smith, pg. 157.)

From this it is conclusive that Elias or Gabriel is Noah. Then it was Noah who visited John and conferred the keys which he held upon him, that he might go forth in the "spirit of Elias" and prepare the way of the Lord, **"into whose hand is given all power."**

He, Noah, was the father of all living in his day. It is, therefore, consistent that whenever a new dispensation of the gospel was to be ushered in, he, who heralded the dawning of a new world, should hold the power of that office, directing the disposition of the same upon any prophet ordained **"to prepare the way for the greater revelation of God."**

The student of course, must not overlook the fact, as stated by Joseph Smith, that "The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority." Why by Adam's authority? Because, as Brigham Young stated, "He is our Father and our God, and the only God with whom we have to do;" Noah, of course, receiving his orders from Adam.

GENERAL THOMAS L. KANE and the MORMONS

(Continued from page 90)

The battalion gone, the host again moved on. The tents which had gathered on the hill summits, like white birds hesitating to venture on the long flight over the river, were struck one after another, and the dwellers in them, and their wagons and their cattle, hastened down to cross it at a ferry in the valley, which they made ply night and day. A little beyond the landing they formed their companies, and made their preparations for the last and longest stage of their journey. It was a more serious matter to cross the mountains then than now, that the thirst of our people for the gold of California has made the region between them and their desire such literally trodden ground.

Thanks to this wonderful movement. I may dismiss an effort to describe the incidents of emigrant life upon the Plains, presuming that you have been made more than familiar with them already, by the many descriptions of which they have been the subject. The desert march, the ford, the quicksand, the Indian battle, the bison chase, the prairie fire,—the adventures of the Mormons comprised every variety of these varieties; but I could not hope to invest them with the interest of novelty. The character of their everyday life, its routine and conduct, alone offered any exclusive or marked peculiarity. Their romantic devotional observances, and their admirable concert of purpose and action, met the eye at once.

After these, the stranger was most struck, perhaps, by the strict order of march, the unconfused closing up to meet attack, the skilful securing of the cattle upon the halt, the system with which the watches were set at night to guard them and the lines of corral—with other similar circumstances indicative of the maintenance of a high state of discipline. **Every ten of their wagons was under the care of a captain. This captain of ten, as they were termed, obeyed a captain of fifty; who, in turn, obeyed his captain of a hundred, or directly a member of what they call the High Council of the Church.** All these were responsible and determined men, approved of by the people for their courage, discretion, and experience. So well recognized were the results of this organization, that bands of hostile Indians have passed by comparative small parties of Mormons, to attack much larger, but less compact bodies of other emigrants.

The most striking feature, however, of the Mormon emigration was undoubtedly their formation of the Tabernacle Camps and temporary Stakes or Settlements, which renewed in their sleeping solitudes, everywhere along their road, the cheering signs of intelligent and hopeful life.

I will make this remark plainer by describing to you one of these camps, with the daily routine of its inhabitants. I select at random, for my purpose, a large camp upon the delta between the Nebraska and Missouri, in the territory disputed between the Omaha and Otto and Missouri Indians. It remained pitched here for nearly two months, during which period I resided in it.

It was situated near the Petit Papillon, or little Butterfly River, and upon some finely rounded hills that encircle a favorite cool spring. On each of these a square was marked out; and the wagons as they arrived took their position along its four sides in double rows, so as to leave a roomy street or passage way between them. The tents were disposed also in rows, at intervals between the wagons. The cattle were folded in high-fenced yards outside. The quadrangle inside was left vacant for the sake of ventilation, and the streets covered in with

leafy arbor work, and kept scrupulously clean, formed a shaded cloister walk. This was the place of exercise for slowly recovering invalids, the day-home of the infants, and the evening promenade of all.

From the first formation of the camp all its inhabitants were constantly and laboriously occupied. Many of them were highly educated mechanics, and seemed only to need a day's anticipated rest to engage them at the forge, loom or turning lathe, upon some needed chore or work. A Mormon gunsmith is the inventor of the excellent repeating rifle, that loads by slides instead of cylinders; and one of the neatest finished fire-arms I have ever seen was of this kind, wrought from scraps of old iron, and inlaid with the silver of a couple of half-dollars, under a hot July sun, in a spot where the average height of the grass was above the workman's shoulders. I have seen a cobbler, after the halt of his party on the march, hunting along the river bank for a lapstone in the twilight, that he might finish a famous boot sole by the camp fire; and I have had a piece of cloth, the wool of which was sheared, and dyed, and spun and woven, during a progress of over three hundred miles.

Their more interesting occupations, however, were those growing out of their peculiar circumstances and position. The chiefs were seldom without some curious affair on hand to settle with the restless Indians; while the immense labor and responsibility of the conduct of their unwieldy moving army, and the commissariat of its hundreds of famishing poor, also devolved upon them. They had good men they called Bishops, whose special office it was to look up the cases of extremest suffering; and their relief parties were out night and day to scour over every trail.

At this time, say two months before the final expulsion from Nauvoo, there were already, along three hundred miles of the road between that city and our Papillon camp, over two thousand emigrant wagons, besides a large number of nondescript turn-outs, the motely make-shifts of poverty: from the unsuitably heavy cart that lumbered on mysteriously, with its sick driver hidden under its counterpane cover, to the crazy two-wheeled trundle, such as our own poor employ for the conveyance of their slop barrels; this pulled along, it may be, by a little dry dugged heifer, and rigged up only to drag some such light weight as a baby, a sack of meal, or a pack of clothes and bedding.

Some of them were in distress from losses upon the way. A strong trait of the Mormons was their kindness to their brute dependents, and particularly to their beasts of draught. They gave them the holiday of the Sabbath whenever it came round: I believed they would have washed them with old wine, after the example of the emigrant Carthagenians, had they had any. Still in the slave-coast heats, under which the animals had to move, they sometimes foundered. Sometimes, too, they strayed off in the night, or were mired in morasses; or oftener were stolen by the Indians, who found market covert for such plunder among the horse-thief whites of the frontier. But the great mass of these pilgrims of the desert was made up of poor folks, who had fled in destitution from Nauvoo and been refused a resting place by the people of Iowa.

It is difficult fully to understand the state of helplessness in which some of them would arrive, after accomplishing a journey of such extent, under circumstances of so much privation and peril. The fact was, they seemed to believe that all their trouble would be at an end if they could only come up with their comrades at the Great Camps. For this they calculated their resources, among which their power of endurance was by much the largest

and most reliable item, and they were not disappointed if they arrived with these utterly exhausted.

I remember a single instance of this at the Popillon camp.

It was that of a joyous-hearted clever fellow, whose songs and fiddle tunes were the life and delight of Nauvoo in its merry days. I forget his story, and how exactly it fell about, that after a Mormon's full peck of troubles, he started after us with his wife and little ones, from some "lying down place" in Indian country, where he had contended with an attack of a serious malady. He was just convalescent, and the fatigue of marching on foot again with a child on his back, speedily brought on a relapse. But his anxiety to reach a place where he could expect to meet friends with shelter and food, was such that he only pressed on the harder. Probably for more than a week of the dog-star weather, he labored on under a high fever, walking every day till he was entirely exhausted. His limbs failed him then; but his courage holding out, he got into his covered cart, on top of its freight of baggage, and made them drive him on, while he lay down. They could hardly believe how ill he was, he talked on so cheerfully—"I'm nothing on earth ailing, but home sick: I'm cured the very minute I get to camp and see the brethren."

Not being able thus to watch his course, he lost his way and had to regain it through a wretched tract of low meadow prairie, where there were no trees to break the noon, nor water but what was as ague-sweet or brackish. By the time he got back to the trail of the high prairie, he was, in his own phrase, "pretty far gone!" Yet he was resolute in his purpose as ever, and to a party he fell in with, avowed his intention to be cured at the camp, and no where else! He even jested with them, comparing his jolting couch to a summer cot in a whitewashed cockloft. "But I'll make them take me down", he said, "and give me a dip in the river when I get there. All I care for is to see the brethren."

His determined bearing rallied the spirit of his traveling household, and they kept on their way till he was within a few hours' journey of the camp. He entered on his last day's journey with the energy of increased hope.

I remember that day well. For in the evening I mounted a tired horse to go a short errand, and in mere pity had to turn back before I had walked a couple of hundred yards. Nothing seemed to draw life from the languid air but the clouds of gnats and stinging midges; and long after sundown it was so hot that the sheep lay on their stomachs panting, and the cattle strove to lap wind like hard fagged hunting dogs. In camp, I had spent the day in watching the invalids, and the rest hunting the shade under their wagon bodies, and veering about them like the shadows round the sundial. I know I thought myself wretched enough to be of their company.

Poor Merryman had all that heat to bear, only the mere pretence of an awning to screen the sun from his close muslin cockloft.

He did not fail till somewhere nard upon noon. He then began to grow restless, to know accurately the distance traveled. He made them give him water, too, much more frequently; and when they stopped for this purpose, asked a number of obscure questions. A little after this he discovered himself that a film had come over his eyes. He confessed that this was discouraging; but said with stubborn resignation, that if denied to SEE the brethren, he still should HEAR the sound of their voices.

After this, which was when he was hardly three miles from our camp, he lay very quiet, as if husbanding his strength; but when he had made, as he thought, a full mile further, being interrogated by the woman that was driving, whether she should stop, he answered her, as she avers, "No, no! go on!"

The anecdote ends badly. THEY BROUGHT HIM IN DEAD, I think about five o'clock of the afternoon. He had on his clean clothes, as he had dressed himself in the morning, looking forward to his arrival.

Beside the common duty of guiding and assisting the unfortunates, the companies in the van united in providing the highway for the entire body of emigrants. The Mormons had laid out for themselves a road through the Indian Territory, over four hundred leagues in length, with substantial, well-built bridges, fit for the passage of heavy artillery, over all the streams, except a few great rivers where they

have established permanent ferries. The nearest unfinished bridging to the Papillon camp was that of the Corne a Cerf or Elk Horn, a tributary of the Platte, distant may be a couple of hours' march. Here, in what seemed to be an incredibly short space of time, there rose the seven great piers and abutments of a bridge, such as might challenge honors for the entire public-spirited population of Lower Virginia. The party detailed to the task worked in the broiling sun, in water beyond depth, and up to their necks, as if engaged in the perpetration of some pointed and delightful practical joke. The chief sport lay in floating along with the logs, cut from the overhanging timber up the stream, guiding them till they reached their destination, and then plunging them under water in the precise spot where they were to be secured. This the laughing engineers would execute with the agility of happy diving ducks. Our nearest ferry was that over the Missouri. Nearly opposite the Pull Point, or Point aux Poules, a trading Post of the American Fur Company, and village of the Pottawatamies, they had gained a favorable crossing, by making a deep cut for the road through the steep right bank. And here, without intermission, their flat-bottomed scows plied, crowded with the wagons, and cows, and sheep, and children, and furniture of the emigrants, who, in waiting their turn, made the woods around smoke with their crowded camp fires. But no such good fortune as a gratuitous passage awaited the heavy cattle, of whom, with the others, no less than 30,000 were at this time on their way westward: these were made to earn it by swimming. A heavy freshet had at this time swollen the river to a width, as I should judge, of something like a mile and a half, and dashed past, its fierce current rushing, gurgling, and eddying, as if thrown from a mill race, or **scriptural** fountain of the deep. Its aspect did not invite the oxen to their duty, and the labor was to force them to it. They were gathered in little troops upon the shore, and driving forward till they lost their footing. As they turned their heads to return, they encountered the combined opposition of a clamorous crowd of bystanders, vieing with each other in the pungent administration of inhospitable affront. Then rose their hub-bub: their geeing and wooing, and hawing; their yelling, and yelping, and screaming; their hooting, and hissing, and pelting. The rearmost steers would hesitate to brave such a rebuff; halting, they would impede the return of their outermost; they all would waver: wavering for a moment, the current would sweep them together downward. At this juncture a fearless youngster, climbing upon some brave bull in the front rank, would urge him boldly forth into the stream; the rest then surely followed: a few moments saw them struggling in mid current; a few more, and they were safely landed on the opposite shore. The driver's was the sought after post of honor here; and sometimes, when repeated failures have urged them to emulation, I have seen the youths, in stepping from back to back of the struggling monsters, or swimming in among their battling hoofs, display feats of address and hardihood, that would have made Franconi's or the Madrid bullring vibrate with bravos of applause. **But in the hours that I have watched this sport at the ferry side, I never heard an oath or the language of quarrel, or knew it provoke the least sign of ill feeling.**

After the sorrowful word was given out to halt, and make preparation for winter, a chief labor became the making of hay; and with every day-dawn brigades of mowers would take up the march to their positions in chosen meadows—a prettier sight than a charge of cavalry—as they laid their swarths, whole companies of scythes

abreast. Before this time the manliest as well as the most general daily labor, was the herding of cattle; the only wealth of the Mormons, and more and more cherished by them with the increasing pastoral character of their lives. A camp could not be pitched in any spot without soon exhausting the freshness of the pasture around it, and it became an ever recurring task to guide the cattle, in unbroken droves, to the nearest place where it was still fresh and fattening. Sometimes it was necessary to go farther, to distant ranges which were known as feeding grounds of the buffalo. About these were sure to prowl parties of thievish Indians; and each drove therefore had its escort of mounted men and boys, who learned self-reliance and heroism while on night-guard alone, among the silent hills. But generally the cattle were driven from the camp at the dawn of the morning, and brought back, thousands together, in the evening, to be picketed in the great corral or enclosure, where beeves, bulls, cows and oxen, with their horses, mules, hog calves, sheep and human beings, could all look together upon the red watch-fires, with the feeling of security when aroused by the Indian stampede, or the howlings of the prairie wolves at moonrise.

When they set about building their winter houses, too, the Mormons went into quite considerable timbering operations, and performed desperate feats of carpentry. They did not come ornamental gentlemen or raw apprentices, to extemporize new versions of Robinson Crusoe. It was a comfort to notice the readiness with which they turned their hands to wooderaft; some of them, though I believe these had generally been bred carpenters, wheelwrights, or more particularly boat builders, quite outdoing the most notable **voyagers** in the use of the axe. One of these would fell a tree, strip off its bark, cut and split up the trunk in piles of plank, scantling, or shingles; make josts, and pins and pales—everything wanted almost of the branches; and treat his toil, from first to last, with more sportish flourish than a school-boy whittling his shingle.

Inside the camp the chief labors were assigned to women. From the moment, when after the halt, the lines had been laid, the spring wells dug out, and the ovens and fire-places built, though the men still assumed to set the guards and enforce the regulations of police, the empire of the tented town was with the better sex. They were the chief comforters of the severest sufferers, the kind nurses who gave them in their sickness, those dear attentions, with which pauperism is hardly poor, and which the greatest wealth often fails to buy. And they were a nation of wonderful managers. They could hardly be called housewives in ethymological strictness, but it was plain they had once been such, and most distinguished ones. Their art availed them in their changed affairs. With almost their entire culinary material limited to the milk of their cows, some store of meal or flour and a very few condiments, they brought their thousand and one receipts into play with a success that outdid for their families the miracle of the Hebrew widow's cruise. They learned to make butter on a march by the dashing of the wagon, and so nicely to calculate the working of barn in the jolting heats, that as soon after the halt as an oven could be dug in the hillside and heated, their well-kneaded loaf was ready for baking, and produced good leavened bread for supper. I have no doubt the appetizing zest, their humble lore succeeded in imparting to diet which was both simple and meagre, availed materially for the health as well as the comfort of the people.

But the first duty of the Mormon women was, through all change of place and fortune, to keep alive their altar fire of home. Whatever their manifold labors for the day, it was their effort to compete them against

the sacred hour of evening fall. For by that time all the out-workers, scouts, ferrymen or bridgemen, road-makers, herdsmen, or hay-makers, had finished their tasks and come into their rest. And before the last smoke of the supper-fire curled up, reddening in the glow of sunset, a hundred chimes of cattle bells announced their looked-for approach across the open hills; and the women went out to meet them at the camp gates, and with their children in their laps sat by them at the cherished family meal, and talked over the events of the well-spent day.

But every day closed as every day began, with an invocation of the Divine favor; without which, indeed, no Mormon seemed to dare to lay him down to rest. With the first shining of the stars, laughter and loud talk hushed, the neighbor went his way, you heard the last hymn sung, and then the thousand-voiced murmur of prayer was heard, like babbling water falling down the hills.

There was no austerity, however, about the religion of Mormonism. Their fasting and pennance, it is no jest to say, was altogether involuntary. They made no merit of that. They kept the Sabbath with considerable strictness: they were too close copyists of the wanderers of Israel in other respects not to have learned like them the value of this most admirable of the Egypto-Mosaic institutions.

But the rest of the week, their religion was independent of ritual observance. They had the sort of strong-stomached faith that is still found embalmed in sheltered spots of Catholic Italy and Spain, with the spirit of the believing or dark ages. It was altogether too strongly felt to be dependent on intellectual ingenuity or careful caution of the ridiculous. It mixed itself up fearlessly with the common transactions of their every-day life, and only to give them liveliness and color.

If any passages of life bear better than others a double interpretation, they are the adventures of travel and of the field. What old persons call discomforts and discouraging mishaps, are the very elements to the young and sanguine of what they are willing to term "fun". The Mormons took the young and hopeful side. They could make sport and frolic of their trials, and often turn right sharp suffering into right round laughter against themselves. I certainly heard more jests and "Joe Miller" while in this Papillon camp than I am likely to hear in all the remainder of my days.

This, too, was at a time of serious affliction. Besides the ordinary suffering from insufficient food and shelter, distressing and mortal sickness, exacerbated, if not originated, by these causes, was generally prevalent.

In the camp nearest us on the West, which was that of the bridging party near the Corne, the number of its inhabitants being small enough to invite computation, I found, as early as the 31st of July, that 37 per cent of its inhabitants were down with the fever, and a sort of strange scorbutic disease, frequently fatal, which they named the Black Canker. The camps to the East of us, which were all on the eastern side of the Missouri, were yet worse fated.

(To be continued)

MY CREED

I would be true for there are those who trust me;
I would be pure for there are those who care.
I would be strong for there is much to suffer.
I would be brave for there is much to dare.

I would be friend to all, the foe, the friendless;
I would be giving and forget the gift.
I would be humble for I know my weakness;
I would look up, and laugh, and love and lift.

The railway engineer may not be a leader of society, but wealth and fashion frequently follow in his train.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. NOVEMBER, 1942 NO. 6.

DISCOURSE BY PRESIDENT JOHN TAYLOR

Cooperation and the United Order—The Saints Should Be Governed by the Law and Will of God—The Approaching Calamities Upon the World—Should Be Willing to Forsake Earthly Interests for the Gospel's Sake

(Journal of Discourse, 21:53-61)

I have been desirous to meet with the priesthood of this Stake, and I have invited a number of the presidents of Stakes within this district of country to be present at this meeting, for the consideration of certain questions that have been pressing themselves upon my mind for some time, that I want to lay before the people here.

We have met here in a capacity of the holy priesthood, and all of us profess to be elders in Israel, and to be disposed at least to walk according to the order of God, and to seek to establish the principles of righteousness as far as lies in our power, and to try to build up his kingdom on the earth. That, at least, is our profession, and I believe is the sentiment of the hearts of most of the brethren now assembled. At the same time we have different ideas about many things, particularly things of a temporal nature, so called. We go in a good deal for what is called "free trade and sailor's rights"—we want to enjoy a large amount of liberty. All these things are very popular and very correct. But in our acts and doings it is necessary that we be governed by certain laws and principles which have been given to us by the Lord. We all concede to this. But there are some things we seem to be very much confused about in regard to our temporal matters. During the lifetime of President Young—several years ago, it seemed as though he was wrought upon to introduce cooperation and the United Order, to quite an extent. He told us at the time that it was the word and the will of God to us. I believed it then; and I believe it now. And yet, at the same time, every kind of idea, feeling and spirit has been manifested. In many places cooperation and the United Order have been started under various forms; in some they have succeeded very well, and in other places people have acted foolishly and covetously, seeking their

"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."

own personal, individual interests under the pretense of serving God and carrying out his designs. Others have been visionary and have undertaken things which were impracticable, while others have not acted in good faith at all. There has been every kind of feeling among us as a people, that is possible to exist anywhere. And I have thought sometimes in regard to our cooperative institutions, that some of those who are engaged in them and sustained by them are as much opposed to cooperation and United Order as any other class of people we have. At least, I have noticed feelings of that kind. I do not say they are general. But there are certain reflections in relation to these matters that have been pressing upon my mind for some time. And let me here ask myself a question—a question not of a personal nature; I have not come here to talk about any personal matters at all, but upon principle and upon some of those principles that we as Latter-day Saints, and as elders in Israel, profess to believe in. The question would be and my text would be today, if I wanted to take a text: **Shall we sustain cooperation and the United Order; and work with that end in view in all of our operations, or shall we give it up as a bad thing unworthy of our attention? That is where the thing comes to, in my mind. At any rate, we wish to act honestly and honorably in this matter. If we believe that these principles are true, let us be governed by them; if we do not, let us abandon them at once, conclude that we have made a mistake and have no more to do with them. For we, all of us, profess to be at least honest men, and to act conscientiously. If there is anything wrong in these things, let us know the wrong; and if it is not a command of God, and not binding upon us, let us quit it. And then the question naturally arises, Are we prepared to do this? And, on the other hand, if we believe that these are principles that are inculcated by the Lord, then let us be governed by them. In fact, whichever way we decide let us carry out our decisions in good faith, and not have our sign painted on one side in white and on the other black or some other color. But let us feel as the prophet Elijah did on a certain occasion, "If the Lord be God, follow him; but if Baal, then follow him."** There was a disposition in ancient Israel to have a part of God and a part of the devil or Baal—an idolatrous god which was worshipped by them. I sometimes think that in some respects we are a good deal like them. Do we believe our religion? Yes. Do we believe in the holy priesthood and that God has restored it to the earth? Yes. Do we believe that God has established his kingdom? Yes. And do we believe that the holy priesthood is under the guidance of the Lord? Oh, yes; but still we would like a good deal of our own way. If we must introduce something that the Lord has commanded, we would like to put it off just as far as we can, and if we cannot do it any other way we will fight against it, according to circumstances, and how things move and operate. We often wish the Lord would not exact certain things of us; we would rather have our own way. But let us look at things calmly and dispassionately. As I understand it, the Lord has gathered us together to do his will, to observe his laws and keep his commandments. And we have certain obligations devolving upon us in the holy priesthood which God requires at our hands. He requires, for instance, of the Twelve to go, when called upon, to the nations of the earth and preach the Gospel to those nations. If they were not to do it, would they be justified? No, they would not; God would require the blood of the people at their hands. That is the way I figure up these things. I do not know of any half-way house. As one of the Twelve, I do not want to dodge any of these questions, but meet them fairly and squarely. And I think I have done it; and I

think the Twelve generally have. They have always been on hand to go anywhere when the Lord has required them to go, whether in sickness or health, in poverty or abounding in means; no matter what their circumstances, or what individualism would have to be sacrificed, their object has ever been to do the will of God. And so it has been with a great many of the seventies, high priests and also with a great many of the elders. Their feelings have been: Let the Lord speak, and here am I, ready to do his will and carry out his designs. And this feeling exists today in the hearts of a great many; but there are also a great many who do not feel so, who want to dodge these questions. Here is Brother Eldredge, who is one of the presidents of the seventies; he knows how extremely difficult it is to get men, as we used to in former years—"at the drop of the hat," as it was termed, to go on missions. However, I do not wish to dwell upon that; I merely refer to it in passing along.

We are here, as I understand it, as Jesus was, **"Not to do our own will, but the will of our Father who sent us."** If God had not felt after you, and his spirit operated upon you; you would not be here in these mountains today. What does Jesus say about these things in speaking of them? **"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."** You have been in the same situation; you have seen the elect of God gathered together through the medium of the holy priesthood, by the opening of the heavens and the revelation of the will of God to man and the restoration of the holy Gospel. You have been gathered together in this way, and we all have. What to do? Is it, as they used to say in the Church of England, to follow the devices and desires of our own hearts? Is it to follow out some petty scheme of our own? I do not so understand it. **I understand that it is to build up the Church and kingdom of God upon the earth, and to prepare the earth and the people of the earth for the things that are coming on the earth, and to prepare ourselves, as a people, to receive further intelligence, wisdom and knowledge from God that he may have a people in whom he can place confidence, and whom he can bless, and through them confer blessings on mankind.** He expects us to build up his kingdom, and that is the first consideration with us. And this is what he told his disciples in former days, "Seek ye first the Kingdom of God and his righteousness, and all these things"—referring to our temporal concerns, which comparatively are like so many chips and whetstones—"shall be added unto you." But these things, too, enter into our daily life and our intercourse one with another, and into the purposes of God associated with the gathering of his people together, that they may be one, that through them he can communicate his will to the human family, that there may be a nucleus formed around which the honest in heart from all the world may rally; and be in possession of the word and will of the Lord, and the light, intelligence and revelations of God our Father; that the secret of the Lord might be with those who fear him, and that they might fear him and understand the things which are approaching, and prepare the earth for those things that are coming. We appear here, as it were, in a normal school, to prepare ourselves to carry out the purposes of God upon the earth. Can you find a people anywhere on the earth that will listen to the word of God? No, you cannot; neither can you find anybody to whom God could communicate his will. We talk a good deal, and often preach a good deal, about the judgments which are to come upon the earth: wars, pestilence, famine, and distress of nations, and testify that calamity will follow so continuously that by and by it will be a vexation to hear the report thereof. We have talked about these things

for years. I have myself for upwards of forty years; and as I have said before, so I repeat, that these things which await the world, are forty years nearer than they were forty years ago. God did not mock us when he told us of these things; but all that he has said concerning them through ancient prophets and through Joseph Smith are true, and as sure as God lives they will take place. **I will prophecy that they will take place as sure as God lives, and they are approaching very rapidly upon us. We are told that the day will come when he that will not take up his sword against his neighbor must needs flee to Zion for safety. And is that true? Yes, it is. If that should take place today, are we prepared for it? I think not. If we should go on for years as we are now going on shall we be prepared for it? We are not, today, all of us, preparing for these things. We can hardly manage a few miserable apostates and a few Gentiles, and we feel very creepy sometimes about anything that transpires, not knowing how or what may be the result; instead of being clothed upon with the spirit of God and being filled with the Holy Ghost, the light of revelation and the power of God.** But we do not have this kind of feeling, and we are divided up in our interest, one man pulling against another, so much so, that we have today all kinds of Gentilism among us. Even our newspapers give circulation to certain classes of advertisements which are a living lie, and it is a shame and disgrace that such things should be seen in Zion. Some call it Gentile trickery, the tricks of trade, etc., but I call it chicanery and falsehood, and it is so in regard to many other things. Does this comport with the position we occupy as men holding the holy priesthood? I do not think it does. I think we ought to occupy a more elevated and honorable position; I think we ought to be governed by other influences, and be actuated by other motives. I think that our lives, our desires, our feelings and our acts ought to be to try to build up Zion and establish the kingdom of God upon the earth; that we should be united in our temporal as well as in our spiritual affairs, for God says: "If you are not one you are not mine." Do you believe it? You elders of Israel, do you believe that saying? And if we are not the Lord's then whose are we? We have our own plans, our own notions and our own theories; and as one of old expressed it, we are seeking for gain, every one from his own quarter. And we are governed to a very great extent by selfishness, and too much by our own personal feelings, and allow these things to influence us instead of being governed by those high, noble, dignified and glorious principles that dwell in the bosom of God, which emanated from him, and which dwell also in the bosoms of those who in sincerity fear God and keep his commandments.

Now, I know what many of you will say, in speaking of cooperation: "there have been a great many abuses." Yes, I admit it—numbers of them. "What and under the name of the United Order also?" Yes, any quantity of them. Joseph Smith in his day said it was extremely difficult to introduce these things because of the greed, covetousness, selfishness and wickedness of the people. I wish here to refer to one or two things connected with this subject. I spoke about the Twelve, the seventies, the elders and the high priests; and stated that a great many of them had been out preaching the Gospel, and that some of them felt as though it is hard work. It is, no doubt, very uphill business for a man to be a Saint if he is not one; and if he has not the principles of the Gospel in his heart, it must be very hard work, I may say an eternal struggle, for him to preach. But if a man has got the pure principles of the Gospel in his heart, it is quite easy for him to expound the truth. Well, now, I will take the words of Jesus: "**Except a man can forsake father or mother, wife and children,**

houses and lands, for my sake he cannot be my disciple.'' And let me say to you, my brethren, that that Gospel is just as true today as it was then, that except a man is prepared to forsake his earthly interests for the sake of the Gospel of the Son of God, he is unworthy of it, and cannot be a true Saint. Now, this is where the hardship comes in and it also accounts for this eternal rubbing and bumping. ''How much can't I do, and how little can I do to retain fellowship with the Church; and how much can I act selfishly and yet be counted a disciple of Christ?'' Did you never feel as Paul describes it—the spirit striving against the flesh? I guess you have, and you doubtless know all about it; for these are plain matters of fact. **This is the position the Gospel has placed us in; and it is a very difficult thing to serve two masters, in fact it is useless for any man to attempt to do it, ''for** (as the Savior says) **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.''** And therefore Jesus said: **''Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.''**

But to return to the principles of cooperation and United Order. Supposing a man had come to you elders, when you were out on missions, requesting baptism at your hands, without having repented of his sins, would you have baptized him? No, you would not. But supposing he claimed to believe in the Lord Jesus Christ, but not in baptism; would you receive him into the Church? No, you dare not do such things. But supposing again that he believed in baptism and in the Lord Jesus Christ, and had repented of his sins, but did not believe in the laying on of hands for the reception of the Holy Ghost; would you baptize him? No. **And further supposing he had complied with all these requirements, and he had the opportunity to gather to Zion but did not improve the opportunity, would you consider him a very good Saint? No. Now, beside all these, the Lord has given us a law pertaining to tithing; and if he did not comply with that would you consider him a good Saint? No. And we are told to build temples, and the man who would refuse to do this work, you would consider a very poor specimen of a Latter-day Saint. Referring to the United Order, the Lord has given us to understand that whosoever refuses to comply with the requirements of that law, his name shall not be known in the records of the Church, but shall be blotted out; neither shall his children have an inheritance in Zion.** Are these the words of the Lord to us? I suppose there are none here today but would say, Yes. How, then can I or you treat lightly that which God has given us? It is the word of God to me; it is the word of God to you. And if we do not fulfill this requirement what is the result? We are told what the result will be. These things have not taken place now; but we have been wandering about from place to place, and the Lord has blessed us in a remarkable degree. And we are gathered together, as I have said, for the purpose of building up Zion, and we are supposed to be the servants of God having engaged to perform this work; and individually, I would say, I do not want to profess to be a Saint, if I am not one, nor if the work we are engaged in is not of the Lord; if the principles we believe in are false, I do not want anything to do with them; on the other hand, if they are true then I want to be governed by them, and so do you. We must carry out the word and will of God, for we cannot afford to ignore it nor any part of it. **If faith, repentance and baptism and laying on of hands is right and true and demands our obedience, so does cooperation and the United Order. Some may say, here is such and such a man who has been connected with the United Order, and how fool-**

ishly he has acted, and others have gone into cooperation and made a failure of it. Yes, that may be all very true, but who is to blame? Shall we stop baptizing people and make no further efforts to establish the kingdom of God upon the earth because certain ones have acted foolishly and perhaps wickedly? Do the actions of such people render the principles of the Gospel without effect or the doctrines we teach untrue? I think you would not say so. What do we do with such cases? We purge them out, we cut them off according to the laws God has laid down; but we do not stop the operations of the Gospel, such a thought never enters our minds, for we know the work already commenced is onward and upward. Shall we then think of putting an end to these other principles because men have acted foolishly and selfishly and done wrong? No, I think not; I do not think we can choose one principle and reject another to suit ourselves. I think that all of these things, as we have received them, one after another are equally binding upon us, Jesus said, **"Man shall not live by bread alone but by every word that proceedeth out from the mouth of God." This is as true today as it was when spoken.**

I have seen a disposition among many of the brethren to pull off in every kind of way, and this spirit and tendency is spreading and growing in every part of our Territory. We have cooperative stores started, and we have the eye of God painted over the doors, with the words "Holiness to the Lord" written overhead. Do we act according to that? In a great many instances I am afraid not. But what of that? Shall we depart from these principles? I think not. **What was the principle of cooperation intended for? Simply as a stepping stone for the United Order, that is all, that we might be united and operate together in the interest of building up Zion.** Well, having started, what do we see? One pulling one way, another pulling another way; every one taking his own course. One man says: Such a one takes his own course, and I will take mine. Using the same line of argument, because one man commits a wrong unworthy the calling of a Latter-day Saint, his doing so is to be an excuse for my doing the same thing. As I understand it, I am called to fear God, whether anybody does it or not; and this is your calling just as much as it is mine. We may indeed shirk it and violate the covenants we have made. The Lord has blessed us with endowments and covenants of which the world knows nothing, neither can they know anything about it. And he has given unto us these things that we might be brought into closer union with God, that we might know how to save ourselves, our wives and children, as well as our fathers and progenitors who have gone before us. Having done this, what next? God has revealed certain things to the children of men now as he formerly revealed the Gospel to the children of Israel. But could they stand it? No, they could not. **Moses succeeded in leading seventy of the elders of Israel to the presence of God; he would have led all Israel into his presence, but they would not be led; they turned to idolatry, to evil and corruption, and hence they became disobedient and unmanageable. And when the Lord spake to them they became terrified and said, "Let not God speak unto us lest we die."** God wants to bring us near to him, for this purpose he has introduced the Gospel with all its ordinances. Has he been true to us? Yes. And when you elders have been out preaching and baptizing people for the remission of their sins, and when confirming them members of this Church, you have said, Receive ye the Holy Ghost, have they received it? They have, God bearing witness of the truth of your words and of his ministry conferred upon you.

Now then, he calls upon us to be one. What for? Because we are associated with his kingdom. With what?

With his kingdom. What is his kingdom? It is his government, rule, authority, dominion, power, etc. God has introduced **his** kingdom after **his** order, and it is for him to guide that kingdom and direct it, and manage it, and manipulate it in the interest of the honest in heart, and of all nations. He has commenced it among us that he might have a little nucleus where he could communicate and reveal his will, composed of such as would carry that will out, and do his bidding and obey his behests. That is what we are here for, and not to do our own will, but the will of his Father. **What do we know about building up the kingdom of God? What do we know about the calamities that are to come? I can tell you that while we have peace today and everything runs smoothly and quietly on, the day is not far distant before the Lord will arise to shake terribly the earth, and it will be felt in this nation more keenly and more severely than any of you have seen it by a great deal, and I know it, and I bear testimony to it.** We have no time to experiment in following our own notions and ideas; we have something else to do, we have got to build up the kingdom of God; and in order to do this we must of necessity unite ourselves together, and seek to know the mind of God to carry it out. And all that we do should be done with this object in view. We have all kinds of individual interests and enterprises among us; some men are operating quite considerably one way and another, and some are not. Brother Jennings, for instance, who is present with us today, besides owning stock to the extent of $90,000 in Z. C. M. I., is, with others, engaged with other pursuits of a manufacturing nature, which are very laudable. Such enterprises tend to give employment to the people, and this is what we want, and what we must have sooner or later. **There is one thing, however, I would say about forming unions and partnerships in any line of manufacture: Let them be formed with the understanding that when the proper time shall arrive they can merge into cooperation, or the United Order. It is very important that in all of our undertakings we should have at heart this feeling and work to this end, and then we may reasonably expect that it can be but a question of time to bring out a grand consolidation of all individual interests.** I have been impressed in my feelings upon these subjects for some time, therefore I speak about them as I do. How many years is it since this was started, and how little we have done! **I tell you if we go a little further in our drawing off, and each taking his own course, God will leave us to ourselves.** But he will not leave us as long as we manifest a desire to do right; and I am pleased to say there is a feeling generally among the brethren to listen to counsel, yet at the same time we are apt to get confused, forgetting the object we have in view, amidst the variety of things that present themselves. Shall we, my brethren, give up cooperation? or shall we consider men in good fellowship who are pulling off in either direction, or shall we not? What shall we do? Shall we be true to our religion, true to our faith, true to the principles that God has commanded; or shall we forsake them? We will not forsake them, and the brethren generally do not feel like doing it; but there are a few now and then who get off the track. We want to get together and unite our hearts and sympathies into one, placing ourselves under proper direction, holding ourselves in readiness to perform any work required by God at our hands. **I will tell you in the name of Israel's God that if you keep his commandments you will be the richest of all people, for God will pour wealth upon you; but if you do not, you will have to struggle a good deal more than you have done for the Spirit and blessings of God will be withdrawn from us, just in proportion as we withdraw ourselves from God.** We are living in an eventful age, an age in which many wonderful changes

are to be wrought. We are told many other things of a similar nature, that he who will not take up his sword against his neighbor, must needs flee to Zion for safety. **The Latter-day Saints will see the day when people will flock to Zion, and many of them will say, we do not know anything about your religion, but you are an honorable, just, industrious and virtuous people, you administer justice and equity, and the rights of man are protected and maintained. You maintain good government, extending protection to everybody, and we want to live with you and be one with you. We want to prepare ourselves for these things, for they are coming as sure as God lives. Amen.**

PRIESTHOOD ITEMS

(Contributed)

Many articles under this heading have been submitted to our readers in the past. These, they should review with diligence that they may be profited thereby. It is well to follow these Priesthood Items with eagerness in the future, for, with the help of the Lord, one should be given much that is essential to eternal life and exaltation.

Some may ask why, under this heading, we discuss Plural or Celestial Marriage. The answer is obvious: Where the Gospel ordinances are administered with authority there the Priesthood is.

> Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.—D. & C., 84:20-22.

Among other things we wish to determine is whether the Priesthood has the right to officiate in the continuance of this, or any other law of God, independent of the knowledge and sanction of the Church. We wish to delve into some of the history of this law of Celestial or plural marriage. Let us first discuss the situation of those who believe in it as an essential to exaltation, giving their reasons, their justifications, and their explanations as to why they are convinced that if they did not do so they would be unworthy of the fulness of God's glory. This glory most of us would doubtless give our lives to attain. We wish to present both sides of the question. The truth must be made known and none should be afraid of it. In fact, we know that it is God's will that His laws should be preached **"as a witness unto all nations"**, for the end is at hand, and the wheat must be gathered lest it be burned with the tares.

By that which is written, which is in accord with the truth and the will of God, shall the world be judged, both the living and the dead, either to their condemnation or to their glory and justification. There are many thousands now living in the valleys of the mountains of Zion who are "abiding in the fulness of the law of God," according to the best of their ability. These desire that we should reveal the truth pertaining to their faith and works, inasfar as the truth may be delivered through us to a "world which lieth in sin, and is ripening for the damnation of hell." No stone should be left unturned. The Truth, diamond Truth, is what we want to give to our readers. **"And**

truth is knowledge of things as they are, and as they were, and as they are to come.'' In presenting it we have nothing to lose. The kingdom of God and His righteousness is to be gained. Soon its effulgent glory is to spread its light over all the world. The Saints, whose cause we strive to represent, are determined to serve God and do His will and keep His commandments even if it must be done at the cost of their lives. They believe the Prophet Joseph Smith when, under the inspiration of Almighty God, he said:

> A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. * * * When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do His will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain.—Sixth Lecture on Faith.

Let us start back in the time of our Saviour. Jesus Christ lived all the laws of our Father in Heaven. Does anyone question this? Oh yes, many do! Many of them among the Latter-day Saints. For instance, the first command was to ''multiply and replenish the earth.'' ''God created man in His own image, male and female created He them.'' ''The man is not without the woman, nor the woman without the man in the Lord.'' Yet, how many Saints believe that Christ was married or that He sought to comply with this first commandment? Not many. Why, even to suggest it to some of the over righteous among them is akin to blasphemy. But, **''to the law and to the testimony, and if they speak not according to these things there is no light in them.''**

Quoting President Jedediah M. Grant, in a sermon delivered August 7, 1853:

> What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. * * * Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action the Apostles followed the example of their Master. For instance, John, the beloved disciple, writes in his second epistle, "Unto the elect lady and her children, whom I love in the truth." Again, he says, "Having many things to write unto you (or communicate), I would not write with paper and ink: but I trust to come unto you and speak face to face that our joy may be full." Again—"The children of thy elect sister greet thee." This ancient philosopher (Celsus) says they were both John's wives. Paul says: "Mine answer to them that do examine me is this: Have we not power to lead about a sister, a wife, as well as other apostles, and as the breathren of the Lord, and Cephas". He, according to Celsus, had a numerous train of wives.
>
> The grand reason of the burst of public sentiment in anathemas upon Christ and His disciples, causing His crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers."—J. of D., 1:35-6.

Apostle Orson Hyde had this to say upon the subject of Christ's marriage:

> It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If He was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it. I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and un-

married, or even married, he would be mobbed, tarred, and feathered, and rode, not on an ass, but on a rail. What did the old prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, etc." Did Jesus consider it necessary to fulfill every righteous command or requirement of His Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. "Thus it becometh us to fulfill all righteousness", said he. Was it God's commandment to man, in the beginning, to multiply and replenish the earth? None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the Prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honour his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Saviour with neglect or transgression in this or any other duty. At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! Horrid perversion of God's word! Wicked wretch! He is not fit to live! Etc., etc. But the wise and reflecting will consider, read and pray. If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, "Our Father who are in heaven?" How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ, but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.—J. of D., 4:259-60.

We read from Editorials in the Millennial Star:

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honour that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mine, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in ALL THINGS like unto men. * * * If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honour and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.—Vol. 15:825.

Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not consistently do that and then say to mankind, 'Follow me.'—Ib., 62:97.

Much more might be said upon this phase of the subject, but this must suffice for the present article.

Every man who is eventually made perfect—raised from the dead, and filled, or quickened with a fulness of celestial glory—will become like God in every respect, physically, and in intellect, attributes or powers.—Parley P. Pratt.

The greatest gift of God is eternal life. Is it worth living for? Is it worth sacrificing some of the pleasures of life for? To me it seems that it is worth everything.—Reed Smoot.

EDITORIAL

TRUTH
Devoted to Questions — Political, Social, Economic, and Religious.
PUBLISHED MONTHLY
By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368
TERMS: $2.00 per year, in advance; $1.00 six months; 20 cents a copy

Vol. 8. NOVEMBER, 1942 No. 6.

EDITORIAL THOUGHT

And there appeared a great sign in heaven, the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ.— Rev. 12:1, 2, 3 and 7.

THE PROPHET JOHN TAYLOR

We are again honored with the privilege of noticing the anniversary of the birth of the Prophet and President John Taylor. He was born November 1, 1808, and died July 25, 1887. Because of his courage, loyalty and constancy in pushing forward the work of the Kingdom he was very appropriately called the "Lion of the Lord." He was the third President of the Church.

John Taylor not only mingled his blood with that of the Prophets, Joseph and Hyrum Smith, at Carthage but, after living a well rounded out life, fraught with the trials of pioneering, the laborsof proselyting throughout much of the world for converts to the Gospel, undergoing the most vicious persecutions and drivings, successfully filling the role of linguist, author, orator, debater, and statesman, he died in cruel exile at the age of 79, with a bounty offered for his arrest.

In a revelation given January 26, 1880, through Wilford Woodruff, the Lord stated that while He had taken Joseph and Hyrum unto himself He had preserved the life of John Taylor for a wise purpose in Him. A major accomplishment of President Taylor, under the direction of the Lord, whereby the law of Celestial marriage could be carried on with the Priesthood, independent of the Church, after the latter institution should have officially abandoned it. Since this order of marriage is the direct opposite to the order of Satan, the latter's greatest armaments were trained on the men and women supporting the principle. President Taylor, with an unyielding determination, braved the storm of hatred emanating from the Christian world, accepting no compromise and giving no quarter, until driven into retirement in the early eighties, from whence he conducted the work of the Lord until his death. He died literally in the harness. He was on duty day and night. The Lord knew him, visited with him, trusted him, and finally, at the end of his mortal mission, mercifully took him to Himself.

An absorbing theme of President Taylor was the necessity of unity, both

in spiritual matters and in economics. With him to truly love the Lord meant to love His children. He continuously sought to bring the Saints together in an economic unit. It is appropriate at this time to re-publish a sermon delivered by him at the Priesthood meeting in the Weber Stake of Zion (in Ogden), September 21, 1878, upon the subject of God's law of economics and kindred topics, which is presented elsewhere in this issue of TRUTH.

The name of John Taylor grows with the years in the love and reverence of the honorable of the earth. To those who knew him intimately and who are vested with the Spirit of the Lord, his name is synonymous with Truth, Justice, Virtue, Industry, and Godliness.

THE CONFERENCE MESSAGE

At the recent semi-annual conference of the Church the First Presidency presented a message of "love and greetings" to the "Saints in every land and clime," combined with advice and counsel to leaders of the nations with their subjects.

TRUTH is quite in harmony with the words of the message taking it as a whole. It is strong in advocacy of the gospel plan and in the desire for an early cessation of the present world conflict. In theory much of it will find general endorsement among all honorable and forward-looking men.

It is proper that the leaders of the Church, which is the propaganda branch of the Priesthood, sound the call to repentance, inviting all mankind to return unto the Lord with full purpose of heart and avert the calamities now pouring over the nations. Early in 1831, the Lord in a revelation to Joseph Smith the Prophet, told His elders:

> **Lift up your voices and spare not. Call upon the nations to repent, both old and young, bond and free, saying: Prepare yourselves for the great day of the Lord; * * *—D. & C., 43:20.**

Hence it is the mission of the Church, under the direction of the Priesthood, not only to call the Saints to repentance but to warn the world of the judgments to come. The message of the First Presidency attempts to do this. However, being a human document, it carries inconsistencies and is marked by human limitations.

For instance, while it is entirely consistent for the leaders of the Church to call upon its members, as the message does, "To pray to God constantly in faith, nothing doubting, that He will bring His purposes speedily to pass and restore peace again to the earth to bless His children," it may be entirely out of order for the Church, whose jurisdictional authority is confined within its own ecclesiastical limits, to call upon the "Statesmen of the world to assume their rightful control of the affairs of nations and bring this war to an end, honorable and just to all." To offer suggestions and advice is one thing, while to attempt a command is another. True, the Presidency of Priesthood, standing at the head of all of God's institutions in the earth, is possessed of world jurisdiction, to act, of course, as the Lord may direct from time to time: while the Church as a church has but limited jurisdiction. Hence to assume to direct the political world with an ecclesiastical sword is, to our minds, out of harmony with the true order.

The oft repeated Article of Faith (No. 12), as interpreted by the present leaders, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law," rather places the Church in a subordinate position, and not in a position to command or direct. Being subject to kings the church may not tell kings what to do.

Again, to pray for the return of peace in the earth must contemplate first the completion of the cleansing

process now begun. The Lord says, Men shall cry peace, peace, but there shall be no peace. Why? Because the world lies in sin and peace can come only after the mission of destruction is accomplished. Rather than cry for pre-mature peace the Saints will do well to remember the prophetic utterances of the prophets of God and rejoice in the present world conflict as portending the final end of wickedness and the enthroning of the Millennial reign of peace. We should pray for **"They kingdom come. Thy will be done on earth as it is done in heaven."** How is it done in heaven? Doubtless by destroying wickedness and enthroning righteousness; and unless and until it is done in this way there can be no hope for peace. It should be remembered that in a real peace, the only kind of peace that is worth "the ashes of a rye straw," there must come an end to greed, theft, adultry, murder, and kindred sins: when the economic order of heaven will rule, **"The poor being exalted in that the rich are made low."** (Newel K. Whitney was instructed by the Lord to **go among all the churches, searching after the poor to administer to their wants, humbling the rich and the proud.)**

Are the wealthy members of the Church today prepared for peace under these conditions? Let the conflict between nations go on until the purposes of the Lord are fully accomplished, and let the Saints rejoice that the decree of destruction is being carried out, making way for the perfect dawning so long looked forward to.

The Message emphasizes strongly the eternal truth of the unchangeableness of God and His laws and ordinances:

> We who serve under the Lord's anointed, the Message reads, must serve with full loyalty and devotion. We must heed His instructions and admonitions. The principles, the ordinances, the rites and ceremonies—few as they are—MAY NOT BE CHANGED BY ANY OF US. The Lord casts off those who "transgress His laws, change His ordinances, and break His everlasting covenant." THE PRINCIPLES OF THE GOSPEL ARE ALL EMBRACING—THEY ARE EVERLASTING, UNCHANGEABLE, ULTIMATE TRUTH.

But is it not true that the leaders of the Church have and are now transgressing His laws, changing His ordinances, and breaking His everlasting covenants? Is it not a fact that the temple ordinances have been so changed, abbreviated and even omitted that there is little resemblance between those of today and those in operation during the administrations of the early Church leaders? Were the early leaders, to whom the Lord revealed Himself, wrong, and the present leaders, claiming never to have received a revelation, right?

Another instance is the changing of the garment of the Holy Priesthood. Did the Lord authorize that change? If so, what was meant by the statement of the present leader of the Church, in answer to a query from one of the Saints—**"They** (the new garments) **are sanctioned without protection?"** The remark suggests that something is lacking. In the early days those receiving blessings in the Temples of the Lord were taught that to **"mutilate the garment by cutting off the sleeves or legs, or changing it in any manner, it looses its identity and is no longer a garment of the Priesthood. Those who do this forfeit their standing as members in the Church and the only way they can get back is by the waters of baptism."**

In the radical changes of today the original pattern is entirely discarded. The writer has before him a circular put out by what is claimed the "Oldest Knitting Store in Utah," long known as a Church institution, from which one may make a selection of garments from some ten different styles, none of which exactly conforms to the original garment, and most of them bearing no resemblance whatever.

Did the Lord inspire these changes of His laws and ordinances? If so, can it be said that His laws are eternal and that He is an unchangeable God?

It is a fact that one of the General Authorities of the Church (Elder Steven L. Richards) in General Conference openly advocated the changing of certain ordinances. He said:

> I hold it entirely compatible with the genius of the Church to change its forms of procedure, customs and ORDINANCES in accordance with our own knowledge and experience. * * * Some changes have been made in recent years (among them the changing of the garments.) (Brackets ours), and these changes have disturbed some of the members. Personally I approve of those changes and hope the general authorities will be led to make others as changing conditions warrant.— S. L. Tribune, 4-10-32.

Since no retraction of this position has been made, we must assume it still remains a church policy.

As to the transgressing of the laws of God: one using his Priesthood in unrighteousness must be a transgressor. Is it not an unrighteous act to attempt to cut people off the Church for no other reason than their belief in all the commandments of the Lord? This has been done in recent years in scores of cases. By implication the charge is admitted. In the prayer which the Message contains is the following:

> We know how WE, thy children, have erred, we know how we have failed to live the lives Thou has marked out for us, but at this time, O Father, we humbly pray that Thou wilt close thine eyes to our misdoings and recall not our frailties, nor withhold forgiveness for our transgressions, but grant us this, our prayer for the speedy fulfillment of thy purposes, that peace may come, that the cries of a wailing world may no longer afflict Thine ears, and that Thy people may again go forward in their work of spreading Thy Gospel and bringing salvation to the honest in heart.

Our conception of true repentance is that the penitent, as far as it is humanly possible, first rights the wrongs he has committed. The leaders frankly acknowledge they have erred. A part of their error doubtless lies in their action against those of the Saints who have endeavored to sustain the laws of God in their entirety. Hundreds of men and women, sincerely devoted to the advancement of the cause of Christ, having accepted the Gospel in full purpose of heart, have, by the present leaders, been "acted against," ostracized, castigated and driven out for no other reason than a refusal to deny the commandments of God as pertaining to the law of marriage, and their refusal to accept the leaders, not only as prophets, seers, and revelators (which the President frankly admits he is not), but also as men who, under all circumstances, are living perfect lives. How can such men hope to have their prayers answered? As humble and contrite as they may feel they are, we cannot conceive of a just God—and God is just—cleansing them from their errors until they have not only repented but also restored to fellowship in the Church those whom they have so ungraciously maligned. Let us hope the leaders will right their wrongs before it is too late.

The Message pays a beautiful tribute to true motherhood. We quote:

> Motherhood is near to Divinity. It is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours.

This is verily true. The first great commandment was to "multiply and replenish the earth and subdue it." The Message properly points to the fact that the act of "multiplying and replenishing" should be accomplished under the marriage covenant as revealed from heaven. The Lord, in

March, 1831, revealed that "whoso forbiddeth to marry (consequently preventing the fulfillment of the law of "multiplying and replenishing (brackets ours) is not ordained of God. for marriage is ordained of God." "Forbidding to marry" is one of the cardinal sins spoken of by Paul, the Apostle, that would be manifested in the latter times (I Tim., 4:3).

The right to marry is fundamental. Every male and female coming to earth and growing to maturity, have an inherent right to marry and to "multiply and replenish," insofar as they may be blessed with the physical and mental capacity to do so and can effect the proper contacts. In the present day, however, the leaders of the Church have decreed that while every male may marry there are large numbers of females forbidden to marry.

The Lord is consistent. There is never anything superfluous or inconsistent in His laws. He knew that in all ages of the world, where monogamy prevailed, there would be unmarried women. The fact is obvious; the cause we will not discuss in the present article. These unmarried (surplus) women, under the social rule of monogamy, must remain unmarried, childless, disappointed and forever lacking. We repeat, the Lord knowing this, provided a law whereby women may enter into marriage under the patriarchal order, the order of plural marriage, thereby having the opportunity of approaching "near to Divinity," as the Message cites, and in service being "next to the angels," yes, far greater than many angels who in mortality refuse to live the laws of marriage.

Is not this decree adopted by the Church a "forbidding to marry?" And if so, is it not condemned by the Lord? And is it not a strong contributing cause leading to the flood of prostitution now filtering through Mormon communities; an act of sexual lawlessness which the message characterizes "in its enormity, **next to murder?**" The longings for the sweets of motherhood denied many women either through ecclesiastical decree or social prohibitions, too often accounts for their surrender to the unholy lusts of men, leading to ultimate debasement and death.

Another phase presents itself: Two sisters grow to womanhood. Each is spiritually, physically, and mentally qualified to marry and fulfill the laws of procreation. One is wooed and wed. The other, by reason of church edict is deprived of marriage. The one fulfills the law of "multiplying and replenishing" and, according to the message of the Presidency, approaches Divinity. She performs the "holiest service to be assumed by mankind." She is placed "next to the angels." She takes her high station among the "Mothers of Israel" and is proclaimed as having "filled to the fullest measure the sacred calling" which is theirs; while her sister equally pure, desirous and qualified, remains a hopeless spinster, deprived of the joys, glory, and inherent rights of wifehood and motherhood! Where is the justice? Is it the Lord who is unjust, or is it the Church and society?

Let the Church enter a decree as the Catholics have done, that certain men shall not marry, how long would such a decree last under the doctrines of the Gospel as revealed in the present dispensation?

To picture the glories of motherhood, while enforcing the unnatural condition of spinsterhood, under the guise of religion, to our minds borders on hypocrisy and crime. God never ordained such a paradox. It is of man.

The Message emphasizes the false idea that eternal sealings may only be performed in the temples of the Church. We quote:

He has declared that this eternal relationship (marriage) may be created

> only by the ordinances which are administered in the holy Temples of the Lord, and therefore that His people should marry only in His Temple in accordance with such ordinances.

We have pointed out this error before (TRUTH, 7:25). The leaders surely cannot be sincere in their statement. If the sealing ordinance pertaining to marriage can only be performed in God's Temple, what becomes of the hundreds of such marriages performed in Nauvoo before the Temple there was finished; the marriages performed while crossing the plains, those in Arizona and Mexico, Canada and elsewhere outside of Temples? All the early leaders who entered into Celestial marriage, at least took some of their plural wives outside Temples (Joseph Smith took all of his outside of Temples). Dwelling on this point President John Taylor 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.

True, the Temple, when in order, and furnishing as it does an atmosphere well fitted for the occasion, is an appropriate place for the performance of marriage ceremonies, but to say or infer it is the only place is untrue.

The Message has its merits. There is much in it to be commended. The Saints should consider it with prayerful hearts. In our effort to point to the few inconsistencies mentioned we are only voicing our hope that the leaders will see their errors and right the wrongs heaped upon a large body of Latter-day Saints. It is our hope and admonition that we may all be more mindful of the obligations resting upon us and strive the more diligently to serve the Lord, giving no heed to the world and its friendships, except as the wicked repent of their sins and come unto the Lord.

"EVIDENCES AND RECONCILIATIONS"

(Are all exalted who enter the Celestial Glory?)

Under the above heading Elder John A. Widtsoe, of the Quorum of Twelve, writes in the Improvement Era of October, 1942 (page 641). The writer makes it clear that in the Celestial glory (as well as in the lesser glories) there are degrees of attainment or exaltations; that only those who faithfully live up to the fulness of Celestial laws can reach the top in Celestial glory. It is as the late President George Q. Cannon stated (TRUTH, 8:43):

> 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.

In this general conclusion we are in complete accord with Elder Widtsoe, whose position as expressed is clear and sound. However, there is one point in his statement that shows weakness in that it may easily be misunderstood. The eminent writer quotes the Prophet Joseph Smith as explaining that to inherit the highest degree of Celestial glory to be fully exalted, "A man or a woman must be married for time and eternity, sealed to somebody by the Holy Spirit of Promise."

So far so good, but it must not be assumed that because a couple is joined in marriage in the temple for "time and eternity," they are necessarily sealed by the "Holy Spirit of Prom-

ise.'' There are many who are sealed for time and eternity that fail to make the grade, and consequently cease to become candidates for the highest exaltation. This fact is obvious and needs no further comment. Doubtless Elder Widtsoe agrees. Nor must it be assumed that a monogamist life, though being sealed for time and eternity in the temple by proper authority is a sufficient qualification. Those desiring to be associated with Abraham must live the ''Law of Abraham,'' the women of course living the ''Law of Sarah.'' This comprehends plural marriage. Not to be admitted into Abraham's presence obviously means that one will be shut out of the presence of God.

It is at this point we are forced to disagree with much of the marriage philosophy of some of the leaders of the Church today. After the issuance of the Manifesto of 1890 which was supposed to stop plural marriages in the Church, something had to be said to comfort those who had been taught that Celestial marriage in its fulness meant to enter into and abide in the principle of plural marriage, and since that principle was abandoned the Saints accepting it would be deprived of eternal blessings, hence a subterfuge became imparatively necessary. This subterfuge convinced many that the teachings of Joseph Smith, Brigham Young, John Taylor, and others of their successors in the Priesthood bearing upon the necessity of plural marriage, were unsound. As one member of the Quorum of Twelve (Melvin J. Ballard) expressed it:

> I grant you that there has been those in the past, including SOME OF THE LEADERS OF THE CHURCH, who have in times of stress urged the brethren to enter into plural marriage and have left the inference that plural marriage was the only marriage that would obtain in the highest degree of Celestial Glory. But there is nothing in the revelation * * * that justifies that position. —Ballard-Jenson Correspondence, p. 10.

Previous to this Elder James E. Talmage, member of the same Quorum, announced, and this is most likely the source of Elder Ballard's information, that ''What the Latter-day Saints call Celestial marriage is characteristic of the Church, and is in very general practice; but of Celestial marriage, plurality of wives was an incident, NEVER AN ESSENTIAL.''

The attitude of the Church today is that plural marriage is not one of the essentials. Yet we do not believe that deep down in his convictions this is the attitude of Elder Widtsoe. We believe him to entertain the same views as did Brigham Young and Joseph F. Smith whose sentiments he compiled for publication for general distribution among the Saints. Some of the other leaders of the Church are known to be in accord with the early teachings upon this subject, i.e. that monogamy, even though the sealing be performed in the temple by one holding the sealing authority, does not fulfill the law.

On this point we quote from a few of the early leaders:

Brigham Young:

> It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists * * * The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son: but they cannot reign as kings in glory, because they had blessings offered unto them and they refused to accept them.—J. of D., 11: 268-9.

John Taylor:

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

Nothing could be clearer: To live with Father and to become an heir with Him, one must live the same laws that He is living, and one of those laws is plural marriage.

Joseph F. Smith:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I KNOW IT IS FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the Celestial law of marriage IN PART * * * but this is ONLY the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain a fulness of the blessings pertaining to this Celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it.—J. of D., 20:26-31.

And now a testimony from the Prophet Joseph himself, to whom the Revelation on Celestial or plural marriage was given:

> The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this Revelation (D. & C., Sec. 132) 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 hence forth. 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 shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, AND I KNOW THEY WILL. But we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction.—Contributor, Vol. 5:259.

ONLY AN INCIDENT

How apt men are when seeking excuses to cover sins of omission to adopt the non-essentiality plea. In the present day when it has become popular for men to halt between two opinions—whether to serve the Lord with an eye single to His glory, or to devote one's time to the perfecting of world friendships—the tendency to minimize the importance of certain principles of salvation grows apace.

The essentiality of baptism by immersion was strictly adhered to in early apostolic days, but with time and changing conditions the Catholics developed the theory that while baptism remained essential, the form was but an incident or non-essential; later, with certain protestant churches, even baptism became non-essential.

A somewhat parallel case is before the Latter-day Saints. The principle of plural marriage once regarded absolutely necessary for a complete salvation and the highest exaltation, is becoming to be regarded only as an incident and not an essential; an easy way to avoid what some timid ones regard an unpleasant responsibility. The late Dr. James E. Talmage and Elder Melvin J. Ballard, members of the Quorum of Twelve, openly proclaimed the non-essentiality of this principle of marriage. Their statements are quoted elsewhere in the present issue of TRUTH. These sentiments are growing among that part of the Church membership seeking an excuse to remain monogamic in their marriage relations.

We are informed that Elder Antoine R. Ivins, of the First Council of Seventy, while speaking in the North Twentieth ward recently, made the definite statement that while Celestial marriage is accomplished by the sealing authority of the Priesthood performing the ordinance in the Temples of the Church, that plural marriage "was only an incident in the

history of the Church''—not an essential. Elsewhere in the present issue, we also present statements from the Prophet Joseph Smith, Brigham Young, John Taylor and Joseph F. Smith in refutation of this silly view now so generally indulged in.

Elder Ivins of all men should be wary of making such statements, involving, as they do, the integrity of his own father. He should, and in our opinion does know better. If plural marriage is but an incident and nonessential how does he account for his father accepting a mission into Mexico, after the issuance of the Woodruff Manifesto, to unite such of the Saints as should be sent to him by the leaders, in plural marriage? If plural marriage was never an essential why did the Lord demand its introduction even on pain of death of the Prophet should he refuse to establish it? Will Elder Ivins deny the truth of this statement? If plural marriage was a nonessential why did the Lord, through the Prophet Joseph Smith require Brigham Young, John Taylor, Heber C. Kimball and scores of others to enter the principle against the religious and social ethics of their day; and why did He require Seymour B. Young to enter the practice as a qualification for Presidency, saying, **''It is not meet that men who will not abide my law shall preside over my Priesthood?''** (See Rev. to John Taylor, 1882). And why did thousands of the Saints submit to direst persecutions, to banishment, imprisonment, and even to death, rather than surrender the principle, if it were nonessential and but an incident? These are vital questions to which we invite sane answers.

Is Elder Ivins, in making the statement that plural marriage was but an incident in the history of the Church, endeavoring to discredit the early leaders who proclaimed the opposite? or are the seeds of apostacy noted among the former day Saints after the death of the Apostles, and among the Nephites, beginning to germinate and register in his being? In view of past teachings and experiences in establishing the work of the Lord, statements such as are credited to Elder Ivins and which are too frequently adhered to by the Saints today, are shallow, childish, unreasonable, and yet they are calculated to lead the Saints astray.

We recommend that Elder Ivins get the Spirit of the Lord, and under that Spirit make a close study of the revelations of the Lord, particularly the 132nd Section of the Doctrine and Covenants. Mark this passage well—Elder Ivins:

> **For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. * * * 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 shal be damned, saith the Lord God.**

The covenant the Lord was speaking of was the marriage covenant which Abraham accepted in taking Hagar, Keturah and others into his household as wives. It was essential to his exaltation as the ''father of the faithful.'' Do you wish to be where Abraham is when your earthly mission is ended?

GENERAL THOMAS L. KANE AND THE MORMONS

(Continued from page 120)

The climate of the entire upper ''Misery Bottom'' as they term it, is, during a cansiderable part of summer and autumn singularly pestiferous. Its rich soil, which is to a depth far beyond the reach of the plough, as fat as the earth of kitchen garden, or compost heap, is annually the forcebed of a vegetation as rank as that of the Tropics. To render its fatal fer-

tility the greater, it is everywhere freely watered by springs, and creeks. and larger streams, that flow into it from both sides. In the season of draught, when the Sun enters Virgo, these dry down till they run impure as open sewers, exposing to the day foul broad flats, mere quagmires of black dirt, stretching along for miles, unvaried, except by the limbs of half-buried carrion tree trunks, or by occasional yellow pools of what the children call frog spawn; all together steaming up thick vapors redolent of the savor of death.

The same is the habit of the Great River. In the beginning of August, its shores hardly could contain the millions of forest logs, and tens of billions of gallons of turbid water, that came rushing down together from its mountain head-gates. But before the month was out, the freshet had all passed by; the river diminished one-half, threaded feebly southward through the center of the valley, and the mud of its channel, baked and creased, made a wide tile pavement between the choking crowd of reeds, and sedgy grasses, and wet stalked weeds, and growths of marsh meadow flowers, the garden homes, at this tainted season, of venom-crazy snakes, and the fresher ooze by the water's edge, which stank in the sun like a naked muscle shoal.

Then the plague raged. I have no means of ascertaining the mortality of the Indians who inhabited the Bottom. In 1845, the year previous, which was not more unhealthy, they lost one-ninth of their number in about two months. The Mormons were scourged severely. The exceeding mortality among some of them, was, no doubt, in the main, attributable to the low state to which their systems had been brought by long continued endurance of want and hardship. It is to be remembered also, that they were the first turners up of the prairie sod, and that this of itself made them liable to the sickness of new countries. It was where their agricultural operations had been most considerable, and in situations on the left bank of the river, where the prevalent southwest winds wafted to them the miasmata of its shores, that discase was most rife.

In some of these the fever prevailed to such an extent that hardly any escaped it. They let their cows go unmilked. They wanted for voices to raise the Psalm of Sundays. The few who were able to keep their feet, went about among the tents and wagons with food and water, like nurses through the wards of an infirmary. Here at one time the digging got behind hand: burials were slow* and you might see women sitting in the open tents keeping the flies off their dead children, some time after decomposition had set in.

In our own camp, for a part of August and September things wore an unpleasant aspect enough.** Its situation was one much praised for its comparative salubrity; but, perhaps, on this account, the number of cases of fever among us was increased by the hurrying arrival, from other localities, of parties in whom the virus leaven of disease was fermented by forced travel.

But I am excused sufficiently the attempt to get up for your entertainment here any circumstantial picture of horror, by the fact, that at the best interesting season, I was incapacitated for nice observation by an attack of fever—mine was what they call congestive—that it required the utmost use of all my faculties to recover from. I still kept my tent in the camp line; but, for as much as a

*It is certain that there is no sickness among the present inhabitants of this region comparable to that of 1846.

**This camp was moved by the beginning of October to winter quarters on the river, where, also, there was considerable sickness before the cold weather, I am furnished with something over 600 as the number of burials in the graveyard there.

month, had very small notion of what went on among my neighbors. I recollect overhearing a lamentation over some dear baby, that its mother no doubt thought the destroying angel should have been specially instructed to spare. I wish, too, for my own sake, I could forget how imperfectly one day I mourned the decease of a poor saint, who by clamor rendered his vicinity troublesome. He, no doubt, endured great pain; for he groaned shockingly till death came to his relief. He interfered with my own hard gained slumbers, and—I was glad when death did relieve him.

Before my attack, I was fond of conversing with an amiable old man, I think English born, who having then recently buried his only daughter and grandson, used to be seen sitting out before his tent resting his sorrowful forehead on his hands, joined over a smooth, white oak staff. I missed him when I got about again; probably he had been my mourning neighbor.

So, too, having been much exercised in my dreams at this time, by the vision of dismal procession, such as might have been formed by the union in line of all the forlornest and ugliest of the struggling fugitives from Nauvoo, I happen to recall as I write, that I had some knowledge somewhere of one of our newcomers, for whom the nightmare revived and repeated without intermission the torment of his trying journey. As he lay feeding life with long drawn breaths, he muttered: "Where's next water? Team give out! Hot, hot—God, it's hot: Stop the wagon—stop the wagon—stop the wagon!" They woke him;—to his own content—but I believe returning sleep ever renewed his distressing visions, till the sounder slumber came on from which no earthly hand or voice could rouse him; into which I hope he did not carry them.

In a half dreamy way, I remember, or I think I remember, a crowd of phantoms like these. I recall but one fact, however, going far in proof of a considerable mortality. Earlier in the season, while going westward, with the intention of passing the Rocky Mountains that summer, I had opened, with the assistance of Mormon spades and shovels, a large mound on a commanding elevation, the tomb of a warrior of the ancient race; and continuing on my way, had left a deep trench excavated entirely through it. Returning fever-struck to the Papillon camp, I found it planted close by this spot. It was just forming as I arrived; the first wagon, if I mistake not, having but a day or two before halted into place. My first airing upon my convalescence took me to the mound, which probably to save digging, had been readapted to its original purpose. In this brief interval they had filled the trench with bodies, and furrowed the ground with graves around it, like the ploughing of a field.

The lengthened sojourn of the Mormons in this insalubrious region, was imposed upon them by circumstances which I must now advert to.

Though the season was late, when they first crossed the Missouri, some of them moved forward with great hopefulness, full of the notion of viewing and choosing their new homes that year. But the van had only reached Grand Island and the Pawnee Villages, when they were overtaken by more ill news from Nauvoo. Before the summer closed, their enemies set upon the last remnant of those who were left behind in Illinois. They were a few lingerers, who could not be persuaded but there might yet be time for them to gather up their worldly goods before removing, some weakly mothers and their infants, a few delicate young girls, and many cripples and bereaved and sick people. These had remained under shelter, according to the Mormon statement at least, by virtue of an express covenant in their behalf. If there was such a covenant it was broken. A vindictive war was waged upon them, from which the weakest

fled in scattered parties, leaving the rest to make a reluctant and almost ludicrously unavailing defense, till the 17th of September, when 1,625 troops entered Nauvoo, and drove all forth who had not retreated before that time.

Like the wounded birds of a flock fired into toward nightfall, they came straggling on with faltering steps, many of them without bag or baggage, beast or barrow, *all asking shelter or burial, and forcing a fresh repartition of the already divided rations of their friends. It was plain now, that every energy must be taxed to prevent the entire expedition from perishing. Further emigration for the time was out of the question, and the whole people prepared themselves for encountering another winter on the prairie.

Happily for the main body, they found themselves at this juncture among Indians who were amicably disposed. The lands on both sides of the Missouri, in particular, were owned by the Pottawatamies and Omahas, two tribes whom unjust treatment by our United States, had the effect of rendering most auspiciously hospitable to strangers whom they regarded as persecuted like themselves.

The Pottawatamies on the eastern side, are a nation from whom the United States bought some years ago a number of hundred thousand acres of the finest lands they have ever brought into market. Whatever the bargain was, the sellers were not content with it; the people saying their leaders were cheated, made drunk, bribed, and all manner of naughty things besides. No doubt this was quite as much of a libel on the fair fame of this particular Indian treaty, as such stories generally are; for the land to which the tribe was removed in pursuance of it, was admirably adapted to enforce habits of civilized thrift. It was smooth prairie, wanting in timber, and of course in game; and the humane and philanthropic might rejoice therefore that necessity would soon indoctrinate its inhabitants into the practice of agriculture. An impracticable few, who may have thought these advantages more than compensated by the insalubrity of their allotted resting place, fled to the extreme wilds, where they could find deer, and woods, and rocks, and running water, and where, I believe they are roaming to this day (1850). The remainder being what the political vocabulary designates on such occasions as Friendly Indians, were driven—marched is the word—galley slaves are thus marched to Barcelona and Toulon—marched from the Mississippi to the Missouri and planted there. Discontented and unhappy they had hardly begun to form an attachment for this new soil, when they were persuaded to exchange it for their present **Fever Patch** upon the Kaw or Kansas River. They were under this second sentence of transportation when the Mormons arrived among them.

They were pleased with the Mormons. They would have been pleased with any whites who would not cheat them, nor sell them whiskey, nor whip them for their poor gypsy habits, nor bear themselves indecently toward their women, many of whom among the Pottawatamies, especially those of nearly unmixed French descent, are singularly comely, and some of them educated. But all Indians have something of reverence for the insane, and admire those who sacrifice, without apparent motive, their worldly welfare to the triumph of an idea. They understood the meaning of what they call a great vow, and think a duty of the right-minded to lighten the votary's penance under it. To this feeling they united the sympathy of fellow sufferers for those who, could talk to them of their own Illinois, and

*I knew of an orphan boy, for instance, who came on by himself at this time afoot, starting with no other provision than his trousers' pocket full of buscuit, given him from a steamboat on the Mississippi.

tell the story how from it they also had been ruthlessly expelled.

Their hospitality was sincere, almost delicate. Fanny Le Clerc, the spoiled child of the great brave, Pied Riche, interpreter of the nation, would have the pale face Miss Devine learn duets with her to the guitar; and the daughter of substantial Joseph La Framboise, the interpreter of the United States—she died of the fever that summer—welcomed all the nicest young Mormon Kitties and Lizzies, and Jennies and Susans, to a coffee feast at her father's house, which was probably the best cabin in the river village. They made the Mormons at home, there and elsewhere. Upon all their lands they formally gave them leave to tarry just so long as should suit their own good pleasure.

The affair, of course, furnished material for a solemn council. Under the auspices of an officer of the United States, their chiefs were summoned, in the form befitting great occasions, to meet in the dirty yard of one Mr. P. A. Sarpy's log trading house, at their village. They came in grand toilet, moving in their fantastic attire with so much aplomb and genteel measure, that the stranger found it difficult not to believe them high born gentlemen, attending a costumed ball. Their aristocratically thin legs, of which they displayed fully the usual Indian proportion, aided this illusion. There is something, too, at all times very mock-Indian in the theatrical French millinery tie of the Pottawatamie turban; while it is next to impossible for a sober whiteman, at first sight, to believe the red, green, black, blue, and yellow cosmetics, with which he sees such grave personages so variously dotted, diapered, cancelled, and arabesqued, are worn by them in any mood but one of the deepest and most desperate quizzing. From the time of their first squat on the ground, to the final breaking up of the council circle, they sustained their characters with equal self-possession and address.

I will not take it upon myself to describe their order of ceremonies; indeed, I ought not, since I have never been able to view the habits and customs of our aborgines in any other light than that of a reluctant and sorrowful subject of jest. Besides, in this instance, the display of pow wow and eloquence were both probably moderated, by the conduct of the entire transaction on temperance principles. I therefore content myself with observing, generally, that the proceedings were such as every way became the grandeur of the parties interested, and the magnitude of the interests involved. When the Red Men had indulged to satiety in tobacco smoke from their peace pipes, and in what they love still better, their peculiar metaphoric rodomontade, which, beginning with celestial bodies, and coursing downwards over the grandest sublunary objects, always managed to alight at last on their Grandfather Polk, and the tenderness for him of his affectionate colored children; all the solemn funny fellows present, who played the part of Chiefs, signed formal articles of convention with their unpronounceable names.

The renowned chief, Pied Riche—he was surnamed Le Clerc on account of his remarkable scholarship—then rose, and said:

My Mormon Bretheren,

The Pottawatamie came sad and tired into this unhealthy Missouri Bottom, not many years back, when he was taken from his beautiful country beyond the Mississippi, which had abundant game and timber, and clear water everywhere. Now you are driven away, the same, from your lodges and land there, and the graves of your people. So we have both suffered. We must help one another, and the Great Spirit will help us both. You are now free to cut and use all the wood you may wish. You can make all your improvements, and live on any part of our actual land not occupied by us. Because one suffers and does not deserve it, is no reason he shall suffer always: I say. We may live

to see all right yet. However, if we do not, our children will.—Bon Jour.

And thus ended the pageant. I give this speech as a morsel of real Indian. It was recited to me after the Treaty by the Pottawatamie orator in French, which language he spoke in elegance. **Bon Jour** is the French. Indian, and English hail and farewell of the Pottawatamies.

The other entertainers of the Mormons at this time, the Omahas, or Mahaws, are one of the minor tribes of the Grand Prairie. Their Great Father, the United States, has found it convenient to protect so remote a dependency against the overpowering league of the Dacotahs or Sioux, and has judged it dangerous at the same time to allow them to protect themselves by entering into a federation with others. Under the pressure of this paternal embarrasment and restraint, it has therefore happened most naturally, that the tribe, once a powerful and valued ally of ours, has been reduced to a band of little more than a hundred families, and these, a few years more, will entirely extinguish. When I was among them, they were so ill-fed that their protruding high cheek bones gave them the air of a tribe of consumptives. The buffalo had left them, and no good ranges lay within several hundred miles reach. Hardly any other game found cover on their land. What little there was, they were short of ammunition to kill. **Their annuity from the United States was trifling. They made next to nothing at thieving. They had planted some corn in their awkward Indian fashion, but through fear of ambush dared not venture out to harvest it. A chief resource for them, the winter previous, had been the spoilation of their neighbors, the prairie field mice.**

These interesting little people, more industrious and thrifty than the Mahaws, garner up in the neat little cellars of their underground homes, the small seeds or beans of the wood pea vine, which are black and hard, but quite nutritious. Gathering them one by one, a single mouse will thus collect as much as half a pint, which before the cold weather sets in, he piles away in a dry and frost-proof excavation, cleverly thatched and covered in. The Omaha animal, who, like enough may have idled during all the season the mouse was amassing his toilsome treasure, finds the subterranean granary to give out a certain peculiar cavernous vibration, when briskly tapped upon above the ground. He wanders about, therefore, striking with a wand in hopeful spots; and as soon as he hears the hollow sound he knows, unearths the little retired capitalist along with his winter's hope. Mouse wakes up from his nap to starve, and Mahaw swallows several relishing mouthfuls.

But the mouse has his avenger in the powerful Sioux, who wages against his wretched red brother an almost bootless but exterminating warfare. He robs him of his poor human peltry. One of my friends was offered for sale a Sioux scalp of Omaha, "with grey hair nearly as long as a white horse's tail."

(To be continued)

REUNION

Oh, it's good to get together
When we've been so long apart;
When we're drawn into the circle
By the magnets of the heart;
When the soul grows reminiscent,
And the pictures pale and glow,
In the golden panorama
Of the sweet, sweet long ago.

Oh, it's good to get together
Though it serves no other end,
Than to catch the genial spirit
Of a comrade or a friend;
Or to stir among the ashes
While the shadows fall apart,
And renew the glowing embers,
At the hearthstone of the heart.

Oh, it's good to get together
Be the weather foul or fair,
When you feel the social spirit
Like a heart-throb in the air;
And you see the old time faces
Round the circle; Oh, it's good
To renew an old acquaintance
In the bond of brotherhood.

—Theadore A. Curtis.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. DECEMBER, 1942 NO. 7.

DISCOURSE BY ELDER JOSEPH F. SMITH

Delivered at the Funeral Services Over the Remains of Elder William Clayton, Held in the Seventeenth Ward Meeting House, Salt Lake City, December 7, 1879

LAW OF CELESTIAL MARRIAGE—THE RESURRECTION AND JUDGEMENT—EXTENT OF THE MISSION OF THE SAVIOR

(Journal of Discourses, 21:9-13)

By request of President John Taylor, I arise to make a few remarks. I deeply and sincerely sympathize with the family, and wives and children of the deceased, Brother William Clayton, who remain to mourn the loss of the society of their husband and father for a little season. And yet, when we consider all the circumstances, we may conclude that we have not very great cause to mourn. For when a man has lived to a good old age, worn out as it were through toil, passes away, we can realize at least that he has accomplished his mission, that he has performed his work on this earth, and is ready to return to the father from whence he came; behind the veil.

Brother Clayton had reached a ripe age, after laboring unceasingly among his brethren from his first connection with the Church.

He has had a long and varied experience among this people. He was a friend and companion of the Prophet Joseph Smith, and it was to his pen to a very great extent that we are indebted for the history of the Church—that is, the history of the Prophet Joseph more particularly, during his acquaintance with him and the time he acted for him as his private secretary, in the days of Nauvoo. We have the journals which he kept during that time, in the Historian's Office, from which—in connection with those of Elders Willard Richards and Wilford Woodruff and the **Times and Seasons,** a publication of the Church at that time—we have obtained the history of the Church during that period. It

"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."

was his pen that wrote for the first time the revelation on the eternity of the marriage covenant and of the plurality of wives. Although that revelation had been given to the Prophet Joseph many years beore, it was not written until the 12th of July, 1843, at which time Elder William Clayton, acting as a scribe for the Prophet, wrote it from his dictation.

I am happy to say that he has left on record a statement in the shape of an affidavit, prepared by himself, in relation to this important subject, for it is a subject that is of the most vital importance, not only to the Latter-day Saints, but to the whole world; for without the knowledge contained in that revelation, we never could consummate the object of our mission to this earth, we never could fulfill the purposes of God in this estate.

I have this paper in my possession, and have had for a number of months past. In fact, it was written at my request, and then given into my care, and I have preserved it with a view, when thought proper, to have it published. And as it is a sermon of itself, it would perhaps be more interesting than anything I could say on the present occasion, and therefore, with President Taylor's permission, I will read it to the congregation.

William Clayton's Testimony

(The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, February 16, 1874:)

Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occured within my personal knowledge, and also matters related to me by President Joseph Smith.

I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, "When I have any revelations to write, you are the one to write them."

During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, "Why don't you send for her?" I replied, "In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses." To this he answered, "I give you authority to send for her, and I will furnish you with means", which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded

his remarks by the words, "It is your privilege to have all the wives you want." After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct in respect to the principle. He also informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church my first wife Ruth.

On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

During this period the Prophet Joseph took several other wives. Amongst the number I will remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the "brick store", on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, "If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace." Joseph smiled and remarked, "You do not know Emma as well as I do." Hyrum repeated his opinion and further remarked, "The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin", or words to their effect. Joseph then said, "Well, I will write the revelation and we will see." He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

Joseph quietly remarked, "I told you you did not know Emma as well as I did". Joseph then put the revelation in his pocket, and they both left the office.

The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph G. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

After the revelation on celestial marriage was written, Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to

find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.
Salt Lake City, February 16, 1874.
(Historical Record, pp. 224-6.)

As I before said, I felt to read this document because of the instruction it would afford, and for the further object of showing that although "he is dead, he yet speaketh." **For this testimony of Brother Clayton will stand forever, though his body moulders into dust. And I am, and so was the deceased when living, at the defiance of the world to dispute those statements. They are made from personal knowledge derived from personal associations with the Prophet Joseph Smith himself, not with a view to gain notoriety, but rather to leave behind him his testimony with regard to this important principle. He has done so. And as he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon Abraham, Isaac and Jacob, the fathers of the faithful.**

There are but a few witnesses now living in relation to the coming forth of this revelation; there never were many that were intimately acquainted with the prophet and his teaching upon this subject. I look around me and see a number of persons in this assembly whose hair has grown gray in the service of God, and who had an intimate acquaintance with our martyred prophet; but few, if any of them, were so closely identified with him in this matter as Brother Clayton.

There are, however, enough witnesses to these principles to establish them upon the earth in such a manner that they never can be forgotten or stamped out. For they will live; they are destined to live, and also to grow and spread abroad upon the face of the earth, to be received and accepted and adopted by all the virtuous, by all the pure in heart, by all who love the truth, and seek to serve Him and keep His commandments; they are bound to prevail, because they are true principles.

Now we are called upon to pay our last respects to Brother Clayton. His spirit has taken its flight; it has gone to the Father from whence it came, as is taught in the Book of Mormon. When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the Paradise of God, or to be confined in the "prison" house to await the resurrection of the body from the grave. Therefore we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty, which pertains to the period intervening between the death of the body and the resurrction of the body, or the separation of the spirit from the body, and their uniting together again. This judgment is passed upon the spirit alone. But there will come a time which will be after the resurrection, when the body and spirit shall be reunited, when the final judgment will be passed on every man. This is in accordance with the vision of the Apostle John the Revelator:

And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which

were written in the books, according to their works.

And the sea gave up the dead which were in it: and death and hell were cast into the lake of fire. That is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

That is the final judgment, which we will all receive after we have performed this our earthly mission.

The Savior did not finish his work when he expired on the cross, when he cried out "It is finished." He, in using those words, had no reference to his great mission to the earth, but merely to the agonies which he suffered. The Christian world I know say he alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say he referred merely to the agonies of death, and the sufferings he felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling, and this alone, that prompted him to cry out in the agony of His soul, "It is finished", and then He expired.

But his work was not completed; it was in fact only begun. If he had stopped here instead of his being the Savior of the world, he, as well as all mankind, would have perished irredeemable, never to have come forth out of the grave; for it was designed from the beginning that he should be the first fruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave. If therefore his mission had ceased when he gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was indeed the lesser part; the greater had yet to be done. It was in his resurrection from the tomb, in his coming forth from death unto life, in uniting again the spirit and the body that we might become a living soul and when this was done, then he was prepared to return to the father. And all this was in strict accordance with the great plan of salvation. For even Christ himself, though without sin, was required to observe the outward ordinance of baptism, in order to fulfill all righteousness. So after his resurrection from the dead he could return to the Father, there to receive the welcome plaudit, **"Well done, you have done your work, you have occomplished your mission; you have wrought out salvation for all the children of Adam; you have redeemed all men from the grave; and through their obedience to the ordinances of the Gospel which you have established, they can also be redeemed from the spiritual death, again to be brought back into our presence, to partake of glory, exaltation and eternal life with us."** And so it will be when we come forth out of the grave, when the trump shall sound, and these our bodies shall rise and our spirits shall enter into them again, and they shall become a living soul no more to be dissolved or separated, but to become inseparable, immortal, eternal.

Then we shall stand before the bar of God to be judged. So says the Bible, so says the Book of Mormon, and so say the revelations which have come direct to us through the Prophet Joseph Smith. And then those that have not been subject and obedient to the celestial law will not be quickened by the celestial glory. And those that have not been subject and obedient to the terrestrial law will not be quickened by terrestrial glory. And those that have not been subject and obedient to the telestial law, will not be quickened by a telestial glory; but they will have a kingdom without glory. While the sons of perdition, men who had once been in possession

of the light and truth, but who turned away from it and denied the Lord, putting him to an open shame, as did the Jews when they crucified him and said, "Let his blood be upon us and upon our children; men who consent against light and knowledge, to the shedding of innocent blood, it will be said unto them, **"Depart ye cursed, I never knew you; depart into the second death, even banishment from the presence of God for ever and ever, where the worm dieth not and the fire is not quenched, from whence there is no redemption, neither in time nor in eternity."** Herein is the difference between the second and the first death, herein man became spiritually dead; for from the first death he may be redeemed by the blood of Christ through obedience to the laws and ordinances of the Gospel, but from the second there is no redemption at all.

We read in the Book of Doctrine and Covenants, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation, and because of this transgression he became spiritually dead, which is the first death "even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, depart ye cursed!"—D. & C., Sec. 29.

But who will receive such punishment? Only those that deserve it, those who commit the unpardonable sin.

Then there is the banishment of the transgressor, (not the sons of perdition) into the prison house, a place of punishment, with no exaltation, no increase, no dominion, no power whose inhabitants after their redemption may become servants of them that have obeyed the laws of God and kept the faith. That will be the punishment of such as reject the truth, but sin not unto death.

But as touching the telestial kingdom, as the stars differ from each other in lustre, so those who enter into the telestial kingdom differ in glory.

Well, now, how is it with Brother Clayton? He was not without faults in the flesh. But what are they? Were they such as partook of a deadly character? Did he ever deny the Lord? Did he ever deny the Prophet Joseph, or did he deny the truth or prove unfaithful to his covenants or to his brethren? No, never. I can in all truthfulness before God and man bear that testimony of our departed brother, for I have known him from my youth. Yet, he was not without his failings? But then, they were of that nature that injured nobody perhaps except himself and his own family. But notwithstanding his unflinching integrity, and his long life of fidelity and usefulness, let me say to you, that for his faults, however trivial, or important, he must answer. But he will be able to pay his debt and to answer for his failings, and he will come forth and all that has been pronounced upon his head by Joseph Smith and by the Apostles, will be confirmed upon him through all eternity; and there is no power on the earth or in hell that can deprive him of them. For as it is said—and, indeed, I need not refer you to the revelation on celestial marriage; but will quote from the words of Christ, as given in the New Testament: **"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, * * * neither in this world, neither in the world to come."** Our departed friend and brother whose remains are now before us, has not sinned unto death. I would not have it understood for a moment, that I or any of the Elders attend funerals to smother over the weaknesses of the departed dead, trying to make it appear that they were without faults, and therefore will not have to answer for any. We know that

every man will be judged according to the deeds done in the body; and whether our sin be against our own peace and happiness alone or whether it affects that of others, as the Lord lives we will have to make satisfaction or atonement; God requires it, and it is according to his providences, and we cannot escape it. We must comply with the provisions of the law, which Brother Clayton in my belief is abundantly able to do. And when this shall have been done, he will come forth to receive his crown, his glory, dominion and kingdom, and the blessings of Abraham, Isaac and Jacob which have been pronounced upon his head.

Then let me say to the family of our deceased brother, Follow in the footsteps of your husband and father, excepting wherein he may have manifested the weaknesses of the flesh; imitate his staunch integrity to the cause of Zion, and his fidelity to his brethren; be true as he was true, be firm as he was firm, never flinching, never swerving from the truth as God has revealed it to us; and I will promise you, in the name of the Lord, that you will rise, to meet your husband and father, in the morning of the first resurrection, clothed with glory, immortality and eternal lives. Which may God grant in the name of Jesus. Amen.

PRIESTHOOD ITEMS

(Contributed)

In our last issue we showed that our Savior Jesus Christ lived the fulness of His Father's laws. He not only was married in keeping with the divine injunction to "multiply and replenish the earth", but He lived the law of Celestial or Plural Marriage. As the "author and finisher of our faith", the perfect example IN ALL THINGS, He even submitted to the ordinance of baptism, and though He was without sin, he said: "Thus it becometh us to fulfill all righteousness." No matter what others say, we will not accuse our Lord of neglecting to comply with any of God's commandments.

> What did Jesus do? Why, I do the thing I saw my Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get my kingdom I shall present it to my Father, so that He may obtain kingdom upon kingdom and it will exalt Him in glory. He will then take a higher exaltation and I take His place, and thereby become exalted myself; so that Jesus treads in the tracks of His Father and inherits what God did before.—Teachings of the Prophet J. S.—pp. 347-8.

John Taylor in speaking upon the subject of Plural marriage said, **"If we do not keep the same law that our Heavenly Father has kept, we cannot go with him."** (Marriage, pg. 88).

Who will have the audacity to say that God failed to keep his own law?

> Have not we all, one Father? We are all His offspring. A large family to be ascribed to one father! But where is the Scripture that ascribes the origin of all diverse sons to one and the same mother? When God sets up any portion of His kingdom upon the earth, it is patterned after His own order in the heavens. When He gives to men a pattern of family organization on the earth, that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern.—Orson Spencer's letters, pg. 192-3.)

Regardless of the time or the conditions in which our Savior lived, if he was to inherit all that his Father had inherited before him, He must abide all the laws which his Father revealed, or was to reveal through him, to the children of men. Thus only could he

consistently say, "follow me." He would not have commanded any of the children of men to obey plural marriage unless he had obeyed the same while in the flesh. Reason demands that we conclude, also, that regardless of the age or the conditions in which we live, if we are to inherit all things with Him, we, too, must abide the fulness of the laws pertaining to Celestial Glory.

In Ephesians 1, the Lord foretold how, in this last dispensation, "that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place." (D. & C. 128: 18.) We are further promised that this gospel of the kingdom should never be taken from the earth again, nor given to another people. It most naturally follows that all the revealed principles and ordinances of the gospel must remain. Just to the extent that the principles and ordinances are relinquished, to the same extent would the gospel "be taken away." President Brigham Young, in speaking of ancient Israel said, **"It is said the priesthood was taken from the Church, but it is not so, the Church went from the priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances."** (J. of D., 12:69.) What was true of Israel in the past is certainly true today, to the extent that we "turn from the commandments, and institute other ordinances", to just that extent has the priesthood and the gospel been taken from us.

> Break not my commandments for to save your lives, for whosoever will save his life in this world, shall lose it in the world to come. And whosoever will lose his life in this world, for my sake, shall find it in the world to come. Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose HIS OWN SOUL?—I. T. Matt. 16: 27-29.
>
> Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men; They are called to be the savor of men. Therefore, if that salt of the earth lose its savor; behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion, even many but not all; they were found transgressors, therefore they must needs be chastened.—D. & C., 101:37-41.

Apostle George Teasdale said:

> And as far as I am concerned as an individual, not one principle that God has revealed from the heavens do I dare go back on—not one principle. I believe in the fulness of the everlasting gospel. I believe in plural marriage as a part of the gospel, just as much as I believe in baptism by immersion for the remission of sins. * * * Can I afford to give up a single principle? I cannot. If I had to give up one principle of the revelations of the Lord, I would prove before my brethren, before the angels, before God the Eternal Father, that I was unworthy the exaltation that He has promised me. * * * I bear my solemn testimony that Plural Marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the Church of Christ in its fulness never existed without it. WHERE YOU HAVE THE ETERNITY OF MARRIAGE YOU ARE BOUND TO HAVE PLURAL MARRIAGE; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances.—J. of D., 25:21.

In view of this, and many other such prophetic utterances, how essential is plural marriage? Can we be saved and become Gods and believe and abide by the present rule of the Church? It is as follows:

> The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited portion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that Plural Marriage

is a vital tenet of the Church IS NOT TRUE. What the Latter-day Saints call celestial marriage is characteristic of the Church and is in very general practice; but of celestial marriage plurality of wives was an incident, never an essential.—Story and Phil. of Mormonism, pg. 89.

All Saints are, or should be, thoroughly familiar with the Manifesto. It is found in all late editions of the Doctrine and Covenants, so we will not quote it here.

The Manifesto was accepted by the unanimous vote of the General Conference assembled at Salt Lake City, Oct. 6, 1890.

After it was read to the Conference President Lorenzo Snow offered the following:

I move, that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriage as authoritative and binding.

The vote to sustain the foregoing was unanimous.

By this action the Church voted to conform to the laws of the land as interpreted by the highest tribunal, and to leave the issue with God. Since that Conference and, in fact, for some time previous to the acceptance of the Manifesto, no plural marriage has been performed ANYWHERE WITH THE SANCTION OF THE CHURCH, OR THE APPROBATION OF THE FIRST PRESIDENCY, OR ANYONE REPRESENTING THEM, as was fully proved during the so-called Smoot investigation in the United States Senate, which commenced January 16, 1904.—D. & C. Commentary, pp. 1033-4.

I want to say to this congregation, and to the world, that never at ANY TIME since my presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform plural marriage, and never since my presidency of the Church has ANY PLURAL MARRIAGE been performed with my sanction or knowledge, or with the consent of the Church of Jesus Christ of Latter-day Saints; and therefore such unions as have been performed unlawfully, contrary to the order of the Church, are null and void in the sight of God, and are not marriages.—Pres. Jos. F. Smith, at General Conference, Oct. 4, 1918.

This expressed position by the leaders of the Church is positive. It has been expressed again and again in varied terms since 1890. It is needless for us to quote the "Official Statements" of 1904, 1907, 1931 and 1933, for they are at the disposal of all the Saints who desire to read them; and they are essentially the same as the above. Our purpose here is to make the position of the leaders of the Church positive as it appears officially to the people and the world, and then determine—

1st: Was this position of the Church foreshadowed by prophesy?

2nd: Was Plural Marriage stopped by the word and the will of God, or did we assume all responsibility and voluntarily surrender it?

3rd: How essential is Plural Marriage to OUR salvation?

4th: Has the "policy" of the Church in relation to plural marriage been borne out by the actions of its leaders?

5th: Can the Priesthood function independent of the Church?

6th: Did the Lord make provision for the continuance of Plural Marriage?

7th: Does God approve of Plural marriages performed outside of Temples?

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

BETTER TO KEEP ON SAFE GROUND IN THEOLOGY

(Juvenile Instructor: Vol. 34:209. George Q. Cannon, Editor.)

We notice a tendency in some theological classes in our Sunday Schools to agitate and discuss questions that bring about differences of opinion and sometimes dissension. We not only hear personally of such things occurring from time to time, but we also frequently have letters from members of theological classes, which lead to the conclusion that subjects are talked about sometimes which it would be far better to let alone.

There is no end to the questions that might be asked which would be very difficult if not impossible for any mortal to answer. It does not require much intelligence nor much thought to propound a query to which the wisest man can not make a satisfactory reply. A desire for information is of course to be commended; but a curiosity as to abstruse points in theology does not always indicate a real search for knowledge, nor does it necessarily imply depth of thought or diligent study. It is frequently an evidence of a quibbling mind, and in many cases that have come to our knowledge it suggests rather a desire to "show off" in argument and display skill in controversy than a desire for the real essence of truth.

However, there is much truth which all men cannot yet understand; and there are many things which are plain to some that are obscure to others. Where the plain word of God has been given there is an end to dispute or controversy. Beyond this it is unprofitable for theological classes to venture; for when disputants follow their theories past the point where the written or revealed word extends, they are at once in a vast realm of uncertainty where one man's opinion is as good as another's.

We repeat, it is well for students in our theological classes to confine themselves to the written revelations and to the word of God as He has given it, not indulging in wild speculations and all sorts of fancies concerning things about which the Lord has not given His word. **There are many things which He has revealed to His faithful servants that are unwise for them to teach, and they do not teach them. On the other hand those who pretend to have superior knowledge concerning these abstruse subjects are for that very reason not in a position to give correct information. The proof of this is the freedom with which they will talk about things which the Lord either has withheld, or, if He reveals them at all, imparts them only to chosen vessels.**

A THOUGHT FOR TODAY

A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by arbitration of a sovereign senate, which will be to Europe what the Parliament is to England. * * *

A day will come when a cannon ball will be exhibited in public museums, just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius clearing the earth, peopling the desert, improving creation under the eye of the Creator and uniting for the good of all these two irresistible and infinite powers, the fraternity of men and the power of God.—From the opening address by Victor Hugo at the Peace Conference of 1849.—Emmett Index, 8, *-42.

Be not like a stream that brawls
Loud with shallow waterfalls,
But in quiet self-control
Link together soul and soul.
—Longfellow.

A man put a woman's head on a silver dollar, and now women are trying to get their hands on it.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.

PUBLISHED MONTHLY

By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah

Phone 3-7368

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

Vol. 8. DECEMBER, 1942 No. 7.

EDITORIAL THOUGHT

I SEE coming chaos as clearly as the shepherds saw the star of Bethlehem. Only one thing will stop the coming chaos: A sweeping spiritual revival. Unless we have such an awakening of religious forces we will have a depression that will make the last one look like a Christmas tree party.—Roger Babson.

JOSEPH SMITH THE PROPHET

Among the truly great men whose lives have proven an uplift to humanity and who blazed the way leading to a Celestial goal, save that of the Lord Jesus Christ, the name of Joseph Smith, the Mormon Prophet, heads the list. He was born at Sharon, Windsor County, Vermont, December 23, 1805. Hon. Josiah Quincy of Massachusetts, a leading lawyer, politician, member of the Massachusetts Legislature and later President of Harvard, in an inventory of the mental and spiritual qualities and leadership abilities of Joseph Smith, on May 15, 1844, ("Figures of the Past", p. 376) says:

> It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the repiy, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today have to do with this man and what he has left us * * * Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter", he is reported to have said; "but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent."

Joseph Smith was born a prophet. In the process of perfection he of necessity went through a mortal existence as must all the children of God. But he was one of the leaders whom the Lord refers to (Abraham 3:22-3) in speaking of Abraham:

> Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones. And God saw these souls and they were good,

> and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

Joseph Smith was one of them and, indeed, foremost among them, for he was chosen and ordained to stand at the head of the last of the three major dispensations.

Joseph Smith was a champion of human liberty. Nothing seemed dearer to his heart than the heritage of liberty. He despised tyranny in all its aspects. He had said that he would defend with his life the rights of a catholic or any other person. His last public address breathes this spirit. The "Nauvoo Expositor" had been destroyed as a public nuisance by order of the City Council; and in consequence of mob violence marshal law had been proclaimed. This was in June a few days before the Prophet's martydom. Dressed in his uniform as Lieutenant General of the Nauvoo Legion, the Prophet delivered a public address from a platform opposite his home in Nauvoo, from which the following is quoted:

> We are American citizens. We live upon a soil, for the liberties of which our fathers periled their lives and spilt their blood upon the battlefield. Those rights so dearly purchased shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties.
>
> Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? ("Aye", shouted thousands.) It is well. If you had not done it, I would have gone out there (pointing to the west), and would have raised up a mightier people.
>
> I call upon all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen tramped under foot, to come to the deliverance of this people from the cruel hand of oppression, cruelty, anarchy and misrule to which they have long been made subject. Come, all ye lovers of liberty, break the oppressor's rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the glorious constitution and the people's rights. (Drawing his sword and presenting it to heaven). I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt on the ground like water, and my body consigned to the silent tomb. While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion and alarm upon alarm, any longer.
>
> I call upon all friends of truth and liberty to come to our assistance, and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.
>
> I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends, never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in Celestial kingdoms, principalities and eternal dominions, while this cursed mob will sink to the portion of those who shed innocent blood—His. of Church, 6:499-500.

We are again privileged to remember in the pages of TRUTH, the birth anniversary of this great soul. We deem it an honor to do so. A sermon delivered by the Prophet's nephew, the late President Joseph F. Smith, in which the part played by his uncle in introducing the principle of plural or Celestial marriage is strongly and intelligently defended, serves as a fitting tribute to the mem-

ory of this great man. It appears in the present issue of TRUTH.

By all the rules of evidence, the statement of President Smith, with the corroborative affidavit of William Clayton, backed by numerous other affidavits and testimonies (See Historical Record, pp. 219-234) proves conclusively that the revelation on Celestial or plural marriage, came through the Prophet Joseph Smith. That he had the courage to introduce so daring a doctrine in the face of old traditions strongly bedded in monogamy, testifies in thunder tones of his true mission.

Who was Joseph Smith?

Brigham Young comments upon this question, thus:

> **If you find out who Joseph was, you will know as much about God as you need to at the present; * * * Jesus was a God to the people when he was upon the earth, was so before he came to this earth, and is yet. Moses was a god to the children of Israel, and in this manner you may go right back to Father Adam.—J. of D., 4:271.**

WILL THE SAINTS AGAIN BE DRIVEN?

Return to Jackson County

The question frequently arises, and we are asked to comment on the subject, as to whether the Saints will be driven from their homes in the Rockies as they were from Missouri and Illinois; if so where will they go; and by what route will they eventually return to Jackson County, the seat of Zion?

Treating the first question—"Will they be driven?"

We know of no direct reference either in affirmation or denial of the proposition in our standard scriptures. However, our leaders, under the inspiration of the Lord, have made very direct reference to the matter. We quote from a few of them:

Heber C. Kimball said, August 30, 1857:

> **But wake up, ye Saints of the most high, and prepare for any emergency that the Lord our God may have pleasure in bringing forth. WE NEVER SHALL LEAVE THESE VALLEYS—TILL WE GET READY; NO, NEVER; NO NEVER. WE WILL LIVE HERE TILL WE GO BACK TO JACKSON COUNTY, MISSOURI. I PROPHESY THAT IN THE NAME OF ISRAEL'S GOD.**
>
> **The congregation shouted, "AMEN", and President B. Young said, "IT IS TRUE".—Deseret News, Vol. 7:211.**

And again, on a previous occasion (1856):

> **There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of Brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the Celestial law.—Heber C. Kimball, J. of D., 4:105-6, 1856.**

Brigham Young said on different occasions:

> **This people will never be driven from this Territory, except they drive themseves.—Des. News, Vol. 10:353. (1860).**

In 1857 he said:

> **These valleys are nothing more than a temporary hiding place for the Saints, and if they do right there is no power can disturb them.—Des. News, April 8, 1857.**

Rehearsing his reflections before coming to Utah, as to the different migrations the Saints would be forced to make, Brigham Young (February 17, 1856), said:

> **This people, thought I, are abnoxious to these Missourians, our religion they hate, our prophet they despise and would like to kill him; they are ignorant of the things of God; they have received the precepts of men and drank deep into them, and are so inter-woven with their feelings that the true religion of heaven**

cannot abide in their minds. Therefore, I saw upon natural principles, that we would be driven from there, but when I did not know; but still it was plain to me that we would have to leave the State, and that when we did leave it we would not go south, north or west, but east, back to the other States. That I saw upon natural principles, and I knew what those people were afraid of. I then saw that we would go north as a Church and people, and then to the west, and that when they went to Jackson county, they would go from west to the east. MARK MY WORDS, WRITE THEM DOWN, THIS PEOPLE, AS A CHURCH AND KINGDOM, WILL GO FROM THE WEST TO THE EAST. I can tell you more concerning what I saw upon natural principles; I saw that this people would have to gain a foothold, a strength, power, influence and ability to walk by themselves and to take care of themselves, and power to contend with their enemies and overcome them, upon the same principle that the whites did when they first came to America and overcame the Indians. Many here do not know everything about the history of the early settling of America.

* * * To return to the subject: I said upon natural principles that this people had to go to a country that the Gentiles do not desire. I can tell you another thing, when you see any member of this community wishing to withdraw and go to where there is a beautiful country; where it is easy to live, let me tell you that that man will apostatize, or be driven away from his favorite locality. WRITE THAT DOWN, BROTHER GEORGE, AS THE WORD OF THE ALMIGHTY * * * . This people can only gain strength upon the principle of fleeing to a country where the wicked will not live, and where they can gain strength enough to walk by themselves, and to go where they please. THIS IS ONE OF THE TRUTHS OF HEAVEN * * *. If this is not the place for us to dwell, it is not to be found in Texas, in California, nor old or New Mexico. "Where is it then?" That is not for me nor you to inquire about, but it will not be in any of those places, etc.—Pres. Brigham Young, Tabernacle, February 17, 1856. The Deseret News, Vol. 5:403.

March 30, 1862, President Young stated:

God has led us unto these mountains, and our enemies have not power to drive us out. Every time they try it, the Lord will show them that they have no power and he will wilt them up like the fallen leaves of the forest; he will take away from them every particle of their power and strength, and put them to shame and disgrace.—The Deseret News, Vol. 11:394.

And in 1864 he spoke the following:

Remarks have been made as to our staying here (in the Rockies). I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the center stake of Zion. * * * In the days of Joseph we have sat many hours at a time conversing about this very country. Joseph has often said, "If I were only in the Rocky mountains with a hundred faithful men, I would then be happy, and ask no odds of mobocrats."—Brigham Young, J. of D., 11:16. (1864).

November 27, 1864, Apostle George Q. Cannon, speaking from the Tabernacle pulpit, said:

It has been alluded to this afternoon that some entertain the idea that we may have to leave these upper valleys and retire to the more southern ones before our enemies. For my part I cannot believe this: I never have believed it. I believe we are in the very place which God designed we should occupy; and I believe with all my heart the words of President Young, when he spoke respecting our movement south and the sacrifice we made of our homes here, which we were willing to put the torch to and burn sooner than our enemies should possess them. He said, when we came back again, that WE HAD BEGUN TO RETURN,—TO RETRACE OUR STEPS IN THE PATH WE HAD BEEN COMPELLED TO TREAD BY THE INHUMANITY OF OUR ENEMIES, AND WE WOULD NOT STOP RETURNING UNTIL WE SHOULD RE-OCCUPY THE LANDS FROM WHICH WE HAD BEEN DRIVEN. I felt then that it was true, and still feel so.—The Deseret News, Vol. 14: 146.

Reflecting upon the fear that many of the Latter-day Saints will fall by the way, doubtless before a return to Jackson County is attempted, the late President Joseph F. Smith said, July 7, 1883, at Provo, Utah:

> Do we expect or hope that all the people that are now numbered among the Latter-day Saints will be true and faithful to the end? No; we may justly fear that many will fall by the way. But that there will be a sufficient number of this people, and of their children and children's children, and of the honest in heart who are at present in darkness but who will yet come to a knowledge of the truth, who will be sufficiently faithful to the covenants that they make with God, that THE KINGDOM WILL NEVER FALL OR BE LEFT TO ANOTHER PEOPLE.—President Joseph F. Smith, Provo, Utah, December 3, 1882. Deseret Evening News, July 7, 1883.

The return to Jackson County is a major objective of the Saints. Who will go there? None except those whom the Lord may call and who are willing to live His commandments. Were others admitted, except, perhaps, as servants, the place would cease to be Zion.

As to the route that will be taken and the means of travel, we are not informed, nor does it concern us at the present. The mode of travel may be by air, automobile, train, wagon, or even handcarts, as the Lord may provide at the time. The Saints may or may not go in a body. Our chief concern in the anticipation of this great event is to so live as to have oil in our lamps that we may be prepared to accept such a mission if and when it comes to us.

SOUNDNESS RETURNING

In the past few years the Saints have heard much in advocacy of obedience to leadership. Many of the leading brethren, among them Bishops and Stake Presidents, have thundered forth the erroneous theory that no matter what the leaders advocate—right or wrong—the Saints are in duty bound to accept the same. Some have gone so far as to counsel the Saints to "forget the scriptures", including the latter-day revelations; "Forget the Doctrine and Covenants", said one Stake President to a brother who was in the process of being railroaded out of the Church for his strict adherence to the word of the Lord, "we have President Grant for our leader. His word is law; forgets the books."

Perhaps no doctrine has become so fixed in the minds of the unthinking Saints as this call for blind and unintelligent obedience. In view of these facts it is refreshing to occasionally find a leading brother having the good sense and courage to denounce the fallacy. Elder Joseph Fielding Smith, Church Historian and a member of the Quorum of Twelve, at a recent lecture in the Barrett Hall, is reported, in effect, to have made this observation:

> When men advance any doctrine, or counsel, not in harmony with the Revelations the Lord has given, we are not bound to accept or follow such.

This position is obviously sound. It squares fully with the Gospel standards. Men are accountable for their own sins, be they sins of commission or omissions. They who knowingly follow false teachings will have to pay the penalty. In this day of enlightenment—the "noon-day" of gospel light—when the revelations of the Lord are available to all the Saints, and they are clear, direct, and easily comprehendable, there is no excuse for the Latter-day Saints being led astray by false teachings.

Elder Smith's teachings squares with the counsel given by the Prophet Joseph Smith, that **"If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, WE DO NOT CONSIDER IT BINDING."** (His. of Church, 3:295). It will be noted here that the Prophet does not exclude himself from condemnation if he gives forth that which is not from God. And certainly the Saints were absolved from accepting anything that was not given from the Lord. Further upon this vital doctrine the Prophet said:

> Oh! I beseech you to go forward, go

> forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he SHALL BE CURSED; * * *

The Apostle Paul (Gal. 1:8, 9,) taught like doctrine. We have previously gone into this matter at some length (TRUTH 6:107) to which article the attention of the reader is respectfully called.

Since hundreds of the Saints have been cast out for exercising the privilege of rejecting counsel not in harmony with the revelations of the Lord, as Elder Smith mentions, we hold that Elder Smith is in a position to perform a real service by using his good offices in righting the wrongs that have been committed, and restoring to fellowship in the Church those who have been cast out for their strict adherence to the word of the Lord.

CHRISTMAS

Christmas is again on its way. It is a festive season celebrated generally throughout Christian nations. It is of ancient antiquity originating as early as the second century. The day supposedly commemorates the birth of our Lord, Jesus Christ, though few if any of our historians or chronologists believe the date correct. Latter-day Saints assuredly know it is not correct. The Catholics are said to celebrate the occasion with triple mass—one at midnight, one at daybreak, and one in the morning; while other anglo-Catholics, with the Greek and Lutheran churches, follow in line with some modifications.

To the masses of the people the day is one of festive pleasure and often riotous indulgence.

The Christmas-tree custom is of heathen antiquity. The prophet Jeremiah (Chap. 10), mentions it as a heathen rite, being deified by the heathens:

> Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.
>
> For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workmen, with the axe.
>
> They deck it with silver and with gold; they fasten it with nails, and with hammers, that it move not.
>
> They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

The senseless worship of an inanimate object—an object lacking the power of locomotion that must be cut down by human hands, nailed to the floor to keep it erect, and decorated with ornaments to simulate power and glory, caused the condemnation of the Lord through His prophet. Yet the so-called Christians of today, while not actually worshipping the pine tree, yet decorate it much as did the heathens of Jeremiah's day, regarding it almost with veneration.

We are especially concerned with the riotous expenditure of money at this season and in the exchanging of gifts, not so much from love or friendship as to comply with custom. As we write, the town merchants are sending forth barrage after barrage of scientifically prepared appeals for the people's money, encouraging those unable to buy for cash to establish credit and enter deeper into bondage. Some refuse to sell for cash, exacting a few cents down and a like amount per week, in order to get the customer back into the store to unleash their high-powered saleswomen upon them to further deplete them of their substance. It is the modern "spider and the fly" game.

Already a money spending spree is in full command and the people are capitulating to its power. The almost unprecedented flow of money from Washington into the coffers of the masses is leading to excesses all along the line.

We would not wish to deprive the people of innocent enjoyment, nor would we rob the little tots of the joys the season brings them with old Santa as their patron saint. The children are easily satisfied. The delight coming to them from well filled stockings with gifts, for the most part prepared at home by the grown-ups, provides thrills for all the family.

Let the Saints be moderate in the coming festive season—moderate in their eating, drinking, spending and gift-making. Moderation is a rare attribute; its twin sister is Temperance, a stronger term than Prohibition. Let the Saints remember that the event Christmas is supposed to be commemorative of, did not occur on or even near the date now fixed by tradition, and in their celebration they are merely following a pagan or heathen custom, a thing that real Christians should discourage.

And again, what an excellent opportunity the situation presents (high wages and work plentiful) for those now under the bondage of debt to free themselves; those without homes or lands to begin to acquire the same; and those whose larders are depleted, to stock up on the necessities against the evil days which are bound to come when the financial bubble shall break and want shall stalk the land as a consuming fever.

Good sense and wise economy now may spell comfort and ease in the off days shortly to come. The industry and frugality of the Ant means more to sensible people than the care-easy life of the grasshopper.

GENERAL THOMAS L. KANE AND THE MORMONS

(Continued from page 144)

The pauper Omahas were ready to solicit as a favor the residence of white protectors among them. The Mormons harvested and stored away for them their crops of maize; with all their own poverty they spared them food enough besides, from time to time, to save them from absolutely starving; and their entrenched camp to the north of the Omaha villages, served as a sort of breakwater between them and the destroying rush of the Sioux.

This was the headquarters of the Mormon Camps of Israel. The miles of rich prairie enclosed and sowed with the grain they could contrive to spare, and the houses, stacks, and cattle shelters, had the seeming of an entire county, with its people and improvements transplanted there unbroken. On a pretty plateau overlooking the river, they built more than seven hundred houses in a single town, neatly laid out with highways and byways, and fortified with breastwork, stockade, and block houses. It had, too, its place of worship, "Tabernacle of Congregation", and various large workshops, and mills and factories provided with water power.

They had no camp or settlement of equal size in the Pottawatamie country. There was less to apprehend here from Indian invasion; and the people scattered themselves therefore along the rivers and streams, and in the timber groves, wherever they found inviting localities for farming operations. In this way many of them acquired what have since proved to be valuable pre-emption rights.

Upon the Pottawatamie lands, scattered through the border regions of Missouri and Iowa, in the Sac and Fox country, a few among the Iowas, among the Poncahs in a great company upon the banks of the L'Eau qui Coule, or Running Water River, and at the Omaha winter quarters;—the Mormons sustained themselves through the heavy winter of 1846-1847. It was the severest of their trials. And if I aimed at rhetorical effect, I would be bound to offer you

a minute narrative of its progress, as a sort of climax to my history. But I have, I think, given you enough of the Mormon's sorrows. We are all of us content to sympathize with a certain extent of suffering; but very few can bear the recurring yet scarcely varied narrative of another's distress without something of impatience. The world is full of griefs, and we cannot afford to expend too large a share of our charity or even our commisseration in a single quarter.

This winter was the turning point of the Mormon fortunes. Those who lived through it were spared to witness the gradual return of better times. And they now liken it to the passing of a dreary night, since which they have watched the coming of a steadily brightening day.

Before the grass growth of 1847, a body of one hundred and forty-three picked men, with seventy wagons, drawn by their best horses, left the Omaha quarters, under the command of the members of the High Council, who had wintered there. They carried with them little but seed and farming implements, their aim being to plant spring crops at their ultimate destination. They relied on their rifles to give them food, but rarely left their road in search of game. They made long daily marches, and moved with as much rapidity as possible.

Against the season, when ordinary emigration passes the Missouri, they were already through the South Pass; and a couple of short days' travel beyond it, entered upon the more arduous portion of their journey. It lay in earnest through the Rocky Mountains. They turned Fremont's Peak, Long's Peak, the Twins, and other King Summits, but had to force their way over the mountains of the rugged Utah range, sometimes following the stony bed of torrents, the headwaters of some of the mightiest rivers of our continent, and sometimes literally cutting their road through heavy and ragged timber. They arrived at the grand basin of the Great Salt Lake, much exhausted, but without losing a man, and in time to plant for a partial autumn harvest.

Another party started after these pioneers, from the Omaha winter quarters, in the summer. They had 566 wagons, and carried large quantities of grain, which they were able to put in the ground before it froze.

The same season also these were joined by a part of the Battalion and other members of the Church, who came eastward from California and the Sandwich Islands. Together, they fortified themselves strongly with sunbrick-wall and block-houses, and living safely through the winter, were able to tend crops that yielded ample provision for the ensuing year.

In 1848, nearly all the remaining members of the Church left the Missouri country in a succession of powerful bands, invigorated and enriched by their abundant harvests there; and that year saw fully established their Commonwealth of the New Covenant, **the future State of Deseret**.

I may not undertake to describe to you in a single lecture the Geography of Deseret, and its Great Basin. Were I to consider the face of the country, its military position, or its climate and its natural productions; each head, I am confident, would claim more time than you have now to spare me. For Deseret is emphatically a new country; new in its own characteristic features, newer still in its bringing together within its limits the most inconsistent peculiarities of other countries. I cannot aptly compare it to any. Descend from the mountains where you have the scenery and climate of Switzerland, to seek the sky of your choice among the climates of Italy, and you may find, welling out of the same hills, the Freezing Springs of Mexico, and the Hot Springs of Iceland, both together coursing their way to the Salt Sea of Palestine in

the plain below. The pages of Palte Brun provide me with a less truthful parallel to it than those which describe the happy valley of Rasselas or the continent of Balnibari.

Let me then press on with my history, during the few minutes that remain for me.

Only two events have occurred to menace seriously the establishment at Deseret: the first threatened to destroy its crops, the other to break it up altogether.

The Locusts

> The shores of the Salt Lake are infested by a sort of insect pest which claims a vile resemblance to the locust of the Syrian Dead Sea. Wingless, dumpy, black, swollen-headed, with bulging eyes, in cases like goggles, mounted upon legs of steel wire and clock spring, and with a general personal appearance that justified the Mormons in comparing him to a cross of the spider on the buffalo, the Deseret Cricket comes down from the Mountains at a certain season of the year, in voracious and desolating myriads. It was just at this season, that the first crops of the new settlers were in full glory of their youthful green. The assailants could not be repulsed. The Mormons, after their fashion, prayed and fought, and fought and prayed, but to no purpose. The "Black Philistines" mowed their way, even with the ground, leaving it as if touched with an acid or burnt by fire.
>
> But an unlooked for ally came to the rescue. Vast armies of bright birds, before strangers to the valley, hastened across the lake from some unknown quarter, and gorged themselves upon the well-fatted enemy. They were snow white, with little heads and clear dark eyes, and little feet, and long wings, that arched in flight "like an angel's." At first the Mormons thought they were new enemies to plague them, but when they found them hostile only to the locusts, they were careful not to molest them in their friendly office, and to this end declared a heavy fine against all who should kill or annoy them with fire arms. The gulls soon grew to be tame as the poultry, and the delighted litte children learned to call them their pigeons. They disappeared every evening beyond the lake; but returning with sunrise, continued their welcome visitings till the crickets were all exterminated.
>
> This curious incident recurred the following year, with this variation, that in 1849 the gulls came earlier and saved the wheat crops from all harm whatever.

A severer trial than the visit of the cricket-locusts threatened Deseret in the discovery of the gold in California. It was due to a party of the Mormon battalion recruited in Missouri, who on their way home found employment at New Helvetia. They were digging a mill race there, and threw up the gold dust with their shovels. You all know the crazy fever that broke out as soon as this was announced. It infected every one through California. Where the gold was discovered, at Sutter's and around, the standing grain was left uncut; whites, Indians, and mustees, all set them to gathering gold, every other labor forsaken, as if the first comers could rob the casket of all that it contained. The disbanded soldiers came to the valley; they showed their poor companions pieces of the yellow treasure they had gained; and the cry was raised, "**To California—To the Gold of Ophir our brethren have discovered! To California!**"

Some of you have perhaps come across the half-ironic instruction of the heads of the Church to the faithful outside the Valley:

> The True Use of Gold is for paving streets, covering houses, and making culinary dishes; and, when the Saints shall have preached the gospel, raised grain, and build up cities enough, the Lord will open the way for a supply of gold to the perfect satisfaction of His people. Until then let them not be over anxious, for the treasures of the earth are in the Lord's storehouse, and he will open the doors thereof when and where he pleases.—II General Epistle 14.

The enlightened virtue of their rulers saved the people and the fortunes of Deseret. A few only went away—and they were asked in kindness never to return. The rest remained to be

healthy and happy, to "raise grain and build up cities."

The history of the Mormons has ever since been the unbroken record of the most wonderful prosperity. It has looked as though the elements of fortune, obedient to a law of natural reaction, were struggling to compensate to them their undue share of suffering. They may be pardoned for deeming it miraculous. But, in truth, the economist accounts for it all, who explains to us the speedy recuperation of cities, laid in ruin by flood, fire, and earthquake. During its years of trial, Mormon labor has subsisted on insufficient capital, and under many trials: but it **has** subsisted, and survives them now, as intelligent and powerful as ever it was at Nauvoo, with this difference, that it has in the meantime been educated to the habits of unmatched thrift, energy and endurance, and has been transplanted to a situation where it is in every respect more productive. Moreover, during all the period of their journey, while some have gained by practice in handicraft, and the experience of repeated essays at their various halting places, the minds of all have been busy framing designs and planning the improvements they have since found opportunity to execute.

The territory of the Mormons is unequaled as a stock-raising country. The finest pastures of Lombardy are not more estimable than those on the east side of the Utah Lake and Jordan River. We find here that cereal anomaly, the Bunch grass. In May, when the other grasses push, this fine plant dries upon its stalk, and becomes a light yellow straw full of flavor and nourishment. It continues thus through what are the dry months of the climate, till January, and then starts with a vigorous growth, like that of our own winter wheat in April, which keeps on till the return of another May. Whether as straw or grass, the cattle fatten on it the year round. The numerous little dells and sheltered spots that are found in the mountains, are excellent sheep-walks; it is said that the wool which is grown upon them is of an unusually fine pile and soft texture. Hogs fatten on a succulent bulb or tuber, called the Seacoe, or Seegose Root, which I hope will soon be naturalized with us. It is highly esteemed as a table vegetable by Mormons and Indians, and I remark that they are cultivating it with interest at the French Garden of Plants. The emigrant poultry have taken the best of care of each other, only needing liberty to provide themselves with every other blessing.

The Mormons have also been singularly happy in their Indian relations. They have not made the common mistake of supposing savages insensible to courtesy of demeanor; but, being taught by their religion to regard them all as decayed brethren, have always treated the silly wicked souls with kind-hearted civility. Though their outlay for tobacco, wampum, and vermillion has been of the smallest, yet they have never failed to purchase what good-will they have wanted.

Hence, it happens, that in their land of promise, they are on the best of terms with all the Canaanites, and Hitites, and Hivites, and Amorites, and Gergashites, and Perizzites, and Jebusites, within its borders; while they "maintain their cherished relations of amity with the rest of mankind", who, in their case, include a sort of latest remnant of the primeval primates, called the Root Diggers. The Diggers, who in stature, strength, and general personal appearance, may be likened to a society of old negro women, are only to be dreaded for their exceeding ugliness. The tribes that rob and murder in war and otherwise live more like white men, are, however, numerous all around them.

Fortunately, upon their marauding expeditions, and in matters that affect their free-booting relations generally, they all obey the great war

chief of the tribe calls Utahs, in the heart of whose proper territory the Mormon settlements are comprehended.

If accounts are true, the Utahs are brave fellows. They differ obviously from the deceased nations, to whose estates we have taken it upon ourselves to administer. They ride strong, well-limbed Spanish horses, not ponies; bear well-cut rifles; not shot guns, across their saddle-bows, and are not without some idea of military discipline. They carry their forays far into the Mexican States, laying the inhabitants under contribution, and taking captive persons of condition, whom they hold for ransom. They are, as yet at least, little given to drink; some of them manifest considerable desire to acquire useful knowledge; and they are attached to their own infidel notions of religion, making long journeys to the ancient cities of Colorado, to worship among the ruined temples there. The Soldan of these red Paynims, too, their great war chief, is not without his knightly graces. According to some of the Mormons, he is the paragon of Indians. His name, translated to diminish its excellence as an exercise in Prosody, is Walker. He is a fine figure of a man, in the prime of life. He excels in various manly exercises; is a crack shot, a rough rider, and a great judge of horse-flesh.

He is, besides, very clever in our sense of the word. He is a peculiarly eloquent master of the graceful alphabet of pantomime, which stranger tribes employ to communicate with one another. He has picked up some English, and is familiar with Spanish and several Indian tongues. He rather affects the fine gentleman. When it is his pleasure to extend his riding excursions into Mexico, to inflict or threaten outrage, or to receive the instalments of his black mail salary, he will take offense if the poor people there fail to kill their fattest beeves, and adopt other measures to show him obsequious and distinguished attention. He has more than one black-eyed mistress there, according to his own account, to whom he makes love in her own language. His dress is a full suit of the richest broadcloth, generally brown, cut in European fashion, with a shining beaver hat, and fine cambric shirt. To these he adds his own gaudy Indian trimmings, and in this way contrives, they say to look superbly, when he rides at the head of his troop, whose richly caparisoned horses, with their embroidered saddles and harness, shine and tinkle as they prance under their weight of gay metal ornaments.

With all his wild cat fierceness, Walker is perfectly velvet-pawed to the Mormons. There is a queer story about his being influenced in their favor by a dream. It is the fact, that from the first he has received the Mormon exiles into his kingdom, with a generosity that in its limited sphere transcends that of the Grand Monarch to the English Jacobites. He rejoices to give them the information they want about the character of the country under his rule; advises with them as to the advantages of particular localities, and wherever they choose to make their settlements, guarantees them personal safety and immunity from depredation.

From the first, therefore, the Mormons have had little or nothing to do in Deseret but attend to their mechanical and strictly agricultural pursuits. They have made several successful settlements; the farthest North, at what they term Brownsville (now Ogden), is about forty miles, and the farthest South, in a valley called the Sanpeech (Sanpete), two hundred miles from that first formed. A duplicate of the Lake Tiberias, or Genesareth, empties its waters into the innocent Dead Sea of Deseret, by a fine river, to which the Mormons have given the name—it was impossible to give it any other—of the Western Jordan.

It was on the right bank of this stream, at a choice spot upon a rich table land, traversed by a great company of exhaustless streams, falling from the highlands, that the Pioneer band of Mormons, coming out of the mountains in the night, pitched their first camp in the Valley, and consecrated the ground. Curiously enough, this very spot proved the most favorable site for their chief settlement, and after exploring the whole country, they have founded on it their city of the New Jerusalem. Its houses are spread, to command as much as possible the farms, which are laid out in Wards, or Cantons, with a common fence to each Ward. The farms in wheat already cover a space greater than the District of Columbia, over all of which they have completed the canals, and other arrangements for bountiful irrigation, after the manner of the cultivators of the East. The houses are distributed over an area nearly as great as the City of New York.

They have little thought as yet of luxury in their public buildings. But they will soon have nearly completed a large common public store-house and granery, and a great-sized public bath-house. One of the many wonderful thermal springs of the Valley, a white sulphur water of the temperature of 102 deg. Fahrenheit, with a head "the thickness of a man's body", they have already brought into the town for this purpose; and all have learned the habit of indulging in it. They have besides a yellow brick meeting-house, 100 feet by 60, in which they gather on Sundays and in the week-day evenings. But this is only a temporary structure. They have reserved a summit level in the heart of the city for the site of a temple far superior to that of Nauvoo, which in the days of their future wealth and power, is to be the landmark of the basin and goal of future pilgrims.

They mean to seek no other resting place. After pitching camps, enough to exhaust many times over the chapter of names in 33rd Numbers, they have at last come to their Promised Land, and "behold, it is good land and large, and flowing with milk and honey": and here again for them, as at Nauvoo, the forge smokes and the anvil rings, and whirring wheels go round; again has returned the merry sport of childhood, and the evening quiet of old age, and again dear house-pet flowers bloom in garden plots around happy homes.

It is to these homes in the heart of our American Alps, like the noly people of the Grand Saint Bernard, they hold out their welcome to the passing traveler. Some of you have probably seen in the St. Louis papers, the repeated votes of thanks to them of companies of emigrants to California. They are often reduced to great straights, after passing Fort Laramie, and turn aside to seek the Salt Lake Colony in pitiable plights of fatigue and destitution. The road, after leaving the Oregon trace, is one of increasing difficulty, and when the last mountain has been crossed passes along the bottom of a deep canyon, whose scenery is of an almost terrific gloom. It is a defile that I trust no Mormon Andreas Martin Hofer of this Western Tyrol will be called to consecrate to liberty with blood. At every turn the overhanging cliffs threaten to break down upon the little torrent river that has worn its way at their base. Indeed the narrow ravine is so serated by this stream, that the road crosses it from one side to the other, something like forty times in the last five miles. At the end of the ravine, the emigrant comes abruptly out of the dark pass into the lighted valley on an even bench or terrace of its upper table land. No wonder if he loses his self-control there. A ravishing panoramic landscape opens out below him, blue and green, and gold, and pearl; a great sea with hilly islands, rivers, a lake, and broad sheets of grassy plain, all set as in a silver chased cup, within mountains whose peaks of perpetual

snow are burnished by a dazzling sun. It is less these, however, than the foreground of old country-farms, with their stacks and thatchings and stocks, and the central city smoking from its chimneys and swarming with working inhabitants, that tries the men of fatigue-broken nerves. The "Californeys" scream, they sing, they give three cheers, and do not count them, a few have prayed; more swear, some fall on their faces and cry outright. News arrived a few days since from a poor townsman of ours, a journeyman saddler, that used to work up Market street, beyond Broad, by name Gillian, who sought the valley his cattle given out, and himself broken down and half heart-broken: The recluse Mormons fed and housed him and his party, and he made his way through the gold diggings with restored health and strength. To Gillian's credit for manhood, should perhaps be cited his own allegation, that he first whistled through his fingers various popular nocturnal, street, circus, and theatre calls; but it is certain that, when my tidings speak of him, which was when he was afterwards hospitably treated by the Mormons, whom he knew ten years ago as one of our Chester County farmers, he was completely dissolved into something not far from hysterics, and wept on till the tears ran down his dusty beard.

Several hundred emigrants, in more or less distress, received gratuitous assistance last year from the Mormons.

(To be continued)

OUR BEST INVESTMENTS

Roger W. Babson, the noted statistician, inventories children as the best investment in the nation. He says:

> The first command in the Bible is to "multiply and replenish the earth." Until recent years large families have been synonomous with Christian homes. The morality of the world depends basically upon the proportion of children which the better families bring into the world. Statistics as to school houses, church buildings, college endowments, missionary gifts, etc., are largely window dressing. RAISING A FAMILY OF GOOD CHILDREN IS THE FIRST DUTY OF MEN AND WOMEN.
>
> A realization of the above facts is the great need of America today. Money, pensions, and social legislation may soon be of little value under present declining birth rate tendencies. Remember what is happening to France and is perhaps happening to England! Besides, the cycle of life indicates that we are gradually returning to that period when land and children will again be our main assets. Wise are those young people who now anticipate coming events by investing in and developing nature's really sound investments.

Ages ago, a profoundly wise man uttered these immortal words:

> 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.

And still a greater one—the Master and King, rebuked those who would curtail the rights of children, said: **"Suffer little children, and forbid them not, to come unto me: FOR OF SUCH IS THE KINGDOM OF HEAVEN."**

CREEDS

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

—Ella Wheeler Wilcox.

THREE NEEDS

I know three things must always be
To keep a nation strong and free.
One is a hearthstone bright and dear,
With busy, happy loved ones near;
One is a ready heart and hand
To love and serve and keep the land;
One is a worn and beaten way
To where the people go to pray.
So long as these are kept alive
Nation and people will survive.
God keep them always, everywhere,
The hearth, the flag, the place of prayer.

—Clarence Flynn.

TOUCHING SHOULDERS

There's a comforting thought at the close of the day,
When I'm weary and lonely and sad,
That sort of grips hold of my crusty old heart,
And bids it be merry and glad.
It gets in my soul and it drives out the blues,
And finally thrills through and through.
It is just a sweet memory that chants the refrain:
"I'm glad I touched shoulders with you!"

Did you know you were brave? Did you know you were strong?
Did you know there was one leaning hard?
Did you know that I waited and listened and prayed,
And was cheered by your simplest word?
Did you know that I longed for that smile on your face,
For the sound of your voice ringing true?
Did you know I grew stronger and better, because
I had merely touched shoulders with you?

I am glad that I lived, that I struggle and strive
For the place that I know I must fill;
I am thankful for sorrows—I'll meet with a grin
What fortune may send—good or ill.
I may not have wealth, I may not be great,
But I know I shall always be true,
For I have in my life that courage you gave
When once I rubbed shoulders with you.

GREATEST LANDLORD

The world's greatest landlord is "Mr. Vizianagram", the leading Hindu nobleman and zamindar of Madras, India. On his estate, which is 3,000 square miles in area, live 900,000 tenants, or a population larger than that of Cleveland, Ohio.

SOME COMFORT

Winston Churchill, the story goes, was walking through the ruins of some blitzed streets when an old woman greeted him. The prime minister asked her how she felt after the night of bombing. "Well, there's one thing about these air raids", she replied cheerfully, "they do take your mind off the war."

A mountaineer found a small mirror lying in the road. He had never seen one before. He looked into it and exclaimed, "Gosh, a picture of Paw." He took it home to show to his wife. "Mary", he said, "I've found a picture of Paw."

The wife looked into the mirror, "Picture of Paw nothing", she cried. "That's that old hag you've been running around with."

"MY PHILOSOPHY"

(James Whitcomb Riley)

I allus argy that a man
Who does about the best he can
Is plenty good enough to suit
This lower mundane institute—
No matter ef his daily walk
Is subject fer his neighbor's talk,
And critic-minds of every whim
Jest all git up and go fer him!

It's natchurl enugh, I guess,
When some gits more and some gits less,
For them-uns on the slimmest side
To claim it ain't a fair divide;
And I've known some to lay and wait,
And git up soon, and set up late,
To catch some feller they could hate
For goin' at a faster gait.

My doctern is to lay aside
Contensions, and be satisfied:
Jest do your best, and praise er blame
That follers that, counts jest the same.
I've allus noticed grate success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest.

I never dreamed that I should have
A child as dear as you.
But when I held you in my arms
I knew that dreams come true.

I dared not hope that you would be,
A man so tall and fine,
But when I see you grown, I know
Reality can hopes outs ine.

—Leonora K. Hoff.

TOAST TO WIVES

Our Wives:—The glory and pride of our youth, the snow-crowned queen of our old age, our hope of exaltation in this and in the world to come. Theirs is the burden of giving life to men in mortality, and the peopling of heaven with spirits. Givers of life—ever givers, never takers. With them we have full and eternal joy; without them, desolation.—John T. Barrett.

Revenue agents finally caught up with an old Negro who had long been dealing in illicit whisky

"What's your name?" asked the agent.

"Joshua, suh."

"Any relation to the Joshua who made the sun stand still?"

"No, suh. I ain't got nothin' to do wid dat Joshua. I'se de Joshua dat made de moonshine still."

Cupid is always looking for a chance to swap a peck of trouble for a pint of happiness.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. JANUARY, 1943 NO. 8.

Prophets, Seers and Revelators

The Keys to Priesthood—Are They With the Present President of the Church?, The Great Issue—Helpful Analysis

AN EDITORIAL

Priesthood is paramount. Around it revolves all there is pertaining to the Gosepl of Jesus Christ—the laws and principles leading not only to salvation but to exaltation in the highest degree of glory. Priesthood in all its powers and ramifications is centered in our Heavenly Father. Without Priesthood He would be powerless. The fact that He has ascended above all things and is endowed with the fulness of Priesthood qualifies Him to be a God with full and complete jurisdiction over all life and things pertaining to earth. Did he know less than that which He is now clothed with, just to that extent would He be limited in understanding and power. The war in heaven involved a Priesthood issue — Lucifer contending with God. God triumphed because He represented the true and eternal Priesthood; Lucifer lost because his war was waged on a spurious or counterfeit priesthood — a priesthood that must inevitably give way to the genuine.

We are led in in these reflections on this important subject, risking the charge of repititiousness, by the insistent and almost frantic effort on the part of certain Church officials to claim possession of the keys to Priesthood, or, in other words, to be God's voice to the world.

At a reception recently given President Heber J. Grant in honor of the 86th anniversary of his birth (as reported in the Deseret News), Presidents David O. McKay and J. Reuben Clark, Jr., were profuse with encomiums and eulogies of the venerable President's life and works, according him all the rights and powers pertaining to Priesthood. We quote from their remarks. Elder McKay, speaking of the President's call to the "highest position among men", said:

> **He could never have attained to this position had he not kept his trust and maintained the truest ideals of living. A still greater result and one closely associated with his high position is that he holds the keys of the Kingdom of**

"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."

> God upon the earth and is God's mouthpiece upon the earth. To him, God reveals His mind and will. * * * One of the results of his life is that God recognizes him as His mouthpiece on earth and that is my testimony to you.

President McKay concluding his remarks, said:

> Clear in thought, positive in expression, dynamic in action, uncompromising with evil, sympathetic with the unfortunate, generous to perfection, persevering in accomplishment, faithful as life to every trust, tender to loved ones, loyal to friends, to truth and to God—Such is our honored and beloved President, a worthy exemplar to the youth of the Church and mankind the world over.—Des. News, Nov. 23, 1942.

President Clerk said he "endorsed every word which President McKay had said", saying he "knew of the truth of the things spoken." **"I know President Grant is the Prophet of the Lord and that the Lord speaks by and through him.** The high regard, esteem, reverence and love which I have for President Grant is beyond expression. I try by my devotion to him to indicate, at least in part, how I feel."

We would not for a moment wish to deprive the venerable President of the praises of men, however fulsome they may be, appreciating his natural susceptibilities to praise. Doubtless much comfort is afforded him in these frequent outbursts of flattery voiced by his associates and beneficiaries. Nor is it the most pleasant task for us to be constantly chiding the leading brethren of the Church—brethren for whom we entertain very high regards and whose positions in the Church we hold in deep reverence—for their erroneous teachings; but never before in the memory of men now living has there been such a need for right thinking and teaching all along the gospel line. We are now in the time spoken of when

> He (Satan) will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his sorceries, enchantments, and miracles! And even God, himself, the true God, will contribute to put means and instruments in his way and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish. (Mill. Star, 15:273; TRUTH 5:98.)

It stands all well in hand to cling close to the revelations of the Lord and yield to no private interpretations of the Holy Scriptures.

Again we assert that to be President of the Church is one thing and to be President of Priesthood and hold the keys to Priesthood is quite another. The Church is ever subordinate to Priesthood; its organization came about through the Priesthood. One of its missions is to assist the Priesthood in establishing the Kingdom of God on earth. The Priesthood has, does, and forever may operate wholly independent of the Church, while the Church can neither operate or even exist in proper order without the backing of the Priesthood from whence it receives its very life.

President John Taylor is quoted as saying, **"I would rather be a doorkeeper in the Kingdom of God than be President of the Church."** Why? Because the humblest position in the Kingdom of God proper—God's great theocracy—is greater than the highest position in the visible Church.

Skipping over, for the time being, the usual stock of superlatives characteristically employed when attempting to express the virtues and accomplishments of the aged President—a species of man-worship,—the speakers referred to have placed themselves squarely on record as supporting the theory that President Grant is God's Prophet and mouthpiece on the earth, holding the keys of the Kingdom of God, and that God speaks by and through him. This is a challenging statement which we feel in duty bound to meet.

As we have repeatedly pointed out

in the columns of TRUTH,* to be a prophet it does not necessarily follow that a man is or is not the President of the Church, neither need he be God's mouthpiece on earth. The Holy Ghost is the spirit of prophecy. Every man possessing the "Gift of the Holy Ghost", be he official or layman (the same is true of women) may enjoy the prophetic gift and be entitled to revelation from the Lord in accordance with his worthiness and responsibilities; **but only one may receive revelation for the Church, and there is a definite channel through which the will of the Lord reaches that one.**

The President of the Church, as such, has jurisdiction only within the boundries of the visible Church. Revelations for the guidance of the Church come through its leaders from the Priesthood to whom the Lord expresses His will. Why? Because the Priesthood is His mouth in all matters pertaining to earth. Revelations for the guidance of the world at large must likewise come through this channel. Heaven is an orderly institution, and the Lord does not go over the heads of His constituted authority in administering His affairs on earth.

Men sometimes hold several positions at the same time. Joseph Smith the Prophet is an example. He was President of Priesthood, President of the Church and President of the High Council at Kirtland. In the first office he received the word of the Lord by which he was governed in the other two offices. As President of Priesthood he received many revelations not intended for the Church—at least not until the Church has grown to receive them (which it has not done to date). So that, assuming the hypothesis that President Grant holds the keys to Priesthood as well as being President of the Church, he is none other than God's Prophet and mouthpiece on earth, and being such it naturally follows that he holds the keys to the Kingdom of God, under the Prophet Joseph Smith. But is he all this? Is President Grant God's Prophet and His official mouthpiece on earth and does the Lord reveal His mind and will to him not only pertaining to affairs of Church but also to the world? The issue is clear and should be met fairly. Did the President ever claim such broad authority until his associate brethren and beneficiaries foisted it upon him?

Whatever authority the President has, came to him by reason of his senior membership in the Quorum of Twelve, supported by a vote of confidence by the people. Certainly the people had nothing of authority to give except the authority to preside over them—they had no keys to give him as pertaining to Priesthood. He was ordained President of the Church by Anthon H. Lund, his subordinate in rank and his counselor to be. What right did Elder Lund have to ordain another to a higher office than he himself held? The President might have become President of the Church without ordination, simply through the vote of the people, all things being done by "common consent" in the Church (D. & C., 26:2). But to merely become President of the Church in no sense confirms upon him the keys to Priesthood; neither the people nor Brother Lund had these keys to give. Surely a man cannot give that which he himself does not possess. The people cannot choose a Prophet for God and vest him with divine authority. Whence, then came the great power? Brigham Young received it through special ordination under the hands of Joseph Smith who held all keys pertaining to his dispensation.

President John Taylor, in reciting the circumstance of Heber J. Grant being called into the Quorum of

*See "Evidences and Reconciliations", TRUTH 6:107-110, including statement of Brigham Young on page 110. Also "A Priesthood Issue", Ib. 5:179-187 and 202-215.

Twelve stated he was ordained to the **"Apostleship of the Twelve"**. Joseph Smith, it must be remembered, was a High Priest Apostle (D. & C., Sec. 84:63). He was subject only to the Lord while the Apostleship of the Twelve operates under the direction of the Presidency of the Church, which, in turn, is subject to the High Priest Apostleship, or the Presidency of Priesthood. Brigham Young in explaining the higher order of Apostleship, said:

> What ordination should a man receive to possess ALL the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ (not of the Church) (Brackets ours). That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory and kingdom that was ever revealed to man. —J. of D., 9:87.

Brigham Young was first ordained to the Apostleship of the Twelve, just as Heber J. Grant was at a later date. But before the death of the Prophet Joseph Smith, he conferred other gifts and endowments upon Brigham Young, with others, giving them access to all the keys and powers he himself possessed. In describing this event Wilford Woodruff said:

> And when they (the Twelve) received their endowment, and actually the keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve (Joseph) exclaimed: 'Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now.'—Times and Seasons, 5:698. TRUTH, 5:186.

(Apostle Orson Hyde rendered a similar testimony as recorded on page 651 of Times and Seasons, to which the student is referred.)

Did President Grant receive this higher ordination after having been ordained to the Apostleship of the Twelve? If so when? The Saints are entitled to know. Indeed without such conferment of power by one having the authority a man cannot lay claim to the keys of the Kingdom, or to be the Prophet of God and His mouthpiece on earth. The President's pretended elevation lacks proper background. **We are of the opinion that pinned down to plain facts he will not claim to have "all the keys and powers of the holy Priesthood that were delivered to the sons of Adam", being in "possession of every key, power, authority, communication, benefit, blessing, glory and kingdom that was ever revealed to man."**

We now proceed to present some collateral reasons for doubting the claim that President Grant is God's Prophet and mouthpiece on earth and that he is receiving revelation from the Lord for the guidance of His people:

1. President Grant has never had the full confidence of his file leaders (themselves being in the confidence of the Lord) since a certain period in the administration of President John Taylor, when Wilford Woodruff, President of the Quorum of Twelve, purportedly entered in his Journal, **"Heber J. Grant has been weighed in the balance and is found wanting."**

In President Snow's days, on occasions of holding council meetings with brethren in the higher order of Priesthood and rendering decisions of vital importance, President Snow was led to caution the brethren on more than one occasion,—"Now, don't go and tell Heber (Heber J. Grant) about this, because he cannot open his mouth without putting his foot in it." He was not then in the full confidence of his file leaders.

That there are council meetings held to which some of the leading brethren are not invited and of which they are not members we are informed by President Heber C. Kimball. In the case of Sidney Rigdon who sought a guardianship over the Church after the death of the Prophet, we quote from

"Times and Seasons", 5:663; also TRUTH 5:213:

> Elder Rigdon after he came from Pittsburg never attended council only when he could not avoid it. He has no authority ONLY WHAT HE RECEIVES FROM THE CHURCH; if he was one with us, why was he not in our councils? (Councils independent of the Church) (Brackets ours). He was not in the council pertaining to the High Priesthood until just before he started for Pittsburg. Brother Phelps was the means of bringing him in, but he has not got the same authority as others; THERE ARE MORE THAN THIRTY MEN WHO HAVE GOT HIGHER AUTHORITY THAN HE (Rigdon) HAS.

Although Sidney Rigdon was one of the Prophet's counselors, we learn that he did not posses the high authority that others of the Priesthood had, over thirty men being higher in authority in the Kingdom than he. **"He was not in the councils pertaining to the High Priesthood"; and neither, as we are informed, was Brother Grant.**

2. During the latter part of the presidency of Joseph F. Smith, Heber J. Grant and Francis M. Lyman (the latter President of the Twelve) took an active part in sleuthing with the ostensible purpose of trapping President Smith for being friendly to the Priesthood policy of furthering the cause of plural marriage among the worthy Saints. That both of these brethren were hostile to the policy of President Smith was, at the time, well known to many of the brethren who shared the confidence of the President. One incident that came under the writer's personal attention is worth mentioning here:

Being accused by Brother Grant befor President Lyman of encouraging future plural marriages a lengthy conference was had between President Lyman and the writer (February 16, 1914). The following is a digest of part of the dialogue which took place between the two of us:

President Lyman: Why didn't you consult with me before entering plural marriage? I could have kept you out of this trouble.

The Writer: I did nothing, President Lyman, except through the counsel or ratification of members of your own quorum.

President Lyman: You had no right to take counsel from members of the Quorum. You should have gone to the President of the Church.

The Writer: I had heard you say your Quorum was united, and I supposed the Apostles would do nothing —at least a majority of them—out of harmony with the desires of the First Presidency. I heard one member of the First Presidency (since dead) justify his son (Abraham H. Cannon) in entering the principle after the Manifesto.

President Lyman: Yes, George Q. Cannon did bring reproach upon the Church in letting Abram get into it.

At President Lyman's request the writer named the following from whom he had received encouragement to enter the principle: President Cannon and Apostles Merrill, Teasdale, Cowley, Taylor, Woodruff, Cannon (Abraham H.) and Brigham Young, Jr., all having passed on the other side. (And I could have named Presidents Lorenzo Snow, Joseph F. Smith and Apostle John Henry Smith).

President Lyman: Yes, and they all brought reproach upon the Church and have done wrong. The nation has been invited to trouble us. Our religion, when honestly lived, invites enough trouble, without wilfully violating our pledges. **Of course President Smith does not want to go back of his administration and I think he has all he can take care of in his own administration.**

This part of the interview was closed with the statement of President Lyman: **"I think Brother Joseph's (Joseph F. Smith) skirts are not clean."**

This and other incidents convinced the writer of the existence of inharmony between the leading brethren of the Quorum of Twelve and those of the First Presidency, and that Heber J. Grant, playing with Francis M. Lyman, was not in the confidence of his file leaders.

3. Shortly before the death of President Smith he is reported as saying to Heber J. Grant, in effect: **"Heber, by reason of your being the President of the Twelve, I expect you to become President of the Church."** Further continuing, **President Smith cautioned him to be careful in handling the funds of the Church.**

Some sixteen years after the death of President Smith, President Grant presented at the April Conference of 1934 a written statement signed by David A. Smith, purportedly quoting words of President Smith to Brother Grant, shortly before the former's death, using the following words: "The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you."

This statement presented for the first time sixteen years after it is claimed to have been written, even if genuine (which many doubt when considering the peculiar circumstances surrounding its presentation) in no sense establishes the claim of President Grant's associates that he is God's Prophet and mouthpiece. Even if the dying President had intended to convey the thought that the Lord wanted Brother Grant to become President of the Church, a very doubtful assumption, nothing was said or done to establish him in the higher offices mentioned.

"The Lord is greater than any man." **A self-evident fact.** "He knows whom He wants to lead His Church and never makes any mistake." Of course He knows, but sometimes the people are not prepared to accept the Lord's choice in the matter. Nor does the Lord make any mistakes. But what is there in these statements that indicates the Lord called Heber J. Grant by revelation to lead the Church or to hold the keys of Priesthood? "The President of the Church * * * is appointed by revelation, and acknowledged in his administration by the voice of the Church." (D. & C., 102: 9-10.)

Has the President ever claimed an appointment to the Presidency of the Church by revelation? True, he was chosen as a member of the Quorum of Twelve by revelation, but that calling and appointment in no sense called him to be the President of the Church thirty-six years later. If a revelation was later given to whom was it given and what does it say?

President Smith's warning words, "to be careful in handling the funds of the Church", were doubtless prompted by his knowledge of Brother Grant's tendency to plunge into financial difficulties, the President, to his sorrow and loss, having had previous evidence of the same. President Smith was careful and conservative. At the April conference of the Church in 1907, he made the following very encouraging report:

> **Today the Church of Jesus Christ of Latter-day Saints owes not a dollar that it cannot pay at once. At last we are in a position that we can pay as we go. We do not have to borrow any more, and we wont have to if the Latter-day Saints continue to live their religion and observe this law of tithing. It is the law of revenue to the Church. Furthermore, I want to say to you, we may not be able to reach it right away, but we expect to see the day when we will not have to ask you for one dollar of donation for any purpose, except that which you volunteer to give of your own accord, because we will have tithes sufficient in the storehouse of the Lord to pay everything that is needful for the advancement of the Kingdom of God.**

We are informed that at the death of President Smith the Church was entirely out of debt and possessed a rich treasury. President Grant has told the Saints how after the death of his predecessor the Church borrowed amounts leading into the millions, $12,000,000, $7,000,000, $10,000,000, etc. President Grant is credited with the nonchalant remark, "President Smith could accumulate money and I can spend it!"

4. **"President Grant is God's Prophet and His mouthpiece on earth. To him God reveals His mind and will."**

This is a challenging statement. If true, it is an end to all controversy on the subject. What qualifications are necessary for a man to be a true High Priest Apostle, Prophet and mouthpiece of the Lord to the nations?

We quote from the charge of Oliver Cowdery to the first Quorum of Twelve, in the presence of the Prophet Joseph Smith, (His. of Church, 2:195):

> You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. * * * Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and NOTHING CAN PREVENT YOU FROM COMING TO GOD. YOUR ORDINATION IS NOT FULL AND COMPLETE TILL GOD HAS LAID HIS HAND UPON YOU. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?

Joseph Smith stated that **"All the prophets had the Melchizedek Priesthood, and were ordained by God Himself."** (Teachings of J. S., 181.)

When did God ordain President Grant to be His Prophet and mouthpiece on earth? Certainly it cannot be claimed that the ordination received at the hands of Brother Lund fulfilled this requirement. If the Lord ordained President Grant to be His Prophet the President must have seen his face, which he has repeatedly denied having done. Neither, according to his statement has he received revelations or other divine manifestations from the Lord, Presidents McKay and Clark to the contrary notwithstanding.

Oliver Cowdery admonished the Twelve.—**"Never cease striving until you have seen God face to face. * * * Your ordination is not FULL AND COMPLETE till God has laid His hand upon you."** But Brother Grant, while admitting he has not seen the face of his Savior, or had revelation, etc., has stated, **"I don't know that I want to, as it entails too great a responsibility."** Certainly the fact that Elder Lund, as good a man as he was, ordained Brother Grant to be President of the Church, and the people voted to sustain him as such did not make him God's Prophet and mouthpiece on earth. In such a procedure the power comes up from beneath, while in God's plan it comes down from above.

"To him", say Presidents Clark and McKay, "God reveals His mind and will." But, can the breathren point to a single instance of God revealing His mind and will to Brother Grant? He, himself tells, and no doubt truthfully, that he has **never** received a revelation. On a number of occasions his close associates have stated that he has plead with the Lord for light and direction on questions of moment, but no answer came; that he in sorrow has told them that **"the heavens are as brass to me."** The late President B. H. Roberts pathetically proclaimed, **"We have prophets but they have ceased to prophesy; seers that cannot see, and revelators that do not reveal."**

What a field for prophetic action now lies before the Saints in their problems and dire distresses; and yet what do they get or, for that matter, what have they ever got from the present President except personal reminiscences of money making accomplishments and talks on tithing and the Word of Wisdom? How wonderful it would prove to the Saints today to hear a genuine **"Thus saith the Lord"** message! A feeble approach to this was his one statement while denouncing those teaching and living the principle of Celestial marriage, pledging the good offices of the Church in helping to prosecute them in the civil courts. He said, "And I wish to say that I want it understood **that so far as God gives me power to give His word to the people, it is the word of the Lord.**" (Conf. Rept., April, 1931, p. 8). **"So far as God gives me power to give His word to the people", is not the expression of a God-chosen Prophet who thunders the word of the Lord without hesitancy or apology.**

In the supposed revelation of the Lord known as the Manifesto of 1890 (supposed by many of the Saints), President Woodruff used the expression, "To Whom it may concern." He dared not say, "Thus saith the Lord." In the instance mentioned President Grant doubtless knew he had no authority to speak in the name of the Lord while condemning plural marriage, or those having the fortitude to teach and live it, hence his qualification. It is true the President did on one occasion, doubtless at the keen solicitation of his associates, timidly claim to have had revelations, (see Imp. Era, Nov., 1938, p. 672. He said:

> I rejoice beyond all else in the growth of faith among the Latter-day Saints, and with all the power and authority that God has bestowed upon me—and I know as I know that I live that He has directed me from boyhood, that He has heard and answered my prayers, that I have had revelations, SO TO SPEAK, from the Lord, and have endeavored to carry them out.—TRUTH 4:176.

Since the date of this "so-to-speak" claim, the President is said to have again asserted he has received no revelation; has not "in the providences of the Lord" seen the face of his Savior and has had no divine manifestations, nor did he want any as they entailed too great responsibility. Surely such halting actions and expressions do not emanate from a true Prophet of God, His very mouthpiece to a fallen and fast decaying world!

5. The principle of Celestial or plural marriage is an eternal law, essential to a full salvation and exaltation. This law cannot be abrogated, annulled or postponed. The Lord so revealed the fact to His Prophet and mouthpiece, John Taylor, September 26-27, 1886, in the humble abode of John W. Woolley, Centerville, Utah (TRUTH 6:133). President Grant, with his present knowledge, dare not deny the genuineness of this revelation, nothwithstanding the denial of the fact in the "Official Statement" of June 17, 1933.

Under direct instructions from the Lord Jesus Christ and His Prophet Joseph Smtih, President Taylor perfected the machinery whereby the law and its practice should be kept alive. Men were endowed with the sealing Priesthood of Elijah with power of perpetuity, with instructions to continue the sealing blessings after the principle should be abandoned by the Church. That power is now on earth. It is enjoyed by men who have been regularly initiated into the higher order of Priesthood.

President Grant denies having this authority. He says:

> But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the

> Church of Christ, because no human being has a right to perform them.— Conf. Pamphet, April, 1921, p. 202.

Can the President hold the keys to Priesthood, be God's Prophet and mouthpiece on earth and yet not possess the authority to perform a Celestial or plural marriage? The power and authority does exist and yet he denies having it. We challenge disproof of this fact. The President's statement is in itself a refutation of his claim to be God's Prophet.

6. President Grant not only denies the existence of authority to perform Celestial or plural marriages, but has actually and actively arrayed himself with the enemies of God in persecuting those adhering to the principle. At the April conference of 1931 he pledged the Church and its members to use their powers in assisting the civil authorities to prosecute these people. Over his signature now in possession of the writer, he said, **"I shall rejoice when the Government offcials put a few of these (polygamists now adhering to the principle) (brackets ours) in the county jail or the State Penitentiary."**

In the arrest of John Y. Barlow and in the actual prosecution and imprisonment of Price W. Johnson, Isaac C. Spencer and the latter's wife, Sylvia, the Church admitted having taken an active part with its influence and finances. In fact it is extremely doubtful that any action would have been attempted by the officials of Arizona had not the Church urged them to do so, offering material help.

Speaking of the arrest of his old missionary companion, Melvin J. Ballard of the Quorum of Twelve is quoted in the Kansas City Times (Nov. 11, 1935) as stating,—"He (John Y. Barlow) was following his occupation as a farmer last spring, when the Church authorities URGED Arizona to act against him and his followers."

Commenting on these cases, David A. Smith of the Presiding Bishopric stated:

> We feel that it would be a good thing for the Government agent to take strong action against the offenders (those living in plural marriage) and make an example of them. * * * We are cooperating, wherever possible, in obtaining enforcement of the law.

At the April Conference of 1931, President Grant stated with reference to those adhering to the practice of plural marriage:

> We have been, however, and we are entirely WILLING and ANXIOUS, too, that the offenders against the laws of the State should be dealt with and punished as the law provides. We HAVE BEEN and we are WILLING to give such legal assistance as we legitimately can in the criminal prosecution of such cases.

Later, after the arrest of the brethren in Arizona, in an interview to the Press, President Grant says, "We are going to see this thing through!" And Claude Hirschi, President of the Zion Park Stake, of which the prisoners were members, offering his services, pledged the "Willingness of the High Council and the Stake Presidency to assist in any way possible to bring the accused parties (Johnson and Spencer) to trial"; and at the trial of these men the Church furnished part of the testimony which convicted them.

President Grant, in practice a full-fledged polygamist, having been arrested and paid a fine on one charge, and fled the State to Europe to avoid a second arrest on a new charge, is charged with inspiring the Utah law of 1935 amending the statutes against unlawful cohabitation, making the act a felony with a possible imprisonment of five years in the State penitentiary instead of a misdemeanor with a maximum imprisonment of six month, as provided in the old law.

This bill known as H. B. 224, is claimed to have been prepared by Lawyer Hugh B. Brown, while President of the Granite Stake, and fathered in the Legislature by Lyle B.

Nicholes, another Mormon official, he being assisted by a Church steering committee consisting of President David O. McKay and Bishop David A. Smith.

This measure, besides providing an unwarranted penalty carries the unconstitutional provision that an accused man's legal wife may be compelled to testify against her husband. The Act was understood to be a measure contributed by the Church in partial fulfillment of its pledge at its April Conference, 1931, already mentioned, thus strengthening the conviction of many of the Saints that Heber J. Grant is not God's Prophet and mouthpiece on earth.

7. President Grant presided over the European and British missions in 1904-6. He left Salt Lake City hurriedly one night to avoid arrest on a charge of polygamy. While in Europe he was naturally a supporter of the principle of Celestial or plural marriage. On a later visit to Europe (August, 1937) and speaking of his former experiences in the mission, he is quoted in the Deseret News as saying:

> **In my labors in this land as President of the British and European missions where I was devoting ALL MY ENERGY to the work of the Master, I got NEARER TO THE LORD and had more joy in my labors than I have ever had before or since.**

At this time when he was giving "all his energy to the work of the Master", "he got nearer the Lord." Why? Because he was preaching the Gospel and not helping to persecute the Lord's servants. **"He had more joy in his labors than he had ever had before or since."**

Is it possible that a true servant of God could be nearer the Lord as a member of the Quorum of Twelve, and have more joy than he has since experienced after being elevated to the Presidency of the Church and supposedly to be God's Prophet and mouthpiece on earth? Before these high honors were claimed by him he was giving ALL his energies to the Master; has he not been doing so since?

8. President Grant sustained plural marriage while presiding over the missions in Europe (1904-6), but after his visit to Europe in 1937 and arriving at Quebec (September 9th) he is reported in the Press as saying:

> **The old belief that Mormonism involved polygamy is dying out and a PROPER ADMIRATION FOR THE CLEAN LIVING PEOPLE OF HIS CHURCH, is taking its place, he said. At no time, even when polygamy was not banned AS IT IS NOW BY US, (not by the Lord) were more than 2% of the country's Mormons with dual wives. And yet 99% of the matter devoted to us was scoring us for that reason and calling us criminals. * * * "But that was 40 years ago", he said. "TODAY WE ARE THE CLEANEST LIVING PEOPLE."**

We looked in vain for a retraction of this libel on an eternal principle of life and salvation. In clear English the implication is that polygamy is vile and since the Mormons abandoned it they are a cleaner living people. Could such words and wicked implications emanate from the mind of God's Prophet and mouthpiece on earth?

9. One would naturally assume that the Prophet of God and His mouthpiece on earth would be able to teach the principles of the Gospel to all the world. Not so with President Grant. He has stated in public, as instanced at a conference in Carbon Stake some time since, where he stated that he "Does not profess to know much about the principles of the Gospel", his life having been directed more along financial lines. He said, "I depend upon such men as Brother Penrose (his counselor) and Brother Talmage to teach the Gospel." In other words, while I am the Lord's official Prophet and mouthpiece to the world, I depend upon my subordinates to teach the will of the Lord to this peo-

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.
PUBLISHED MONTHLY
By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

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

Vol. 8. JANUARY, 1943 No. 8.

EDITORIAL THOUGHT

FOR some cause or other, there is a weakness among us humans when we come into power, to position, or office to often use that position for our own advantage or to the advantage of our family or our near family, and we forget—we are prone to forget—the common good and the purpose back of the office and the position that we are privileged to hold. — Dr. George H. Hansen.

ple as I am not qualified to do so.

Does that sound like God's Prophet and mouthpiece to the world?

10. President Grant is a born exaggerator, a vice when overplayed and used to deceive the servants of the Lord. One of many instances: At the April conference of the Church (1936), in an attempt to show that the body of the Church were in perfect harmony with his administration and his claim to be God's Prophet and mouthpiece on earth, he stated:

> Every leader of the Church from the Prophet Joseph Smith down, had always had better than 99 and a fraction per cent of the membership staunch and loyal to the established authority. The Saints of God have always upheld the Prophets, from the Prophet Joseph Smith down to the present leader of the Church.

Previous to this the President is quoted as saying with sad feelings: **"I was respected more by the Saints while I was President of the Tooele Stake of Zion than I am now as President of the Church."**

This statement of better than 99 and a fraction per cent faithfulness and loyalty does not savor of the Spirit of the Lord. It is grossly untrue, else we are and have been in better than a millennium. At Kirtland there was such a complete disaffection among the Saints that Brigham Young was forced to leave for Missouri by night to safeguard his life against Mormon mobocrats who resented his denial that Joseph Smith was a fallen Prophet. Heber C. Kimball stated there were not 20 people in the world who would testify that Joseph Smith was a true Prophet of God. In Nauvoo the Prophet was betrayed and martyred at the instigation of members of the Church. It has ever been so. Those living in the fulness of the Gospel have always been in the small minority. These facts are not new to the knowledge and experience of real servants of the Lord. Nor does the exaggerated statement quoted add force to the theory that President Grant is God's Prophet and mouthpiece on earth.

11. Another circumstance in the administration of President Grant militating against the claim that he is God's Prophet and mouthpiece on earth, and which is annoying and depressing to many of the Saints, is his habitual and continual reference to the orders of his physician. "My doctor permitted me to talk ten minutes today", "My doctor only allowed me twenty minutes today, but I have taken thirty." "One thing I intend to do Saturday", the President is reported in a morning paper as saying the day before his recent birthday, **"is to see my physician and TRY to get permission to work at my office 3½ hours daily instead of 2½ hours to which he limits me now."**

Is it God or a physician the President is serving? When the Lord revealed a certain principle of the Gospel to Joseph Smith and commanded him to establish it as a law of the Priesthood, what would have happened had Joseph insisted on advising with his physician before conforming? He stated, as a matter of fact, If I do as the Lord commands, they (the enemy) say they will kill me, and I know they will, "but we have got to observe it. It is an eternal principle and was given by way of commandment." A true Prophet of God asks no odds of doctors, states, nations, or whatnot, but goes to the task set for him by his Master.

If the aged President hasn't faith to rely upon the promises of the Lord concerning his health, (and he has stated publicly that he hasn't), let him be attended by the medical profession, but we humbly suggest the propriety of not holding his physician responsible for interfering with his official duties; and that if it requires 3½ hours instead of 2½ hours to accomplish a certain God-given job he spend the 3½ hours even if it kills him.

12. One of the strongest collateral evidences of the weakness of the President's position is the almost frantic effort put forth during the past few years, by himself and associates, to convince the Saints that he is God's Prophet and mouthpiece. This nonsense has become so rank that people are actually being unchurched for doubting; they are being forced to sign a pledge or oath, often stultifying their consciences, affirming that President Grant is God's Prophet and mouthpiece, feeling all the time that he is not. No other leader of the Church—indeed, no true Prophet of which we have a record has made such a frenzied attempt to establish, through human acquiescence, his standing before the Lord,—none has been the recipient of such high-pressure salesmanship as has President Grant. The President, a salesman of insurance of no mean ability, boasts about having been offered a salary of $40,000 per year (Conf. Pamphlet, April, 1934, p. 15), for his services. With all his boasting he is outdone by his official family of associates in their gifts, their menial praises and flatteries. Perhaps no man in the nation has been so copiously photographed for the Press and certainly all the six previous Church leaders combined did not receive the press advertising, encomiums and out and out flattery that he has enjoyed. In the praises heaped upon President Grant in the conferences, birthday receptions, business men's clubs, etc., the English language has been literally drained of superlatives to apply to him. "All wisdom and every virtue has been attributed to him."

In doing these things the brethren doubtless have overshot their mark and have done a grave injustice to the President through their feverish cattering for his favors. As much as we regret to have to mention these matters we feel it is due the President that during his mortal lifetime his attention be called to the vice. The censure of a friend is better than the praises of an enemy. We utter this fact in perfect sincerity.

President Joseph F. Smith gave **"Flattery by prominent men of the world"** as the first of three dangers threatening the Church within. (Gospel Doctrines, pp. 391-2).

Real Prophets—mouthpieces of God on earth, are not moved by flattery. They hew to the line come what may. They do not rejoice in the praises and adulations of a wicked world. Such expressions as the following are not in accord with their feelings:

> **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.—Heber J. Grant, in S. L. Tribune, 11-20-38.

Brigham Young said:

> When the spirit of persecution, the spirit of hatred, of wrath, and malice cease in the world against this people, it will be the time that this people have APOSTATIZED AND JOINED HANDS WITH THE WICKED, and NEVER until then.—Dis. of B. Y., pp. 171-2.

The Prophet James said, **"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James 4:4).**

And Jesus Christ sounded the precaution thus:

> Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice ye in that day, AND LEAP FOR JOY: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

The Lord told Joseph Smith that all denominations were an abomination in His sight, and yet our President rejoices because we "enjoy high regard and happy associations" with all of them!

Such cannot be the position of God's real Prophet and mouthpiece on earth.

President Grant has many admirable qualities. We would not for the world knowingly rob him of his just dues. We have worked with and admired his dynamic energies and have discovered qualities in him worthy of emulation. When he was working wholly in the interest of the Kingdom and defying the enemy he was an inspiration to the youth of Zion. Yet we cannot ascribe to him that which is not now true. We appreciate the tremendous burden he is laboring under in trying to balance the financial budget of the Church, since being forced, as he thought, to borrow so many millions of dollars to keep the sugar factories in possession of the Church, and which burdens were doubtless enormously increased through the depression. We believe, however, his load could have been rendered much lighter had a straightforward statement reached the Saints years ago in place of the subterfuges and choleric denials of facts the existence of which is undeniable. Let the Saints know something of the inside workings of the Church. Cease persecuting them for their faith in the Gospel as revealed; cease trying to force a senseless pledge to the effect that the brethren are all prophets. seers and revelators, and have no spot nor blemish; cease to trifle with men's agency; cease to boast about one's ability and intention to leave each of 48 grandchildren $1000 or $1500 when the Saints themselves are in dire distress and almost unbearable sorrows through the heavy bondage of debt they are staggering under; let the will of the Lord direct in all things and let the world repent of their sins or go to pot—the wicked slaying the wicked—while the Saints hew to the line, then the House of God will be readily set in order and the Millennial reign be ushered in.

And again, let it be remembered that the work accomplished by God's Prophet, John Taylor, in setting men apart to keep alive the principle of celestial marriage, has not been in vain; the sealing powers of Elijah being enjoyed on earth as formerly, and the perpetuation of the same is assured.

One U. S. army ordnance plant located one day's railroad haul from its supplies requires 2,000 freight cars to keep it in operation; another three days removed from its materials needs 4,000 freight cars.

When some people spend their time in self-contemplation, it looks to others like a waste of time.

PRIESTHOOD ITEMS

(Contributed)

In our last issue we made clear the present position of the leaders of the "Mormon" Church as related to plural or Celestial Marriage, which, as we have shown, has a direct bearing on the Priesthood issue.

We will now discuss the first of the seven topics which we promised to consider in subsequent issues:

Was This Position of the Church Foreshadowed by Prophecy?

Turning to section 130 of the Doctrine and Covenants, we find the word of the Lord to the Prophet Joseph Smith, saying: "Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the son of man: therefore let this suffice, and trouble me no more on this matter." The Prophet says: "I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see His face." In editions of the Doctrine and Covenants prior to 1893 we find the little letter "i" is used as a reference citation over the words "eighty-five years old" from the previous quotation, as follows: "(i) Near the end of the year A. D. 1890. 45:42-44. 49:6-7. See prophecy of Joseph uttered 14th March, 1835. (Published in Mill. Star, No. 13, Vol. 15.) 'EVEN FIFTY-SIX YEARS SHALL WIND UP THE SCENE.' Whether this had reference to the coming of Christ, or to the fulfillment of the 'times of the Gentiles' is unknown." Suffice it to say that both of these remarkable prophecies predict the fulfillment of some far-reaching event which was to take place "near the end of the year 1890." In an instructive article written upon this subject, and in which these and many other references are cited pointing to the end of the year 1890, appearing on pages 536—41 of Vol. 42, of the Mill. Star, we find that many of the early leaders of the Church of Jesus Christ looked forward to the year 1890 as a time of the fulfillment of some far-reaching event affecting the Church and the Gentile world. (See also TRUTH, 3:78-9.)

We will now leave the further consideration of these remarkable prophecies by asking the reader this question: If the signing of the "Manifesto" in which the Saints "voluntarily put aside something (plural marriage), which all their lives they have believed to be a sacred principle", and which they were taught "was a necessity to man's highest exaltation in the worlds to come" (Petition for Amnesty by the leaders of the Church) was not the fulfillment of these prophecies, then how were they fulfilled? **The Saints had been told that the anti-polygamy legislation left them no alternative "but the cruel one REJECTING GOD'S COMMAND AND ABJURING THEIR RELIGION, or disobeying the authority of the government."** (Deseret News, March 31, 1870.) In 1853 Apostle Franklin D. Richards saw the "writing on the wall", and stated:

> The Priesthood in the last days has to be manifested in sufficient power to bear off the kingdom of God triumphant, that all Israel may be gathered and saved. If ALL Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a LAW OF ORDINANCES ADMINISTERED TO THEM, NOT ACCORDING TO THE POWER OF ENDLESS LIFE. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.—Mill. Star, 16:36.

As late as the 15th of April, 1889, Apostle George Teasdale uttered these

warning words:

> 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 apostasy, and the consequent destruction of the power and authority of the priesthood would be consummated. This is the great object aimed at.—Mill. Star, 51: 232-3.

On April 23, 1885, the Deseret News published the following warning: Speaking of the efforts to destroy the Saints:

> The chief object of the crusade is to get the Church to apostatize. That arrived at, nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomlished, they would be jubilant and hell would rejoice.
>
> What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the gospel of the Son of God? SIMPLY TO RENOUNCE, ABROGATE OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULNESS (plural marriage). Were the Church to do that as an entirety, God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there could be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for His work MUST, according to His unalterable decrees, go forward, for the time of the second coming of the Saviour is near, even at the doors. Therefore, the Saints have no alternative but to stand by the truth and sustain what the heavens have established and purpose to perpetuate. This they will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact. As already stated, were the step so much desired on the outside, to be taken, there would probably be but little need of further opposition, BECAUSE THE CHURCH WOULD BE SHORN OF ITS STRENGTH, HAVING SURRENDERED ITS INTEGRITY BECAUSE OF EARTHLY OPPOSITION. ITS ADHERENTS WOULD NO LONGER BE DISTINCTIVE, BUT WOULD BE LIKE THE REST OF THE WORLD, WHOSE HATE WOULD TURN TO AFFECTION, BECAUSE OF THE LOVE IT HAS FOR ITS OWN. The Saints might have the meager satisfaction of HAVING ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation.

How well this editorial describes the situation of the Saints today.

God gave the gospel in its entirety to the Saints through the Prophet Joseph Smith. Part of that gospel as revealed to the Saints was the law of Celestial or plural marriage. Of it the Lord said: **"All those who have this law revealed unto them must obey it or they shall be damned."** Some will insist that this does not mean plural marriage, but President Joseph F. Smith and others have stated that it does. President Smith said: **"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I wish here to enter my solemn protest against this idea, for I KNOW IT IS FALSE. * * * Man cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes."** (Journal of Discourses, Vol. 20:26-31. The reader would do well to read the whole speech.)

Would we have the gospel of Jesus Christ if we surrendered baptism, or the Gift of the Holy Ghost after revealed to us? Can we now claim the "fulness of the everlasting Gospel" when we have "voluntarily surrendered" one of "the most holy and glorious principles that God ever revealed to man?"

No wonder that the signing of the "Manifesto" and its acceptance by the Church was of such stupendous importance that God designated the very time of the very year in which the "Gentiles should reject the fulness of the everlasting gospel." (See 3rd Nephi 16:10.)

President John Taylor said, **"If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law."** (Life of Wilford Woodruff, p. 542). The Saints as a body never accepted this law; less than 3% of them ever abided it at one time. When the Church rejected it as a body, it is no wonder that the keys were turned against them.

President Heber C. Kimball said:

> Many of this people have broken their covenants * * * by finding fault with the plurality of wives and TRYING TO SINK IT OUT OF EXISTENCE. But you cannot do that, for God will cut you off and raise up another people that will carry out his purposes in righteousness unless you walk up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent. (J. of D. 4:108.)

It is evident from these utterances that God and His servants foresaw a time when the Saints would have to make a decision to abide by God's law, or fail to abide by it, and suffer the consequences. Repeatedly, the word of the Lord through His servants, warned the Saints that He would never change His law and they who would enter into His glory would have to abide the same; and if the people rejected the law of plural marriage, they could not be exalted, but He would have to reject them and raise up another people of greater valor.

President Young said:

> There has never been a time on the face of the earth from the time that the Church went to destruction, and the Priesthood was taken from the earth, that the powers of darkness and the powers of earth and hell were so embittered, and enraged, and incensed against God and godliness on the earth, as they are at present. An WHEN the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against these people, it will be the time that this people have apostatized and joined hands with the wicked, and never until then; which I pray may never come.—Dis. of B. Y., pages 171-2.

Under date of October 13 and 14, 1882, President Wilford Woodruff said that **"The reason why the Church and Kingdom of God cannot advance without the Patriarchal Order of Marriage is that it belongs to this dispensation just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progress."**

The light of our understanding should now be sufficient to comprehend the terrible significance and consequence of the Saints rejecting plural marriage. President Young feared that time would come, and at the dedication of the St. George Temple said, **"Hear it, ye Elders of Israel, and mark it down in your log-books, the fulness of the Gospel is the united order and the order of plural marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly, and if they do, this Church cannot advance as God wishes for it to advance."**

> The whole question, therefore, narrows itself to this in the "Mormon" mind. Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item of belief is to ask them to relin-

quish the whole, to acknowledge their Priesthood a lie, their ordinances a deception, and all that they have toiled for, lived for, bled for, prayed for, or hoped for, a miserable failure and a waste of life. All this Congress demands of the people of Utah. It asks the repudiation of their entire religious practice today; and inasmuch as polygamy is, in "Mormon" belief, the basis of the condition of a future life, it asks them to give up their hopes of salvation hereafter. * * * "Mormonism" is true in every leading doctrine, or it is false as a system altogether. * * * There is no half way house. The childish babble about another revelation (Manifesto?) is only an evidence of how half informed men can talk. The "Mormons" have either to spurn their religion and their God, and sink self-damned in the eyes of all civilization at a moment when most blessed in the practice of their faith, or go calmly on to the same issue which they have always had * * * "Mormonism" allowed in its entirety, or "Mormonism" wiped out in blood.—Mill. Star, 27; No. 43, Oct 28, 1885.

These are the words of God's prophets. They should suffice, but let us turn to the words of the Lord concerning this matter. In a revelation of record given to President John Taylor September 26-27, 1886, at which time the Lord and the resurrected Prophet Joseph Smith personally appeared, the Lord said:

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.—"Marriage" — Ballard-Jenson Correspondence, p. 106.

Prior to this time in a revelation given to Apostle Wilford Woodruff in 1880, the Lord had said:

Woe unto that nation, or house, or people, who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to a Celestial Glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts.

Again in 1889, on November the 24th in a revelation given to President Wilford Woodruff, the Lord warned His servants that the enemy was seeking to destroy His people by getting them to deny His word. In this revelation the Lord said:

Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. * * * Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people.—Supp. to New & Everlasting Cov. of Mar. p. 45 and 46.

Now, all of these words of the Lord and His servants will fail to convince many of the dire consequences assumed by the Church in the acceptance of the Manifesto. Prophetic warnings mean nothing to such people. They still feel that the Manifesto was the word of God revoking the law of Plural Marriage, and that they can obtain a fulness of God's glory without abiding its conditions. But in conclusion to this question we wish to cite the reader to the following: President Wilford Woodruff, while speaking on the principle of Plural Marriage as re-

corded in the Mill. Star, Vol. 41, page 242, among other things, said: **"And God, our Heavenly Father, knowing that this was the ONLY LAW ordained by the Gods of eternity that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fulness of celestial glory, I say, the God of Israel knowing these things, commanded Joseph Smith, the prophet, and the LATTER-DAY SAINTS, to obey this law, 'or you shall be damned', saith the Lord."**

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

It seems that President Heber C. Kimball foresaw the time when the Saints would justify themselves and their leaders for the rejection of this law when he said, **"You might as well deny Mormonism, and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and ALL THE AUTHORITIES unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned."** (J. of D., 5:203.)

GENERAL THOMAS L. KANE AND THE MORMONS

(Continued from page 167)

Their community must go on thriving. They are to be the chief workers and contractors upon "Whitney's Railroad", or whatever scheme is to unite the Atlantic and Pacific by way of the South Pass; and their valley must be its central station. They have already raised a "Perpetual Fund", for "the final fulfillment of the covenant made by the Saints in the Temple at Nauvoo", which "is not to cease till all the poor are brought to the Valley."

All the poor still lingering behind will be brought there: so at an early period will the fifty thousand communicants the Church already numbers in Great Britain, with all the other "increase among the Gentiles." Their place of rendezvous will be upon what were formerly the Pottawatamie lands. The interest of this Stake have been admirably cared for. It now comprises the thriving counties of "Fremont" and "Pottawatamie", in which the Mormons still number a majority of the inhabitants. Their chief town is growing rapidly, already boasting over three thousand inhabitants, with nineteen large merchants' stores; the mail lines and five regular steam packets running to it, and other western evidences of prosperity; besides a fine Music Hall and public buildings, and the printing establishment of a very ably edited newspaper, "The Frontier Guardian."

It is probably the best station on the Missouri for commencing the overland journey to Oregon and California, as travelers can follow directly from it the Mormon road, which, in addition to other advantages, proves to be more salubrious than those to the south of it. Large numbers are expected to arrive at this point from England during the present spring, on their way to the Salt Lake. They will repay their welcome; for every working person gained to the hive of their "Honey State", counts as added wealth. So far, the Mormons write in congratulation, that they have not among them "a single loafer, rich or poor, idle gentleman, or lazy vagabond." They are not Communists; but their experience has taught them the gain of joint stock to capital, and combination to labor—perhaps something more, for I remark they have recently made arrangements to "classify their

mechanics'', which is probably a step in the right direction. They will be successful manufacturers, for their vigorous land-locked industry cannot be tampered with by protection. They have no gold—they have not hunted for it; but they have found wealth of other valuable minerals, rock salt enough to do the curing of the world: —''We'll salt the Union for you'', they write, ''if you can't preserve it in any other way'',—perhaps coal, excellent ores of iron everywhere. They are near enough, however, to the Californian Sierra, to be the chief quartermasters of its miners; and they will dig their own gold in their unlimited fields of admirably fertile land. I should only invite your incredulity, and the digust of the Horticultural Society, by giving you certain measurements of mammoth beets, turnips, pumpkins, and garden vegetables, in my possession. In that country, where stock thrives care free; where a poor man's 32 potatoes saved can return him 18 bushels and 2½ bushels of wheat sown yield 350 bushels in a season; or where an average crop of wheat on irrigated land is 50 bushels to the acre; the farmers part is hardly to be despised. Certainly, it will not be under a continuance of the present prices current of the region,—wheat at 4 dollars the bushel, and flour 12 dollars the hundred, with a ready market.

The recent letters from Deseret interest me in one thing more. They are eloquent in describing the anniversary of the Pioneers' arrival in the Valley. It was the 24th of July, and they have ordained that that day shall be commemorated in future, like our 21st of December, as their Forefathers' Day. The noble Walker attended as an invited guest, with two hundred of his best dressed and mounted cavaliers, who stacked their guns, and took up their places at the ceremonies and banquet, with the quiet precision of soldiers marched to mass. The Great Band was there, too, that had helped their humble hymns through all the wanderings of the wilderness. Through the many trying marches of 1846, through the fierce winter ordeal that followed, and the long journey after over plain and mountain, it had gone unbroken, without the loss of any of its members. As they set out from England, and as they set out from Illinois, so, they all came into the Valley together, and together sounded the first glad notes of triumph when the Salt Lake City was founded. It was their right to lead the psalm of praise. Anthem, song, and dance, all the innocent and thankful frolic of the day, owed them its chief zest. ''They never were in a finer key.'' The people felt their sorrows ended. FAR WEST, their old settlement in Missouri, and NAUVOO, with their wealth and ease, like ''Pithom and Ramses, treasure cities built for Pharaoh'', went awhile forgotten. Less than four years had restored them every comfort that they needed. Their entertainment, the contribution of all, I have no doubt was really sumptuous. It was spread on broad buffet tables, about 1400 feet in length, at which they took their seats by turns, while they kept them heaped with ornamented delicacies. ''Butter of kine, and milk, with fat of lambs, with the fat of kidneys of wheat''; ''and the cucumbers, and the melons, and the leeks, and the onions, and the garlic, and the remembered fish which we did eat in Egypt freely'';—they seem unable to dilate with too much pride upon the show it made.

''To behold the tables'', says one that I quote from literally, ''to behold them filling the Bowery and all adjoining grounds, loaded with all luxuries of the fields and gardens, and nearly all the varieties that any vegetable market in the world could produce; and to see the seats around those tables filled and refilled by a people who had been deprived of those luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders,

and this, too, in the Valley of the Mountains, over a thousand miles from civilization, where, two years before, naught was to be found save the wild root of the prairie and the mountain cricket; was a theme of unbounded thanksgiving and praise to the Giver of all Good, as the dawning of a day when the children of the Kingdom can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the garden of Joseph!''*

I have gone over the work I assigned myself when I accepted your Committee's invitation, as fully as I could do without trespassing too largely upon your courteous patience. But I should do wrong to conclude my lecture without declaring, in succinct and definite terms, the opinions I have formed and entertain of the Mormon people. The libels of which they have been made subject, make this a simple act of justice. Perhaps, too, my opinion, even with those who know me as you do, will better answer its end following after the narrative I have given.

I have spoken to you of a people, whose industry had made them rich, and gathered around them all the comforts, and not a few of the luxuries, of refined life, expelled by lawless force into the Wilderness; seeking an untried home far away from the scenes which their previous life had endeared to them; moving onward, destitute, hunger-sickened, and sinking with disease; bearing along with them their wives and children, the aged, and the poor, and the decrepit; renewing daily on their march the offices of devotion, the ties of family, and friendship, and charity; sharing necessities and braving dangers together; cheerful in the midst of want and trial, and persevering until they triumphed. I have told, or tried to tell, you of men who, when menaced by famine, and in the midst of pestilence, with every energy taxed by the urgency of the hour, were building roads and bridges, laying out villages, and planting corn-fields, for the stranger who might come after them, their kinsman only by a common humanity, and peradventure a common suffering,—of men who have renewed their prosperity in the homes they have founded in the desert, and who, in their new-built city, walled around by mountains like a fortress, are extending pious hospitalities to the destitute emigrants from our frontier lines,—of men who, far removed from the restraints of law, obeyed it from choice, or found in the recesses of their religion something not inconsistent with human laws, but far more controlling; and who are now soliciting from the government of the United States, not indemnity,—for the appeal would be hopeless, and they know it,—not protection, for they now have no need of it,—but that identity of political institutions, and that community of laws with the rest of us, which was confessedly their birthright when they were driven beyond our borders.

I said I would give you the opinion I formed of the Mormons: You may deduce it for yourselves from these facts. But I will add that I have not yet heard the single charge against them as a Community—against their habitual purity of life, their integrity of dealing, their toleration of religious differences in opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation, or the testimony of others, know to be unfounded.

Postscript to the Second Edition

I have been annoyed by comments this hastily written discourse has elicited: Well meaning friends have even invited me to tone down its re-

*Letter of the Presidency, Great Salt Lake City, Oct. 12, 1849.

marks in favor of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The Truth must take care of itself. **I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the west, a general correctness of deportment and purity of character above the average of ordinary communities.**

The furthest I can go towards qualifying my testimony will be to name the causes to which, as a believer in Nature's compensations, I have myself credited this undue morality.

It was partly attributable, perhaps, to their forced abstemiousness: the diet of the most fortunate Mormons having been for long continued periods very spare, and composed almost wholly of vegetable food, with few condiments, and no intoxicating liquors. Some influence should be referred also to their custom of early and equal marriages, these not being regulated by the prudential considerations which embarrass opulent communities; something more to the supervision which was incidental to their nomadic life, and the habits it encouraged of disciplined but grateful industry.

The chief cause, however, was probably found in this fact. The Mormons as I saw them, though a majority, were but a portion of the Church as it flourished in Illinois. When the persecution triumphed there, and no alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, as it was termed, all their fair weather friends forsook them. Priests and elders, scribes and preachers, deserted by whole counsels at a time; each talented knave, of whose craft they had been victims, finding his own pretext for abandoning them, without surrendering the money-bag of which he was the holder. One of these, for instance, bore with him so considerable a congregation that he was able to found quite a thriving community in Northern Wisconsin, which I believe he afterwards transplanted entire to an island in one of the Lakes. Other speculator-heirarchs folded for themselves credulous sheep all through the Western Country. One Rigdon not long since had a cure of them in our own State.

Quite recently, an abandoned clergyman, who shortly before the Exodus was excommunicated for his improper conduct, has presented a memorial to Congress, in which he charges the Mormons with very much more than he himself appears to have been guilty of. This abusive person, a former intimate of the Major-General, James Arlington Bennett, lately on trial at New York, in company with a one-eyed Mr. Thompson of that city, is also the only surviving brother of the Prophet Joseph Smith, founder of the sect, and as such, still claims to be its sole true President, and genuine Arch High Priest.

So the Mormons have been, as it were, broken and screened by calamity. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old rock are the masses, always honest in the main and sincere even in delusion; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more noted for services rendered than bounties received. They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor; the chief of them all, a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his oxteam, and carrying his sick child in his arms.*

*This was **BRIGHAM YOUNG**, the choice of the Mormons for Governor of Deseret. As this man, together with **HEBER C. KIMBALL** and **WILLARD RICHARDS**, nominees of the same people for the offices of Lieutenant Governor and Secretary, have been singled out as the objects of libel, it is right that I should state that I knew them intimately. I found Mr. Kimball a man of singular generosity and purity of character, and Dr. Richards a genial gentleman and pleasant scholar of the most varied attainments: The integrity of all three altogether above question.—T. L. K.

The fact explains itself, that those only were willing to undertake their fearful pilgrimage of penance whom a sense of conscientious duty made willing to give up the world for their religion. The Mormons, I knew, were all, as far as I could judge, partakers of the sacrament, persons of prayer and faith; and their contentment, their temperance, their heroism, their strivings after that golden age of Christian brotherhood, were but the manifestations of their ever-present and engrossing devotional feeling.

(To be concluded in our next)

MOTHERS AND THE KINGDOM

The following communication from a "Mother in Israel", is rich in spirit and counsel. The noble sentiments expressed we present to our readers for the good they should inspire.—Editors.

Dear Editor of TRUTH:

I am beginning to realize more fully every day the hugeness of the work we are engaged in. I comprehend more and more what an important part the Mothers of Israel are called upon to play in the advancement of the Kingdom.

True, our part at times may seem trivial and tiring and never-ending, but when the spirit of the Lord is with us and we understand the vastness of our mission, no small deed or minute will seem wasted.

Many of our mothers do not realize the great responsibility resting upon them. They hinder the work of the Kingdom to a certain extent by not allowing their husbands time enough from household and family duties to exercise their duties in the Priesthood. They (mothers) expect their husbands to do so much of the raising of a child that this "air of expectancy" alone, hovering over him is enough to drive a man to distraction. He cannot concentrate on his Kingdom duties because his wives tie him down with their wails and complaints about "why don't you do this, or that, or the other?"

The Lord must have given man his wives to RAISE children as well as GIVE BIRTH to them; and many of our mothers, sad to say, feel that when the birth is over, about all she has to do, from there on out, is the washing and ironing, because her husband holds the Priesthood and is head of the house, therefore he should govern and control the children, too.

I do not feel to judge harshly nor to criticize, but I do know this to be the actual feelings of some mothers. They depend too much upon their beloved husbands to raise, correct, admonish and teach their children and do not even try to use what little common sense God did bless them with to raise their children.

I don't feel that raising a family is entirely a Mother's responsibility, but it is mostly so.

Mothers raise the families and **husbands raise the Kingdom** and if each went to work with full purpose of heart, I'm sure we could sing unitedly, "Zion prospers, all is well!"

Brigham Young's remarks may help many mothers to realize the seriousness of their situation and also give them strength and courage to fulfill their missions nobly. They will also aid many mothers in understanding how to care for their children sensibly and adequately.

It is with the kindest feelings in my heart for the mothers in the Kingdom that I make the above remarks, for I realize that I, too, fall short of many of the responsibilities God has given me. I wish to learn to do my full part in the upbuilding of the kingdom, and I'm sure that desire burns in every mother's breast, if she could only comprehend how to magnify her calling.

Praying that God will aid me in this

great mission of Motherhood, I remain,

A HUMBLE SERVANT.

P. S.—The attached article is an excerpt from my own diary and I submit it for what good it may accomplish:

A Mother's Creed and Prayer

Sunday:

Have spent the largest portion of the day studying and trying to better my life. With God's help, I'm sure that it will be better from now on.

Brigham Young's Discourses have enough gospel in them that if no other book were available, I'm sure the gospel could be lived as beautifully and completely as possible in this mortal life if his teachings were stricty followed.

My greatest desire in life is to be a good wife and mother in the fullest sense of the word. I feel very humble and very ill-equipped for such a noble mission and after reading from pages 282 to 337 of By Y.'s Dis., I am more aware of my faults and failings than ever. Yet, with God's spirit to guide me, I'm sure I have more strength to face these great responsibilities.

Brigham Young gives the definite promise that if we train our children in the ways of righteousness in their youth, they will not depart therefrom when they grow up. Taking him at his word, then, it is our own fault if our children grow to be unrighteous. We are of the chosen seed, and if we live purely and sweetly, and harmoniously together, and learn to conform our will to that of our Father, if our children are conceived under the influence of His Spirit, we are entitled to spirits that are of a chosen seed, also.

These chosen spirits are presented to us to bring up in righteousness and if we fail to do our work, not only will our children, whom we love so dearly, fall from grace, but surely our own condemnation will be much greater because of our faithlessness to that trust.

POLONIUS' BLESSING TO LAERTES (HIS SON)

(Shakespeare)

Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade. Beware
Of entrance to a quarrel; but, being in,
Bear't that the opposed may beware of thee.
Give every man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man;

* * * * *

Neither a borrower nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
THIS ABOVE ALL,—TO THINE OWN-SELF BE TRUE;
AND IT MUST FOLLOW, AS THE NIGHT THE DAY,
THOU CANST NOT THEN BE FALSE TO ANY MAN.

SLAVES

(James Russell Lowell)

They are slaves who fear to speak
For the fallen and the weak.
They are slaves who would not choose
Hatred, scoffing and abuse
Rather than in silence shrink
For the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

THY WILL, O GOD, NOT MINE, BE DONE

(Dorothy Davenport)

"Thy will, O God, not mine, be done."
The hardest words that human tongue
In true humility can say.
O Father, give me strength each day
That I may wish Thy will to do,
That I may answer unto you
In true humility of tongue
"Thy will, O God, not mine, be done."

LONE DOG

I'm a lean dog, a keen dog, a wild dog, and lone;
I'm a rough dog, a tough dog, hunting on my own;
I'm a bad dog, a mad dog, teasing silly sheep;
I love to sit and bay the moon, to keep fat souls from sleep.

I'll never be a lap dog, licking dirty feet,
A sleek dog, a meek dog, cringing for my meat,
Not for me the fireside, the well-filled plate,
But shut door, and sharp stone, and cuff, and kick, and hate.

Not for me the other dogs, running by my side,
Some have run a short while, but none of them would bide.
O mine is still the lone trail, the hard trail, the best,
Wide wind, and wild stars, and hunger of the quest!

—Irene Rutherford McLeod.

IT'S SUNSHINE AND MUSIC

A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along.
A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

—St. Louis Republic.

WATCH YOURSELF GO BY

Just stand aside and watch yourself go by,
Think of yourself as "he" instead of I.
Pick flaws, find faults, forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink.
Love's chain grows strong by one mighty link.
When you as "he" as substitute for "I",
Have stood aside and watched yourself go by.

—Selected.

WE'RE LUCKY

In a letter that a Dutch housewife wrote to American friends she gave a recipe which she says is now widely used throughout Holland: "To prepare a delicious meal, take your meat-rationing card, roll it in your flour coupons, and put them both inside your fat card. Then broil the mixture on your coal card to a gentle brown. For a full-bodied beverage, take the coffee-ersatz card, add milk and sugar coupons, and dip your bread card in it.

"After this epicurean meal, wash your hands with your soap coupons and dry them with your textile card."

The first American soldier to kill a Jap was Michael Murphy.

The first American bombardier to sink a Jap ship was Colin Kelly.

The first American flier to bag a Jap plane was Edward O'Hara.

The first American Coast Guard to detect a spy was John Cullen.

The first American to be eulogized by the President was John Patrick Powers.

The first American to make himself a human torpedo was Richard Fleming.

The first American naval captain to sink five Jap ships was Mike Moran.

The first American admiral to be killed in combat was Daniel C. Gallaghan.

The first American to get four new tires was Abe Cohn.

HARD BOILED

The sweet young thing was being shown through the locomotive works.

"What is that thing?" she asked, pointing with her dainty parasol.

"That", answered the guide, "is an engine boiler."

She was an up-to-date young lady, and at once became interested.

"And why do they boil engines?" she inquired again.

"To make the engine tender", politely replied the resourceful guide.

IT DIDN'T WORK

Judge: What! You here again! Why don't you try to keep out of jail?

Prisoner: Your honor, I tried that last month, don't you remember, and you gave me ten days extra for resisting an officer.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. FEBRUARY, 1943 NO. 9.

What Is a Generation?

This is a question which often arises in the minds of the Latter-day Saints. The Savior, in answer to the interrogations of the disciples, "Tell us when shall these things be, and what shall be the signs of thy coming, and the end of the world?" used the following words: "Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

To the Latter-day Saints, this is no mystery, for God has warned them frequently through Joseph Smith, the Prophet, that we are now living in that generation; and that the scenes, referred to in the chapter from which the above quotation is taken, are close upon us, even at our doors.

The term generation, as used in the Bible, was voluntarily applied, and hence had more than one meaning. As, for example, when God had completed the heavens and the earth with all its living creatures excepting mother Eve, it is said, "These are the generations of the heavens and the earth; when they were created in the day that the Lord God made the earth and the heavens." (Gen. II ch. v vs.) This evidently had reference to all the creations of God at that time; while if we pass further on to chapter V, of the same book, 1st verse, we shall find that the term had reference to succession in posterity; as, "This is the book of the generations of Adam", after which follows the names of his sons and their posterity in regular succession; also VI chapter of the same book, 9th verse, "These are the generations of Noah", etc., showing the posterity of Noah; also St. Matthews, I chapter, 1st to 18th verses, proving the lineage of the Savior to be that of Abraham in forty-two generations.

But another passage confronts us which is of difficult solution when we attempt to apply either of the previous definitions to it. I will quote it in full: "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years. And also that nation whom they shall serve, will I judge: and afterward they shall come out with great substance. And thou shalt go to thy fathers in peace: thou

"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."

shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." (Gen. 15:13, 14, 15, 16 verses.)

There are two passages in the above quotations which are brought prominently to our notice, and which I propose to treat in their order.

1st: "And they shall afflict them 400 years."

2nd: "But in the fourth generation they shall come hither again."

The first impression that a reader gets by perusing these two quotations, is that they are synonymous in their meaning; but by careful investigation he will find a difference.

Abraham was born in the year 2,004, according to Bible Chronology, dating from the creation. The above revelation was given to him after he returned to Canaan the second time, which occurred in the year 2,083, and must have been given to him before he was 100 years old, because he as yet had no children, for he had but just passed a 100 years when Isaac was born. The children of Israel were delivered from Egyptian bondage in about 2,504, or about 400 years from the time that God spoke to Abraham in Canaan, which was in fulfillment of the 400 years spoken of in the above quotation; this is also sustained by Josephus who refers to it as follows: "And 400 years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end unto them." All Bible commentators agree that the 400 years had reference to the period from which God spoke to Abraham in Canaan, to the time of the deliverance of the children of Israel from bondage by Moses, and not the 215 years, from the time that Jacob and his family went down to Egypt to the time that Moses led them out. Exodus 12:40 vs.; and Josephus 15 chapter; also Chamber's Cyclopedia, under the heading of "Jesus". A careful research will show that Abraham's posterity was more or less depending upon Egypt until the time of entire deliverance. See Harding's work on "The Patriarchs and Prophets".

Now as to the latter part of the quotation: "But in the fourth generation they shall come hither again." Here evidently it will not do to apply the same definition to "Generation" that we did in the forepart of this article. By applying the second definition of generation we will find that instead of coming out in the fourth generation, it is the eighth generation; and if we conclude that it has reference to the generations which should follow after the death of Abraham, we would find ourselves in error again, for we would find it to be in the sixth generation. But it evidently has reference to a period of time. Here, however, some have advocated the theory that it had reference to the age of man, which at that period was one hundred and twenty years; Gen. 6th ch. 3d vs. "And the Lord said, my spirit shall not always strive with man, for that he is also flesh; yet his days shall be 120 years". Now while this might be made to harmonize in this particular, it would fail in subsequent revelations of a similar character, we must therefore seek another rule by which we can solve the question agreeable with other revelations of the same nature; and to do this, let us apply the key which President Young gave in company of twenty elders, and which will be more fully explained in another place. Let us call each generation, century and date from the time or century in which Abraham was gathered to his fathers, and not from the time the revelation was given; for the verse preceding the last in the quotation will lead us to this conclusion; "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old

age". "But in the fourth generation they shall come hither again." Now Abraham was born in the year 2,004, from the creation; or, as we are reckoning by centuries, in the beginning of the 21st century; he was gathered to his fathers in the year 2179, or in the 22nd century: the children of Israel entered Canaan under Joshua in 2549, or in the 26th century, and in the FOURTH CENTURY after the death of Abraham, or in the FOURTH GENERATION. Here then is no longer a mystery and the word of God like all other prophecies, predicted by him, has been fulfilled to the letter. I must here state that the above prophecy has been carefully omitted in all Bible references as well as scriptural concordances that have fallen under my observation.

Let us now follow up the subject in the Book of Mormon, both as a proof that that Book is in accordance with the Bible, and in substantiation of the premises assumed.

Nephi, in referring to the destruction of his people after the crucifixion of the Savior, as shown to him in a vision, uses the following language:

"And the angel said unto me look! and I looked, and beheld three generations pass away in righteousness; and their garments were white, even like unto the Lamb of God. And the angel said unto me, these are made white in the blood of the Lamb, because of their faith in him". And I Nephi also saw many of the the fourth generation, who passed away in righteousness.

And it came to pass that I saw the multitudes of the earth gathered together. And the angel said unto me, behold thy seed, and also the seed of thy brethren! And it came to pass that I looked and beheld the people of my seed gathered together in multitures against the seed of my brethren; and they were gathered together to battle * * * and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed. And it came to pass that I beheld and saw the people of the seed of my brethren, that they had overcome my seed; and in wars and rumors of wars I saw many generations pass away." B. of M. P., 22.

This needs but little comment, as all who are acquainted with the latter part of the Book of Mormon know what transpired in the 1st, 2nd, 3rd and 4th centuries; and that the entire destruction of the Nephites took place in the fourth century. In further proof of the same prophecy, let us now quote the words of the Savior, in the same book on page 487, over six centuries afterwards:

"And now behold, my joy is great, even unto fullness, because of you, and also this generation * * *. Behold, I would that ye should understand; for I mean them who are now alive of this generation: and none of them are lost; and in them I have fulness of joy. But behold, it sorroweth me because of the fourth generation from this generation, for they are led captive by him, even as was the Son of Perdition; for they will sell me for silver, and for gold, and for that which moth doth corrupt, and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads." The reader will please notice that day and generation are here used in the same sense.

In verification of the above, let us now examine what Nephi says, page 493, at the close of the first century or generation, and see how beautifully the words of the Savior were fulfilled.

"Yea even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the Paradise of God, save it were the

three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away. And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness and surely there could not be a happier people among all the people who had been created by the hand of God; there were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the Kingdom of God; and how blessed were they, for the Lord God did bless them in all things; yea, even they were blessed and prospered, until a hundred and ten years had passed away, and the first generation from Christ had passed away, and there was no contention in all the land." A literal fulfillment of the words of the Savior, "The Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost."

But let us see what became of the fourth generation; for the Savior said they would deny him and sell him for silver and gold; but in that day he would visit them, and turn their works upon their own heads.

Moroni, on page 510, says: "Behold four hundred years have passed away since the coming of the Lord and Savior. And behold, the Lamanites have hunted my people, the Nephites from city to city, and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites. And behold it is the hand of the Lord which hath done it." Verily, verily, here are the words of the Lord again fulfilled—"Heaven and earth shall pass away, but my words shall not pass away". Here then are Nephi's words also fulfilled, as shown to him in vision a thousand years previous.

One more quotation, from this sacred book which needs no comment. "And it came to pass that two hundred years had passed away and the second generation had all passed away, save it be a few." Page 494.

President Young, while visiting in Ogden, was once asked the question: "What is a generation?" His answer was, "You mean, how long is this generation? This generation is just one hundred years".

Hence from the previous quotations it appears that a generation begins with a century, and terminates near its close.

With these remarks I leave each one to conclude when the words of the Savior shall be fulfilled.

(Signed) L. F. MONCH.

—Deseret Evening News, Oct. 22, 1879.

NEED TO BE LIKE LINCOLN

In these times of stress and confusion it would be well for many of us to develop the feeling expressed by Lincoln.

"I know there is a God and that He hates the injustice of slavery. I see the storm coming and I know that His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, for Christ teaches it, and Christ is God."—Lincoln. (Copied from Public Opinion).

LIGHTS AND SHADOWS

He who complains of the shadow should remember that it is the product of light—it is the negative of light. One must roam in the shadow in order to enjoy the light.—Russem.

PRIESTHOOD ITEMS

(Contributed)

In our last issue, we endeavored to show to the satisfaction of our readers that the present position of the church was plainly foreshadowed by prophecy. We will now consider the 3rd question: Was plural marriage stopped by the word and the will of God, or did we assume all responsibility and voluntarily surrender it?

In order to carefully consider this subject, we wish to refer to the Comprehensive History of the Church by B. H. Roberts, Vol. 6, Pages 224-26. In his article discussing the Woodruff Manifesto, he assumes the same position with some slight variations as that assumed by the present leaders of the Church, maintaining that the Manifesto was "the result of the inspiration of God upon the mind of President Wilford Woodruff; that in effect it was the word of the Lord to the church forbidding the practice of plural marriage * * * the same authority had directed the discontinuance of plural marriage by the church as had inaugurated it in the first instance."

We wish to draw attention to the insertions "by the church", as these insertions were necessary to make subsequent statements true.]

Brother Roberts continues:

> **In effect, though not in express terms, the Manifesto went to the matter of polygamous living in violation of the law, as well as to the contracting of plural marriages; the counsel of President Woodruff covered the whole scope of the laws of Congress forbidding unlawful marriages and the relationships established thereby.**

It must be noted here that inasmuch as Congress had forbidden the continuance of polygamous relationships entered into prior to the Manifesto, the Manifesto, according to Brother Roberts' interpretation, was meant by the law of the land as well as by the supposed word of God to make those who continued to live in the plural relationship as guilty of infraction of the law as those who entered into it afterward. We wish to draw this fact to the attention of the reader, as one presented by the church and not ourselves. We continue to quote from the history:

> **THE PROHIBITION OF POLYGAMY WAS TO BE UNIVERSAL, AS WELL IN FOREIGN COUNTRIES AS IN THE UNITED STATES—THE DECREES AGAINST ITS PRACTICE WERE EFFECTIVE IN ALL THE COUNTRIES OF THE WORLD * * * .**
>
> **Pres. Woodruff said: "The Manifesto was intended to apply to the Church of Jesus Christ of Latter-day Saints everywhere in every nation and country. We are giving no liberty to enter into polygamous relations anywhere."**
>
> **It could not be otherwise. The Church of Jesus Christ of Latter-day Saints is the church universal. It is not the church, etc., for the United States, or of England, but of the whole world; and when its general conference acted in this matter it acted for the church in all nations—the church in the whole round world. Its action prohibited plural marriage everywhere.**
>
> **Anyone violating the inhibition of polygamy, promulgated by the Manifesto was liable to excommunication from the church.**
>
> **Thus the practice of the system of plural marriage in the church, clung to so tenaciously by the church leaders and the Latter-day Saints generally, terminated.**
>
> **In this matter of plural marriage the Latter-day Saints are neither responsible for its introduction nor for its discontinuance. The Lord commanded its practice, * * * the president of the church proclaimed its discontinuance, and the people with sorrowful hearts submitted to it, and there the matter rests.**

Thus the position of the church is graphically portrayed. The church today through various members of the Quorum of the Twelve and other authorized representatives persistently maintains that the priesthood does not and cannot function according to the will of God independent of the church. Does history bear out this position? Is the church's position a true or false one? First, let us draw the attention of our readers to the fact that plural or celestial marriage was revealed to Joseph Smith, the Prophet of God, as early as the year 1831. That the revelation which was later given to the church in the October Conference of 1852 was not published or committed to writing until 1843. Between the years 1831 and 1852, the law was believed in, taught and practiced by the Prophet and those of his associates whom he felt he could trust and into whose hands he dared commit the safekeeping of his very life—**Independent of the knowledge or sanction of the Church.** (See pages 219-226, Historical Record, Vol. 5-8.)

From the year 1852 until 1890 the church accepted the law under the direction of the Priesthood as the word of God to them through their leaders and as binding upon the church in all the world. The law was accepted by the common consent of the church in general assembly, and in 1890 the law was suspended by the common consent of the church and by the voice of the people. But, as borne out by Brother Roberts, this in nowise affected the validity or necessity or exalting blessings predicated upon the necessary obedience to the law. The law of God remained unchanged. If the people by common consent could not assume the responsibilities imposed by the law under the extreme persecutions heaped upon them, then the people certainly could not anticipate enjoying the blessings predicated upon obedience to the law. (See Sec. 130, Doc. & Cov.) And though the church had nothing to do with the receiving or the rejecting of the law, it is evident that if the individual members thereof were to obtain the blessings derived from obedience to the law, they would have to obey it. It is just as evident that if the priesthood could administer the law prior to its acceptance by the church and independent of church sanction or knowledge, then certainly the priesthood could perpetuate the law in the same manner if it was suspended or revoked by the church, and we shall proceed to show that that is just exactly what was done, and for this very reason Brother B. H. Roberts carefully inserted "by the church" when referring to the discontinuance of the law in the church in all the world.

It is an admitted fact that many of the leaders of the church continued in their polygamous relations contrary to the purported meaning of the Manifesto and actual law of the land as well as the expressed rule of the church after the Manifesto of 1890. For instance, President Heber J. Grant admitted doing so and pleaded guilty to the charges against him September 9, 1899. He was charged with unlawful cohabitation or the continuance of his polygamous relations with two of his plural wives at that time. He defiantly admitted his guilt and paid a fine of $100.00 imposed by Judge Norrell. (See records the 3rd District Court, also Salt Lake Tribune of above date).

President Joseph F. Smith, while president of the church, plead guilty to similar charges in 1905 when brought before the same district court. He admitted having violated the law of the land and the express rule of the church, having fathered eleven plural children by his five plural wives after the issuance of the Manifesto. President Smith claimed that he considered the law of God more binding upon him than the law of the land.

These outstanding instances showing the continuance of the polygamous re-

lationships among the leaders of the church after the Manifesto are by no means exceptional. In fact, the majority of the Quorum of the Twelve and a great many of the outstanding leaders of the church not only continued in their polygamous relationships, but many of them entered into other contracts with plural wives subsequent to the Manifesto; for instance, Abraham Owen Woodruff, Abraham H. Cannon, John W. Taylor, Mathias F. Cowley, etc. However, we here propose to present other as yet unpublished evidences.

In the year 1935, the writer's wife asked President Heber J. Grant if her husband's father and mother had been united in plural marriage, as he claimed in Old Mexico, on the 15th of July, 1903. President Grant, replying under date of November 15, 1935, said:

> Your letter of October 19 came during my absence from the City. I have read it for the first time today. For a period of time after the issuing of the Manifesto, plural marriages were performed in Mexico. * * * I have not the slightest doubt that President Ivins performed the sealing uniting your husband's father and mother in polygamy in Mexico before this pronouncement of President Joseph F. Smith (1904). He has performed no such ceremony in the United States for any living person.

Here President Grant plainly admits that President Ivins performed a plural marriage by virtue of his priesthood, notwithstanding the expressed attitude of the church as embodied in the Manifesto of 1890 and as explained by the noted historian, B. H. Roberts. President Grant infers that until 1904 such plural marriages were sanctioned by the church. But if he is correct, then B. H. Roberts is wrong and the former's expressed position is nullified.

If the sealing of the writer's father and mother in plural marriage were the only instance of its kind, it might perhaps be disregarded as a mistake that was sanctioned because of the prominence and authority of the individuals involved. However, it is a well known and an admitted fact that not one but literally hundreds of such polygamous marriages were performed by President Ivins and others in Old Mexico, Canada, and elsewhere beyond the confines of the United States after 1890.

The writer positively knows that the president of a Stake with whom he was intimately acquainted had a second wife sealed to him in Canada a long time after the purported stopping of plural marriages in all the world, in 1890, or in the year 1904, as intimated by President Grant. I was personally acquainted with both of the wives of this man. This president was tried for his standing in the church soon after the death of President Joseph F. Smith, and **action against him was dropped upon the basis that his plural wife had been sealed to him by a member of the Quorum of the Twelve Apostles and therefore the action was binding and authoritative and the man without guilt. One of the members of the High Council which tried him related the exact circumstances, telling me that President Grant had instructed them to drop the case.**

My own grandfather had a fifth wife sealed to him by one of the Apostles in 1905, and the writer knows no less than six couples who were sealed in the plural relationship by President Ivins after 1904, when President Smith as President of the Church supposedly **again** stopped plural marriages "in all the world". Among such individuals so sealed was President Ivins own daughter.

Those having children by plural marriage are now accused of living in adultery. Their children are pronounced "illegal", "bastards", etc. Apostle Mathias F. Cowley was disfellowshipped not only for preaching and living the law after the Manifesto, but for initiating others into it. Those ordinances he performed in others' behalf were pronounced sinful and null

and void. Is it not singular that one guilty of "adultery", one guilty of inducing others to "live in adultery" and bear "illegal children" should only have been disfellowshipped and then reinstated in full membership by only admitting his error? He was never rebaptized for the forgiveness of such a heinous crime! Do not such evidences conclusively prove that though plural marriage was stopped "by the church in all the world" that it did not stop God, nor His priesthood from performing such marriages **without sanction or knowledge of the church?**

Now, we admit that the Church of Jesus Christ of Latter-day Saints is the universal church, but its people are governed and ruled by common consent, and they may by their vote accept or reject a responsibility imposed upon them by the Lord. By their vote they did prohibit the performance of further plural marriages **"by the church in all the world."**

It is all too evident that they had not the power to restrict God, His law, nor His priesthood, and that His priesthood with the knowledge of many of the present leaders of the church (and all the leaders if they but wish to become acquainted with the fact) did continue the performance of plural or celestial marriages independent of the sanction or knowledge of the church, because it was a law of God and the law of His priesthood which He had ordained and "purposed to perpetuate until the second coming of Christ."

The writer was informed by his father that in the year 1890 when the Manifesto was adopted he, the writer's father, came with his parents to Salt Lake City, that his parents had with them another young lady who now still resides in the City whom they desired to have enter their family as a plural wife. All three of these saints concerned were much shocked by the presentation and acceptance of the Manifesto and shortly after the Conference called upon President Woodruff for instructions as to how they should proceed. They were advised by President Woodruff that if they went to President George Q. Cannon they would be told what to do. The writer knows that subsequent to this time under the direction of President Cannon this good lady was sealed to his grandfather and she bore him a lovely family.

I am a product of plural or celestial marriage as introduced by God through the Prophet Joseph Smith. My parents were united in holy wedlock, my mother being a second wife, by President Anthony W. Ivins, the 15th day of July, 1903, Colonia, Dublan, Mexico. My status as a legal child of my parents was never questioned by the church, and I wish to here relate for the record's sake just how my father was induced to enter into plural marriage after the Manifesto. He was born March 31, 1870, in St. Charles, Idaho. At the age of 18, his first wife was sealed to him by the Holy Priesthood. At that time they both covenanted that they would enter into the fulness of their marriage covenants (which included of necessity plural marriage). When the Manifesto of 1890 was issued, they, like many members of the church, considered the law no further binding upon them. However, being a man of diligence, apt in the law of the Lord and in the magnifying of his Priesthood, he was subsequently informed by various leaders in the priesthood that if he hoped to attain the fulness of Celestial awards, he must abide the fulness of the celestial marriage law. He, being greatly perplexed, wrote a lengthy letter to President Joseph F. Smith. The letter was never answered in writing, but in answer one of the brethren personally came to my father, stating he had been sent by President Smith to instruct him relative to his responsibility. My father, in accordance with those instructions (as testified to by

him and my mother) went to Old Mexico where President Anthony W. Ivins, who was then on a special mission (as oft alluded to by President Grant), united them in holy wedlook for time and all eternity.

Such instances as these with supporting evidences could be gone into with great detail and in great numbers, but we feel that the above is sufficient to establish our point beyond question.

The position of the church as outlined by their historian, B. H. Roberts, is either correct or faulty. The priesthood either can or cannot function independent of the church, and we feel that the evidences given briefly here prove beyond controversy that the present leaders of the church not only know but acknowledge that the priesthood can and has functioned independent of the church and without its sanction. As was so aptly put by President J. Reuben Clark, **"the priesthood is essential to the church, but the church is not essential to the priesthood."** It seems evident that if the Manifesto did not really stop plural marriage, and the priesthood for 23 years or more could function independent of the church and did function independent of the church, then by all reason, it being God's authority upon earth, it can continue with all propriety to function now in all like capacities.

We can hardly conceive of God upon the day of judgment scanning through musty documents in His endeavor to determine by date which of the saints lived His celestial law of plural marriage and thus entitled themselves to the fulness of exaltation, and which of them, because they could not come under the deadline set by the leaders SEVERAL TIMES after the Manifesto, were adulterers and therefore consigned to perdition.

The writer once asked his Bishop—**"Bishop, if according to your knowledge, President Grant and President Smith violated the law of the land and the rule of the church, why were they not excommunicated from the church? And if they were not excommunicated from the church, why in all reason should others be now? If it was contrary to the rule of the church and the law of the land and the will of God, as you maintain, after the Manifesto of 1890, it applied to them in 1899 and 1905 as it applies to others in 1940 or 1941. It is certainly no more a sin now than it was then." The Bishop's reply was: "The only difference is that they were not cutting people off from the church for entering into that principle then, but they are now."**

Elder Orson Pratt, when speaking upon this principle at the Conference of 1852, among other things, stated: "The Latter-day Saints have embraced the doctrine of the plurality of wives as a part of their religious faith. * * * We will show that it is incorporated as part of our religion; and necessary for our exaltation to the fulness of the Lord's glory in the eternal world."

At the same conference, President Young prophesied that this **"law 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 persons of the world as one of the best doctrines ever proclaimed to any people. * * * It is all connected with the exaltation of man, showing how he becomes exalted to being a king and a priest, yea, even a God, like his Father in Heaven. Without the doctrine that this revelation reveals (plural marriage) no man on earth ever could be exalted to be a God."** (Vol. 15, Mill. Star Supp.)

"The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory because they

had blessings offered to them and they refused to accept them." (J. of D., 11:268.)

It is evident from what has already been written that we as a people did assume all responsibility and voluntarily surrender plural marriage. God had nothing to do with it, only insofar as He permitted the people to use their own agency in accepting or rejecting the responsibility of His law. The church leaders themselves plainly stated in their petition to the President of the United States in the year 1891, "We formerly taught to our people that polygamy or celestial marriage as commanded by God through Joseph Smith was right; **that it was a necessity to man's highest exaltation** in the life to come. But, To be at peace with the Government and in harmony with their fellow citizens who are not of their faith and to share in the confidence of the Government and the people, our people **have voluntarily** put aside something (plural marriage) which all their lives they have believed to be a sacred principle." (Contr., Vol. 13, Pg. 197).

From this quotation of our church leaders alone, it could not be more evident nor could it be made more clear that we as a people have assumed this responsibility **voluntarily.** We have taken our eternal lives in our own hands by the use of our own agency in conference assembled. We did away with one of God's holy laws upon which depended our exaltation in the eternal worlds. By the same token, we could do away with baptism and the laying on of hands for the gift of the Holy Ghost or with salvation for the dead. But upon the same conditions—we should have enough sense to know that by doing so we would of necessity deprive ourselves of the blessings predicated upon obedience to these laws and ordinances.

Sometimes even a fool makes a better friend than the man who knows too much.

DO GODS CEASE TO LEARN?

For the benefit of those holding to the erroneous theory that when one reaches the state of Godhood, he is possessed of **all** knowledge and cannot advance any further in knowledge, a valued correspondent presents the following remarks from the Lord's Prophet, Brigham Young, as published in the Deseret News of June 14, 1873. The article is illuminating in correcting the teachings of some of our present and past leaders (see TRUTH, 3:72-3).

After explaining that there is no mystery in anything when understood, President Young remarked:

> **Some may say to me, "Why, Brother Brigham, you seem to know it all." I say, "Oh, no, I know but very little, but I have an eternity of knowledge before me, and I never expect to see the time when I shall cease to learn, never no never, but I expect to keep on learning for ever and ever, going from exaltation to exaltation, glory to glory, power to power, ever pressing forward to greater and higher attainments, as the Gods do." That is an idea that drowns the whole Christian world in a moment. * * * "What", say they, "God progress?" Now, do not lariet the God that I serve and say that he can not learn any more: I do not believe in such a character. "Why", say they, "Does not the Lord know it all?" Well, if he does, he must know an immense amount. No matter about that, the mind of man does not reach that state any more than it comprehends the heaven beyond the bounds of time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and ever.**

We are placed here upon the earth that we may be tried and proved to see whether we will serve God at all hazards, and keep his commandments, and endure the tests which shall be made of our faith and integrity.—Elder George F. Richards, of the Council of Twelve.

Truth is like a marble statue in the desert, forever threatened with burial by the shifting sands. Willing hands must be forever at work to keep it clean and shining in the sunlight. To this service I dedicate my own hands.—Einstein.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.
PUBLISHED MONTHLY
By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

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

Vol. 8. FEBRUARY, 1943 No. 9.

EDITORIAL THOUGHT

"TRUTH never persecutes. It can afford to wait. The more truth is persecuted and rubbed the brighter it shines. Error alone is intolerant. It cannot afford to wait to be scrutinized and investigated. It must blind the eyes of its opponents. It must strike them down in the dark lest they see the light of day and discover the hideousness of its deceptions. But truth 'crushed to earth will rise again', and one drop of the martyr's blood inspires ten more martyrs to make the supreme sacrifice."—Longacre in "Liberty"

UNPROFITABLE DATE FIXING

Men are prone, by placing private interpretations on the revelations of the Lord, to form definite conclusions as to when major happenings are to take place. One thing the Savior endeavored to impress on the human mind was that, **"That day and hour knoweth no man, no, not the angels of heaven, but my Father only."** (Matt. 24:36). This doubtless had particular reference to His second coming and the "end of the world", or end of the wicked.

Many examples of this date fixing by human wisdom, inflaming the minds of the people into a frenzy of fanaticism, are extant. An outstanding example in the present dispensation is the case of William Miller who lived in the early part of the nineteenth century. He was a zealous Bible student, having spent some twenty-five years working on the prophecies therein recorded. "Be prepared and watch for the signs in the sky", he said, and a million people followed him. He had set from March, 1843, to March, 1844, for the ending of the world. History tells us:

> **The faithful began promptly to settle their affairs. A prominent Philadelphia merchant put a placard in his window announcing: "This shop is closed in honor of the King of Kings." In New York City a shoe merchant threw open the doors of his establishment and placed his stock at the disposal of the public. In Meredith, New Hampshire, the number of devout who abandoned everything became so great that the town fathers asked the courts to appoint legal guardians so that families might not be forced into poverty. Furniture was destroyed. Fruit and grain were left to rot in the fields in many localities—why garner crops which would soon be only heaps of smouldering ashes? Finally, Miller announced that the Great Day way to be October 23rd (1844).—Readers Digest, January, 1943.**

Miller's followers became very numerous; their enthusiasm grew apace; many minds cracked under the mental strain. The day came and passed. Nothing happened. Those of the multitudes that withstood the mental strain returned to their homes sad and subdued. Miller died of disappointment. And thus the price of overzealousness and human folly was paid.

On March 10, 1844, (See His. of Church, 6:254) the Prophet Joseph Smith wrote:

> **I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time**

> and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, AND THAT THE COMING OF THE MESSIAH IS NOT FAR DISTANT.
>
> But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, FOR WE HAVE SEEN THE BOW; and I also prophesy, in the name of the Lord, that Christ will not come in forty years; and if God ever spoke by my mouth, He will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered.
>
> Jesus Christ never did reveal to any man the precise time that He would come.

This bold and daring prediction by God's true Prophet is most impressive. In 1840 the population of the United States numbered about 17,000,000, about one-seventeenth (1,000,000) of whom believed in the prophet Miller and prepared to meet the end of the world; and yet Joseph Smith, with a following of true Saints of but a few hundred announced to the world that Christ would not only not make His appearance that year, nor within forty years! In this incident we are reminded of the challenge delivered by the Prophet Elijah to the four hundred and fifty prophets of Baal (1 Kings, 18:22).

The lesson taught should not go unheaded. Too often, in their enthusiasm, men are led to make rash statements which usually fail of fulfillment. In His revelations to the Church and the nations, the Lord has released very few dates.

On August 16, 1834, Joseph Smith wrote letters to members of the High Council at Zion announcing that the time for the redemption of Zion had been set by the Lord for September 11, 1836. (His. of Ch. 2:145). To this definite date, however, was attached the condition:

> If—verily I say unto you—if the Church with one united effort perform their duties; if they do this, the work shall be complete—(but) if they do not this in all humility, making preparations 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! Let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Since the Saints failed to do their part as indicated Zion still remains unredeemed.

There is much discussion, verbal and otherwise, as to what length of time constitutes a generation within the meaning of the statement of Jesus Christ, (Matt. 24:35 and Luke 21:32—Ins. B) and of the Prophet Moroni to Joseph Smith (His. of Church 1:14). This phase of the subject was briefly treated in TRUTH (6:254), to which article the reader is referred.

It should be remembered that God's reckoning is not always the same as man's. An hundred years ago and more the Lord told the Prophet that certain events were at the door, which are yet to come in their fulness. In the year 1831 the Lord gave this comforting message:

> These things are the things that ye must look for; and, speaking AFTER THE MANNER OF THE LORD, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.—D. & C., 63:53.

In another revelation in the same month, the Lord said:

> Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at His coming. For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; * * *.—Ib. 64:23-24.

These statements are significant as indicating the Lord's time. "**Speaking**

after the manner of the Lord they are now nigh at hand.'' ''It is called today until the coming of the Son of Man'', while ''tomorrow'' comes the burning. How long will it be called today? It has been so called for over one hundred years. And when will tomorrow come? In the light of these expressions one can readily sense the difficulty in figuring out a generation within the meaning of the Lord.

Another example of misinterpreting scripture to meet a personal conviction is found in the controversy between the University of Paris and the Order of Mendicants in the Catholic church, in the thirteenth century. The Mendicants were making inroads into the policy and management of the University. Guilliaume de St. Amour, a strong champion of the University, published a statement ''concerning the Perils of the Latter Times'', in which he expressed the **''belief that the passage of St. Paul relating to 'the perilous times which were to come in the last days', was fulfilled by the establishment of the Mendicants.''** * * * ''Every age'', says Waddington in the ''History of the Church'', has ''affixed its own interpretation to that text, and all have been successively deceived; and this might teach us some caution in wresting the mysterious oracles of God from their eternal destination to serve the partial views—to aid the transient, and perhaps passionate, purposes of the moment.''

We are given to understand by the Prophet Joseph Smith that there were those living in the day that he spoke who would not close their eyes in death until certain consummations which are yet future. We recently read (S. L. Tribune, 8-3-37), of one Yekup Shona, a native of Russia, being 157 years of age, ''and still sprightly and active''. There are doubtless many examples of such age in the world today. The Lord revealed (D. & C. 101: 30) that in the millennium children would grow to the age of a tree and then be changed in the twinkling of an eye. Some in the present day are no doubt approaching this condition.

As early as October 22, 1879, the Deseret News published editorially, ''* * * Whether 'this generation' can be rightfully defined as a hundred years or not, of this the Saints may be assured: **that there will be some living on the earth at the coming of the Lord who were breathing the breath of mortal life when the great Latter Day work was commenced.''**

(Elsewhere in this issue we republish an able article, ''What Is a Generation?'' from the pen of L. F. Monch, a contribution to the Deseret News, of October 22, 1879.)

It is not our purpose to criticise those humbly seeking to know the Lord's purposes with a view of getting a clearer understanding of the ''Signs of the Times'', and a greater perfection of their faith; but we wish to caution the Saints against too definitely establishing in their minds dates to which the Lord is not a party, and, which, of course, as in the case of the Millerites, can result only in disappointment and, in many instances, the tragic and total destruction of faith. On the other hand, the Saints should prepare themselves for the great event, whether it be one day or forty years hence; like wise virgins they should have oil in their lamps.

''Therefore'', said the Lord, ''be ye also ready: for in such an hour as ye think not the Son of Man cometh.''

THE WATERS CURSED

Developing events in the present world conflict bring to the fore the fulfillment of promises of the Lord in the present gospel dispensation. These happenings are consummated so naturally as to cause little thought or wonderment and are accepted as natural phenomena; and yet to the student of scripture they come with startling frequency, true to form, and in logical sequence.

One prediction we have in mind is that pertaining to the curse placed upon the waters. It will be recalled that at one time the oceans and major river courses were used for navigation with little danger to those traveling upon them. The Jaredites and Nephites and later Columbus came to this land in barges and ships of match-box construction compared with the giant vessels of the present day. They withstood the rigors of the ocean sweep, storm and tide. Why? Because the Spirit of the Lord was upon them and in the waters. He is the Master of sea as well as of earth and air. The old refrain finds life here:

The winds and the waves shall obey my will,
Peace, be still,
Whether the wrath of the storm-tossed sea,
Or Demons, or men, or whatever it be,
No waters can swallow the ship where lies
The Master of ocean, and earth and skies;
They all shall sweetly obey my will,
Peace, peace, be still.

But this situation wasn't to continue. The time was to come when the Lord would withhold His Spirit from the inhabitants of the earth, when the great waters would be cursed, being under the dominion of the Prince of darkness, for, "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 shall also hardly escape; * * *" (D. & C., 63: 33-4).

On the occasion we have in mind (Aug. 9, 1831) Joseph Smith records: (His of Church, 1:202)

> On the 9th, in company with ten Elders, I left Independence landing for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend. Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise but saw not the vision. The next morning after prayer, I received the following: (D. & C., Sec. 61), from which we excerpt:
>
> "* * * Behold, there are many dangers upon the waters, and more especially hereafter; for I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters (Missouri River). Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters. * * *
>
> "Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that NO FLESH SHALL BE SAFE UPON THE WATERS. * * *
>
> "I, the Lord, have decreed, and the destroyer rideth upon the face thereof (the waters) and I revoke not the decree."

The Lord said with reference to the people that should inhabit this land:

> For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.—Ether 2:10.

Evidently this people as a nation have not worshipped God, for they have rejected the Gospel which, in sacrifice and blood, has been offered them. They have killed the prophets and robbed the Saints of their property and other inherent rights. ..Hence the nation is to be destroyed **and the curse of the waters is to fully register,** unless and until the nation does repent, which it has shown no disposition thus far to do.

The evidences that the waters are cursed are all about us. Ship after ship goes down in the deep. The submarines and destroyers are taking their fearful toll of life and property. The daily press does not—dare not—publish the full extent of this toll, but

it must be tremendous. God's spirit has been withdrawn from the waters and the time has come when **"no flesh shall be safe upon them", and yet, in defiance of the word of the Lord, governments are continuing to send millions of their sons and daughters upon the waters, many thousands of them to a watery grave!**

It may be argued that the leaders of our government, not being in harmony with God's Priesthood upon the earth, are ignorant of the revelations of the Lord in these matters. Admitted. And yet the Gospel has been before them for over one hundred years. It has been presented in great plainness and clearness. The revelations are filed in the Congressional Library and the word of the Lord has been spoken time and again in the halls of Congress. God's Prophets have addressed the Chief Executives of the nation, but to no avail and the blood of the Prophets still cries from the ground as a testimony against the nation for the rejection of light.

The waters of the earth are cursed. Lurking beneath their surface are dread submarines and riding their waves are destroyers and dreadnaughts, while above them, flying through the air are the giant combat vessels dealing out their death-charges, until no life is safe thereon except those who may be called to go there on the Lord's business, and who, while living the laws of the Gospel, and through no fault of their own, are forced by the powers that be to be upon the waters or to fly in the air.

During the present turbulent conditions there is one course of safety, and one only, and that is to serve the God of this land, who is Jesus Christ, our redeemer.

MARRIAGE

A leading educator (William Lyon Phelps) wrote: "Religion is the greatest creative force in the world." Speaking to his male students (College undergraduates) on careers, he told them, "The greatest and most important career was marriage." Said he: "Unlike other careers, marriage was a career open to every one of them." He further reasoned, as recorded in his excellent treatise on Marriage:

> The highest happiness on earth is in marriage. Every man who is happily married is a successful man even if he has failed in everything else. And every man whose marriage is a failure is not a successful man even if he has succeeded in everything else. The great Russian novelist, Turgeney, said he would give all his fame and all his genius if there were only one woman who cared whether he came home late to dinner.

The professor said further, "Young men and women, will do well if, long before marriage, they train themselves mentally and physically to be successful husbands and wives. It is worth it; for they are in training for the highest prize obtainable on earth, and yet open to and won by millions."

So vital is this subject that it was given life and being in the first great commandment to our first parents: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over * * * every living thing that moveth upon the earth". (Gen. 1:30, I. T.) Here three propositions are voiced:

(a) Be fruitful and replenish the earth.
(b) Subdue the earth.
(c) Have dominion over it.

The first contemplates marriage from which fruitfulness shall be manifest. This must be clear to all. The second involves the act of subduing the earth.

One phase of this subduing and mastery over earth is evidenced in the arts and sciences as we now see and understand their manifestations. Man's discoveries and his inventive genius have almost obliterated time and space. The heavens are being explored through the telescope; almost instan-

tanious communication from every part of the earth is established; travel, that formerly took days, weeks, months—and even years—to accomplish is now reduced to hours; darkness is dispelled by the touch of a button; and power to turn the machinery for the home, farm and manufactury comes from the turbulent stream and river. Chemistry is giving much to man which before cost him sweat, anxiety, and mental and physical effort; the pains of the sick are stilled through the anesthetic. In the battle field a million men with equipment move with the ease and with greater dispatch than a thousand soldiers did with little or no equipage in medieval times. Land, sea and air are responding to the call of science as God is revealing their secrets to the human mind.

Another and more important phase of the subjugation spoken of, and which, in the very nature of things, envelops that already stated, is that of subduing one's self under the law of obedience and natural expansion. Man is prone to sin. He is of the earth earthy. To subdue and obtain dominion over his natural tendencies to sin and falter is an imperative preliminary to subduing the earth. The earth subdued, conquered, mastered, dominion over it and all things created thereon and therein follows in natural sequence.

Of course it goes without saying that this great achievement is accomplished only through the perpetuation of the race and hence the imperative importance of marriage.

"Marriage", as Professor Phelps points out, "is a union between masculine strength and feminine loveliness. In the famous play, 'The Barretts of Wimpole Street', Elizabeth exclaimed, 'O Robert, how can you love me when you are so strong and I am so weak?' To which came the reply, 'Elizabeth, my strength needs your weakness just as much as your weakness needs my strength.'" Says the Professor further, "Marriage can be wonderful from every point of view, when it is a combination of the highest physical delight with the highest spiritual development. It is indeed the sublimation of the senses." As George Meredith said, "Marriage is the complete unfolding of the creative." And as an expression of true concern and love the author illustrates:

> **The overwhelming passion of love is certainly rapture and marriage is its most satisfying consummation. But true love is not so expressive in desire for possession as it is in consideration for the welfare of the beloved object. "Oh, how I love you!" may not mean as much as "Don't go out without your rubbers on." Do you remember the passage in Guy de Maupassant where the husband said just that to his wife? And they were astounded when the maiden aunt who had lived with them for years without a word of dissatisfaction, who had gone in and out of the room as unremarked as the family cat, who was thought to be incapable of emotion, suddenly burst into a storm of weeping and cried, "No one has ever cared whether or not I had my rubbers on!"**

This article, in recognizing the real ideology of marriage, the glory and height to which its consummation may attain, is deeply concerned with a phase of it which the professor apparently ignores and which both church and state err in. After emphasizing the importance of marriage as a career to which all should turn their minds and talents, and giving in hallowed tones the blessings to follow from such unions, he makes this revealment:

> **For among the many and striking differences between male and female, we may observe this: Not every woman can be married but every man can. There is always some woman who will marry him!!**

What a disappointing climax! The very zenith of ecstasy, of satisfaction and accomplishment lies in the channel of marriage, but the universality of this God ordained accomplishment is only open to men, for **"Not every wom-**

an can be married but every man can." What a monstrous inequality is forced upon the female! Could a just God do it? Hasn't the female passion —the mother instinct—any rights? Is it only the male who may be assured of comfort at the family hearth and in the connubial bed? Bah! Upon such doctrine of devils, though it seems to be sponsored, not only by the world, but by some of our own Church leaders and the State.

The Gospel of the Lord Jesus Christ provides for marriage in its fulness. Every worthy man and every worthy woman may enter into the sacred order. True, in the very nature of things in certain cases, two or more women, in order to consummate this important event, may choose to select the same husband; and whose business is it if all parties are agreed? If some men choose to lead a bachelor's life is it a sin that others are willing to live a polygamous life, thereby extending the sacred rites to women, otherwise denied them? How can the world enter into a millennial paradise with a portion of its inhabitants crying for an unresponsive and ungranted justice—the inherent right to honorable wifehood and motherhood?

Marriage is not intended merely as a license for sex indulgence. Its purpose is to "multiply and replenish"; to be employed in a less sacred purpose is to debase and deplete. Every woman is as much entitled to a husband as every man is to a wife. This was provided for in the laws given out under the presidency of Moses. The law is still on the statute books of God. Anything less would reflect upon the justice and mercy of God. Society must learn this lesson sooner or later and cease its small, selfish and ungodly attitude towards God's plan for the union of the sexes and the building of kingdoms.

GENERAL THOMAS L. KANE AND THE MORMONS

(Concluded)

I am asked to explain or justify the Mormon Creed:—I will have nothing to do with it. It is enough for me to say, that it does not manifest itself externally by the Pythian ravings or Eleusinian hocus pocus of new religions, nor the pageantry or mumming of those some time established; that its communicants cultivate no mysteries or double faiths; and that I certainly think they are to be believed in their own exposition of it. They have two books that are for sale in the shops, called the Book of Mormon and the Book of Doctrine and Covenants, which profess to contain the entire body of their faith. The latter harmless work has its special chapters on Marriage, and on the Right of Property, Religious Toleration, and the Union of Church and State.

It may be well, however, to quote from two of these.

Section CIX*—On Marriage

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is KEEPING YOURSELVES WHOLLY FOR EACH OTHER, AND FROM ALL OTHERS, DURING YOUR LIVES. And when they have answered "yes", he shall pronounce them "Husband and Wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him": saying, May God add his

*It should be noted that this section does not appear in current issues of the Doctrine and Covenants. It was not given as a revelation from the Lord but was presented to the conference by W. W. Phelps merely as the attitude of the Church upon the subject of marriage at the time (1835—See His. of the Church, 2:246), and some eight years before the revelation on the eternity of the marriage covenant (Sec. 132) was recorded by the Prophet, the Church being ignorant of the true law of marriage at the time.

blessings, and keep you to fulfill your covenants from henceforth and for ever. Amen.

The clerk of every church should keep a record of all marriages solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been approached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman BUT one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

Section CX.—On Government and Laws in General**

We believe that Governments are instituted of God, for the benefit of man, and that He holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society. We believe that no government can exist in peace, except such laws are framed, and held inviolate as will secure to each individual the FREE exercise of CONSCIENCE, the RIGHT and control of PROPERTY, and the protection of life. * * *

We do not believe it just to mingle religious influence with civil government; whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied. * * * We do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods or put them in jeopardy of life or limb, neither to inflict any physical punishment upon them: they can only excommunicate them from their society, and withdraw from their fellowship. * * *

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. 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. We believe that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom or the soul.

I am not called upon to investigate this subject, so long as any person of a jealous orthodoxy can constitute himself as good an inquisitor, by investing somewhere about one dollar and fifty cents.

Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who as presiding Judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington, an honored member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action.

Some good people who believe the Mormons traduced, ask me how they are to account for the great prevalence of these charges before the expulsion. Interest and feeling founded on it, is the answer. **The value of the property of which the Mormons were dispossessed in Missouri and Illinois is currently estimated at over twenty millions of dollars:** an adequate consideration certainly for a good deal of misrepresentation on the part of those who were endeavoring to appropriate it to themselves.

**This "Declaration of Belief" is embraced in Section 134 of the current editions of the Doctrine and Covenants. Neither was it presented or received as a revelation, but was given as the political attitude of the Church much as the "Articles of Faith" were later (1842) presented as its doctrinal belief; also the Section above discussed on the subject of Marriage.

A motive sufficiently analogous explains the active circulation of new calumnies within the last half year. Instead of being broken up forever, as not more than five years ago their foes supposed with reason, their congregation is gathering in increased numbers, and their application to be admitted as a State into the Union, announces their probable restoration to power and influence, and is a cause of corresponding disquiet to the possessors of the properties in Illinois and Missouri, from which they have been expelled. These are now the busiest Mormon slanderers. I speak of them with reluctance. They are, the best of them, but interested persons, who circulate calumnies at hearsay, calumnies which began with the original enemies of the Mormons, the felons, that charged with unchastity the wretched women they had ravished—with riot the men whose brothers they had murdered—with community of property those whom themselves had robbed, whose houses and homes they fired over their heads on the lands from which they drove them. Such wretches lie with the brutal strength of crime. And the Mormons are far away, and their few friends here are nearly all in humble life, and those public men in the west, whose duty it was to do them justice, consent to render themselves parties to the guilt of their constituents by their interested silence.

At all events was there not something about their religion made their neighbors unable to live with them? Undoubtedly the industrious chevaliers of the Half Breed Tract, and other like precious neighbors of the Mormons, have in one sense proved this to be the case: perhaps, in the course of their wolf and lamb quarrel, they may have even said so, and before they finally devoured the offenders, complained seriously of the insulting proximity of their good roads, good schools, temperance, and moral reform, and musical associations, and their good laws not enacted only, but enforced. I understand this to be essentially the ground of complaint of the same marauders against the Swedish Quaker Colony, they have lately broken up in Henry County above Nauvoo.

With other neighbors the Mormons have no trouble. We have had large numbers of them in Philadelphia, and elsewhere to the East, for now nearly twenty years past, whose good citizenship is no subject of discussion with those who have daily business dealings with them. In England, too, they number nearly twice as many adult members as the Baptists in Pennsylvania. Once, indeed, when their religion was first preached in that country—it was at the very time their earliest trial before Lynch J., in Missouri, was pending—a charge was laid against them in a manufacturing borough there, that they had made away with an Elizabeth, or Betsey Martin, one of their new converts; and the beginning of a mob entered upon its examination. But to her British Majesty's Government, which holds the old-fashioned notions of law and order, it mattered as little if it were the case of Betty Martin, a Mormon, as of Betty Martin, the Cyprian. A commonplace Government Magistrate decided there should be no mob, and a commonplace legal investigation decided the charge was groundless. The Mormons have therefore been free to preach, and sing, and pray, in the United Kingdom to this hour, and I remark that Evangelic secretaries of my own persuasian there, do battle with them in print on the same terms as with Millerites, Wesleyans, or Seventh, or Every-day Baptists.

It is observed to me with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their character as a theme for discussion. In one word, it was eminently that which for Americans dignified the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the

brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child.

Can charges, which are so commonly so circumstantially laid, be without any foundation at all?—I know it. Upon my return from the Prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regards to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many, by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure.

THOMAS L. KANE

15th July, 1850.

General Kane's Lecture Concluded

With this issue we conclude the address of General Thomas L. Kane before the Historical Society of Pennsylvania, and which has been running serially in the past several issues of TRUTH. The lecture has so much of historic value and given as it was in the inimitable literary style of its author, we have deemed its re-publication at the present time both justified and opportune.

At the time of the delivery of the lecture various comments, friendly and otherwise, were presented in the country's press. One of these, coming from the "Republic" and in which the "Philadelphia Inquirer" is quoted, we herewith give as taken from the Mill. Star, 12:232:

THE MORMONS
(From The Republic)

We notice in the papers of Philadelphia that J. (T.) L. Kane, Esq., delivered a lecture on Tuesday last before the Historical Society of that City, on which occasion he reviewed the history of the Mormon people; from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. Mr. Kane has himself visited the Mormons in their new home, and therefore, in the descriptive portion of his lecture, speaks from personal observation.

Much has been said for and against this people, and the unprejudiced and well balanced mind is at times at a loss to determine whether they have been traduced or not. Upon the maxim, however, that communities, as well as individual, are to be presumed innocent until proven guilty, we have hitherto refrained from condemning the Mormon people, and shall continue to do so, except upon strong proof of their criminality. One circumstance which weighs in their favor is, that the charges made against them, when not proceeding from parties directly interested in decrying them, have generally been anonymous. We with more confidence, therefore take hold of any responsible and disinterested evidence which we find for or against them; and of such a character we judge Mr. Kane's lecture to be. The **Philadelphia Inquirer** gives the following synopsis of Mr. Kane's discourse:

The lecturer, in a journey westward,

arrived in their capital the day after the dispersion of its inhabitants, and well described the melancholy aspect of the deserted street—the desolate mansion—the untenanted workshop. He journeyed onwards, and came up with bands of frightened fugitives; he mingled among them—observed their admirable discipline in the conduct of their march—their tenderness to the sick—the devoted care with which, by compass, chain, and well-known landmark, they ascertained and registered for future recognition the burial place of their dead. The description of the hardships this people have endured, as given by the speaker, was well calculated to win a feeing of sympathy—a sentiment he took care to improve by testifying, in the most unqualified manner, as to the faithfulness, affection and devotion of the Mormon women in their relation of daughters, sisters, and wives.

Mr. Kane's opportunities of observation were, we think, as commented on by him, well calculated to remove in the minds of his hearers the prejudice existing against this people. Their hospitality to California emigrants, and unvarying kindness to all who sought shelter and protection at their hands, were facts of which the prints bore constant proof; and that their enterprise, sagacity, and industry, were elements which composed their character, and were fast elevating them into the condition of a great and thriving race; and that they already had assumed a position which entitled them to admission into the Union. Some of Mr. Kane's description were very felicitious; we regret we are unable to give them in their very words—a circumstance indispensable to a just appreciation of their merits.

In conclusion, the lecturer held this language:

I have given you in terms, the opinion my four years' experience has enabled me to form of the Mormons, preferring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences of opinion, their regard for the laws, their devotion to the constitutional government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded.

The discourse, throughout, was deeply interesting, and was listened to with the closest attention.

WHY LINCOLN PARDONED THEM

Among the virtues of Abraham Lincoln were those of charity and mercy. The following incident graphically illustrates this side of the great man's character:

It was President Lincoln's intense love for his fellow men that led him to disapprove of the findings of court-martial whenever there was a possible excuse, particularly in the cases of soldiers charged with desertion, with having fallen asleep at a post of duty, or with other offenses.

Secretary Stanton always insisted upon the strictest discipline in the army and frequently urged that derelict soldiers receive the severest punishment of military law and custom, but Lincoln rarely took any advice on such matters. He had meditated deeply on that subject and consulted his own judgment in disposing of cases of that kind that came before him.

The late Joseph Holt, who recently died at Washington, was judge advocate general of the army during the whole period of the war and it became his duty to report many cases of alleged cowardice of soldiers as well as other offenses. President Lincoln carefully read every line of the charges against such men, and as soon as he saw the slightest chance to excuse the poor fellow, a gleam of satisfaction would pass over his serious face. Then folding the papers together he placed them in a pigeon hole of his desk, and with his big eyes looking into those of the judge advocate standing before him, he would say:

"Holt, we will let those soldiers go. Order them set free."

It was after the battle of Chancellorsville that charges were brought against several men for failing to march with their regiments into the fight at a time when they were most needed. The charge of desertion was made.

When Secretary Stanton heard of these cases he commanded Judge Holt to present the charges against the men to the President in the strongest possible terms.

"We need stronger discipline in the army", said the stern secretary of war to the judge advocate. "The time has come when the President must yield to our opinion."

Judge Holt was himself one of the ablest lawyers of his day, and had won fame as a forensic orator long before the war.

"In presenting these cases", said he to the writer a few months before his death, "in obedience to the wish of the secretary of war, I used all the legal acumen at my command. One morning, with my papers all ready (and I was deeply in earnest in the matter) I proceeded to the White House; and, as I entered his private office, the President looked up with his long, sad face, saying:

" 'Ah! Holt, what have you there?'

" 'I have some important cases for your careful consideration, Mr. President, with documentary evidence sufficient to condemn every man.'

"He took the papers and read them carefully, stopping at times to reflect, then read on until he finished. There was no change in his countenance this time, unless that it grew more sad and his expression more serious. I had covered the cases in question with strong and convincing argument and evidence. He finally raised his eyes from the last paper and gazed intently through the window at some object across the Potomac. Then, rising from his chair, with the papers all folded together, he placed them in a pigeon hole already filled with similar documents. With his tall, gaunt form facing me, he spoke, in deep, sad tones, that would have touched the heart of the sternest officer of the army:

" 'Holt (it was his custom to mention only the last name), you acknowledge those men have a previous record for bravery. It is not the first time they have faced danger; and they shall not be shot for this one offense.'

"I then thought it was my duty as the head of my department of military justice to make further argument. For I knew Stanton would nearly explode with rage when he heard of the President's decision. I began to speak and Lincoln sat down again, giving me his closest attention. Then, rising from his chair and riveting his eyes upon me, he said:

" 'Holt, were you ever in battle?'

" 'I have never been.'

" 'Did Stanton ever march in the first line, to be shot at by an enemy like those men did?'

" 'I think not, Mr. President.'

" 'Well, I tried it in the Black Hawk war, and I remember one time I grew awful weak in the knees when I heard the bullets whistle around me and saw the enemy in front of me. How my legs carried me forward I cannot now tell, for I thought every minute that I would sink to the ground. The men against whom those charges have been made probably were not able to march into battle. Who knows that they were able? I am opposed to having soldiers shot for not facing danger when it is not known that their legs would carry them into danger. Send this dispatch ordering them to be set free. And they were set free that day.' "

WASHINGTON'S RULES OF CONDUCT

From the time George Washington was thirteen years old, his manuscript school-books have been preserved. All the writing is neat, and the geometrical figures drawn with accuracy. Under the head of "Rules of Behavior in Company and Conversation", one hun-

dred and ten are written and numbered. Here are a few, and they are good rules to observe today:

Be not curious to know the affairs of others; neither approach to those that speak in private.

Come not near the books and writings of any one so as to read them, unless desired, nor give your opinion of them unasked; also not nigh when another is writing a letter.

Read no letters, books or papers in company, but when there is a necessity for doing so, you must ask leave.

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

Every action in company ought to be with some sign of respect to those present.

Be not forward, but friendly and courteous; the first to salute, hear and answer; and be not pensive when it is time to converse.

Think before you speak, pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

Strive not with your superiors in argument, but always submit your judgment to others with modesty.

When another speaks, be attentive yourself, and disturb not the audience.

Let your conversation be without malice or envy, for it is a sign of attractable and commendable nature; and in all causes of passion admit reason to govern.

Be not hasty to believe flying reports to the disparagement of any.

Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret, discover not.

Speak not evil of the absent, for it is unjust.

Detract not from others, neither be excessive in commending.

Show not yourself glad at the misfortune of another, though he were your enemy.

Wherein you reprove another be unblamable yourself, for example is more prevalent than precept.

"UNCLE JIM'S" SCRAP BOOK

We are occasionally permitted to search for pearls among the leaves of the well stocked scrap book of our friend James E. Hart. Here are two of our recent gleanings:

WHO WOULD BE FREE MUST STRIKE THE BLOW

You men of this enlightened age,
The day will come when history's page
Will shame the record that you write.
If soon you do not solve aright
The things that are yours today
And lie like ruin in your way.
Arise! Unite! Use all your power
To bring redemption's happy hour!
The time is NOW when you should know,
WHO WOULD BE FREE—
MUST STRIKE THE BLOW.

GOD'S CHOSEN PROPHET
(Joseph Smith)

By James H. Hart, Father of "Jim"

To execute this well considered plan
There must be found a true and honest man—
A man of faith and willing to be taught;
One who could not by any means be bought.
Of noble courage he must be possessed,
For every fiber of his soul 'twould test;
Must be endowed with aspirations high
And not afraid in such a cause to die:
The man was found, a choice and noble Seer,
And fore-ordained for this great empire here.

FRIENDS

Gee, but it's great to have good friends
To cheer you when you're blue,
The kind who know your every mood
And sympathize with you.

Some days you feel all out of sorts
And crazy as the duce,
It seems that everything goes wrong
Without one blamed excuse.

It's at this time you need your friends
To help you make the grade,
For their advice and kindly words,
Will make your troubles fade.

So if you have some real good friends
I mean real friends, and true—
Just hold their love with all your might,
And they'll hold on to you.

—Homer Letts

THE RULER

I've a boss who keeps bossing me every day,
A boss who keeps bossing in every way;
He bosses as long as the sun gives his light,
And bosses as well 'n the darkness of night;
He bosses me still though afar I may roam,
My bonny, bright baby boy, joy of my home.

I had one attraction so lovely and true
To make my home beautiful—now I have two;
To be bossed by my darling I never was loath,
And now comes this stranger who bosses us both;
And nothing is dearer beneath heaven's great dome
Than our bonny, bright baby boy, joy of our home.

I thought I would train him a true man to be,
But bless you, I find that my boy's training me;
I thought I'd be master and have my own way,
But instead of commanding, I have to obey;
And I learn from him more than from ponderous tome,
Our bonny, bright baby boy, joy of our home.

—J. P. Hutchinson.

MY BABY

My baby has red hair
But what do I care.
His eyes are as blue
As his daddy's, too.
So I don't care
If he has red hair.

My baby has red hair,
But why should I care?
He has a gurgling coo,
And he chuckles, too.
So I don't care
If he has red hair.

My baby has red hair,
But I don't care;
He'll not be phlegmatic,
Nor dull, though esthetic.
So I don't care
If he has red hair.

His daddy is a red-head, too.

—N. R. W

We have grown in numbers, wealth and power, as no other nation has ever grown, but we have forgotten God.—Abraham Lincoln.

POET QUOTED

There are three lessons I would write,
Three words as with a burning pen;
In tracings of eternal light,
Upon the hearts of men.

Have faith, though clouds environ round,
And gladness hides her face in scorn.
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth,
Know this, God rules the Hosts of Heaven,
The inhabitants of earth.

Have love, not love alone for one,
But man as man thy brother call,
And scatter as the circling sun
Thy charities on all.

—Goethe.

HE AIN'T PUSHIN'

The collectors were pressing down on Rastus Jones during a drive for church funds. "I can't give nothin'," pleaded the old negro. "I owes nearly everybody in dis here town already."

"But", said one of the collectors, "don't you think you owe the Lord somethin', too?"

"I does, indeed", said the old man, "but He ain't pushin' me like my other creditors is."—Public Service Magazine.

Speaking of vacations, one of the reporters, who has a leaning toward statistics, went to the railroad station and obtained the following information from ten people. His question was "What is your destination?" Their answers were:

(1) Protestant.
(2) Mind your own business.
(3) I'm a hosiery salesman.
(4) Home, if I can find that woman.
(5) Ogden, I'm sorry to say.
(6) Democratic this year.
(7) Sir, I'll have you know I'm a lady!
(8) What difference does it make?
(9) Shut your mouth.
(10) I believe in faith, hope and charity to all.

The dog population of this country is 15,341,336, according to a census by Drug Topics. Two and one-half times as many people have dogs as have infants under four.

Because night vision is infinitely more acute than daylight sight, the faintest glimmer of light can mar a blackout A candle would be visible at a distance of twelve miles to a pilot who had been flying in the dark for an hour or more.—Sat. Evening Post.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. MARCH, 1943 NO. 10.

Discourse by Elder Orson Pratt

Delivered in the Tabernacle, Salt Lake City, June 20th, 1880

The Gathering of the Saints—Their Sufferings — Ancient Predictions Fulfilled—Crickets and Their Miraculous Destruction—Crops Saved—Desert Made Fruitful—God's Kingdom in the Mountains—Its Future Destiny—The Coming of the Lord.

I will call the attention of the congregation to a few verses contained in the 50th Psalm, and the first six verses: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: **a fire shall devour before him, and it shall be very tempestuous round about him.** He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; **those that have made a covenant with me by sacrifice.** And the heaven shall declare his righteousness: for God is judge himself." It is very evident that the Psalmist, when writing these words, must have been inspired of the living God; for the events, here foretold, are clearly set forth in many other parts of the sacred scriptures. Two very important events are announced here; one is, the gathering of the Saints,—those who have made a covenant with the Lord by sacrifice; —and another is the coming of the Lord, not his first coming, but his second advent, when a fire shall devour before him, and it shall be very tempestuous round about him; when he shall, in other words, come in his majesty, in his power, in great glory, or, as the apostle Paul expresses it in one of his epistles to the Thessalonians, **"he shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."**

There seems to be connected with this event of the Lord from the heavens, great power; his arm is to be made manifest before all people. Pre-

"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."

paratory to this great event, there will be a universal gathering of the Saints from the four quarters of the earth. It is one of the signs preceding the second event. It is clearly foretold by many of the prophets. David alludes to it, not only in this Psalm, but in many parts of his Psalms. The Spirit of God seems to have moved upon him to portray more or less the great work of the gathering of the Saints in the last days. Many suppose that he will come and find the Saints scattered all over the world, not gathered into any special country; but it is evident that those who have taken this view of the subject don't understand the Scripture writings.

Nothing is plainer in all the sacred Scriptures than the gathering of the people of God. The apostle Paul, in the first chapter of his epistle to the Ephesians, prophesies **"that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth."**

It seems to be a new dispensation, a dispensation that is characterized by the words "fulness of times." When these times shall be fulfilled; when the day shall come for this great preparatory work to take place, the Lord will signify it, by speaking from the heavens; or, as it is here stated, in the fourth verse of this Psalm which I have just read, "he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my Saints together unto me; those that have made a covenant with me by sacrifice." From this we draw the conclusion, that when the dispensation shall be fully ushered in: when the time for the great preparatory work shall take place, the heavens will no longer be sealed up, but the Lord will again speak, will call to the heavens, call upon his angels, call upon the ancient prophets who have died and gone the way of the whole earth, and are dwelling in the heavens, to do the work assigned to them, in the great and last dispensation of the fulness of times, in bringing about the gathering and restitution of his people upon the face of the earth. David, in the 107th Psalm, has very clearly portrayed this wonderful and great event. Perhaps it may be well for us to read the exact words. He commences the Psalm thus: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Now notice the gathering—**"and gathered them out of the lands, from the east and from the west, from the north and from the south."** It seems to be a gathering from the four points of the compass, out of all lands.

You might inquire if the prophets have said anything special in relation to the country where these Saints, or people of God are to be gathered. Let us read the next verse. After gathering them out of the different countries and lands, from the east, west, north and south, the Psalmist says, **"They wandered in a wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way", etc.**

Now this cannot refer to any former dispensation of gathering. When the children of Israel in ancient days were collected together as a body, they were not taken from the east, west, north and south, but they were taken from one little country—the land of Goshen in Egypt. From there this handful of people, about twenty-five hundred thousand were taken, and in the course of time were permitted to inhabit the land of Canaan. But this gathering that is here spoken of informs us that they are to be gathered out of all lands. Who? The redeemed of the Lord,—people who have heard the message of redemption, obeyed the ordinances of redemption, received the Gospel of redemption, and were the people of God, the people

of Christ; they were the ones that were to wander in the wilderness, after they were thus gathered, and that wilderness would be a solitary way. Now, in gathering from Egypt to the land of Canaan, they wandered, it is true, in a small wilderness, on the east side of the Red Sea, but instead of bringing them forth where there was no city or habitation, he brought them forth to large and populous cities. The first city that they came to, after crossing from the east side of Jordan to the land on the west side, was the great city of Jericho, which the Lord delivered into their hands; and then there were numerous other cities that are mentioned in the Book of Joshua which were delivered into the hands of the people. The children of Israel gathered out of one land; but this latter-day gathering was to be a people called "the redeemed of the Lord"; they were to go into a wilderness country. They were called, in many parts of the Scripture writings, "the people of Zion," and "the Zion of the latter days." The lord calls them by this special name in the 51st chapter of Isaiah, and these are the words that are used: **"For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."**

When I was a boy I was inclined to attend very frequently the meetings that were held by the different denominations in the state of New York, my native state. I often heard this prophecy of Isaiah sung, by those who were singing anthems of praise to the Lord: "The Lord shall comfort Zion," etc., but little did I know, in my boyhood or youth what was meant by these predictions of Isaiah. It seems that the people of Zion are to be gathered out from all lands, from every nation under heaven, from the four points of the compass, and are to be brought into a solitary place, a wilderness, and when they arrive in that solitary place or wilderness they will, at first, be greatly afflicted, sorely distressed, so much so that they will be under the necessity of crying unto the Lord, and He will deliver them from their distress. "They found no city to dwell in," says David. Now, this was the case with the Latter-day Saints, whom the Lord commanded to gather together. When we started forth over the great desert plain, where there were no settlements, no cities, no towns, traveling hundreds of miles without any track to guide us, it was a "solitary way," and rendered more terrible by the wild beasts that roamed over the plains. We could hear the sound of the wolf in his howlings; we could hear the sounds of the buffaloes in their bellowings, but the sound of the human voice, from any village, or town, or settlement, was unknown for hundreds of miles.

We commenced this journey in the year 1846, leaving the great Mississippi river in the cold month of February. After a portion of us had crossed the river in boats, the river was frozen over, and the rest of the company crossed in wagons on the ice. We had no grass to sustain our teams. Our teams depended upon the cottonwoods, and barks of trees, and a little corn that we could occasionally get by sending down to the settlements, and purchasing it for that purpose. We wandered in the wilderness "in a solitary way," and when we had traveled some fourteen hundred miles we found no city to dwell in, just precisely as the Psalmist said would be the case. We entered this valley in the month of July, 1847, having been detained during the winter, by sending over 500 of our people—young and middle-aged men—to help the United States in their war against Mexico. That detained us during the winter, so that we could not journey any farther than Council Bluffs, or the regions a little above Omaha, where we built up a temporary residence. The next spring we started off, traveling over the plains "in a solitary way," and entered this valley just about where Fort Douglas is now established

on the bench; we called it Emigration Canyon. We came down here upon this plot of ground in the month of July, and commenced planting a few potatoes. It was very late to put in any corn, but we wished to try the soil to see whether there was any virtue in it. We found it, however, like an ash heap. It seemed as though there had been no rain upon the land for years. We could dig down a great depth in many places, where this city now stands, without finding scarcely any moisture, but we succeeded by taking the water from the creek—City Creek we call it—in flooding a small portion of ground, and put in our potatoes, and planted corn, a few beans, garden seeds, etc., to see if there was any virtue in the soil. What were the results of our first crop? We found that there was fruitfulness in the soil; but, of course, it was too late for anything to be matured. The same fall, or autumn of 1847, several thousand of the Latter-day Saints followed up our track. They came upon the land in the fall of the year, bringing with them a little breadstuff to sustain them during the winter, and also our farm utensils, and everything in the shape of wearing apparel that could be brought. We had not much to bring, for we had already been driven four or five times in the United States, from our houses and from our lands; much of our bedding was burnt, our stores torn down, and the goods carried into the streets and destroyed. Hence, we had not much to bring with us; but we came trusting in our God, and we found that the Lord really fulfilled the prophecy of Isaiah, and made the wilderness to blossom as the rose, made the desert to bloom like the Garden of Eden—literally fulfilling that which our Gentile religious denominations had been singing in my ears, when I was a youth. Very pleasant song to those who did not understand it, but much more pleasant to those who do understand and are fulfilling it. We made great calculations in laying off this city. We did not lay it off merely one square mile, as if we were doubtful as to whether there would be any inhabitants to occupy it, nor two miles square, but we laid it off, covering an area of about five square miles. We expected that there would be a great emigration. Upon what did we found our expectation? Was it upon our own natural judgment? No; we founded our expectation upon that which God had spoken in the modern revelations which he had given to us as a people. He told us, by revelation, before our prophet was martyred, that we would have to leave the United States; go beyond the Rocky Mountains, and seek our home in the wilderness, and that we would have a great people gather with us. We believed his words; we laid out this city accordingly; and now all that remains for us or strangers to do, in regard to the fulfillment of these expectations, is to ride from one end of this city to the other, and see if there is much spare ground; see if the lots are not pretty generally occupied, and the city pretty well filled with inhabitants. "And He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein." At first, before the joy and gladness came, this other prophecy was fulfilled: "Hungry and thirsty, their soul fainted in them," then they cried unto the Lord in their afflictions, and the Lord heard them, and delivered them out of their distress. It is not necessary for me to enumerate all our privations, such as the shortness of provisions, and how many had to live on the roots that sprang out of the ground; how many had to boil up the hides of their cattle that had transported them across the plains; it is not necessary to enter into all these particulars. I do not know that it is necessary for us even to speak of a great trial of our faith, that we had after we had been here many months. We planted our crops in the spring, and they came up, and were looking nicely, and we were cheered with the hopes of having a very abundant harvest.

But, alas! it very soon appeared as if our crops were going to be swallowed up by a vast horde of crickets, that came down from these mountains—crickets very different to what I used to be acquainted with in the state of New York. They were crickets nearly as large as a man's thumb. They came in immense droves, so that men and women with brush could make no headway against them; but we cried unto the Lord in our afflictions, and the Lord heard us, and sent thousands and tens of thousands of a small white bird. I have not seen any of them lately. Many called them gulls, although they were different from the seagulls that live on the Atlantic coast. And what did they do for us? They went to work, and by thousands and tens of thousands, began to devour them up, and still we thought that even they could not prevail against so large and mighty an army. But we noticed that, when they had apparently filled themselves with these crickets, they would go and vomit them up, and again go to work and fill themselves, and so they continued to do, until the land was cleared of crickets, and our crops were saved. There are those who will say that this was one of the natural courses of events, that there was no miracle in it. Let that be as it may, we esteemed it as a blessing from the hand of God; miracle or no miracle, we believe that God had a hand in it, and it does not matter particularly whether strangers believe or not.

We found no city here to dwell in. What did we do? Went to work and began to build a great city. This also was foretold in this same Psalm: "He turneth rivers into a wilderness, and the water springs into dry ground. A fruitful land into barrenness for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs." We found that when we came and began to irrigate the land, and the rains began to descend from the heavens, the earth began to take on a fresh appearance, and the dry ground became like water springs. "And there he maketh the hungry to dwell, that they may prepare a city for habitation." Now, when the Israelites went into Canaan, they found cities already prepared, but we had to prepare our own city, "and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." Now, the Latter-day Saints who have been here, since the arrival of the first companies in the year 1847, can realize how much the Lord has multiplied this people. We are, as it were, overrun with children. If strangers will take the opportunity of going to some of our oldest towns, and through our various settlements, they will find vast numbers of children, perhaps more children in our country than in any other country in the United States of the same population. This is very clearly spoken of here: "He blessed them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." Again he says, in the 41st verse: "Yet setteth he the poor on high from affliction, and maketh him families like a flock." Those that are acquainted with some of our poor men, and when they go and look at one man's family; for this is in the singular number—"he maketh him families like a flock"—when we see one man's family like a flock, we may know the Lord has fulfilled this prophecy in regard to the gathering of the Saints in the latter days. "The righteous shall see it and rejoice; and all iniquity shall stop her mouth." The latter part of the sentence is not yet fulfilled, but the fore part is fulfilled; the righteous hath seen these "families like a flock," and the people greatly multiplied upon the face of the land. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." That is, they are the children

of the light. They can see that the Lord our God is fulfilling that which He had purposed to fulfill, when the day for the gathering of His Saints should commence. They can see that that which has occurred corresponds with that which was predicted. Again, they can see how the righteous prosper and flourish; how their cattle increase, and how the Lord has made this wilderness, this desert, this waste country, like the Garden of Eden.

Paul, I have no doubt, saw his dispensation of the "fullness of times," or he never would have predicted the great gathering that should then take place, namely, "all things in Christ" —notice that expression; not those who are out of Christ, not those who have not been baptized into Christ; but "all things in Christ, both which are in heaven and which are on the earth; even in him."

This forcibly puts me in mind of the parable of the Savior concerning this great latter-day gathering. In the 24th chapter of Matthew he speaks of his second coming "in the clouds of heaven, with power and great glory", and how the Gospel should be preached in all the world for a witness unto all nations, before h eshould come in his glory. In the next chapter, in order that his disciples might fully understand his sayings, he goes on to explain that at that particular period the kingdom of heaven should be likened unto ten virgins; not the former kingdom that was to be built up, when he came on the earth in the flesh; that was not likened unto ten virgins; but at the time he should commence the great work of gathering, that wheresoever the main body of the kingdom is gathered together, from the four quarters of the earth, preparatory to his second coming, then, at that time, should the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth—(signifying that they did not remain in their native lands) —to meet the Bridegroom. It was a literal gathering out; and after they had gathered out, taking their lamps with them, they began to be sleepy, and it is written, "they all slumbered and slept." It was a time to sleep, a time of drowsiness; it is called midnight; but when all was silent, and when probably the world outside was not looking for anything very great, was careless and indifferent, a voice was heard in the depth of this silence, saying: "Behold, the Bridegroom cometh; go ye out to meet him." Then all those virgins awoke, both the wise and the foolish. The wise ones trimmed their lamps, and had some oil left; but the lamps of the foolish had gone out, because there was no oil in them. It seems that they had been so careless that all the Spirit of God—which may be compared to the oil that gives brightness to the lamps—had gone out of them, and their lamps would not burn. "Well," said they, "what shall we do?" We have been expecting the Bridegroom as well as you that are wise; we believed the Gospel, but really we have been too careless; the spirit has been withdrawn from us; there is no oil in our lamps; cannot you give us some? won't you sell us a little?" "Oh, no," say the wise ones, "we almost fear we have not got enough for ourselves; if you want any, you had better go and buy of those who want to sell." Hence, five that had gathered were foolish, and five were wise. The wise entered in with the Bridegroom, and the door was shut before the foolish ones could get in. But they afterwards arrived and begged to be admitted; and the question was asked: **"Who are ye?" "We have been here among your people for a long time. Have we not cast out devils at a certain time? Have we not been on missions? Have we not healed the sick and done many wonderful works in your name?" What is the reply? "I know you not." Why? Because they have apostatized; they have lost the oil out of their lamps; they failed to be prepared for the coming of the Savior. Therefore they were bound, as it were, hand and foot, and**

delivered over to the wicked world, to suffer the same punishment as those that would not receive the truth, and perhaps even greater.

There is another parable concerning this gathering dispensation. You recollect the Savior, in speaking of the end of the wicked world, in a parable, calls it a time of harvest. Before the time of harvest there seemed to be a gathering together, and by and by, after this gathering, the tares were plucked out from among the wheat, and cast out in bundles, ready to be burned; but those that were not tares, those that were really wheat, were the ones that were prepared to enter in and partake of the blessing of the Lord. This was spoken, not concerning the former dispensation, but that dispensation immediately preceding the end of the world.

In another very plain parable, concerning the gathering in the last days, the kingdom of heaven is compared—that is, the kingdom which should exist in the last days—to a net that should be cast into the sea, and gather fish of all kinds, both good and bad. They are brought up to the shore, not left in their native ocean or native waters, but brought up to the shore. The bad are cast away, and the good were cast into the vessels. Now, this had reference also to the end of the world. This had reference to the great and last dispensation, when the servants of God will go forth, being commissioned of the Lord of Hosts to gather out his Saints, those that have made a covenant with him by sacrifice, and in the gathering out of these Saints from all the lands of the earth, and from the four quarters thereof, they will gather up a great many that are not good, that will not stand the test; but the bad will be cast out, those who have not on the wedding garment they will be cast away, and bound hand and foot, as it were, until the end shall come, that is, the final judgment, which will be more than a thousand years after the time of the coming of the Savior.

This same great gathering is characterized also by Daniel as a stone cut out of the mountain without hands. This stone is represented as a kingdom, and its location is represented as a mountain, showing that there is to be a kingdom of God set up in the last days by the gathering together of his people in an elevated region of country, called a mountain. By and by that stone will roll forth, until the kingdoms of this world are broken in pieces, and as the Prophet Daniel said, the kingdom shall not be left to other people, but shall stand forever; all those other earthly kingdoms that Nebuchadnezzar saw in his dream will vanish away like a night vision, or, in other words, become "like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them." There are many politicians that are trying to foretell the future. They speak of what this government, and that government, and the other government will be, several hundred years hence, or perhaps in ages hence, as though they could see and understand, naturally, the condition of the various governments and kingdoms of the earth, for a long time to come; but Daniel, who was filled with the Spirit of the living God, saw that all these earthly governments—with the setting up of which God had nothing to do particularly, that is, their founders were neither prophets nor revelators, so as to found them upon the principles of the everlasting Gospel—were to vanish away, like the chaff of the summer threshing floor. And you know how that vanishes, especially when the wind blows strongly. So shall it be with all the governments, kingdoms, powers, republics and empires upon the face of this globe, except one governernment, namely, that government which the God of heaven shall establish in the latter days upon the mountains. This is the work of God. It is

God that causes these kingdoms to vanish away. It is our God that will cleanse the earth from wickedness. "A fire shall devour before him, and it shall be very tempestuous round about him." He it is that will speak and the wicked shall melt away. He it is that will cause violent whirlwinds to go forth and destroy this, that, or the other city, according to his own will. He it is that will send forth pestilence and plagues, and we perform all that has been spoken by the mouth of his prophets concerning the destruction that is to take place in the latter days.

To prove still more clearly the nature of this great latter-day work of gathering, read the writings of John the Revelator. He saw the introduction of the Gospel in the latter days. He saw "another angel" should bring it. He saw that it should be published to every nation, kindred, tongue and people. He saw that following that angel there would come great and terrible judgments. He saw that after that angel should come with the Gospel, there would come a voice from heaven, saying: **"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."** This voice from heaven, this new revelation that was promised by the mouth of John the Revelator, and the sound to all is: **"Come out from among these nations. Come out from the four quarters of the earth. Come out from Great Babylon, 'Mystery, Babylon the Great,' that you may escape the desolation and plagues that will soon overtake her."** Read concerning the coming of that angel with the Gospel. Read the declaration that that should be the hour of God's judgment. When the Gospel is preached, it is the last message to the human family, the last warning voice that they will hear before the coming of the Lord. If they receive it, they will flee out from the nations; if they receive it not, then know assuredly that the hour of God's judgment is come, and God himself will judge the people, as written in this 50th Psalm.

But we will not detain you longer. May the Lord bless you. May he pour out his Spirit upon all the faithful of the Latter-day Saints, and if there are any unfaithful ones numbered with the people of God, may the Spirit of the Lord strive with you, until you shall repent of your unfaithfulness, and become pure, upright, virtuous and holy before the Lord, that you may be entitled to his Holy Spirit. And if there be any strangers present this afternoon who desire to know the truth, we would ask them to search the sacred Scriptures, call upon the name of the Most High God, and he will show you whether these Scriptures are true or not; he will reveal to you whether he has sent his angel from heaven or not; he will give you a testimony that is greater than the testimony of men, provided you will go humbly before him, and call upon him, with all your hearts. Amen.—J. of D., 21:272.

DON'T BE ASHAMED

—To admit that you are trying to master a temptation.
—Of your clothes if they are as good as you can pay for.
—To acknowledge that you need divine help with human problems.
—Of honest tears—they are as natural as laughter.
—To stand alone if you believe you are right.
—Of your work unless it is your second best.
—To ask a wise man for advice or guidance.

The total number of persons employed in the United States was a record high of 54,000,000, the Works Project Administration reported Friday (August 6). Employment increased 700,000 from June to July.

PRIESTHOOD ITEMS

(Contributed)

How Essential Is Plural Marriage to Salvation?

Our topic for this month is **"How essential is plural marriage to our Salvation?"** In recent issues of TRUTH, we have brought out evidences which should satisfy every honest seeker after truth that plural marriage is essential to our salvation; that is, if we desire to be saved in the fulness of God's glory, becoming sons of God and joint heirs with Jesus Christ. No Latter-day Saint who understands his religion would ever be satisfied with anything short of this.

Jesus Christ is spoken of as the author and finisher of our faith. He was known as the "word of God, yea, even the messenger of truth." In Him the fulness of the Godhead dwelt in perfection. Only He, of all men, could consistently say to all mankind, "take up thy cross and follow me."

We have proved from the writings of the prophets that as the perfect example in all things He submitted to all of the laws and ordinances of the Gospel, not excepting plural marriage. Those who have a clear conception of the saving powers of the Gospel must understand that if we are to become like Christ, we must do the works which He did. The principles and ordinances of the Gospel must be obeyed in every detail to the last jot and tittle, for **there is a law irrevocably decreed in heaven upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which such blessing is predicated.** The Savior stated, "I do nothing save that which I have seen my father do." Then it follows we must do nothing save that which we have seen Him do or know that He has done through the words of the prophets.

Jesus Christ himself revealed to the Prophet Joseph the law of celestial or plural marriage. He did not ask us to do that which He himself had not done. Nor would He require at our hands that which was not essential to our exaltation.

Mormonism is true in its every revealed principle. Everything pertaining to it is essential, just, true and holy, or there is nothing to Mormonism. None of its precepts may be decried by foolish men as nonessential. But "to the law and to the testimony; if they speak not according to these things, there is no light in them."

From a careful perusal of Sec. 132, D. & C., we learn that upon the prophet's inquiring of the Lord wherein, He, God, justified Abraham, Isaac and Jacob and also Moses, David, Solomon and others of His servants the prophets in having many wives and concubines, the Lord answered him and said: **"Behold and lo, I am the Lord thy God and will answer thee as touching this matter. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. For behold I reveal unto you a new and an everlasting covenant and if ye abide not that covenant, then are ye damned. For no one can reject this covenant and be permitted to enter into my glory."**

The question is clear—the Lord's answer is definite. No matter how we or others may twist and turn the scriptures, Joseph, the Prophet, inquired about the plurality of wives and the Lord's answer pertained to the plurality of wives and the eternity of the marriage covenant. The Lord did not tell Joseph to prepare **his** heart

to have his one wife sealed to him, as is often ridiculously implied. The section deals with the conditions of the law of celestial or plural marriage, and that law was God's celestial marriage pattern as has been beautifully expressed in our December issue as quoted from Orson Spencer's letters, pages 192-3.

Some of our leaders of today imply and teach that plural marriage was "an incident, never an essential" of the Gospel. If they are right, Joseph Smith, Brigham Young, John Taylor, and all the early leaders of the Church were wrong. If the early leaders were all wrong, then our prophets and seers are far from infallible and we have little ground for pinning our faith to the arm of flesh of our present leaders. For if our past leaders could err so grossly, what assurance have we that the present leaders are not equally in error, and if the founders of our faith revealed non-essential doctrines, what has Mormonism to offer us, but a fading fancy and the whims of men **"who teach for doctrine the commandments of men, having a form of Godliness but denying the powers thereof."**

Joseph, the Prophet, said:

> They accuse me of polygamy and of being a false prophet, and many other things which I do not now remember; but I am no false prophet; I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelation; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on Celestial and plural marriage, and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and PRACTICED IT, I, together with my people, would be damned and cut off from this time henceforth. And they (the enemy) say if I do they will kill me! Oh, what shall I do? If I do not practice it I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. BUT WE HAVE GOT TO OBSERVE IT. It is an ETERNAL PRINCIPLE and was given by way of commandment and NOT BY WAY OF INSTRUCTION.—Contributor, Vol. 5, p. 259.

Joseph, the Prophet, taught that "the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on earth and that without obedience to that principle no man can ever attain to the fulness of exaltation of celestial glory."—Hist. Record, Vol. 6, p. 226.

He taught that "the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment." (Hist. Record, Vol. 6, p. 222.)

He taught that "unless it (plural marriage) was received, the Church would progress no further." That "if a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord."—Joseph Smith's Teachings, p. 42.

Brigham Young said:

> Hear it, ye elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do, this Church cannot advance as God wishes for it to advance.—Spoken at the dedication of the St. George Temple, P. 19, "New & Everlasting Covenant of Marriage."

Brigham Young also said:

> Now, if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go still further to say, take this revelation or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be

damned But the Saints who live their religion will be exalted.—J. of D., 3:264-266.

In an address given at Paris, Idaho, Aug. 31, 1873, among other things, Brigham Young said:

Now, where a man in this Church says, "I don't want but one wife; I will have my religion with one", he will perhaps be saved in the Celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. * * * He will find himself without any wife, and he will remain single forever and ever. But if the woman is determined to not enter into plural marriage, that woman, when she comes forth, will have the privilege of living in single blessedness through all eternity. * * * If in the resurrection you really want to be single and alone and live so forever and ever and be made servants, while others receive the higher order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants and you can be servants to them. * * * This is as true as that God lives. * * * The only men who become Gods, even the sons of God,, are those who enter into polygamy.—J. of D., 11:268-9.

President John Taylor said:

If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law.—Life of Wilford Woodruff, p. 542.

President Taylor received a revelation from the Lord, which is now published that every saint who will may read it. In that revelation, the Lord told His people (that means every one of us):

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 thi law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so, Amen.

The next President of the Church, Wilford Woodruff, observed:

The reason why the Church and Kingdom of God cannot advance without the Patriarchal order of marriage, is that it belongs to this dispensation, just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progres. The leading men of Israel who are presiding over Stakes wil have to obey the law of Abraham, or they will have to resign.—Life of Wilford Woodruff, p. 542.

He further said:

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

And again:

And God, our heavenly Father, knowing that this was the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fulness of Celestial Glory, I say, the God of Israel, knowing these things commanded Joseph Smith, the Prophet, and all Latter-day Saints to obey this law, or you shall be damned. —Mill. Star, 41:242.

Lorenzo Snow, who succeeded Wilford Woodruff, stated when pleading his case before the courts, as is recorded in the Mill. Star (48:110, and elsewhere):

God being my helper I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations. Though I go to prison, God will not change His law of Celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.

Then Joseph F. Smith, among other vital things stated in a sermon, as recorded in the J. of D. (20:26-31):

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the

salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. * * * I understand the law of Celestial marriage to mean that every man in this Church who has the ability to obey and practice it in righteousness and will not, shall be damned. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that.

President Heber J. Grant, now President of the Church, in an address recorded in the Deseret News, April 6, 1885, and while speaking on the subject of plural marriage, 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. * * * The best and most honorable men of the community, as a rule, had entered into plural marriage and were the objects of the cruel persecutions that are now being forced upon them.

Now, if YOU feel that before God, angels and these witnesses of His word you can still excuse yourself from accepting and obeying the law of plural marriage and yet enter into the fulness of God's glory, you are deceiving yourself. You shall be numbered among those seen by the Prophet Joseph Smith as they came forth in the resurrection, upon whose faces was written anguish and despair beyond description because they fell short of the glories they thought they had attained. Of them the Prophet said: **"And why did they fall short of these blessings? They neglected the weightier principles and ordinances of the Gospel, because of the cares of the world, and they sought after the honors of men."**

A WOMAN'S RAILING

J. of D., Vol. 4:316.
(Brigham Young)

I remember going into a friend's house one afternoon, when I was quite young: I think I was about fifteen; and pretty soon a couple of neighboring women came into visit. They had not been in the house more than twenty minutes before the woman of the house went and brought out a pillow, and began to rail against her husband, saying: "He is a dirty, nasty man; he is the filthiest man in the world; that is the pillow he sleeps on." I thought, you miserable fool, why do you not wash that slip? Those women see that the blame rests on you, and not on your husband. And she continued telling them how nasty, filthy, and lazy he was. I knew enough about a family at that early age, to know where the fault lay. At the same time there was plenty of wool and flax lying in her chamber, for I saw them; and a wheel and the other implements were on hand, all of which the husband had toiled for. He had also provided the cows, flour, and meat in abundance; but because he did not do everything, he was a "nasty, lazy man."—J. of D., 4:316.

I have seen a great many persons live in the neglect of all the comforts of life, because they would not take hold and make themselves comfortable. Others do not know what to do with the comforts of life, when they have them.—Brigham Young.

God intends faith and the power of the priesthood to intervene for the protection of the Saints when the scourges and calamities incident to the second coming of Christ shall begin. The priesthood shall shield those who bear it, and those who honor its possession.—Orson F. Whitney.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.
PUBLISHED MONTHLY
By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

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

Vol. 8. MARCH, 1943 No. 10.

EDITORIAL THOUGHT

PLURAL MARRIAGE is "the highest law of God; the law that crucifies the flesh that it may sanctify the spirit".—Young Women's Journal, 2:283.

PREJUDICE AND INTOLERANCE

"God! how I hate prejudice! A man who is prejudiced cannot be just!"

This is an expression of the late President J. Golden Kimball. He had been under the hammer of prejudice and, perhaps, jealousy, wielded by those who should have known better, until the trite truth forced itself into expression.

We are living in troublous days. The whole world must stand aghast at the contradictions fomenting fear, hatred, violence and all that portends misery and despair. In our own peaceful mountain vales and lurking in the shadow of almost every household, ill-feeling and suspicion are in evidence; jealousies arise and men are wont to give way to uncharitable feelings and heated expressions.

Our thoughts are now more particularly upon the attitude and actions of some members of local draft boards in Utah in their work of examining men under the Selective Service Act, to be inducted into the armed services of the country.

Naturally this work of selecting inductees for the service presents problems and difficulties covering a wide range, and yet, being controlled by rules and regulations for which they are not responsible, the board members, while acting within such rules and without prejudice to any, cannot be censurable. Our feelings are not to criticise these draft boards for the performance of their plain duties but rather for diverging from their duties and from the published rules, in order to spleen their contempt for neighbors against whom they may entertain feelings of ill will.

In Utah a peculiar religious situation exists. The dominant church is split into two major parts; the one adhering to the Gospel in its entirety as established by the Prophet Joseph Smith, which, for convenience, we refer to as the "minority" group, while the other members, following the will-o'-the-wisp vagaries of changing emotions and tenets in order to be in harmony with world thought comprise the "majority" group.

The "minority", while comparatively small in numbers, stand on their inherent rights as members of the Church and as American Citizens. As a class they abhor war and yet submit themselves for induction into the armed services of the country under the regular routine of selection, insisting, of course, on being accorded the natural rights of citizens.

Two cases we shall mention indicate the trend in parts of Utah. The personnel of the local draft boards involved is largely "Mormon" and of the "majority" class; or, if not actual members of the Church many of them being beneficiaries thereof, attempt to harmonize their outward actions with church requirements, and especially so when the subject of plural marriage is involved.

Children under legal age, living

with and being supported by their parents, in the eyes of the law, are dependents. It matters not whether they be born in legal wedlock. They are here. They have been coming on earth both in legal wedlock and otherwise since the beginning of time. Many born out of legal wedlock better than eighteen years ago are now being inducted into the service of the nation with no question as to the manner of their birth. Minor children, with their mothers, are dependents and should be so classified under all the rules of law and justice. A man with a legal dependent and engaged in "essential" work is eligible for Class "3-B".

Another point is that every American Citizen, or for that matter, any other person, appearing before the judiciaries of the State is entitled to decent treatment, to a fair trial, to a careful and conscientious consideration of his case. It must not be a question as to whether he is a Mormon, an Atheiest, white or colored, rich or poor, good-looking or otherwise. In this country, under its constitution, every person is entitled to fair treatment — innocence being presumed until guilt is proved.

A people may prefer a free government, but if, from indolence, or carelessness, or cowardice, or want of public spirit, they are unequal to the exertions necessary for preserving it; if they will not fight for it when it is directly attacked if they can be deluded by the artifices used to cheat them out of it; if by momentary discouragement; or temporary panic, or a fit of enthusiasm for an individual, they can be induced to lay their liberties at the feet even of a great man, or trust him with powers which enable him to subvert their institutions; in all these cases they are more or less unfit for liberty; and though it may be for their good to have had it even for a short time, they are unlikely long to enjoy it.—John Stuart Mill.

Case No. 1. Our subject is the father of thirteen living children of minor age. The mothers of these children with one exception are known to the world as "Common Law" wives. He is living with and supporting this large family of children including an invalid mother. He is engaged in an "essential" occupation at a government war plant. He was first classified as III. His local board at Murray, Utah, for no apparent reason, other than prejudice and spite, re-classified him into the "1-A" group, subjecting him to immediate induction. Refusing to reconsider this unlawful and wholly irregular decision an appeal was taken to the State Board of Appeals. This board, doubtless tinctured with like prejudices confirmed the order of the Murray board, making their decision unanimous, thus blocking an attempt to appeal the case to the President of the United States, except by intervention of the State Director. This latter officer, a man of courage and soundness, being appealed to, saw in the actions related a clear case of "religious prejudice", and sent the papers to Washington to be acted upon by the President. In due course, the draftee was, "by order of the President", given a "3-B" reclassification.

The "fumble" spoken of could not have been the result of lack of information, for the gentleman in question presented to the draft board a carefully prepared statement recounting in detail the facts upon which the State Director and the President later acted. The members of the local board were doubtless so prejudiced by the facts that they became incapable of rendering a just decision and a mockery was made of law and order which ought to bring embarrassment to the State of Utah, by exposing before the nation its incapacity to act impartially and intelligently upon such matters. It was, it

would seem, the infinitismal smallness of these mental pigmies that compelled a submission of the case to the Washington authorities, a situation that any 8th grade school boy would have the intelligence to avoid.

Case No. 2. This case, while different in detail, savors of the same religious bigotry. It came before draft board No. 11. The young man involved is married and has legal dependents. Though a member of the dominant church he entertains religious views somewhat at variance with its present teachings. This man asked for no favors—he expected none—but insisted on the consideration accorded other American citizens in like circumstances.

We are informed that one Tracy Y. Cannon is the chairman of this board. He is a Mormon of the so-called "Progressive" type. He is the foster son of the late Hon. George Q. Cannon, at one time Utah's Representative in Congress. For years before the latter's death he was a confessed law-breaker with reference to the principal of plural marriage, and served time in the Utah Penitentiary for an infraction of the anti-polygamy laws. He doubtless taught his foster son the imperative necessity of obedience to this principle for a complete exaltation.

The young man whose case is before us bears the finest kind of character, being intelligent, sober, clean and proudly loyal to both his church and country. It appears from the files in the case and from reports emanating from the hearing that a system of espionage or common spying of the movements of the draftee revealed the awful fact that he had occasionally attended a religious gathering whose interpretation of scripture was not in full harmony with his church leaders; also that he read literature not endorsed by his church as proper for the laity to read. After making this most startling discovery, and after questioning the man's relatives and friends to an unreasonable degree, his wife was informed that if her husband did not desist from alienating himself from his own file leaders he would be placed in class "I-A" and be immediately inducted into the service.

In other words, in each of the two cases, (and there are others reported), the draft board said, in effect: "We don't like you—we don't like your religious attitude. We want you to be like us, and if you refuse we will send you to the battle's front with the hope that you will be killed and cease troubling the people with your obnoxious religion."

What littleness! What leanness of thought and action! How far have we strayed from the Christian spirit! The Gospel of Jesus Christ is the one platform on which the whole world may stand and enjoy natural rights.

A few centuries back men were burned at the stake for differing with the Pope. We are more enlightened today. Now we assay to send such alleged heretics to the battle front to be torn to pieces by shot and shell!

It is to be regretted that the Church, once the pardonable boast of the Saints as the one institution on earth where freedom of thought and tolerance were accorded full rein, should have descended in the spirit of intolerance to a condition of incompetency rendering it necessary for simple draft questions to be taken out of the hands of local officers of church affiliation, because of minds shrunken by prejudice and submitted to Washington for solution.

If it be contended that the cases we have cited were civil or military and not ecclesiastical, we reply that in the positions named members of the Church or its beneficiaries are the chief actors. In their occupations and professional lives they are largely controlled by the policy of the Church. The Church, by its policy of spying on members thought not to be in har-

mony with its teachings, and attempting to cut those off who will dare question the oft repeated and parrot-like statement that the leaders are all Prophets, Seers, and Revelators **and void of spot or blemish,** has doubtless planted a fear in the hearts of the "faithful" that has robbed them of the intelligence and courage to act in matters civil in accordance with justice and plain facts.

Let the draft boards become non-partisan; be guided in their decisions by the rules to which they are bound by law, and cease their childs-play of trying to punish their neighbors for disagreeing on matters religious or otherwise—cease making "fish of one and fowl of the other". Let Utah prove herself big enough to settle her own domestic problems and cease bothering the authorities at Washington with them. Being a sovereign state, she owes this to herself as well as to her sister states.

PRIESTHOOD AUTHORITY

IN TRUTH (Jan., 1943, p. 173), we quoted Heber C. Kimball as stating that Sidney Rigdon did not hold the same priesthood authority that others of the brethren held. "He has no authority", said Elder Kimball, "only what he receives from the Church. * * * There are more than thirty men who have got higher authority than he has."

In the light of this statement, we are asked to explain the meaning of the following instructions from the Lord (D. & C. 90:6):

> And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom.

Here Sidney Rigdon and Frederick G. Williams were credited as being equal with Joseph Smith **"in holding the keys of the last kingdom."** In this connection we read in His. of the Church, 1:334-5; Mill. Star, 14:887, the following:

> On the 18th of March the High Priests assembled in the school room of the prophets, and were organized according to revelation, in prayer, by Sidney Rigdon. Doctor Hurlbut was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office to which they had been called, viz., that of Presidents of the High Priesthood, AND TO BE EQUAL in holding the KEYS of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands upon Brothers Sidney, and Frederick, and ordained them TO TAKE PART WITH ME in holding the KEYS of this last kingdom, and to assist in the Presidency of the High Priesthood, AS MY COUNSELLORS; after which I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart would see heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understanding opened by the Spirit of God, so as to behold things.

It will be noted that Sidney Rigdon expressed a desire that he and Brother Williams "should be ordained to the office **to which they had been called,** viz., that of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jr.", etc.

The question appears to be: "If Brothers Rigdon and Williams were to be equal with Joseph Smith in holding the keys of the kingdom how could it happen that Sidney Rigdon did not hold the same authority as "over thirty others" during Joseph's life time, as stated by Elder Kimball?

In the first place, it was doubtless the Presidency of the Church that the Lord was revealing the organization of upon this occasion. This quorum consists of three presidents who are "appointed by revelation, and acknowledged in their administration by the voice of the Church." (See D. & C.,

102:9-10; 107:22). Joseph Smith was to be the President, (he was at the time presiding over the Church by reason of his Priesthood calling) and Sidney Rigdon and Frederick G. Williams were to be his counselors; and when a quorum of this kind acts in unison each member is guided by the same spirit and, therefore, is "equal in holding the keys" pertaining to that particular calling. But it must not be supposed that each of the counselors as an individual, held equal authority with Joseph Smith. He was God's mouthpiece on earth and held the keys to the dispensation. Neither of these other brethren held such keys except in association with the Prophet, nor could either of them act on subjects pertaining to the kingdom independently of Joseph or contrary to his instructions.

Here we have a case somewhat analogous to that of the Church and the Priesthood: The Church cannot function independently of the Priesthood, but the Priesthood can function and has so done independently of the Church. Joseph, by reason of a higher authority could function in the office of President of the Church, but his counselors could not function in that calling independently of Joseph. They were his counselors and not his leaders, or even equals, except insofar as they supported him in his decisions. An army does not have two "Commanders in Chief", otherwise there would be confusion. Such an anomaly existed in the Catholic church in the latter part of the 14th and early in the 15th centuries. On the death of Pope Gregory XI, John XXIII, Urban VI and Clement VII, was each elected head of the Church. Each claimed his election legitimate and refused to vacate, resulting in what historians called "The Grand Schism of the Roman Catholic Church." This unnatural condition existed for many years, until, by a compromise, Martin V ascended the Chair, the other three "pretenders" being deposed. There can only be one responsible head at a time. True, the Godhead consists of three definite personalities, but the Father is the supreme head, the other two being equal with him only as they are one with him.

In ordaining Sidney Rigdon and Frererick G. Williams, Joseph ordained them to **"take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, AS MY COUNSELORS."** And this is exactly what they were.

It must be remembered that the Presidency of the Church is one thing while the Presidency of Priesthood is quite another. Two definite offices are expressed, the one being auxiliary to the other. The Church office consists of three High Priests, while the second, when fully organized, consists of seven Great High Priest Apostles.

As indicated by the statement of Joseph Smith, that these two men (Rigdon and Williams) were (also) to assist him in the Presidency of the High Priesthood, their position is made clear in the statement of the Prophet, (His. of Ch., 2:509) following:

> President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute, with himself, the three first Presidents of the Church. * * *
>
> President Smith then introduced Oliver Cowdery, Joseph Smith, Sr., Hyrum Smith, and John Smith, for assistant counselors.
>
> **These last four, together with the first three, are to be considered the heads of the Church.**

Why seven men to be the heads of the Church when the Lord said, as shown, that the First Presidency of the Church shall consist of three Presidents who are "appointed by revelation", etc.?

The Presidents of Priesthood consists of seven Great High Priest Apostles. They as a collective body pre-

side over the Church. Three of the seven, when the Church is in order, may form the Presidency of the Church, an auxiliary organization. These three hold dual positions, but the position of Presidency of the Church is ever subject to the Presidency of Priesthood; hence the First Presidency is subject to and presides under the jurisdiction of the Presidency of Seven.

Sidney Rigdon was evidently one of the Seven, and he acted with Joseph Smith in the Presidency of the Church. This was true on September 3, 1837. But, on April 6, 1843, due to acts subversive of the interests of the Church, Joseph Smith refused to further sustain Sidney Rigdon as his counselor in the First Presidency of the Church. Sidney's brethren, being moved by compassion in his behalf, pleaded for him and he was again sustained by the Church and permitted to retain his station as counselor to the President of the Church.

On this occasion the Prophet arose and said: **"I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not."** (His. of Ch., 6:48-9). In this episode a very definite principle is involved. Sidney was in the First Presidency of the Church. The Church is governed by "common consent", (D. & C. 26:2). Joseph was the President of the Church. He brought charges of disloyalty against Sidney. Sidney appealed to the sympathies of the Church and was re-sustained in the First Presidency. Joseph could not avoid this because of the "common consent" principle; but the Priesthood is a Theocracy, governed not by "common consent" but direct from heaven. Joseph, being God's mouthpiece, had a right to throw Sidney off as a member of the Presidency of Priesthood, while as a member of the First Presidency of the Church, which is governed by "common consent", the members of the Church had a right to continue him in that position. Hence Sidney, though entirely out of harmony with the spirit and genius of the Gospel, continued as counselor in the First Presidency, but was dropped from the Presidency of Priesthood, over which the Church has no jurisdiction. He was not in harmony with this greater council and was not in touch with it; he had, according to Heber C. Kimball, attended to only one meeting and that at the instance of Brother Phelps. And while he may have had legal title to membership in the First Presidency, all the power and authority he possessed was derived from the Church, an auxiliary organization, subject to Priesthood, **and over thirty men had more authority than he in the Priesthood and Kingdom.**

It will be remembered, when reflecting upon the organization of the Seven, that at the General Conference of the Church in April, 1873, President Brigham Young, in choosing five additional counselors, announced that **"he had two counselors to aid him as President of the Church; he had the privilege of having seven brethren to assist him in this capacity."**—(Mill. Star, 35:292). Since, as explained, the Priesthood is above the Church the Seven Presidents of Priesthood naturally preside over the three Presidents of the Church.

While the Council of the Priesthood and the Council of the First Presidency of the Church, each operate under the power and authority of the Melchisedek Priesthood, yet there are different orders in this Priesthood, and Sidney Rigdon was not, **at the time mentioned by Heber C. Kimball,** a member of the higher order, he having only such authority as the Church could grant him, the Church itself, being an appendage to Priesthood.

PERSECUTION OF CHRISTIANS

The agency of man is a divine gift. From the beginning Satan has sought to destroy this sacred heritage. The righteous in every age have suffered

while defnding it, claiming their rights at the sacrifice of liberty and even life.

We are now thinking of the striking similarity waged against the present-day Saints and those of former days. Though the Church today, as formerly, is founded on the broad principle of Revelation and Agency, (Moses 4:3) yet many of those who insist upon exercising this divine gift, especially in their adherence to the fulness of the Gospel as established by the Prophet Joseph Smith, are adjudged heretics and become outcasts among their fellow Saints. As outcasts they are subject to being blacklisted, proscribed, persecuted and, so far as the Church is concerned, set adrift upon the sea of life to either sink or swim as their faith provides the strength. The persecutions of each age are true to form. Neither the Lord Jesus Christ nor Joseph Smith condemned the Saints because of error in doctrine. Their mission was to build up and not destroy. The Prophet once said in effect, "It does not prove a man to be a bad man because he errs in doctrine." We venture the opinion that no person in the Church has an absolutely clear conception of the Gospel. This fact is evidenced in the expressions of the brethren—one holding to a thought contrary to the other. No two are alike, for now we see "through a glass darkly." Today the innocent minority is being accused and outraged by the guilty majority." As Tertullian remarked: "If the Tiber has overflowed its banks, or the Nile has not overflowed; if heaven has refused its rain; if the earth has been shaken; if famine or plague has spread its ravages, the cry is immediately raised—**Away with the Christians to the lions!**"

> The sacred books of the Christians, says Waddington, were sought for and burnt; death was the punishment of all who assembled secretly for religious worship; imprisonment, slavery and infamy on the dignitaries and presidents of the Churches; every art and method was enjoined for the conversion of the believers, and among those methods were various descriptions of torture, some of them fatal.

That the ancient Saints had a clear understanding of the principle of sacrifice is evidenced by their steadfastness in face of opposition. The Prophet Joseph Smith proclaimed "**That a religion that does not require the sacrifice of ALL THINGS never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of ALL EARTHLY things.**" (6th Lecture on Faith.)

A worthy example is that of Cyprian, bishop of Carthage, who, the historian avers, "was a man of learning, eloquence and piety, whose blameless life and final calmness and constancy have escaped the censure and almost the sarcasm of history." Waddington relates:

> On the 13th of September, A. D. 258, an officer with soldiers was sent to Cyprian's gardens by the proconsul to bring him into his presence. Cyprian then knew his end was near; and with a ready and constant mind and cheerful countenance he went without delay to Sexti, a place about six miles from Carthage, where the pro-consul resided. * * * On the next morning, the 14th of September, he was led to the proconsul's palace, surrounded by a mixed multitude of people and a strong guard of soldiers. After some time the proconsul came out into the hall, and Cyprian being placed before him, he said, "Art thou Thascious Cyprian?" Cyprian the bishop answered, "I am." Galerius Maximus the proconsul said, "The most sacred emperors have commanded thee to sacrifice." Cyprian the bishop answered, "I do not sacrifice." Galerius Maximus said, "Be well advised." Cyprian the. bishop answered, "DO AS THOU ART COMMANDED; IN SO JUST A CAUSE THOU NEEDEST NO CONSULTATION." The proconsul having advised with his council, spoke to Cyprian in angry terms as being an enemy to the gods and a seducer of the people, and then read this sentence from a tablet, "IT IS DECREED THAT THASCIUS

CYPRIAN BE BEHEADED." Cyprian the bishop said, "GOD BE PRAISED!" and the crowd of his brethren exclaimed, "Let us, too, be beheaded with him."—History of the Church.

The Prophet Isaiah's experience is another noted example of placid endurance under persecution. It is recorded that he was "sawed in sunder". While this torture was going on, history states that one Belchira approached Isaiah and hoping to have him retract his condemnatory message to Israel, said:

> Say what I say unto thee and I will turn their hearts, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.

Isaiah answered, and said:

> So far as I have utterance I say: DAMNED AND ACCURSED be thou and all thy powers and all thy house. For thou canst not take from me ought save the skin of my body.—TRUTH 4:165.

Bishop Edward Hunter voices a promise made by President Brigham Young:

> Let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this (Salt Lake) Temple, on the 24th of February last: "Not one of them, who had been through the fiery ordeal, should lose the privilege. IF HE CONTINUED FAITHFUL; HE SHALL NOT BE A WHIT BEHIND THE MOST EXQUISITE INFLICTION OF TORTURE THAT ANY OF THE SAINTS HAVE HAD TO ENDURE." If you are faithful, you shall have the promised blessing pertaining to those characters who became partakers of the sufferings of our Lord and Savior, Jesus Christ.—J. of D., 2:36-7.

These are the words of Brigham Young, direct:

> Now you Elders who understand the principles of the Kingdom of God, what would you not give, do or sacrifice, to assist in building up His kingdom upon the earth? The Saints sacrifice everything; but, strictly speaking, there is no sacrifice about it. IF YOU GIVE A PENNY FOR A MILLION OF GOLD, A HAND FULL OF EARTH FOR A PLANET, A TEMPORARY WORNOUT TENAMENT FOR ONE GLORIFIED, THAT WILL EXIST, ABIDE AND CONTINUE TO INCREASE THROUGHOUT A NEVER-ENDING ETERNITY, WHAT A SACRIFICE, TO BE SURE!

Dwelling upon the history of these bloody and merciless scenes, the Prophet Joseph Smith stated:

> It is shame to the Saints to talk of chastisements, and transgressions, when all the Saints before them, prophets and apostles, have had to come up through great tribulation; whether a Herod, a Nero, or a Boggs, causes the affliction, or the blood to be shed, is all the same.—**THESE MURDERERS WILL HAVE THEIR REWARD! AND THE SAINTS THEIRS.** How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society! And was transgression or chastisement connected with their seclusion from the enjoyment of society? No! But remember, brethren, he that offends one of the least of the Saints, would be better off with a mill stone tied to his neck and he and the stone plunged into the depths of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the Saints in prison, or secluded from friends by reason of vexatious law suits, intended for persecution, shall in no wise lose his reward. Never, while the spirit of liberty, or the virtue of a Saint, hold communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the lamb, shrinking from the assistance of those who bear the ark of the Lord—in the hour of danger!—Teachings of the Prophet Joseph Smith, pp. 261-2.

THE GOSPEL OF THE BIRTH OF MARY

From the "Lost Books of the Bible"

Though apocryphal in their nature, there is much of interest to be found in what is termed "The Lost Books of the Bible", published by the World Syndicate Publishing Co.

We present to our readers Chapters One and Two of the "Gospel of the Birtn of Mary", mother of Jesus Christ:

CHAPTER I

1. The blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord.

2. Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem.

3. Their lives were plain and right in the sight of the Lord, pious and faultless before men. For they divided all their substance into three parts:

4. One of which they devoted to the temple and officers of the temple; another they distributed among strangers, and persons in poor circumstances; and the third they reserved for themselves and the uses of their own family.

5. In this manner they lived for about twenty years chastely, in the favor of God, and the esteem of men, without any children.

6. But they vowed, if God should favor them with any issue, they would devote it to the service of the Lord; on which account they went at every feast in the year to the temple of the Lord.

7. And it came to pass, that when the feast of the dedication drew near, Joachim, with some others of his tribe, went up to Jerusalem, and at that time, Issachar was high-priest;

8. Who, when he saw Joachim along with the rest of his neighbors, bringing his offerings despised both him and his offerings, and asked him,

9. Why he, who had no children, would presume to appear among those who had? Adding, that his offerings could never be acceptable to God, who was judged by him unworthy to have children; the Scripture having said, "Cursed is every one who shall not beget a male in Israel."

10. He further said, that he ought first to be free from the curse of begetting some issue, and then come with his offerings into the presence of God.

11. But Joachim being much confounded with the shame of such reproach, retired to the shepherds, who were with the catle in their pastures;

12. For he was not inclined to return home, lest his neighbors, who were present and heard all this from the high-priest, should publicly reproach him in the same manner.

CHAPTER II

1. But when he had been there for some time, on a certain day when he was alone, the angel of the Lord stood by him with a prodigious light.

2. To whom, being troubled at the appearance, the angel who had appeared to him, endeavoring to compose him said:

3. 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.

4. 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;

5. 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.

6. 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.

7. Rachel also, so much in favor with God, and beloved so much by holy Jacob, continued barren for a long time, yet afterwards was the mother of Joseph, who was not only governor of Egypt, but delivered many nations from perishing with hunger.

8. Who among the judges was more valiant than Samson, or more holy than Samuel? And yet both their mothers were barren.

9. But if reason will not convince you of the truth of my words, that there are frequent conception in advanced years, and that those who were barren have brought forth to their great surprise; therefore Anna your wife shall bring you a daughter, and you shall call her name Mary;

10. She shall, according to your vow, be devoted to the Lord from her infancy, and be filled with the Holy Ghost from her mother's womb,

11. She shall neither eat nor drink anything which is unclean, nor shall her conversation be without among the common people, but in the temple of the Lord; that so she may not fall under any slander or suspicion of what is bad.

12. So in the process of her years, as she shall be in a miraculous manner born of one that was barren, so she shall, while yet a virgin, in a way unparalleled, bring forth the Son of the most High God, who shall, be called Jesus, and, according to the signification of his name, be the Saviour of all nations.

13. And this shall be sign to you of the things which I declare, namely, when you come to the golden gate of Jerusalem, you shall there meet your wife, Anna, who being very much troubled that you returned no sooner, shall then rejoice to see you.

14. When the angel had said this he departed from him.

Justin Martyr, a learned Samaritan, of Gentile parents, born about 100 A. D., and later, attaching himself to the Christian faith, in his First Apology for Christianity, stated:

> We who formerly rejoiced in licentiousness, now embrace only chastity; we who made use of magical arts, now devote ourselves to the unbegotten God, the God of goodness; we who set our whole affections upon wealth and possessions, now bring into the common stock all our property, and share it with the indigent (a form of United Order); we who hated each other, and slew each other, and who, owing to diversity of customs, would not partake of the same hearth with those of a different race, now, since the appearance of Christ, live together, AND PRAY FOR OUR ENEMIES, and endeavor to persuade those who unjustly hate us, that, by leading a life conformed to the excellent precepts of Christianity, they may be filled with the good hope of obtaining the same happiness with ourselves from that God, who is Lord above all things.—A History of the Church: Waddington.

Justin Martyr was a Christian Martyr early in the second century.

HISTORY REPEATS

History states that in the twelfth century St. Bernard, setting out to correct certain so-called heresies that had practically denuded the Catholic church of its following in certain districts, and appealing for help from Alfonso, Count of St. Giles and Toulouse, wrote to the Count: **"The churches are without people; the people without priests; the priests without honor; the christians without Christ. The churches are no longer conceived holy, nor the sacraments sacred, nor are the festivals any more celebrated."**

The expression of the late President

B. H. Roberts (TRUTH 8:175) reflecting the state of apostacy of the Saints in the present dispensation in refusing to live the Gospel in its fulness, resulting in its weak leadership, while different in words bear a striking similarity in meaning. He said: **"We have prophets but they have ceased to prophesy; seers that cannot see, and revelators that do not reveal."**

FRIENDS

There is a law both bond and free
Seals me to you and you to me,
It stands true now and always stood
The bond of love,—true brotherhood.
Oh! how I love to meet my friends
To feel the heart-throbs heaven sends,
Its sorrows, joys, and all the rest—
To meet the friends, I love the best.

Oh! tis good to have a friend
When such a joyous thrill transcends,
To see, to meet and shake the hands
That's strong and true as iron bands.
Let's keep it fine and pure and sweet
And let it suffer no defeat,
That it shall fail, no, never fail
But go thru life and thru the veil.

That it may live in heavenly bliss
That none of us shall ever miss,
The love, the joy that heaven sends
The genial spirit of our friends.
So I will say these words to you
With feelings deep, with feelings true,
And pray to God our heavenly host
To guard the friends, I love the most.

So there's a law both bond and free
Seals me to you and you to me,
It stands true now, and always stood
The bond of love, true Brotherhood.

—H. K. Cleveland.

IT COULDN'T BE DONE

(Edgar A. Guest)

Somebody said that it couldn't be done,
  But he with a chuckle replied
That "maybe it couldn't", but he would be one
  Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
  On his face. If he worried he hid it.
He started to sing as he tackled the thing
  That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
  At least no one ever has done it";
But he took off his coat and he took off his hat,
  And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
  Without any doubting or quiddit,
He started to sing as he tackled the thing
  That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
  There are thousands to prophesy failure;
There are thousands to point out to you one by one
  The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just start to sing as you tackle the thing
  That "cannot be done", and you'll do it.

SOLITUDE

(Ella Wheeler Wilcox)

Laugh, and the world laughs with you;
Weep, and you weep alone;
  For this sad old earth
  Must borrow its mirth,
It 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 want your woe.

Be glad, and your friends are many;
Be sad, and you lose them all;
  There are none to decline
  Your nectured 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 it cannot help you die.

There is room in the halls of pleasure
For a long and lordly train;
  But one by one
  We must all file on
Through the narrow aisles of pain.

Many a conservative man loses his money on a sure thing because he is afraid to take chances.

Don't think that because you ride a hobby that you are the only jockey in the race.

THE VALUE OF THE SEXES

Thomas Jefferson Putnam, who is connected with the Colorado Agriculture College and calls himself "Specialist in Rural Devilment", reports that his wife recently read to him the old scientific determination of the value of a man from a mineral standpoint. The scientists say that the ingredients of a man are:

Fat enough for a bar of laundry soap.

Iron enough for two nails.

Lime enough to whitewash a chicken-coop.

Phosphorous enough for a box of matches.

Sulphur enough to rid a dog of flees.

These ingredients would cost about 89 cents at any corner drug store.

Mrs. Putnam said so much about this that Thomas Jefferson couldn't sleep until he had figured out the value of a woman. Woman, he says, has been proved to contain:

Starch enough to be stuck on herself.

Brass enough to butt in anywhere.

Potassium enough to explode a toy pistol.

Gall enough to embitter the sweetest male disposition.

Paint enough for an Italian sunset.

Powder enough to blow up a dreadnaught.

Perfume enough to gas a regiment.

All of which can be had in any department store for 32 cents.

He woke his wife to tell her this, and the next morning Thomas Jefferson got his own breakfast.—Holstein Breeder and Dairyman.

PLOW OR SWORD?

An Irish soldier on duty in Egypt received a letter from his wife saying there wasn't an able-bodied man left, and she was going to dig the garden herself.

Pat wrote at the beginning of his next letter: "Bridget, please don't dig the garden; that's where the guns are."

The letter was duly censored, and in a short time a lorry-load of men in khaki arrived at Pat's house and dug up the garden from end to end.

Bridget wrote to Pat in desperation, saying that she didn't know what to do, as the soldiers had got the garden dug up every bit of it.

Pat's reply was short and to the point: "Put in the spuds."

A CAMOUFLAGE RECORD

Colonel: "Why on earth are you men climbing trees and crawling through the bushes?"

Private: "Well, sir, we camouflaged the guns before lunch and now we can't find them."

DON'T WAIT TILL I'M GONE

When I quit this mortal shore, and mosey 'round the earth no more, don't weep, don't sigh, don't sob; I may have struck a better job.

Don't go and buy a large bouquet, for which you'll find it hard to pay; don't mope around and feel all blue—I may be better off than you.

Don't tell the folks I was a saint, or any old thing that I ain't; if you have jam like that to spread, please hand it out before I'm dead.

If you have roses, bless your soul, just pin one in my buttonhole while I'm alive and well—today. Don't wait until I've gone away.

—From The Hanson-Weigh—Copied from Progressive Opinion.

RECEIPT

An old Indian walked into the magazine office to pay his subscription. After he had paid the editor he asked for a receipt. While the editor was making it out he asked the Indian why he wanted it. The Indian replied:

"Me old Injun, soon me die and go to heaven. So Peter in Heaven ask, you been good Injun? Me say yes. Then him say you pay editor for magazine? Me say yes. Him say let me see receipt. Me no got receipt. Then me have to run all over Hades to find you and get receipt."

IT WAS THE HUMIDITY

The Scotchman couldn't find his ticket. On the conductor's second round it was still missing.

"What's that in your mouth?" the conductor asked.

Sure enough, there was the missing ticket. The conductor punched it and went his way.

"Aw, weel", said Sandy, when several of the passengers laughed, "I'm nae so absent-minded. It was a very auld ticket and I was just removing the date."—L. & N. Employes Magazine.

SUSPICIOUS

....The customer at the beanery was suspicious. He looked hard, then sniffed, at the little yellow cube which the waiter had placed in front of him on a butter dish. Then he picked up his knife in one hand and the bread in the other, and remarked: "I take thee for butter or worse."

Our son Joe got mad in a few minutes when he was tryin' to teach Ma to drive. He wasn't as patient as Ma was when she was teaching him to walk.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. APRIL, 1943 NO. 11.

Keys of the Kingdom

Remarks by President Wilford Woodruff at the M. I. A. Conference, June 2, 1889. Martyrdom of Joseph Smith—Keys Passed on—Necessity of Continuous Revelation—Church Cannot Be Controlled on Any Other Principle

(Contributor, 10:380-4)

BEFORE the close of this conference there is a subject upon which I wish to bear testimony. There were perhaps very few people here yesterday who are in this assembly today, when Brother Thatcher delivered a lecture upon the life of President Brigham Young. He referred to a saying of President Young which I, being a witness of, feel it my duty to allude to. I am the first person unto whom he made the remark, and the only one living in the flesh who was with him and Joseph Smith, the Prophet of God, when he gave to the Twelve Apostles their charge concerning the Priesthood and the keys of the kingdom of God; and as I myself shall soon pass away like other men, I want to leave my testimony to these Latter-day Saints.

I was sitting with Brigham Young in the depot in the city of Boston at the time when the two Prophets were martyred. Of course we had no telegraphs and no fast reports as we have today to give communication over the land. During that period Brother Young was waiting there for a train of cars to go to Peterborough. Whilst sitting there we were overshadowed by a cloud of darkness and gloom as great as I ever witnessed in my life under almost any circumstances in which we were placed. Neither of us knew or understood the cause until after the report of the death of the Prophets was manifested to us. Brother Brigham left; I remained in Boston and next day took passage for Fox Islands, a place I had visited some years before, and baptized numbers of people and organized branches upon both those islands. My father-in-law, Ezra Carter, carried me on a wagon from Scarborough to Portland. I there engaged passage on board a steamer. I had put my trunk on board and was just bidding my father-in-law farewell, when a man came out

"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."

from a shop—a shoemaker—holding a newspaper in his hand. He said, "Father Carter, Joseph and Hyrum Smith have been martyred—they have been murdered in Carthage jail!"

As soon as I looked at the paper the Spirit said to me that it was true. I had no time for consultation, the steamer's bell was ringing, so I stepped on board and took my trunk back to land. As I drew it off, the plank was drawn in. I told Father Carter to drive me back to Scarborough. I there took the car for Boston, and arrived at that place on the Saturday night.

On my arrival there I received a letter which had been sent from Nauvoo, giving us an account of the killing of the Prophets. I was the only man in Boston of the quorum of Twelve.

I had very strange feelings, as I have no doubt all the Saints had. I attended a meeting on the following day in Boydston's Hall, where a vast number of the inhabitants of Boston and some three hundred Latter-day Saints had assembled. Hundreds of men came to that meeting to see what the "Mormons" were going to do now that their Prophets were dead. I felt braced up; every nerve, bone and sinew within me seemed as though made of steel. I did not shed a tear. I went into the hall, though I knew not what I was going to say to the vast audience. I opened the Bible promiscuously and opened to the words of St. John where he saw under the altar the souls of them that were slain for the word of God, and heard them cry, **"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The Lord informed them that they must wait a little season, until their brethren were slain as they were. I spoke on those words.**

Next day I met Brigham Young in the streets of Boston, he having just returned opposite to Sister Voce's house. We reached out our hands, but neither of us was able to speak a word. We walked into Sister Voce's house. We each took a seat and veiled our faces. We were overwhelmed with grief and our faces were soon bathed in a flood of tears. I felt then that I could talk, though I could not do so before—that is, to Brother Brigham. After we had done weeping we began to converse together concerning the death of the Prophets. In the course of the conversation, he smote his hand upon his thigh and said, **"Thank God, the keys of the Kingdom are here."** Brother Thatcher referred to the last instructions at the last meeting we had with the Prophet Joseph before starting on our mission. I have alluded to that meeting many times in my life.

Keys of the Kingdom

The Prophet Joseph I am now satisfied had a thorough presentiment that that was the last meeting we would hold together here in the flesh. We had had our endowments; we had had all the blessings sealed upon our heads that were ever given to the Apostles or Prophets on the face of the earth. On that occasion the Prophet Joseph rose up and said to us, "Brethren, I have desired to live to see this temple built. I shall never live to see it, but you will. I have sealed upon your heads all the keys of the Kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me or sealed upon me. Now, no matter where I may go or what I may do, the Kingdom rests upon you."

Now don't you wonder why we, as Apostles, could not have understood that the Prophet of God was going to be taken from us? But we did not understand it. The Apostles in the days of Jesus Christ could not understand what the Savior meant when He told them "I am going away; if I do not go away the Comforter will not

come!'' Neither did we understand what Joseph meant. ''But'', he said, after having done this, **''Ye Apostles of the Lamb of God, my brethren, upon your shoulders this Kingdom rests; now you have got to round up your shoulders and bear off this Kingdom.''** And he also made this very strange remark, **''If you do not do it you will be damned.''**

I am the last man living who heard that declaration. He told the truth, too; for would not any of the men who have held the keys of the Kingdom of God or an Apostleship in this Church have been under condemnation, and would not the wrath of God have rested upon them if they had deserted these principles or denied and turned from them and undertaken to serve themselves instead of the work of the Lord which was committed to their hands?

Keys Pass On

When the Lord gave the keys of the Kingdom of God, the keys of the Melchisedek Priesthood of the Apostleship, and sealed them upon the head of Joseph Smith, He sealed them upon his head to stay here upon the earth until the coming of the Son of Man. Well might Brigham Young say, ''The keys of the Kingdom of oGd are here.'' They were with him to the day of his death. They then rested upon the head of another man—President John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

I say to the Latter-day Saints the keys of the Kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will rest on the head of another Apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to ''reward every man according to the deeds done in the body.''

I want to add another thing, because I feel it my duty to say it to the Latter-day Saints. There is a feeling—it was so in the days of Joseph Smith—that he was not the man to lead the Church. Even his bosom friends, men with whom he saw the angels of God, Oliver Cowdery and others, considered him a fallen Prophet and thought they ought to lead the Church. This history is before you and before the world. The same feeling was manifest in the days of Brigham Young when he was called to hold the keys of the presidency of the Church. There were other men who thought they should be appointed to that office. But the God of heaven manifested to you, and to me, and to all men, who were in Nauvoo, upon whom the mantle had fallen. Brigham Young took his place, and led the Church and Kingdom of God up to the day of his death.

There are men today, there will be men till the coming of the Son of Man, I expect, who feel as though they ought to lead the Church, as though it is not going on right—that this, that, and the other is wrong. 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.**

We Talk of Revelation

We talk of revelation. There has been a feeling of wonder many times as to why Brigham Young did not have revelation, why John Taylor did not have revelation, why Wilford Woodruff does not have revelation, why any other Apostle does not have revelation. I hold in my hand a book of revelations, enough to lead this Church into the celestial kingdom of

God. Anybody who will obey that law will have all the revelation that he can fulfill on the earth. **We are not without revelation. The heavens are full of it, so is the holy Priesthood.**

I know the destiny of this people; it is revealed by the God of Israel and left on record. I know the destiny of this kingdom, and I want to say, let us try to unite together and fulfill the law of God. You need not trouble about the kingdom God has established. He will take care of it. The same God who has organized this Zion and gathered one hundred and fifty thousand people here from the nations of the earth, has His eye over you, He is watching over you, and He will take care of you when you do your duty. Zion is not going to be moved out of her place. The Lord will plead with her strong ones, and if she sins He will chastise her until she is purified before the Lord.

I do not pretend to tell how much sorrow you or I are going to meet with before the coming of the Son of Man. That will depend upon our conduct.

With regard to the keys of the Kingdom of God. They were placed on the earth to remain, and they will remain until Jesus Christ comes in the clouds of heaven. But I and other men, the Apostles, and all who are called to officiate in the name of the Lord need the faith and prayers of the Latter-day Saints.

By way of closing I will say that Brigham Young, John Taylor, Wilford Woodruff, these Twelve Apostles around me, and everyone of the Seventies, High Priests, High Councilors, Presidents of Stakes, the Melchisedek and all the Aaronic Priesthood, **and all the Latter-day Saints—all will get what they labor for. Whatsoever we sow, whether good or evil, of that we will reap the fruit.**

Keys Always With Joseph

But in the morning of the resurrection you will find Joseph Smith holding the keys of this kingdom and dispensation at the head of all Israel who belong to this dispensation; he will hold them to the endless ages of eternity, notwitstanding that we shall all get our reward for what we do. The keys of the kingdom were given to Joseph Smith. They were placed on the heads of other men to make use of on earth for a short time; and when wet get through we shall all have our reward.

Let us make up our minds to serve and honor God. Do not have any fears concerning the kingdom; the Lord will lead that aright; 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. We are in the hands of the Lord and those keys will be held and taken care of by the God of Israel until He comes whose right it is to reign. God bless you all. Amen.

(At the evening session President Woodruff made the following additional remarks:)

Before dismissing this assembly I feel it my duty to say a few words. I addressed the Saints a short time this afternoon upon a certain subject, and that was in bearing my testimony to the keys of the kingdom of God, which the Lord gave to Joseph Smith, and the retaining of those keys upon the earth through their bestowal upon the heads of Apostles. I did not pretend to dwell upon the organization of the Priesthood or of the Church in these remarks. My only object was to bear my testimony upon that subject. After the meeting I began to reflect, from remarks which I made, that perhaps many of the people might get an entirely wrong idea of my views with regard to the kingdom of God. I referred to the Doctrine and Covenants —a code of revelations which the Lord gave to Joseph Smith. This book contains some of the most glorious revelations upon doctrine, upon principle, upon government, upon the kingdom

of God and the different glories, and upon a great many things which reach into the eternal worlds. My leaving this subject there, perhaps, might lead my friends to suppose that I did not believe in any more revelation. This would be a great mistake. For if we had before us every revelation which God ever gave to man; if we had the Book of Enoch; if we had the untranslated plates before us in the English language; if we had the records of the Revelator St. John which are sealed up, and all other revelations, and they were piled up here a hundred feet high, the Church and kingdom of God could not grow, in this or any other age of the world, without the living oracles of God.

The Presidency of the Church is composed of three men—the President and his Counselors; **and not only does the President of the Church need revelation daily, in order to pass through the labor, the care and the business that rests upon him, but his Counselors need it. Every one of the Twelve Apostles need it in all their administrations throughout the world; and not only the Twelve Apostles, but the Seventies, the High Priests, the Bishops, the Elders and all who belong to the Melchesidek or Aaronic Priesthood—all need it in their administrations in the world. No man can go forth and lift up his voice and declare the Gospel of Jesus Christ without revelation. He needs the Holy Priesthood with him; he needs the Holy Ghost with him every day of his life.** I do not wish to be misunderstood in this matter. Every man or woman that has ever entered into the Church of God and been baptized for the remission of sins, has a right to revelation; yes, women have a right to revelation, a right to the Spirit of God, to assist them in their labors, in their administrations to their children, in counseling their children and those over whom they are called to preside. The Holy Ghost is not restricted to men, nor to Apostles or Prophets, it belongs to every faithful man and woman, and to every child who is old enough to receive the Gospel of Christ.

I am very much opposed to false doctrine, either preaching it myself or having anybody else preach it. I therefore wish to make this correction if there is any need of it. **God never had a Church or a people, in any age of the world, that were ever governed and controlled except by revelation.** The living oracles of God were among them—those who held the keys of the kingdom, and they had to receive revelation to assist them in all their work. The Elders of Israel, when they go abroad to the nations of the earth, need the Spirit of God to tell them to go here, or go there, that they may search out the honest in heart. Let us all understand this, so that we may not be divided in our views and sentiments.

WINNING OF ETERNAL HEIRSHIP

Excerpted from an Epistle, dated April 13, 1853, signed by Brigham Young, Heber C. Kimball, Willard Richards

Thing not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapor before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth, unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct to you, in person. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you, like David's of old, should you err like him.—Mill. Star, 15:440.

PRIESTHOOD ITEMS

(Contributed)

Question No. 4—Has the policy of the Church in relation to Plural Marriage been borne out by the actions of its leaders?

In answering this question, we wish to make it emphatically known that we know that the Church of Jesus Christ of Latter-day Saints is verily the Church of the Living God. With this taken for granted, we may proceed to analyze the course of its leaders and members with an unbiased eye, having the search for Truth and the desire to serve God and promote His work upon the earth as the only end in mind.

We know that the word of the Lord never varies. It is the same yesterday, today and forever, whether spoken by His own mouth or by those who speak in His name when guided by the Holy Ghost. However, we find that men holding His priesthood do not always speak under the guidance of His Spirit, and where their words disagree with the words of God, we must know by the Holy Ghost that they are not of God. These facts are self-evident.

We have drawn the attention of our readers to the Manifesto of 1890 and subsequent articles supporting its position. It is evident to those enlightened by the Spirit of God that the issuance of that document commenced a reign of misrepresentation and subterfuge in the Church. Since then we have been, to quote Apostle Charles W. Penrose, "**trying to beat the devil at his own game.**" To the world, and to the majority of the Church, who have always in their hearts rejected the fulness of the Gospel, we have manifestly abandoned the principle of plural marriage. While, actually, the present words of our leaders have not been borne out by their actions. To illustrate: In the beginning of this dispensation when this law was first revealed and the Prophet Joseph Smith and others of his trusted associates were living it, the fact was concealed and ostensibly denied by them so far as the world was concerned. Only their most trusted friends actually knew that these men lived plural marriage. (Hist. Record, V. 1-8; 226, et. seq.)

In 1852, the Church accepted this law of the Lord and hence forth the principle was openly taught not only to the Church members but to the world. When persecution became intense and many of our brethren were serving time in the penitentiary, our leaders continually warned the saints that if they were to obtain the fulness of God's glory and the Church was to continue in its onward progress, they coud not abandon plural marriage. Such words as these were shouted with all the fervor of the Prophets of God to the saints:

> **This principle will ride triumphant above all the prejudice of the world.**
>
> **You might as well try to build a ladder to remove the sun as to remove polygamy.**
>
> **Polygamy will never be done away. The time of the second coming of the Savior is nigh—yea, even at the doors, and God has instituted and intends to perpetuate this principle until He comes.**
>
> **God has never changed a divine law because His people suffered persecution or even imprisonment and death, but that nation or people which fights against plural marriage and the Church and the Kingdom of God shall perish.**
>
> **Let the First Presidency of the Church and the Quorum of the Twelve and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them will be damned.**

This position admits of no sophistry.

There was no half-way house to these leaders. It was "**Mormonism in its entirety, or Mormonism wiped out in blood.**" "**The gospel, the whole Gospel, and nothing but the Gospel.**" The saints were told without equivocation that if they were to "renounce, abrogate or apostatize" from the principle, God would reject them. "**Were the people to do that as an entirety, God would reject the saints as a body, the authority of the Priesthood would be withdrawn with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for His work must, according to His unalterable decrees, go forward.**"

It is evident that if the Church was to remain the Church of God, at least a certain portion of its people would have to remain true to the fulness of the Gospel. No other conclusion could be consistent with the above position of the Church leaders and the word of the Lord to them. Therefore, we would naturally anticipate seeing the true leaders of the Church bearing out this position in their actions. Certainly, the weaker, apostate position that was assumed because of persecution might seem to be the true course of the Church to the unobservant, but according to the word of God, that law had to be perpetuated. No matter how blatant were declarations to the contrary, the Priesthood in the Church and wherever it functioned had to see to it that that law remained alive. Either this position is correct, or no one with a knowledge of the Gospel of Christ as revealed in this last dispensation could retain one vestige of faith in the words of the Lord or His prophets upon this subject.

Now, did the leaders of the Church and the Kingdom of God sustain this position by their actions? THEY MOST CERAINTLY DID! We have already given considerable proof of this assertion, but to further bear it out, we wish to draw the attention of our reader to the records, quoting Apostle Heber J. Grant: "**I am a law-breaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters. I propose to marry until I get wives who will bring me sons.**" (Salt Lake Tribune, September 9, 1899). This statement was made before three witnesses; i. e., E. A. McDaniel, Alfales Young and J. H. Moyle.

Apostle Grant's Arrest and Sentence

From the records of the District Court under date of September 8, 1898, we find the following:

> F. S. Richards, on behalf of his client, waived the reading of the information and entered a plea of guilty. "Let the plea be entered", said Judge Norrell, "and the defendant may be brought in for sentence on Monday." "We desire to waive time, and my cient is ready for sentence now if the court please", Mr. Richards suggested. "Very well", said Judge Norrell, and addressing the apostle the court ordered him to stand up.
>
> The tall, gaunt form of the apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half hundred spectators, as Judge Norrell said: "The sentence of the court is that you pay a fine of $100.00, and in default of payment that you be imprisoned in the county jail for one hundred days, that is one day for each dollar of the fine."
>
> Grant quicky left the courtroom, walked to the clerk's office, wrote his check on the State Bank of Utah for $100.00, and handed it over to Deputy Clerk Little in liquidation of the fine. The charge to which the apostle pleaded guilty, as stated in the information, was that he committed the crime of unlawful cohabitation on January 1st, 1899, and on divers other days, and continually between January 1, 1899, and July 15, 1899, by unlawfully cohabiting with more than one woman. * * * (See records of the Third District Court, also Salt Lake Tribune, Sept. 9, 1899.)

At a later date, in this drama, showing the continuation of plural mar-

riage among the leaders of the Church, in spite of the issuance of the Manifesto, and showing by the actions of these leaders that they did not consider the Manifesto as anything but an agreement with the government to avoid persecution, we find the following as recorded in the Salt Lake Tribune from November 3 to 12, 1903, inclusive:

Heber J. Grant Threatened

Warrant now in Sheriff's hands for the arrest of APOSTLE GRANT. Heber J. Grant has too many wives. Complaint issued charging unlawful cohabitation. Would have more wives but for law. Grant was to leave for Europe today in company with his polygamous wife.

The complaint drawn by County Attorney Westervelt and signed by Charles Owen was sworn to last evening at 6 o'clock and given to Sheriff Emery for service. The apostle was convicted of the same offense in 1898, when he was fined $100.00 maximum penalty under the statute. Complaint charges Apostle Grant with unlawful cohabitation in living with Augusta Grant and Emily Wells Grant at the same time.

The article continues:

WHY GRANT WAS CHOSEN. The principle reason why Mr. Grant was singled out for prosecution on the charge of polygamy while others equally guilty have been neglected is that he had the bad taste to faunt his polygamous relations before the public in his address to the University students. "If he had kept quiet this step would probably never have been taken", said an official yesterday, "but when he GLORIES IN HIS INFRACTION OF THE LAW before the young people of the State I think it is time to show that open lawlessness will not be tolerated."

The open lawlessness which President Grand gloried in had reference to the following:

The Alumnus association was trying to establish a $2500.00 scholarship fund. Heber J. Grant made a talk and gave $100.00 to the fund, $50.00 for each wife, and promised another $100.00—both contributions being for his polygamous wives—and the newspapers in Utah and later over the country raised the question as to whether these donations should be accepted. The date when Mr. Grant spoke to the student body of the University of Utah as near as can be obtained was the 5th or 6th of November (1903).

If President Grant were the only one of the General Authorities who defiantly upheld plural marriage so long after the Manifesto, we might conclude that he alone was misled into a gross error directly in opposition to the policy of the Church; but such was not the case. Apostle Grant was by no means alone. The Salt Lake Tribune under date December 18, 1909, published the names of approximately 100 of the more prominent Latter-day Saints of Utah as having entered into plural marriage after the Manifesto. Now, many readers might object to our accepting this article as published in the "Tribune". Some may brand it as untruthful since it appeared in a Gentile publication, always hostile to Mormon interests—at least, prior to the Manifesto. If we could dismiss the article as untrue, biased and unproved by actual fact, our position would be less clear, but we cannot do this; for it is a matter of personal knowledge, not only to the writer, but to the majority of the leaders of the Church, that all of the brethren so listed, including a majority of the Quorum of the Twelve at that time were living plural marriage. Many of these good men and their wives have passed away since 1909, but enough of them still live and maintain positions they assumed at that time, both in doctrine and in practice, to prove before God and all men that the true "position" of the leaders of the Church and Kingdom of God was borne out and is being borne out by them, and that the present "policy of the Church" is a false, apostate position.

We acknowledge that position has become more entrenched by the passing years; that it has gained more credence and apparent stability, because as we draw steadily away from a true

knowledge of the facts, we often lose sight of their existence.

If the above publication of the names of so large a number of the leaders in the Church were the only proof of the continuance of the practice of plural marriage contrary to the law of the land and the rule of the Church after the Manifesto, we still might dismiss the issue as unproved, for "in the mouth of two or more witnesses God establishes the truth of all things." But upon examining the records, we find continued proof. Throughout the Church, in the Dominions of Canada to the north to Colonia Dublan, Chihuahua, old Mexico in the south, plural marriages were performed by men prominent as leaders in the Church of Jesus Christ of Latter-day Saints.

Change in Church Policy

President Heber J. Grant defiantly upheld his continued living of plural marriage, and when prosecuted he fled beyond the reach of the law. **His persecutors were denounced as ungodly men, but today the "policy of the Church" has been to change places with them and become the persecutors of those perpetuating that law. Has God changed places also? If the living of plural marriage is so grossly evil 53 years after the Manifesto, why was it not fully as evil when President Joseph Smith plead guilty and admitted that he had fathered eleven children from five plural wives after the Manifesto, contrary to the rule of the Church and the law of the land. At this time (1905) he paid a fine of $300.00.**

We could go on with such evidences almost without end, but to any honest searcher after truth, the facts should now be evident beyond all controversy that there is only one true position that can consistently be maintained by the true followers of Christ, by the true Church of Jesus Christ of Latter-day Saints, and that position is **plural marriage is a law of the Everlasting Gospel which cannot be abrogated, postponed nor modified.**

The followers of Christ have not, will not relinquish it, but they shall perpetuate it upon the earth until Christ's coming and throughout all eternity.

> **If the Mormons were ever so unwilling to become polygamists, they have no choice in the matter. God has commanded and they must obey. If there were not a single word or example to be found in the Bible in its favor, still they must observe its practice. It is in no sense optional with them. It is as much an integral part of their faith as baptism for the remission of sins or the laying on of hands for the bestowal of the Holy Ghost. (Mill. Star, Vol. 39, p. 407).**

Regardless of the outward pretentions of any or of all men, the true followers of Christ believe in and uphold every revealed law and ordinance of the everlasting Gospel as given to the Prophet Joseph Smith. They will sustain and live those principles, come what may, even though they be called upon to endure persecution, imprisonment, or death—God being their helper.

HELL AND DAMNATION

(As seen through the microscopic eyes of Sectarianism, and as voiced by Jonathan Edwards, a Calvanistic parson (of 18th century) and ex-president of the New Jersey College, now Princeton University. Allied against this damnable teaching is the doctrine of "Salvation for the Dead" as taught by the Lord through His Prophet Joseph Smith. Little wonder it is that the Lord told Joseph Smith to "Join none of them (the churches) for they are all wrong."—Ed.)

"The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. You are 10,000 times more abominable in His eyes than the most hateful, venomous serpent is in ours. You hang by a slender thread, with the flames of divine wrath flashing about it. If you cry to God to pity you he will be so far from pitying you in your dole-

ful case that He will only tread you under foot. He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all His raiment.

"Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen!

"Your wickedness makes you as it were heavy as lead and to tend downward with great weight and pressure towards hell; and, if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you, and keep you out of hell than a spider's web would have to stop a falling rock. The wrath of God is like great waters that are damned for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. Thus it will be with you that are in an unconverted state, if you continue in it: the infinite might and majesty and terribleness of the omnipotent God shall be magnified upon you in the eneffable strength of your torments; you shall be tormented in the presence of the holy angels and in the presence of the Lamb; and, when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it they will fall down and adore that great power and majesty. It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity; there will be no end to this exquisite, horrible misery; when you look forward you shall see a long forever, a boundless duration before you, which will swallow up your thoughts and amaze your soul!

"You will absolutely despair of ever having deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this Almighty, merciless vengeance; and then, when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite."—From the Journal of the late Asst. Church Historian, A. Milton Musser.

NONE BUT GOD CAN REVOKE
(Mill. Star, 14:592)

We would ask, For what is the priesthood given unto men? It is that they may have a right to administer the **Law of God.** Have they then a right to make **void that law? Verily no.** When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, "Thou shalt not lie"; who can say by virtue of his Priesthood, You may lie and be approved? The Lord and His Prophets have declared it as a law unto His people, "Thou shalt not commit adultery." Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, "Thou shalt not kill." Then we ask again, Who can kill and be forgiven? And in like manner it might be asked of all the laws of God, who has the right to make them void? **None can revoke the decree but Him by whom it was given;** neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed.

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.
PUBLISHED MONTHLY
By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

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

Vol. 8. APRIL, 1943 No. 11.

ABRAHAM LINCOLN belonged to no church, but he never wrote an important public document that did not contain some reference to the Supreme Being, and yet this Manifesto (of Wilford Woodruff, 1890) supposed by many to be a revelation to revoke and annul the revelations of God to Joseph Smith and John Taylor, does not contain the remotest reference to the Supreme Being, much less "Thus Sayeth the Lord."—Bishop Heber Bennion.

EVIDENCES AND RECONCILIATIONS

"Why Did the Church Practice Plural Marriage in Earlier Days?"

Our comments are on the article in the March, 1943, issue of the Improvement Era by Elder John A. Widtsoe of the Quorum of Twelve, trying to reconcile the Lord's implied mistake in introducing the principle of plural marriage and finally abandoning it by issuing the Manifesto. Much type and space are spent in attempting to explain the various theories put forth by the apologists for the system of plural marriage, winding up with two major reasons for the adoption of the principle and its later recantation by the Church:

1. That the principle of plural marriage came by revelation from the Lord. It ceased when the Lord so directed through His then living Prophet.

2. Obedience to constitutional law is a fundamental tenet of the Church, hence it was in duty bound to discontinue the principle after subversive legislation was enacted against the practice.

A third and collateral statement is made by Elder Widtsoe in this language: "We do not understand why the Lord commanded the practice of plural marriage." We will endeavor to throw some light on these three propositions.

First: "That the principle of plural marriage came by revelation from the Lord." It most definitely did. On this fact we are agreed. "That it ceased when the Lord so directed through His then living Prophet." It ceased only so far as the Church with its limited powers was concerned.

The Lord restored the principle of Celestial or plural marriage in line with His promise that in this the last dispensation there woud be a restitution of all things and that there should be no taking away again. Plural marriage is one of the laws of Heaven that has been restored never again to be taken from the earth or given to another people. It is a law that cannot be abrogated, modified, or postponed. The hackneyed claim that the Woodruff Manifesto of 1890 was given by revelation from the Lord to abrogate His law of Plural Marriage has been exploited by the leaders to a shocking degree, and as often has been exploded. Any person with 8th grade intelligence reading the Manifesto will discover nothing in it savoring of revelation, or as an injunction from the Lord against the continued practice of the principle. True, the subsequent interpretation given it by Wilford Woodruff, while under pressure by the enemy, and so far as it was ratified by the Church, bound the Church to a monogamic marriage system. But it was the Church that was bound, and not God. The Church is governed by

"Common consent" (D. & C., 26:2), but God's government, being a pure theocracy, has never and can never be bound by any action of the Church.

As we have repeatedly shown the law of Celestial or plural marriage is a Priesthood law (D. & C., 132:58, 61) pure and simple and has nothing to do with the Church only as the Church elects to accept and promulgate it. Some twenty years after the revelation was received and several years after it had been established and entered into by Joseph Smith and a few of his close associates who were in the confidence of the Lord, the Church, by vote, accepted it as a tenet and vigorously urged it—to the extent, in fact, that no leading officer in the Church was appointed who had not entered into the principle or taken a covenant to do so. The Church, in 1890, to use the language of President Lorenzo Snow, "abandoned the principle". To the Priesthood it said, in effect: "We have honored and sustained the principle of plural marriage as best we could. The Church is governed by the principle of "Common consent". Only between two and three per cent of its membership have entered into the law. The enemy threatens to confiscate our property and withdraw the franchise of citizenship from us; and we have reached a point where we feel it prudent to surrender, return the marriage institution into the lap of the Priesthood, its natural protector, to be carried on without the further aid or opposition of the Church."

Wilford Woodruff was not only President of Priesthood but also President of the Church, as his predecessors, John Taylor, Brigham Young and Joseph Smith, had been. In the latter office and authority he issued the Manifesto while under authority of the former—the President of Priesthood—he arranged for the principle to go on by setting men apart to go into Mexico, Canada, and other places to see that the law was maintained. Here the Church stood for one thing and the Priesthood for another. The Church, exercising its Agency, has a right to its stand while the Priesthood is bound under the Commandments of God to maintain its position.

The situation at present is simply this: That the Church is bound by the Manifesto and its interpretations, but faithful members of the Church, claiming membership in the Kingdom of God, are bound to the Priesthood law, and can advance only as they are in harmony with the Priesthood. Neither the law nor its practice has been done away with by the Lord, NOR WILL IT BE!

The second proposition as worked out by Elder Widtsoe should read: "The Church is a law abiding institution, pledged to serve the Lord only so far as His laws do not conflict with the arrangements of Satan."

This myth has been exploded time and time again. Of course the Church is law-abiding, abiding either the law of God or that of Satan, as the circumstances may seem to force. In every age of the world the Church, as the faith of its membership has controlled it, has given its allegiance to either the laws of heaven or of hell.

Previous to the enactments of laws against Celestial marriage, the Lord said (Aug. 1, 1831): "Let no man break the laws of the land for he that keepeth the laws of God hath no need to break the laws of the land." (D. & C., 58:21). On August 3, 1833, the Lord enlarged upon this command to observe the laws of the land, by explaining that it is the constitutional laws they are bound to observe, those laws that support the "principle of freedom in maintaining rights and privileges." (Ib. 98:4-7).

What is the constitutional law of the land? God gave the Constitution and it is His right to interpret it. The Constitution says: **"Congress shall**

make no law respecting an establishment of religion, or prohibiting the free exercise thereof''. Congress did attempt to enact laws contrary to this provision, and to execute them but, according to the Lord's definition, they are unconstitutional; therefore neither the Church nor the Priesthood is bound to obey them. True, if they do not obey these laws they may be persecuted as our brethren have been in times past. But so was Christ persecuted, and the Prophets Joseph and Hyrum. Are we today better than they, or entitled to greater consideration from our enemies? A divine promise has been given as our true heritage, **''Yea, and all that will live godly in Christ Jesus shall suffer persecution.''**

The Supreme Court of the United States in declaring the constitutionality of the laws against the Priesthood marriage system, advanced the amazing doctrine that while religious freedom is guaranteed by the Constitution, men are free only to think and believe but not to act; they are free to believe in the necessity of living the marriage laws of heaven, but must not enter into the system! And this is the interpretation accepted by Dr. Widtsoe and the Church today, and many in the Priesthood are being ''handled'' and ostracised by the Church for not adhering to the same fallacy. The Church ''Reconciliator'' tries to hoodwink the Saints by brushing all the words of the Lord aside, maintaining that they are bound by the edicts of men.

The Church claims it is law abiding. Let us see how sincere this statement is:

July 1st, 1862, the ''Morrell'' measure became a law by the signature of President Abraham Lincoln. This law covered a complete prohibition of plural marriage or polygamy. The Church contested the law in the case of George Reynolds, and it was declared constitutional Jan. 6, 1879 by the Supreme Court of the United States. By this decision the constitutionality of the ''Morrell'' law was established so far as the law of the land is concerned, and plural marriages became definitely banned. Had the Saints been law abiding (according to the laws of the land), this would have been the end of polygamy in the Church. But we were then under a different leadership.

Since, under the ''Morrell'' act and the rule of evidence it became difficult to prove polygamy, the Edmunds bill of March 22, 1882, was enacted into law, placing teeth in the law of 1862, besides providing a penalty against ''unlawful cohabitation.'' This measure was declared constitutional by the court of last resort on March 23, 1885. The two laws covered the matter of both entering into plural marriage and cohabiting with plural wives. Did the Church then, in accordance with its present professions of being a law-abiding body, surrender to these laws? It did not; it ignored them.

What did the Lord think about these subversive laws? The latter measure was passed in March, 1882, and in October of the same year—seven months later—the Lord revealed to His Prophet John Taylor that George Teasdale and Heber J. Grant should be chosen as members of the Quorum of Twelve, and Seymour B. Young should be placed in the Presidency of the Quorum of Seventy; provided, **''he will conform to my law (enter into plural marriage); for it is not meet that men who will not abide my law (of plural marriage) shall preside over my Priesthood.''** (While this revelation has not been published in the English editions of the Doctrine and Covenants, President Grant has often affirmed its authenticity).

This action of the Lord, in plain yankee language said: ''To hell with the unconstitutional laws of Congress, this is my earth and I am going to

run it my way.'' But in the reasoning of our official ''Conciliator'' what an awful mistake the Lord made! Perhaps He did not know of the Edmunds bill. We must be careful not to misjudge Him. It is entirely possible that Mr. Edmunds took snap judgment on the Lord and had his law passed while the Almighty was perhaps ''talking, or pursuing, or on a journey, or peradventure he was sleeping''. (1 Kings, 18:27). In any event the Lord commanded plural marriage after the anti-polygamy - Edmunds laws was passed.

But Elder Widtsoe might contend that the law had not been declared constitutional at the time the Lord commanded Seymour B. Young to enter polygamy; but will it be contended that the Lord did not know it would be declared constitutional?

The Edmunds law, now under discussion, was declared constitutional by the U. S. Supreme Court March 23, 1885. These two laws—the ''Morrell'' law of 1862 and the ''Edmunds'' law of 1882, very definitely outlawed both polygamous marriages and cohabiting with polygamous wives, and yet, on September 26-27, 1886, over a year after the last law was declared constitutional, the Lord revealed to His Prophea John Taylor that He had not annulled His law of plural marriage, nor would He, because it is eternal, ''All those who would enter into my glory MUST and SHALL obey my law. And have I not commanded men'', said the Lord further, ''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.''

As late as November, 1889, reaffirming all previous revelations upon this subject, the Lord told His Prophet—Wilford Woodruff this time—to take no notice of the demands of the enemy. (We quote from this revelation later).

The Church is not consistent in its claim that it abandoned plural marriage because of laws enacted against the practice. It abandoned the principle because of apostacy.

In Ohio, Missouri and Illinois the Saints refused to live the economic order of heaven—the United Order of Enoch—because of their short-sightedness, selfishness and general uncleanliness. They rejected the principle that would have made them economically independent. What did they get in exchange? Economic bondage which they are yet suffering under.

While voting to accept the law of plural marriage in 1852, only a very small portion of the church membership actually accepted it's practice, and when its defense threatened embarrassment they took steps to abandon the principle, preferring the ''leeks and onions'' of heathendom to the eternal truths of heaven.

The Woodruff Manifesto was not the initial act in the abandonment of plural marriage; an earlier step was taken. At a constitutional convention held in Salt Lake City, July, 1887, shortly before the death of President Taylor, but without his cooperation, another effort was made for statehood. In the proposed constitution the following abject offer to surrender was injected: **''Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor.''** This part of the Constitution was made **unrepealable and unamendable except with the approval of the Congress of the United States and the proclamation of the President of the United States.** At an election held later which was participated in almost solely by members of the Church, the vote to sustain the proposed Constitution stood **13,195** in favor with only 504 cast against it.

While statehood was again denied the Territory, it is clear to see that the Saints generally had abandoned the principle of Celestial marriage, being ready to barter it away for statehood.

After this effort Wilford Woodruff came into the Presidency of the Church. He was hounded day and night for a declaration of recession of polygamy. He wrote in his Journal, 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 revelation:

> Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request and will answer thee by the voice of my Spirit. * * * I, the Lord, hold the destiny of the courts in your midst and the destiny of this nation and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.
>
> Let NOT my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. * * * 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 harken 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 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.—For full text of this Revelation see Supplement to New and Everlasting Covenant of Marriage, pp. 64-5.

In this very positive command of the Lord to make no concessions or further promises, and leave the battle up to him, it would seem to reasonable minds that the Lord had spoken His last word; that He would brook no compromise nor surrender. He had previously told His servant John Taylor, speaking on this law of plural marriage", * * * how can I revoke an everlasting covenant, for I the Lord, am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever. * * * I, the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said by my servants Joseph: All those who would enter into my glory MUST and SHALL obey my law. * * * I have NOT revoked this law NOR WILL I, for it is everlasting and those who will enter into my glory MUST obey the conditions thereof."

Here, in 1886, the Lord says, "I have not revoked this law, nor will I"; and to Wilford Woodruff, three years later, He said, "Make no concessions or further promises" to the enemy for "I cannot deny my word neither in blessing nor judgments." And yet our astute "Reconciliator" is trying to convince the Saints that ten months later, the Lord turned a complete somersault, reversed Himself, denied His former word, and told President Woodruff to go ahead and sign a document (Manifesto) prepared for his signature by a committee comprising members of the Church and bitter anti-Mormons. The document was supposed to put a stop to polygamy, and yet that same servant (Wilford Woodruff) proceeded to set men apart to continue performing such marriages,

thereby ignoring the laws of the land!

Let us go a little deeper into this affair. In the early part of 1890, and after the Revelation of 1889 was received, what was known as the "Cullom-Struble" bill was introduced in Congress as a final stroke to accomplish a compete annihilation of the Mormon Church and divesting its members of all rights of citizenship. The measure had been reported on favorably by the House Committee on Territories, and indications were it would become a law. It was a vicious and un-American measure prepared and urged by bitter anti-Mormons in Utah. It was this matter that took President George Q. Cannon to Washington on a secret mission. Assisted by his son, Frank J. Cannon, President Cannon succeeded in convincing certain influential leaders in Washington that if further consideration of the bill were postponed an act on the part of the Presidency of the Church amounting to a "recession by the Church from the doctrine of Polygamy" would be announced. Frank J. Cannon returned to Salt Lake with a request from his father to Wilford Woodruff for a ratification of this promise which was given and culminated in the issuance of the Manifesto.

It is stated by some of our present leaders that the Lord told Wilford Woodruff to write the Manifesto and sign it. We know that he didn't write it. That fact is well authenticated. President Woodruff was a most careful record keeper. His Journals contain detailed events in his life since before leaving Nauvoo; they contain the revelations of 1880 and 1889 to him, but they contain nothing leading to the thought of a revelation upon the subject of this Manifesto, except this:

> **September 25 (1890). I have arrived at a point in the history of my life as the President of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the Church. The United States Government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage, and after praying to the Lord and FEELING INSPIRED, I have issued the following proclamation which is sustained by my counselors and the Twelve Apostles: (Then follows the Manifesto, which may be found in the late editions of the Doctrine and Covenants, following Section 136).**

In supporting his claim that the Church is in duty bound to observe the laws of the land, Elder Widtsoe quotes a statement from Apostle Orson Pratt which, by implication, refutes the Doctor's own position. The statement is from "The Seer", p. 111. Elder Widtsoe omitted a part of the statement; we quote it without expurgations:

> **But would it be right for the Latter-day Saints to marry a plurality of wives in any of the states, or territories, or nations, where such practices are prohibited by the laws of man? We answer no: it would not be right; for we are commanded to be subject to the powers that be. So long as we live under their jurisdiction, we are commanded to keep their laws, UNLESS THEIR LAWS ARE UNRIGHTEOUS, like those given by Nebuchadnezzar, commanding all people to fall down and worship a golden image which he had caused to be set up; we then should, no doubt, REBEL AS THE THREE HEBREWS DID. But all laws which we could keep without violating our consciences, it is our duty to obey so long as we live under them.**

The question is, then, "Is a law inspired by Satan and which is calculated to prevent the children of God from serving Him, a righteous or an unrighteous law?" If unrighteous certainly the Saints cannot observe it without violating conscience. Then, under Apostle Pratt's explanation, and which is the only logical one, it becomes the duty of the Saints to "REBEL as the three Hebrews did." And the anti-polygamy laws we are discussing the Lord has time and again denounced as unrighteous. Dr. Widtsoe's position is not tenable.

Just how Elder Widtsoe gets the conviction that the Lord had plural

marriage stopped in the light of the facts mentioned, is a stumper for us. Disregarding the injunction of the Lord not to make any "further pledges", that He would take care of the courts and nation in his own due time and way, and vindicate his work, President Cannon gave assurance to the politicians in Washington, that if they would delay the passage of the "Cullom-Strubble" bill, he would guarantee a surrender by the Church of plural marriage. Upon the strength of that guarantee President Woodruff "felt inspired" to issue the Manifesto. Did President Cannon receive a revelation from the Lord informing him that the Manifesto would be signed, or did President Woodruff take it upon himself to sign the document to save the face of his counselor in Washington? And if the Manifesto was a revelation from God and was intended to stop plural marriage, why did the practice not stop—what justification was there for hundreds, yes, thousands, of the Saints, including members of the Quorum of Twelve, taking further plural wives and continuing to unlawfully live with them?

Elder Widtsoe should be familiar with these facts, and with the positive attitude of the former leaders against the surrender of any principle of the Gospel. He, as no other man among the present general authorities, has familiarized himself with the sayings of Brigham Young and the late President Joseph F. Smith, having codified and arranged for publication a digest of their life and works, now known as "Brigham Young Discourses" and "Gospel Doctrine. Sermons and Writings of Joseph F. Smith."

While slightly off the Era subject let us pause to make this observation: The Manifesto was passed in 1890. For several years thereafter new plural marriages continued to be winked at. Now certain leaders of the Church have set 1906 as the dead line, after which all such marriages "are adulterous unions." Before this time no real obedience to the laws of the land was rendered by the leaders. Both President Joseph F. Smith and Heber J. Grant, were arrested charged with infractions of the law against plural marriage and unlawful cohabitation. Each plead guilty and paid a fine. In the Reed Smoot case in Washington (1904-6) President Smith testified that he was not only living in violation of the laws of the land upon the subject of polygamy but also of the rules of the Church, and intended to continue in that course. He was not disciplined by the Church but was very properly lauded for the courage and loyalty to a divine principle his course indicated. Yet today people are castigated, handled, ostracised and black-listed for even mentioning the subject, or attending a meeting where the subject is discussed; and this, notwithstanding the fact that the Revelation commanding adherence to the law of plural marriage and damning those failing to comply with the law is retained in the Doctrine and Covenants—the law book of the Church—and has not been repealed!

Considering this date of 1906 as the dead-line, we recall as late as 1909 at practice, and he might have truthful-Lake Temple President Joseph F. Smith sought to quiet criticism of the actions of the brethren then abiding in this law of plural marriage; the criticisms being hurled by members of the Quorum of Twelve, and their satelites. It was at this time that Judge Henry S. Tanner was being deluged with condemnation on the subject. The brethren then under fire were being accused of apostacy of "sexual impurity", living in "whoredom", etc. Said President Smith, **"Leave these men alone", and turning to Francis M. Lyman, he continued, "they are just as pure, good, noble and high-minded as WE are; and, furthermore, the time has come", he continued, "when the Saints cannot come to me or to Broth-**

ers Lyman or Penrose for counsel on these matters, but they will have to go to the Lord and be governed by His Spirit.''

At the time of this instance the Presidency of the Church was aligned with the Lord and His revelations, while the President of the Quorum of Twelve was sailing under the colors of obedience to the laws of the land. There being friction between the two quorums, the President announced the necessity of the Saints going to the Lord direct for inspiration and directions on the subject.

Why, O why don't our leaders grow up and cease trying to camouflage facts, cease their apologies for being numbered as a "peculiar people?'' The Gospel is not anything to be ashamed of. In the service of the Lord one may stand erect, with chin up and glory in his independence of spirit; neither chains, prison walls, nor vitriolic tongues can fetter the soul of the faithful. A leading brother, a High Priest in the Church, recently remarked: "Why can't our brethren be men and not mice?'' Talking about the Lord stopping plural marriage, we have the positive word of President Heber J. Grant, at a recent public meeting, that while the Manifesto was intended to stop the practice of plural marriage, the Lord had not taken that principle from us, nor stopped its practice'', and he might have truthfully added, in accordance with the word of the Lord to Presidents John Taylor and Wilford Woodruff, "NOR WILL HE, for the law is eternal and cannot be annulled.''

So much, then, on the theories of the "Reconciliator'' as to why plural marriage in the Church and its official abandonment. Now a word on the most amazing statement of the Scientist-Doctor, **"We do not understand why the Lord commanded plural marriage!''**

Elder Widtsoe is one of the general authorities of the Church who, time and again, has been sustained as a Prophet, Seer and Revelator. He has been in close contact with this principle of salvation as it has controlled the destinies of this people and as they have waded through the marshes and quagmires of affliction as a result of it; he knows how when Joseph Smith hesitated in accepting the responsibility of establishing it, his life was threatened by the Lord, how he finally gave his life for the maintenance of it; how amid the drivings and the plunderings of the Saints by the wicked, the Lord has steadily refused to either withdraw the law or modify it; he knows that among the highest blessings pronounced upon the Saints in this day are the blessings of "Abraham, Isaac and Jacob'' and that these blessings are a result of righteously living the law of plural marriage. He knows, or is in a position to know, that the Prophet Joseph Smith said of plural marriage, **"We have got to observe it. It is an eternal principle and was given by way of commandment''**; that Brigham Young said, **"The only men who become Gods, or even the sons of God, are those who enter into polygamy''**; that John Taylor taught that **"If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with him. A man obeying a lower law is not qualified to preside over those who keep a higher law''**; that Wilford Woodruff announced, **"The law of the Patriarchal Order of Marriage (plural marriage) belongs to this dispensation, and after it was revealed to the Prophet Joseph he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people''**; and that Lorenzo Snow, speaking of this law of Celestial or plural marriage, said, **"I married my wives because**

God commanded it. * * * 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''; and that the position of Joseph F. Smith was, **''I understand the law of Celestial (or plural) marriage to mean that every man in this Church who has the ability to obey and practice it in righteousness and will not, shall be damned. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that.''** And yet, notwithstanding all this and volumes of other like testimonies, our friend, a voted-in Prophet of God, says he doesn't know why the Lord introduced it!! Leaving the clear implication that it was given as an experiment and was later withdrawn as a mistake. The present attitude of the Church among the younger generation bears out this thought. Plural marriage in the hearts of tens of thousands of the present-day Saints is an obsolete principle, once tolerated because of pioneer condition and the crudeness of pioneer life; but now the people are advanced, better educated, more refined, no excuse for the principle remains. Such statements we refer to emanating from the mind of Dr. Widtsoe, and many other professed ''Prophets, Seers and Revelators'' in the Church, whether so intended or not, are undermining the faith of the Latter-day Saints, and in a large measure is responsible for the licentious actions and whoredoms now shockingly rampant among the youth of Zion as the true Prophets, Heber C. Kimball and John Taylor, predicted would be the case following the surrender of that great principle. This situation is before us. Many of the daughters of Zion are sinking into the filth of prostitution, while the sons are dying of veneral disease and falling before the onslaughts of stronger peoples. A common expression of the soldiers being invited to share the hospitality of the homes of the Saints is that in sexual pleasure, ''the Mormon girls are the tops!'' And yet the Elder, mentally dazed, wanders in ignorance through a maize of contradictions, and feebly admits that he does not know why the Lord revealed this great principle of life and salvation, the necessary precusor to final exaltation in the presence of the Father!

Elder Widtsoe, listen—the reason the Lord commanded the practice of plural marriage is that the law of the eternities compelled Him to, it being a law through which the Gods have been perfected. It is an essential part of the Gospel of Jesus Christ. Without it neither the Church or Kingdom can go on to perfection. The great Elohim lived the principle, His Son Jehovah - Christ became perfected through it, Michael, our Father and our God, with His son Jesus Christ, son of Mary, each lived the holy principle. It is the Celestial order of marriage and the only form of marriage recognized in the heavens as legal and complete. To go where Abraham is one must live the law of Abraham—plural marriage. To reach Abraham one must pass by Peter, James and John, and before coming to them Joseph Smith will sit as judge, all of whom magnified that law in their lives, and to pass by these men and receive their endorsement, one must have received that principle. If you ever return to the presence of your Father and become a joint heir with Jesus Christ, you will be living in that principle for it is the marriage code pertaining to the Gods.

REVELATION

In a splendid article presented in the current issue of TRUTH—**''The Keys of the Kingdom''** by Wilford Woodruff, the reader may get the impression that while present formal and written revelation has ceased in the Church because of the absence of its necessity, yet the Church is guided in all matters by constant and continuous revelation.

"We are not without revelation", says President Woodruff, "the heavens are full of it, so is the holy Priesthood." The leaders frequently refer to the spirit of inspiration by which they are supposed to be guided in all their official acts, as revelation. Dwelling upon this subject before the Committe on Privileges and Elections in the Reed Smoot case, Washington, D. C., the late President Joseph F. Smith gave as a definition of of the meaning of revelation or inspiration as the terms apply to the every day actions of man, **"Impressions of the Spirit of the Lord, * * * just such", he explained, "as any good Methodist, or any other good church member might receive. * * * I have had impressions of the Spirit upon my mind very frequently", explained the President, "but they are not in the sense revelations."** (Smoot Case, Vol. 1:483-4).

Under this definition all men in whatsoever avocation they may engage may claim the guidance of inspiration. Both revelation and inspiration, it must be borne in mind, may come from either one of two sources—God or Satan. Satan presides over the "lower regions". While considering a Manifesto prepared for his signature, having for its purpose the discontinuance of the practice of plural marriage, President John Taylor, after an interview with the Lord (Truth 6:135) stated the document was "from the lower regions"—or from Satan. It was doubtless an inspired document, but the inspiration came from beneath. Yet in signing a similar document four years later President Wilford Woodruff stated in his Journal, that "after praying to the Lord, and **feeling inspired,** I have issued the following proclamation" (The Manifesto of 1890).

President Woodruff was a good man —a man of God, and doubtless the Lord permitted him to sign the Manifesto because the Saints generally were demanding it, and also fulfill certain promises made verbally to the leaders of the nation, though the document itself emanated from the "lower regions". So while President Woodruff was a good man that fact does not argue that the statement he signed surrendering by the Church a principle of life and salvation, was inspired of the Lord. The Saints demanded a certain situation and in harmony with the principle of agency and "common consent" (D. & C., 26:2), the Lord granted it, permitting His servant to sign it. This principle of agency is recognized in the decision of Pilate in his consenting to the crucifixion of the Savior: Crucify him: Crucify him! cried the Jews, "his blood be on us and on our children." Their demand, though devilish, was acceeded to. As to the extent of Pilate's condemnation in consenting to the unholy demands, is a matter for the Lord himself to handle.

President Woodruff's act in signing the Manifesto is regarded in certain quarters, as compliance with a revelation of the Lord, notwithstanding ten months previously the Lord told him not to do it. But, one may ask, cannot the Lord change His mind. He told President John Taylor in the revelation of 1886 that on the subject mentioned he would not and could not.

So much then, upon this commonly used expression—"inspiration".

The impression has gone out that no real, tangible, concrete revelation from the Lord has been recorded since the death of the Prophet Joseph Smith. This is not true. It may be true that in the setting up of the Church and Kingdom of God the full pattern or outline was given through Joseph Smith, some of which is recorded in the Doctrine and Covenants. But other instructions pertaining to the **modus operandi** were given after the Prophet's death, and new information pertaining to the Gospel will be given during all time. The Gospel plan, in

the present dispensation, is laid in the labors of the Prophet Joseph Smith. No detail of it may be changed, but the method of operating under that plan may be revealed and enlarged upon from day to day as circumstances warrant.

One revelation given through Brigham Young is recorded in Doctrine & Covenants, Section 136. Later—in 1880—the Lord gave a revelation to His Priesthood through Wilford Woodruff and again, in 1889. He gave revelations through John Taylor. Two of them are known as the 1882 and 1886 Revelations, the first one calling George Teasdale and Heber J. Grant into the Quorum of the Twelve. These revelations, while not published in the English editions of the Doctrine and Covenants, are of record and have been published, and the authenticity of them are established and cannot be successfully denied.

It must be borne in mind that the Book of Doctrine and Covenants does not contain, nor was it intended to contain, all the revelations of the Lord in the present dispensation. Under the direction of the Lord, Joseph Smith gave only those revelations as it was felt the Saints were far enough advanced to receive. Since that book was published, however, the Saints, in conforming to the system of Babylon, have lost the Spirit of revelation to the extent that many of the revelations contained therein are a puzzle to them, resulting in an edition prepared by the late Dr. James E. Talmage called "Latter-day Revelations", from which some 93 of the original published revelations were omitted, and parts of 18 others.

That the Church is in dire need of revelation now is evidenced in the fact that its leadership is at its wits end to know what to do, frequently contradicting each other's statements and interpretations of the laws of God. And while the present President of the Church claims not to have received any revelations from the Lord, his lieutenants are continuously pressing the claim that he is in constant receipt of revelation, and that the Church, which the Lord distinctly said would be out of order (D. & C., Sec. 85) is being continuously lead by revelation of the Lord. Those of the Saints who think, must know that the claim is erroneous. In a previous article we have shown that while the Priesthood of the Elder and Seventy, etc., is the same, yet there are different orders and offices in that Priesthood, the highest being the Great High Priest Apostolic Order which Joseph Smith conferred upon some of the brethren shortly before his death, declaring, **"Now, if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now on your shoulders will the responsibility of leading this people rest."**

A somewhat analogous situation is true of revelation. There are different orders, steps or grades of revelation. Broadly speaking, every item of information not previously known is a revealment to the mind of the recipient. It may come direct from heaven, or through the reading of literature, nature study, the lecture platform, etc., or it may come through the "impressions of the Spirit", as the expression is frequently used. Through a faithful adherence to the principles of the Gospel and obedience to all the laws of God, one may be constantly led by the Spirit of God which is the principle of revelation. However, when the Lord has a special message for His children as a group He discloses the same through His mortal mouthpiece, as, for instance, the Prophet Isaiah warning modern Israel: **"As for my people, children are their oppressors, and women rule over them.**

O my people, they which lead thee cause thee to err, and destroy the way of thy paths.'' Or through a Jeremiah, an Abinadi, Joseph Smith, etc. Or He may see fit to thunder His message direct as in the case of His visit with the Nephites after his resurrection. Such revealments are of special significance and may be placed in the category of true revelations from heaven. The revealed word of God through Brigham Young, John Taylor and Wilford Woodruff are in this category. Such are not merely the so-called ''impressions of the spirit'', prompted, at times by personal desires, and which may or may not be the expression of the Lord's will, but are defnite messages from heaven to meet vital situations.

The question is, has the Church always been guided by direct revelation from heaven, or has its policy, at times, followed the whims of its leaders in their relationship with Babylon? If it is always guided by direct revelation then how is it possible for it to get out of order and to need setting back in order. (D. & C., Sec. 85)? Surely God's revelations are not meaningless, and no person or organibation following His guidance will get out of order. We must conclude, then, that in many instances the leaders have followed their individual impressions which have, at times, caused them to err and lead those of the Saints who hang their faith on ''the arm of flesh'' astray.

The late President B. H. Roberts sounded the keynote in this matter when he said:

> We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passion; influenced by interests of men, and by anger, and vexation, and all those things that surge in upon the minds of every servant of God. When they so speak, then it is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.—Defense of the Faith, 2:458.

Joseph Smith freely acknowledged falling into error (D. & C., 5:21; 93:47), which fact suggests the propriety of our present leaders acknowledging the possibility of their being mistaken in some matters, and of exercising a little humility, and some degree of charity toward those of the Saints who cannot see eye to eye with their every action?

President Woodruff's statement that ''God never had a church or a people, in any age of the world, that were ever governed and controlled except by revelation'', is subject to interpretation. God's people have often gone astray and have been left without divine guidance. This happened to the Church after the death of the Apostles; it happened among the Nephites; it is happening today. Yet God's Prophets—those holding the keys to Priesthood—and through whom the Lord speaks to His Church when it is prepared to listen, though human and subject to human limitations, are instruments of the Lord to be used as He shall see fit.

We must conclude, then, that while continuous revelation is vital to the life and progress of the Church, there are periods when it is left without direct guidance from the Lord. The Church is now, as stated by a member of the First Presidency, on a detour. No revelation for the guidance of the Saints has been received by their leaders in the Church since the issuance of the Manifesto of 1890, doing away with the capstone principle of the Gospel. As the Saints through that act, left the Lord, He has withdrawn from them in an organized capacity and will return only after the Church recedes from its present apostate position.

NIGHT AND YOU

(Note: The following lines addressed to her absent husband by a loving wife, so subtlely and beautifully voices the yearnings of love and true devotion, we deem it a worthy contribution to TRUTH. All the more praiseworthy is the poem since it came from the musings of a plural wife as expressive of the heart-throbs of not only herself but also her sister-wives now living in a celestial sisterhood that challenges the monogamic world to match in pure love and high ideology. For obvious reasons the author's name is withheld.—Editors.

Night—and you are not here.
So short a time
Since thou hast departed
On thy quest;
And yet it seems like years
Have rolled away—
Into the vastness of Eternity.

Tonight I missed
Your goodnight kiss
Upon my lips;
And the gentle thrill
Of your dear arms
About my waist.

The smile that lingers
On your care-warn face
As you gaze into the crib,
Which holds our own sweet child—
A gift so near to heaven
That we but stand in wonder—
Speechless at God's love for us.

I miss the tender,
Tired, happy smile
That you give me
As you close my door,
And say: "Goodnight, beloved."

I listen for your footsteps
On the stairs;
And for your voice
Vibrating thru' the halls.
I hear them not—
And miss their strength and comfort.

I listen for the 'phone to ring,
Calling you upon a mercy errand,
Where pay will be
But love and gratitude—
(You are not mercenary);
Why money? When we have love—
And gratitude—and friends.

Night—and you are not here.
Not here to touch and see.
But hear—as memory
Can make you.

I recall—
The softness of your love
Your gentle touch—
The sweetness of your smile;
How gracious your kind heart!
What strength in your fine character!
How proud and firm,
Yet humbly contrite
Is your noble spirit!

That is the YOU
I fell in love with, dear,
The YOU that I shall love
Throughout the vast eternities.
First as my friend—
Then as my sweetheart,
Now my Husband—
Soon my Lord and Master.
These are YOU.

How can I say:
Night, and you are not here?
You will always be here!
Here in my heart and mind—
Always, dearest, to the very end
You will be here.
Good night, dear heart——
Good night.

UNBORN

Little body I would hold,
Little feet my hands enfold,
Little head my tears have blessed,
Little mouth that seeks my breast,
Little shining soul that cries
From the worship of his eyes,
I must wait that I may be
Great enough to mother thee.

—Irene Rutherford McLeod.

SPRING SONG

Who, walking in the wood, shall see
New green upon a white birch tree—
Let him look up as he passes by,
For there is beauty to his eye.

And who walks where a brook is flowing
And comes upon wild iris growing—
Let him be stopped and let him stand,
For there is beauty to his hand.

But who, in the drawn dusk, shall hear
A wood-thrush singing, lone and sheer—
Let him be healed, let him be whole,
For there is beauty to his soul.

—By Dana Burnett.

JOINING THE NEW ORDER

A traveling salesman returning from a particularly unsuccessful trip told his sales manager, "If Hitler still wants more territory, he can have mine."

EVERYDAY RELIGION

By Dr. Don D. Tullis

Andrew Carnegie, who made his millions like a sinner and spent them like a saint, is said to have ordered the following motto carved over the fireplace of his new home: THE HEARTH OUR ALTAR: ITS FLAME OUR SACRED FIRE.

The wording was his own and he was very proud of it. It has since been duplicated in many American homes.

In his "Incredible Carnegie", Mr. Winkler tells how the contractor came to Mr. Carnegie during the building process and stated that the motto was too long to go over the mantelpiece. At least two words would have to be eliminated.

The steel king was furious. In substance, he replied: "Don't you dare change a word of it. If the fireplace is too small, make it larger."

"But the room is too narrow for a larger mantel", said the builder.

"Then make the room larger", replied Mr. Carnegie.

"The size of the house will not permit a larger room", said the contractor.

"Then tear the house down and build a bigger one", came the mandate of the canny Scot.

He would not agree to any change in the wording of his motto. It was more important than any of its material settings. That is always true in the struggle between stern reality and high idealism.

The dreams of men must not be surrendered to the drudgery of their surroundings. Ideals must not be cut down to fit the narrow corridors of tangible realities. On the contrary, the major task of life is the enlargement of the walls in which men are imprisoned until they are comparable to the noble ideals that lure them on. Rooms must be adjusted to mottos, not mottos to rooms.

The major reason for the stunted spirituality of the present day is that men have consented to cut down their religion to the narrow walls of stark materialism. The beautiful ideal has been sacrificed to the somber real.

It is not enough that men possess high idealism. Nor should they be satisfied with Browning's prescription for ease of conscience—"What I aspired to be and was not, comforts me." It is possible to get too much comfort out of unrealized ambitions.

At this point the manufacturer outclimbs the poet. If your life structure is too small to contain your noblest ideals, don't sacrifice your ideals but enlarge your dwelling place.

ROUNDABOUT WAY

"As I understand", said the heathen, "you propose to civilize me?"

"Exactly so."

"You mean to get me out of habits of idleness and teach me to work?"

"That's the idea."

"And then lead me to simplify my methods of invent things to make my work lighter?"

"Yes."

"And next I shall become ambitious and get rich, so I shan't have to work at all?"

"Naturally."

"Well, what's the use of taking such a roundabout way of getting just where I started? I don't have to work now."—Irish News.

MOSES' BIRTHDAY

"A committee representing religious, fraternal and welfare organizations among local Jews, has decided that March 17, is Moses' 35th centennial birthday anniversary. So the Jewish Community Center announces that a big celebration in Omaha is planned on that day."—Press, Omaha, March 8, 1937.

A supply man became tired of his job and gave it up to join the police force. Several months later a friend asked the former supply man how he liked being a policeman. "Well", he repied, "the pay is good and the hours are satisfactory, but what I like best of all is that the customer is always wrong!"

These days a man has to be pretty doggone small to hide behind a woman's skirts.

NOTHING NEW

"What kind of breakfast food does your wife serve?"

"Burnt bacon and scraped toast."

DON'T BE ALARMED

Boss: "How did you happen to oversleep this morning?"

Office Boy "There were eight of us in the house and the alarm was set for seven."

STYLE SCAVENGER

Mrs. Brown: "Whenever I am in the dumps I get myself a new hat."

Mrs. Jones: "I was wondering where you got them."

We once knew a Scotchman who would never smoke cigarettes when he had gloves on. He said he hated the smell of burning leather.

TRUTH

TRUTH IS KNOWLEDGE OF THINGS AS THEY ARE, AND AS THEY WERE, AND AS THEY ARE TO COME.

VOL. 8. MAY, 1943 NO. 12.

Remarks by President J. Golden Kimball

During the April Conference, 1906
(Conference Report, pp. 74-77)

Cease From Light Speeches—God Pleased With Pleasant Countenances—Many of the Great Revelations Given to People When in Distress—An Experience in Tennessee—A TEST Is Coming and Who Will Stand?

In standing before the Latter-day Saints this afternoon, I desire to say those things that are timely, and to speak under the influence of the Holy Spirit. Notwithstanding the seriousness of the occasion, having met as a part of the great Annual Conference, we need not pull long faces and put on an air of self righteousness, thinking it indicates faith and is more pleasing to the Lord. The Lord has said, "Cease from your light speeches, and excess of laughter," but He surely is pleased with pleasant countenances and a happy people, although wit and humor, may be out of place in houses of worship. I read somewhere the following: "Many persons who never had a bright idea in their heads, or a generous sentiment in their hearts, assuming an air of owlish wisdom, affect to disdain wit and humor, having never heard of the great truth enunciated by Charles Lamb: 'A laugh is worth a hundred groans in any market.' The idea is propagated that mutual dryness is indicative of wisdom." I realize that my reputation for wisdom has been greatly injured by repeating jokes in my public utterances, and that, because of my calling in the ministry, I should, in the estimation of some people, be as solemn as an owl.

It seems to be the destiny of the children of men to suffer sickness, sorrow, pain and poverty, and to die. With our most perfect organization, Priesthood and authority, we still have troubles, and skeletons in our closets. It is considered a good thing to look

"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."

wise, especially when not overburdened with information.

It is my good fortune to be acquainted with some of the unpleasant features of Arizona. My brother Andrew, who has just preceded me, as one of the speakers, has expatiated on the sunshine and splendor of Arizona to so great an extent that I am fearful the good people of Utah will stampede and wend their way southward to that happy land. My brother comes from a sunshiny clime, and to an Arizonian there are no clouds; the truth is they don't know when they are in trouble. He has recited all the good things; he is an optimist.

Allow me to relate an experience in that far distant land. At a Stake Quarterly Conference, held at Thatcher, we were caught in a windstorm when the sun was shining. My ears, mouth, and eyes and clothing were loaded with sand, and yet my brother said, "I never saw anything like it before." I desire to make a statement here in explanation of something that I said in the conference meeting on Friday.

I have learned that some of the greatest miracles and most marvelous events have happened to the servants of God when they were placed in jail for righteousness sake. Some of the greatest revelations that God has ever given in this age and dispensation were given to the Prophet of God when he was in jail, in trouble and difficulty. During his time of sorrow and loneliness, God, the Father, came to him, by His Spirit, and he received marvelous revelations. I read in the Bible about Peter being imprisoned, and an angel of God coming to his rescue. He was taken through the great iron gates, and escaped when his enemies were desirous of taking his life. I read also about the prophets of God in the days of the Book of Mormon history. Prisons were broken down, and manifestations of God were made apparent to the servants of the Most High. An incident happened in the Southern States mission, which I will relate. It transpired in the days of President John Morgan, and occurred at a time when the State of Tennessee passed a law that any man who advocated or preached polygamy was to be arrested and punished. Enemies to the Elders entrapped the brethren into a discussion on this most unpopular subject, and the Elders defended the principle from a Biblical standpoint. A complaint was filed, and the Elders were arrested. They were short of room inside the jail, so the brethren, two in number, were confined in two steel cages on the outside, near to each other. The imprisoned servants of the Lord were not orators or singers. The people far and near, hearing of Mormon Elders being under arrest, gathered to see these peculiar individuals. The brethren sang hymns and testified of the truth of the Gospel, etc. It is claimed they had congregations of 300, and I have been told that the people had never heard such wonderful preaching and singing. The Elders almost regretted receiving their freedom. So I am almost inclined to advocate putting our Elders in jail once in a while, when they are unable to get a hearing in any other way.

I remember about the time I was released from the Southern States Mission, we had just commenced to preach in the cities of the South. Two of our Elders were arrested in Birmingham because they were preaching the Gospel without purse or scrip. They were arrested and placed in prison for violating what was claimed to be a city ordinance. Friends came to their rescue and they were released. Had they remained for a short time, in my opinion it would have resulted in much good, although very unpleasant and hard on the Elders.

I want to ask in all soberness, if you think this Gospel that has been revealed by the Lord through the Prophet Joseph Smith can be advocat-

ed and preached among the children of men without serious consequences? I tell you if our Elders go out and advocate the truth of this work, it will bring upon them persecution, and whippings. It may not be the better element who will do that, they never have whipped our Elders; it has generally been the same class as those who are killing the negroes in the South; but the people winked at it. I was almost a witness to the killing of our Elders in Tennessee, on Cane Creek, and I know something about the spirit of mobocracy.

Now I will read to you to show that there will come sorrows to the Latter-day Saints, trials, and tests. Every man in this Church will be tested to the core; they will be proven as Abraham was proven, and when the Lord is satisfied that you love Him and will keep His commandments, then He will come to your rescue. Somebody has said that Heber C. Kimball was a Prophet, and I am going to prove it. He is my father, and I tell you I am glad I am his son. I have the copy of a discourse he delivered in 1867, one year before his death. There were no such buildings here then as this; it was in the old tabernacle.

> President Kimball opened by stating that there were many within hearing who had often wished that they had been associated with the Prophet Joseph. "You imagine," said he, "that you would have stood by him when persecution raged, and he was assailed by foes within and without. You would have defended him, and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors. Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and His work. This Church has before it many close places, through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming (see, they are to come, they are not behind you, but they are coming) it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right, and call upon the Lord and cease not until you obtain it. If you do not you will not stand. That is the word of God to you people. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand? Do you believe it? How is it now? You have the First Presidency, from whom you can get counsel to guide you, and you rely on them. The time will come when they will not be with you. Why? Because they will have to flee and hide up to keep out of the hands of their enemies. You have the Twelve now. You will not always have them, for they, too, will be hunted and will have to keep out of the way of their enemies. You have other men to whom you look for counsel and advice. Many of them will not be amongst you, for the same reason. You will be left to the light within yourselves. If you don't have it, you will not stand. Therefore, seek for the testimony of Jesus and cleave to it, that when the trying time comes you may not stumble and fall.

I ask you, Latter-day Saints who are here, have you lived long enough to see that prophecy fulfilled? There is not a man, woman or child that has got the least particle of intelligence but knows that has been literally fulfilled. The time came when we did not have the First Presidency, neither did we have the Twelve, they had to flee for safety, every one of them; and the people were left to themselves.

In the course of his remarks on the occasion in point, he several times said: **"You will have all the persecution you want, and more, too, and all the opportunities to show your integrity to God and the truth that you could desire."**

I will quote to you another prophecy. In 1856, a little group of friends

convened in the Endowment House, and were engaged in a conversation on the isolated condition of the Latter-day Saints.

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

My mother has told me that the last time father took a walk down Main Street, after he was stricken with paralysis, he returned with difficulty back to his home, the residence which still stands on the hill, and he said to her, "OH, THE TEST, THE TEST, THE TEST, **who will be able to stand?" Mother said, "What is the test?" He replied, "I don't know, but it is only those that know that Jesus is the Christ that can stand."**

Now, brethren and sisters, it is time for hard thinking. This is not Joseph Smith's church, nor Brigham Young's church; they never made any such a claim. **Joseph Smith was a Prophet of God, and the people made him President of the Church. This is the Church of Jesus Christ of Latter-day Saints. It is not President Joseph F. Smith's church, nor the Twelve Apostles' church.** They are the servants of the people; they are men called of God, just as our Elders are called to fill missions. They are ordained by divine authority, and have received these great appointments in the Apostleship and in the Presidency of the Church; but it is not their church. As I have said, it is the Church of Jesus Christ; each of us has individual work in it. If the Latter-day Saints do not know that Jesus is the Christ, and that this is His Church, I tell you, in the name of the Lord, you will not stand, you will be among the number that will fall. I remember hearing about a saying of President Young to a brother who was terribly tried. The case came before the High Council, and the council had decided against the man. You know it happens sometimes, when the decision is not in your favor, you feel disgruntled; and some leave the Church because of the actions of men; they feel they have been dealt with unjustly. Brother Brigham, on the occasion referred to, said to the brother in sarcasm, **"Now apostatize and go to hell."** And the brother ejaculated, **"I won't do it; this is just as much my church as it is yours, and I am going to stay with it."** Well, that is Mormonism; it is our Church, as long as we keep the commandments of God; and we can be put out of it only through apostasy, rebellion, or criminal actions. Now let us stay with it, and, like my brother Andrew, always tell good things about Zion and let other things alone. The Lord bless you. Amen."

PRIESTHOOD ITEMS

(Contributed)

The question which we promised to discuss today is—No. 5, CAN THE PRIESTHOOD FUNCTION INDEPENDENT OF THE CHURCH?

In our last issue, we showed how the leaders of the Church in many instances continued to practice plural marriage and entered into new plural marriages in spite of the covenant with the Government and the Manifesto.

They tried to do this in a way that was calculated to avoid criticism and further persecution of the Church. And what manner of procedure did they follow?

Recognizing the fact that the priesthood could function independent of the Church men were appointed to perform plural marriages independent of Church jurisdiction. In other words, men were set apart with the sealing authority and were commanded to keep that commandment alive upon their own responsibility. "But," says the objector, "that is impossible. The Manifesto bound the Church by covenant with the Government so that plural marriages could not be performed. We are told by our leaders that anyone who entered into plural marriage after the signing of the Manifesto is living in adultery and that children born to them are illegitimate."

The Church in conference assembled voted to desist from the practice of plural marriage. They who thus voted were more or less bound by their own free act to keep their pledge with the Government. However, the Priesthood, which is the power of God by which the Church acts in all things pertaining to godliness was not bound by the vote of the Church. The Priesthood was ever bound as long as God recognized it to abide by the commandments of God or be rejected by him. The Lord has told us that the fulness of the Gospel has been restored never to be taken from the earth again. This promise of the Lord made it incumbent upon the Priesthood to see to it that no part of the Gospel of Christ should ever be abrogated or done away with. With this responsibility weighing upon them, certain leaders of the Priesthood took the steps necessary to assure continuance of the law of plural marriage in the earth, though the Church had rejected it. Those who object to this position say, "But how can we know this? Can it be proved?" It most certainly can. Anyone conversant with the history of the Church knows that the Prophet Joseph Smith entered into plural marriage without the knowledge of the Church. Many of his intimate associates never knew of his celestial relationships until after his death. He revealed the law only to those whom he felt he could trust with his life and who would have the capacity and integrity to accept and obey it.

What was true of him was also true of other members of the Priesthood who entered into that law without the knowledge or consent of the Church. "Oh, yes, but that is different," complains the critic, "those men were the leaders of the Church and were authorized by the Lord to proceed without the knowledge of the Church. The case is entirely different today."

Let us analyze the situation and see how different it it. In Joseph Smith's day the Church did all things by **common consent,** as they are commanded to do today, but the Priesthood which presided over the Church, the critic admits, was not restricted from keeping the commandments of the Lord by the limitations and unbelief of the Church. In that day the Prophet said, **"If the Church knew all the commandments, one-half they would reject through prejudice and ignorance." "When God offers a blessing, or knowledge to a man, and he refuses to receive it, he will be damned."**

For the sake of the Church, and because God loved its members, He withheld from them certain knowledge which he knew would damn them if revealed to them. But he did not withhold this knowledge from those who would receive and obey His commandments.

We have already acquainted the reader with the details of how for some twenty years the Priesthood lived this

law of the Lord without the knowledge or consent of the Church. It was not until 1852 that the revelation as recorded in Sec. 132 of the Doc. & Cov. was made known to the Church and accepted by it in Conference as the word of the Lord. From 1852 until 1890, the Church professedly accepted this law as essential to exaltation to the fulness of God's glory in the eternal worlds. But in spite of this professed belief, according to the record, less than three per cent of the Priesthood ever obeyed the direct command of God as revealed to the Church through its leaders. When, in Conference assembled the Saints voluntarily set aside that principle in order to be in harmony with their neighbors and the Government, it of necessity placed the continuance of the law back into the hands of the Priesthood without Church assistance. But the case was different in one respect. The President of the Priesthood was also the President of the Church, and as President of the Church he had instructed the people of the Church not to enter into any marriages prohibited by the laws of the land. Consequently, to be consistent, he had to desist from performing such marriages. Prior to this time, for many years the Church had been under the most relentless prosecution and persecution.

In President John Taylor's time, he was hailed before the courts and closely questioned in an endeavor on the part of the Government to place responsibility upon him for the continuance of plural marriages contrary to certain unconstitutional laws of the land. At that time, President Taylor admitted that these marriages were being performed and that he held the keys of the sealing ordinances. But, he stated that he had not performed these ceremonies. When he was asked who had performed them, he stated "in some instances one man, and in some instances another." He was asked if he could not ascertain this knowledge or secure the records of these men. He said he could. They then asked him if he would please do so. He said he would not. This plainly shows that the leaders of the Church, even at that early date safeguarded themselves by appointing men whom they could trust to perform the ordinances for them.

Wilford Woodruff and later leaders of the Church followed the same procedure. As early as the year 1886, President Taylor had prophesied that faithful men living the law of plural marriage, for which he was then in hiding, would at a future date be cut off from the Church for defending and perpetuating that law. Later leaders of the Church knew the situation that was developing because of the weakness and unbelief of the saints. They did all they could consistently do to keep that principle alive without their direct knowledge or assistance.

"But," says the objector, "such a procedure is hypocritical." Not in the least. Ever since the beginning of the world, godly men have lived His laws in secret without the knowledge of the wicked of the world. Those who endure little or no persecution may not conceive of this, but let them be placed in bands, in prisons, in the pit or sawed asunder or crucified as holy men of God have suffered and they will begin to comprehend the wisdom of silence and secrecy. Moreover, the flesh is weak, even Peter, the chief of the Apostles in Christ's time, who should have been an example to us, denied him thrice just before his crucifixion.

In the year 1886, the Lord gave President John Taylor a revelation, in which He stated that He would not do away with the law of Plural marriage, and that henceforth His people would have to use their free agency concerning the matter. But, if they were to enter into His glory, they would have to abide the law. At that time, the

Lord revealed to President Taylor that a Manifesto would be signed by the President of the Church succeeding him. And he was commanded to set apart certain men and confer upon them the keys of the sealing power that they might keep that law alive in keeping with the promises of the Lord until Christ's second coming. These men were set apart as Apostles and Patriarchs, each holding the keys of the sealing powers of Elijah. They were told that the time would come when they would have to stand alone, being presided over by their worthy senior by ordination, and would have to perpetuate that law, in the face of any restrictions, prosecutions, persecutions, excommunications or inhibitions that might be heaped upon them. These men remained true to their covenants. They were further told that by revelation they should set apart other men with these powers to insure the continuance of the principle. They did as they were commanded.

In President Woodruff's day, other men were so ordained and set apart. The same was also true in the days of President Snow and President Joseph F. Smith. In most instances, these men remained faithful to the trust imposed upon them in spite of ostracism and the malign attitude of their brethren in the Church.

"Oh, but this is impossible," say those who oppose the continuance of this law. It is not impossible, but verily true. Apostles Mathias F. Cowley, John W. Taylor, John Henry Smith, Patriarch Tolman, and Anthony W. Ivins are a few of those who were later set apart and commanded to keep the principle of plural marriage alive. It is admitted by the present leaders of the Church that the last mentioned, President Ivins, performed hundreds of plural marriages after the Manifesto. And why did he do it? Because he, as others, was set apart to do that very thing. Many still live who are the recipients of this blessing at his hands. Unlike many of the others, he was not ostracized and cast out because of his actions. Instead, he became one of the First Presidency of the Church and passed away while occupying that position.

On many occasions, President Ivins acknowledged that he had performed many plural marriages since the Manifesto, and he has said, "the Church will some day have to recognize those marriages."

President Heber J. Grant has also frequently admitted the continuance of plural marriage since the issuance of the Manifesto. If, as certain leaders of the Church now claim, those who entered into plural marriage after the Manifesto lived in adultery, and their children were illegitimate, the Presidency of the Church and members of the Quorum of the Twelve were instrumental and directly responsible for placing them in that situation. If such a charge be true, Presidents of the Church and their counsellors and the members of the Quorum of the Twelve have lived in adultery and fathered illegitimate children, as can be proved by their recorded words and actions.

Now, if these men, the leaders of our Church, have permitted themselves to be led so far astray, and in being so led have but followed the counsel of their superiors, what assurance can we have to enable us to place our eternal lives in their hands today when many of them have assumed the position directly opposite to that of yesterday, and now vehemently insist that they were wrong yesterday, but are right today.

As was brought out in an earlier article, to our certain knowledge there were some one hundred men whose names were published in the Tribune who had taken plural wives and were living in plural marriage in Salt Lake and vicinity some nineteen years after the issuance of the Manifesto. Some

of these men are still living to sustain us in the fact, that they, with others, both mentioned and unmentioned, entered into plural marriage long after the Manifesto and were counselled to do so by their file leaders in the Church. Of course, this was of necessity without the knowledge or the consent of the Church. Some of these men who have sinced passed away were prominent leaders of the Church, among them members of the Quorum of the Twelve. These men certainly were not misguided, overzealous souls, as is often implied by some who are so willfully ignorant of the facts as to feel justified in such an assumption. Instead, these men were among those who had ever stood at the side of their leaders in the Priesthood in upholding the laws of God in the face of all earthly opposition. They were leaders in the Church and the Kingdom of God, the possessors of the most prized mysteries of the Lord's Kingdom. They had been entrusted with the continuance of His laws, purposes, promises and intents in the earth until He came. And they did not fail the Lord. Is it not reasonable to expect that they into whose hands the Lord had previously entrusted His work should be found worthy to perpetuate it in the day of calamity and apostasy? Is it not reasonable to suppose these men to be the rightful possessors of the Keys of the Kingdom and the Sealing ordinances? Would we expect to find such keys essential to the salvation and exultation of man retained in the hands of those who refused to use them or who claim that they have been taken from the earth? Could such keys be held by men who set at naught the teachings of the Prophets Joseph Smith and Brigham Young and their successors? "But," some object, "our present leaders do not set at naught the teachings of the former leaders." Let us see.

Our former leaders taught that though the Church and the Kingdom of God were sometimes used synonimously, strictly speaking, they were separate and distinct organizations which functioned under the direction of the Priesthood. Our present leaders say that such is not the case, that the Church and Kingdom of God are not separate and distinct and that the Kingdom cannot function independent of the Church under the direction of the Priesthood. Who is right? Early leaders taught that "Adam is our Father and God and the only God with whom we have to deal." Our present leaders deny this, positively asserting that it is untrue. Who is right? Early Church leaders taught that men must have the Priesthood conferred upon them before they could be ordained to an office in the Priesthood. But present leaders say such is not the case. Our early leaders taught that celestial or plural marriage was a necessity to a man's exaltation to a fulness of God's glory in the eternal worlds, and that unless a man had more than one wife in this life he could not obtain it. Our present leaders claim that this position, which they admit was assumed by the former leaders, is not right; but that a man with one wife, sealed to him in the Temples, can obtain all the glories of the celestial world. Former leaders taught that if we lived godly in Jesus Christ, we must suffer persecution. Present day leaders say, "we need not be persecuted, nor need we endure what the saints have endured before us, that we can obtain all the blessings that the martyrs have suffered for Christ's sake without suffering persecution ourselves, if we will but follow the counsel of our leaders." The early prophets of this dispensation taught that the saints must be gathered into one place upon the face of this land for Christ's coming. Present day leaders proclaim from the pulpit, "Yesterday was a day of gathering; today is a day of scattering. We no longer need to gather together."

Our former leaders declared, "We were a leaven that was to leaven the whole world." But our present day leaders have insisted that we discard all our peculiarities and become one with the world. In following their counsel, "we are as salt that has lost its savor and henceforth is good for nothing, but is cast out and trodden under the feet of men." We have become one with the world, steeped in iniquity, and ripened for the damnation of hell.

Our former leaders taught us that the wedding garment placed upon us by virtue of the Priesthood in the Holy Temple "must not be changed nor altered in the least degree in order that we might conform with the wicked and indecent fashions of the world." But our present leaders permit us to change the pattern of the Priesthood garment to a diversity of patterns. They even advise us to remove it entirely if it comes in conflict with the opinions or the circumstances in which we are placed. Some have even openly taught that the time is likely at hand when the Priesthood garment will be entirely discarded except when worn in the Temples.

Such positions, it seems to us, place our present leaders in a position where they insist that they must be right, even if it makes their former prophets wrong, and God a liar.

Former leaders called men up by revelation to receive their second endowments, and be anointed priests and kings unto God. Our present leaders insist that the Church never was in such a wholesome condition as now, nor did it ever advance so rapidly Yet, the second endowments are no longer given and many claim they are unnecesary to obtain the blessings of the celestial world. Some authorities have gone so far as to foolishly state that such ordinances were never performed.

Now, where will you find the HIGH PRESIDING PRIESTHOOD of God? With those who deny His word? Transgress His law? Break the everlasting covenants? Change the word and meaning of the holy endowment? And make void the doctrines of Christ as taught by the former leaders of the Church? OR, with those who uphold ALL THE WORDS OF GOD, who insist on keeping inviolate His customs and ordinances, who declare as truth the former teachings of the prophets and who insist that the laws and ordinances of the Gospel are all necessary and essential for our salvation and exaltation in the celestial worlds in the presence of our God and Father?

We ask you, kind reader, to answer this question for yourself. If it be the will of God that you shall read these things, we ask that you ponder them in your heart and ask God the Eternal Father in the name of Jesus Christ concerning these things, and He will manifest the truth unto you by the power of the Holy Ghost. For by the power of the Holy Ghost you may know the truth of all things. We bear you this testimony that the Priesthood of God presides over the Church and the Kingdom of God, and as such may function independent of the Church, but in harmony with the laws of the Gospel.

THE FAMILY RELATION

(By William Budge)

When the doctrines of the Church of Jesus Christ of Latter-day Saints are laid before intelligent and ordinarily consistent people they are generally constrained to admit their truthfulness. They are bound, anyway, to confess their Biblical correctness. They mostly state, however, "We have one obstacle—we do not believe in plural marriage." This objection is made, too, by professed believers in the Bible, notwithstanding the biblical character of that sacred institution. They say, "We believe everything we have heard except that. We cannot deny that divine authority is necessary; that faith, repentance, baptism by immersion for the

remission of sins and the laying on of hands for the gift of the Holy Ghost are all right, but the marriage question is in our way." Well, you admit that these latter and many other principles are all right? "Yes." You believe them to be true, do you? "Certainly." Well it is a question worthy of very serious consideration whether you will be justified in the non-acceptance of so many principles the truth of which you admit, on the ground of some one thing, that you in your present condition cannot comprehend.

By the law of God, man, having his agency, is not bound to obey that which he is not disposed to accept. Nevertheless there are blessings pertaining to every law and it is only through obedience that they can be enjoyed. The Latter-day Saints claim that God has commenced to set up his kingdom on the earth, which will eventually spread over all the world. The materials with which to rear so magnificent a superstructure are scarce in the world, as evidenced by the comparative sparseness of the number of devoted souls that embrace the Gospel and gather with the Saints. The world, in the infidel and corrupt state of its institutions, is unfavorable to the educational development of the right kind of people to build up His rising power. In view of this, should the Most High, in the infinitude of his wisdom, for the glory and exaltation of his sons and daughters, the peopling of his kingdom and the accomplishment of other designs, command, by revelation, the adoption of the doctrine of plural or celestial marriage (marriage for eternity) who shall stay his hand?

The world has sunk so deeply in the scale of degradation that it is difficult for the people at large, in their ignorance of the genius of the institutions of the Latter-day Saints, to separate, in their views, the true order of marriage from grovelling sensualism. On the contrary, those who truly comprehend the nature of this sacred relation associate it with the highest and noblest conditions, aims and results. This revelation is not intended for the wicked or corrupt, and really for such depraved natures it has no attractions.

The obligations are sacred and binding, in time and eternity, with the contracting parties. Among the duties of the patriarchal head of a family is to cherish, care for and preserve those who are attached to him by the law of God. He is required to deal in kindness and justice with those whom he has engaged to protect. He is required to rear and educate his children, not only in the best ordinary educational advantages at his command, but in the fear and admonition of the Lord. If he fail in these respects, he falls below the requirements of the law revealed by the Most High in this age for the building up, and strengthening of his kingdom. If instances occur wherein persons are derelict to such obligations, it is no evidence against the fact that they are inseparably connected with the true order of marriage, according to the Gospel covenant.

Why should people marvel at the claim that the marriage covenant, properly entered into and performed is eternal, stretching, in its conditions and obligations beyond the grave? That is the nature of every law and ordinance of the everlasting Gospel. If a person has faith in the mission of the Savior, repent of his sins and is admitted into the kingdom of God by the door of baptism of water and of the Spirit, and he continue faithful unto death, he remains upon the foundation laid by obedience to eternal principles in this life when he passes to the sphere beyond. All the ordinances performed by the legitimate authority of Jesus Christ are recognized by, and held to be of binding force in heaven. This authority is the same in nature as that conferred by Jesus upon Peter, when he said to him,

"Whatsoever thou shalt bind on earth shall be bound in heaven." This recognition and binding force relates to the marriage ordinance and covenant, as well as any other connected with the Gospel.

In no part of the world are children so numerous, in proportion to the adult population, as in Utah and the adjoining country where the Saints are located. They are generally beautiful, healthful and intelligent. They are in flocks, and the hills and valleys are made glad with the cheerful sound of their merry voices. The genius of the work of God demands that they should be viewed and treated as the heritage of the Lord. In consequence, great care is taken, in devising and conducting means for their proper culture. The system of Sabbath schools is probably the most complete and, in proportion to the size of the community, by far the most extensive in the world. These hosts of children constitute the coming generation of the Saints of God, literal heirs of the kingdom, reared in comparative freedom from the corrupting and infidel influences of the world. Thus, by the institutions which he has appointed, by revelation, is the Most High raising up a legitimate race, who will soon make a mighty host to bear his name in the earth.—Mill. Star 41:612-13.

THE PROPHET'S REMARKS ON THE DEMISE OF JAMES ADAMS

(Excerpted from His. of Church, 6:50-52)

(Note: James Adams is referred by the Prophet (His. Ch. 5:1) as "General" James Adams, and (Ibid. 409) as "Judge" James Adams. While it is apparent from the records that Elder Adams held no official position in the Church, still he is evidently one whom the Prophet endowed with the fulness of Priesthood, ordaining him to the High Priest Apostleship.—Ed.)

All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. 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 very little about it. Reading the experience of others, or the revelation 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 ever was written on the subject.

We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony; their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents sub-

scribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.

I assure the Saints that truth, in reference to these matters, can and may be known through the revelations of God in the way of His ordinances, and in answer to prayer. The Hebrew Church "came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ, the Mediator of the new covenant." What did they learn by coming of the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: the keys of power and knowledge were with them to communicate to the Saints. Hence the importance of understanding the distinction between the spirits of the just and angels.

Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and, if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed Himself to His disciples, and they thought it was His spirit, and they were afraid to approach His spirit. Angels have advanced higher in knowledge and power than spirits.

Concerning Brother James Adams, it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was. Wherever light shone, it stirred up darkness. Truth and error, good and evil cannot be reconciled. Judge Adams had some enemies, but such a man ought not to have had one. I saw him first at Springfield, when on my way from Missouri to Washington. He sought me out when a stranger, took me to his home, encouraged and cheered me, and gave me money. He has been a most intimate friend. I anointed him to the patriarchal power—to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has gone to a more important work. When men are prepared, they are better off to go hence. Brother Adams has gone to open up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.

Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can.

If we would be sober and watch in fasting and prayer, God would turn away sickness from our midst.

A GUILTY CONSCIENCE

—Is a poor bedfellow.
—Will ruin the finest success.
—Will tarnish the highest honors.
—Makes a weakling of the boldest.
—Comes back after the company leaves.
—Ne/er rebukes us for another's sins.
—Cannot be bought off with money.

EPITOMIZED

The war department, is "Behind Your Army" reports the plight of a sweetheart whose soldier was somewhere in the Pacific area. She tore open his letter to find inside this typed slip: "Your boy friend still loves you. But he talks too much." It was signed, "Censor."

EDITORIAL

TRUTH

Devoted to Questions — Political, Social, Economic, and Religious.
PUBLISHED MONTHLY
By Truth Publishing Company
1153 Third Avenue
Salt Lake City, Utah
Phone 3-7368

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

Vol. 8. MAY, 1943 No. 12.

EDITORIAL THOUGHT

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 from whence sprang this notion of plural marriage being unmoral and unchristian, two as immoral, unchristian and corrupt nations as ever existed on this plant, and upon whom the CURSE OF GOD and the damning weight of their own corruptions have rested for ages.—George Q. Cannon in an Editorial, Des. News, Jan. 17, 1872.

CONFERENCE COMMENTS

The April, 1943, Conference of the Church of Jesus Christ of Latter-day Saints has purportedly been held, and without incident. The "faithful" brethren were admitted into the meetings with character certificates issued by their "file leaders" and scrutinized at the gates with F. B. I. thoroughness. [illegible] authorities, according to pub[illegible]uncement, were placed at each [illegible] to the tabernacle grounds to [illegible] unregenerates [illegible]ntered. We [illegible]seiged wi[illegible]quiries as to why the profound secrecy and the restricted attendance.

The suggestion was volunteered by the authorities that because of war conditions the attendance was necessarily restricted to a representative group chosen from among the mass membership of the Church and who, it must naturally be understood, were called from among those loyal to the present policy of the Church.

It is noted that as usual a vote of confirmation or confidence was taken and it no doubt was unanimous in sustaining the General Authorities, declaring them "Prophets, Seers and Revelators". "But", remarked one man for years active in the Priesthood work of the Church, "why expect any other result when those voting were selected as men of known loyalty to the existing regime? Since the rule of 'Common Consent' (D. & C., 26), as established by the Lord, is vacated one need not look for opposition to existing conditions from the beneficiaries of Church honors. It savors of the old political trick of 'stuffing the ballot box,' and it hardly seems fair for only about 6% of the Church population to be accorded the voting franchise in an institution whose constitution provides for 'common consent' action."

President Grant's statement read at the opening session of conference was replete with expressions of thanksgiving and humility. A major feature was the announcement threaded throughout the statement of the unprecedented popularity and prosperity of the Church during the past three years of the invalidism of the aged President. More tithing and contributions than ever befor,—so much in fact, that two or more temples are promised the Saints—one in Oakland and the other in Los Angeles, California. The report states:

> I have not the language to express the gratitude I have felt and the joy I have experienced during these three years because of the marvelous growth of the Church and the prosperity that has attended it on every hand. * * *
>
> The Church has never in all its history been in as strong a financial position as it is today. When I think that in President Woodruff's time the credit of the Church was so low that he could not borrow a thousand dollars, and that now the credit is so high that we could borrow any sum that we might need, I am made happy BEYOND ALL EXPRESSION. We have enough money to do ALL things which it is necessary for us to do in carrying on the work of the Church.

This "**marvelous growth of the Church**" is not reflected in the reports of other brethren at the conference. President McKay dwelt with emphasis upon the declining condition of the morals among Latter-day Saints. Sexual looseness, according to his remarks, is becoming shockingly grave; and one of the other brethren spoke of some 75% of the Priesthood inactive—not magnifying their Priesthood. It may be true that the Church is growing in membership, but in spirituality it is doubtful that the Church as a body has ever been so loose in its sexual and general social life since coming into the mountains. President Heber C. Kimball once predicted that if the law of plural marriage were ever done away with by this people their daughters would be seen walking the streets of the towns as harlots and the parents could not help themselves. This prophecy is now seeing its literal fulfillment, and affords no room for boasting of spiritual advancement.

It would appear from this wonderful financial "windfall" that the Sugar Company is bonds for which the property of the Church (now under the jurisdiction of the Corporation of the President) is said to stand as partial security, can be paid and the property released. There is nothing like getting out of the bondage of debt and remaining so.

The late President Joseph F. Smith, in reporting the financial condition of the Church, April, 1907, stated:

> Today the Church of Jesus Christ of Latter-day Saints owes not a dollar that it cannot pay at once. At last we are in a position that we can pay as we go. We do not have to borrow any more, and we won't have to if the Latter-day Saints continue to live their religion and observe this law of tithing. IT IS THE LAW OF THE REVENUE OF THE CHURCH. Furthermore, I want to say to you—we may not be able to reach it right away—but we expect to see the day when we will not have to ask you for one dollar of donation FOR ANY PURPOSE, except that which you volunteer to give of your own accord, because we will have tithes sufficient in the storehouse of the Lord to pay everything that is needful for the advancement of the Kingdom of God.

Assuming President Grant's statement regarding present Church finances to be true it would seem that the institution has reached the happy climax—the end of financial worries; in fact ,that which President Smith saw in anticipation has now been achieved, and there would seem no further need for the multitudinous demands for funds which have been made upon the Saints for the operations of Priesthood quorums, Auxiliaries, Welfare upkeep, official salaries and traveling expenses, and the like for, according to the President's report there must be "tithes sufficient in the store house of the Lord to pay everything that is needful for the advancement of the kingdom of God", and that is the only legitimate excuse for the raising of funds.

However, and this may be the "fly in the ointment", some of the Saints are fearful that the President's expressions of great financial and spiritual expansion are of the same nature with the one in which on a previous occasion, he rashly declared, "**Every leader of the Church from the Prophet Joseph Smith down, had always had better than ninety-nine and a fraction pe' cent of the membership staunch ar**

loyal to the established authority.'' (TRUTH 8:179).

Then again, the fact should not be overlooked that with great prosperity the Church has always succumbed to pride, haughtiness and vanity, leaving the simple requirements of the Gospel for the pleasures of the world and the praises of men. The Saints have repeatedly been warned against boasting of their riches and making such accumulations the major purpose in life, for **''The laborer in Zion shall labor for Zion; for if they labor for money they shall perish.''** (2d Nephi 26:31). **''Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.''** (D. & C., 6:7). This extraordinary season of prosperity, if the President's statement may be relied upon as conservative ,should cause the Saints to pause, reflect, and be more determined than ever to devote their time and talents to the upbuilding of the Kingdom of God.

One statement the President made, if meant, must be heartening to many of the Saints. It is: **''If you want to know how to be saved, I can tell you; it is by keeping the commandments of God.''**

This truism, of course, is not a new expression. It is by **''walking in obedience to the commandments'', ALL OF THEM, that men ''shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint.''** However, as contradictory as the facts may appear, scores of good, honest Latter-day Saints, trying with all their might to walk ''in obedience to the commandments'', under the present church policy, have been handled, ''un-churched'', ostracized and blacklisted. This is literally true, and the authorities will not make a pubic denial of it.

The question presents itself, then, **''Why advise the Saints to keep the commandments of the Lord, and then give orders to ''cast them out'' for doing so?''**

The President's intense desire that the present war have an early consummation is echoed in the hearts of millions. **''I appeal to the Lord to bring the war to an end at the earliest possible date.''** However, in the light of the Scriptures any appeal for the ending of the war before God's purposes are consummated is like baying at the moon—it is wistful wishing. The Lord has very definitely stated that a decree has been entered whereby a full end shall be made of ALL nations, and that, because of their wickedness, (D. & C., Sec. 87), and being a necessary prerequisite to the setting up of His kingdom.

Our prayer is that during the coming terrible siege of judgments the true Saints of God may have the strength and fortitude to stand 'midst the resultant confusion and carnage, emerging from the experience unscathed and unmoved from their genuine gospel moorings; and that the Lord will hasten this great purifying process together with the setting of His house in order (D. & C. 85) and the ushering in of the Millennial reign.

We sincerely hope some good of a lasting and widely beneficial nature was accomplished in the recent conference and the regional gatherings following; and that the Saints may quickly return to the fundamentals of the Gospel, thereby escaping much of the confusion and terrors now facing them through the predicted judgments.

ANTI-CHRIST

In the ''Coming Crisis and How to Meet It'' (TRUTH 5:98) the follow-

ing is recorded regarding the prominence and power of Satan:

> Whatever exats and opposes itself to God, that is anti-Christ, whether it is a civil or religious power. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the REVELATIONS OF SATAN.

Ample evidence is before us showing the real power of Satan and his prominence in the eyes of the people. In Revelations we read of men worshipping the Dragon. There is little doubt in the minds of those whose minds are inspired by the Lord, that multitudes are now giving themselves over to the worship of "the Dragon" or Satan. In fact, if the truth were admitted, the object of worship among the people generally, whether understood or not, centers in this personage.

Directly pointing to this awful situation is an article on "Dragon Worship", published in the New York Evening World by Pierre Van Paasen and reproduced in the "Last Days" (3rd Edition). Mr. Paasen states there are twenty-two chapels in Paris, France (this, of course, was before the war) given over to the worship of Satan. The account states:

> That a black mass is offered every Friday in these chapels. He describes a three-hour service in one of these chapels given over to Satan worship, in which a High Priestess was seated at the left of the altar. A procession of priests and acolytes slowly advanced down the aisle of the chapel and made a profound bow to the Priestess. A censer was swung before the altar so that the whole place was filled with the smell of incense. A chant was sung in which God and Christ were cursed and the devil was praised as the source of happiness, life and goodness. According to this writer they have a litany which is sung to an organ accompaniment, "O Lucifer, immensity without limits, beauty, perfection, utterance, love, we offer thee our bodies our hearts, our souls. Take possession of us. Give us strength to make thy cause triumph against Christ and against all superstitions and errors of Christianity. To thee, glory in this age and in the age to come! Amen." He states, "Usually the black mass ends in an orgy of hysterics" and the low, obscene demonstrations that followed this black mass were of too vile a nature for us even to reprint in these columns.

We are frequently asked just what part Cain is playing in the present world drama. From the brief glimpses of his mortal life we must conclude that in his previous existence he was a prominent character. Through his act in murdering Abel, it would seem, he inherited an official position in the Presidency of Satan's earthly organization—he fathered Satan's lies among the inhabitants of earth. Cain became "Master Mahan". He was doubtless ordained to that position before coming into mortality. "Thou shalt be called Perdition", said the Lord in pronouncing sentence upon him for his crime, "thou wast also before the world." (See Moses 5).

Occupying the position of Master Mahan, Cain doubtless initiated the secret organizations that began to thrive from the date of his crime in Eden. He inspired the organization of the Gadianton robbers; laid the plans for the murder of the Prophet Heleman, which, however, the Lord frustrated, (He. 2). He planned the crucifixion of Christ, the Martyrdom of Joseph Smith and, in fine, the persecution of all the Saints of God to the present time.

After committing the murder of Abel, Cain was marked and according to his own testimony he became a **"fugitive and vagabond in the earth."**

True to criminal form, no sooner had Cain been discovered in his crime than he sought mercy, an attribute which he wholly ignored while engaged in crime; and being sentenced to become a "fugitive and a vagabond in the earth" he cried out in the agony of his soul and in the fear that his cowardice prompted, **"my punishment is greater than I can bear".**

That Cain was not ignorant of the Lord and His purposes must be patent to all thinking minds. He was with Him in his pre-mortal state. Brigham Young tells us:

> Cain conversed with his God every day, and knew all about the plan of creating this earth, for his Father told him. But, for the want of humility, and through jealousy, and an anxiety to possess the kingdom, and to have the whole of it under his own control, and not allow anybody else the right to say one word, what did he do? He killed his brother. Then the Lord put a mark on him.—Disc. of B. Y., p. 160.

Did the Lord's sentence mean that Cain should not die within the usual span of life of man, or how long was he to remain a "fugitive and vagabond" in the earth? We know of no revelation answering this question. However, some light is thrown on the subject from an incident excerpted from the life of David W. Patten, by L. A. Wilson, pp. 45-47. It will be recalled that Elder Patten was the first Apostolic martyr in the present dispensation, having fallen before a mob in an engagement at "Log Creek" near Far West in Missouri, Oct., 1838. The incident we are relating, of course, occurred before the Apostle's martyrdom. It is as follows:

"It was probably not long after his arrival in Tennessee in the spring of 1836, that David had one of the most remarkable experiences of his life. He was making his home with Levi Taylor, the step-father of Abraham O. Smoot, at the time and had been to Paris, some sixteen miles away, holding a meeting. Riding home in the evening, just where his road lay through a dense growth of brush, called in those parts a 'barren', he suddenly became aware that a person on foot by his side was keeping pace with the mule on which he rode.

" But the subjoined letter, dated at Provo, Utah, will explain the matter":

> President Joseph F. Smith, Salt Lake City:
>
> Dear Brother:—In relation to the subject of the visit of Cain to Brother David W. Patton in the State of Tennessee, about which you wrote to me, I will say that according to the best of my recollection it was in the month of September, 1835.
>
> It was in the evening, just twilight, when Brother Patten de up to my father's house, alighted from his mule and came into the house. The family immediately observed that his countenance was quite changed. My mother having first noticed his changed appearance, said: "Brother Patten, are you sick?" He replied that he was not, but had just met with a very remarkable personage who had represented himself as being Cain, who murdered his brother Abel. He went on to tell the circumstances as near as I can recall in the following language:
>
> "As I was riding along the road on my mule I suddenly noticed a very strange personage walking beside me. He walked along beside me for about two miles. His head was about even with my shoulders as I sat in my saddle. He wore no clothing, but was covered with hair. His skin was very dark. I asked him where he dwelt and he replied that he had no home, that he was a WANDERER IN THE EARTH AND TRAVELED TO AND FRO. He said he was a very miserable creature, that he had earnestly sought death during his sojourn upon the earth, but that he could not die, and his mission was to destroy the souls of men. About the time he expressed himself thus, I rebuked him in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood, and commanded him to go hence, and he immediately departe out of my sight. When he left me I found myself near your house."
>
> Your friend and brother,
>
> A. O. SMOOT.

As the principle of Agency was involved in the case of Cain, Brigham Young gave the following enlightening information before a meeting of Seventies held in the Temple at Nauvoo, Jan. 27, 1845:

> 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 allotted time.—His. of Church, 7:366.

WHO IS RESPONSIBLE?

The Editors and supporters of TRUTH are frequently confronted with the accusation made by certain, shall we say, misinformed leaders of the Church, of apostacy and of trying to split the Church in two.

Let it first be observed that the Church of Jesus Christ will never be injured through the apostacy of a portion of its members. The Church is founded upon the "Rock of Revelation", and when it is consistently "walking in obedience to the commandments" (D. & C., 89:18), no deflection from it will work permanent injury; rather those who opostatize from the Gospel of Jesus Christ and leave His church, will contribute to its cleansing and add to its strength.

As to the inference quite frequently expressed that our work is tending to split the Church in two. This charge is equally shallow and childish. If the Church is being split apart by the teachings of the group mentioned, not they but the Lord himself is responsible, for they are but teaching His Gospel as it has been revealed and which the Church is in duty bound to receive and obey. Failing in its plain duty the Church must expect to suffer.

We have, time and again, invited the Church leaders to point to a single instance wherein our teachings conflict with the revelations of the Lord as they have been interpreted by the Prophet Joseph Smith and his successors in the Priesthood. If wrong, we are sincerely desirous of being set right. To us there is but one church recognized of God as true and authoritative—the Church of Jesus Christ of Latter-day Saints. Thousands of the Saints today realize that the Church has, in many respects, departed from the plain gospel plan—it has transgressed certain laws, changed certain ordinances and broken the everlasting covenant. And to the degree that it has left the Gospel to that degree it is apostate and must be set in order along with the "House of God", (D. & C., Sec. 85).

The ruling anxiey of those supporting the reform movement, (if it may be thus called for lack of a better term), is to see the Church return to the Gospel in all its simplicity and purity, to hew to the line of truth whatever may be the consequences. We long for the time when our leaders will cease setting the standard of "good standing" as being in harmony with the "gospel of the Church", the "principles of the Church", "the rules of the Church",—but when they will declare with emphasis, and with heads erect, the **"Principles of the Gospel of Jesus Christ."** The Church may, through the weakness of its members, hesitate to live the Gospel, and may set up rules not in accord therewith, but faithful Saints, like faithful Daniel, will still pray to the God of Israel and abide His laws! Surely the Lord is able to protect His Saints if they show willingness to place their tust in Him and live by His every word. The Saints must know that the "sword of the Spirit" is yet alive: **"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."** (Heb. 4:12.)

Again, in all sincerity, we invite the leaders of the Church to indicate to us wherein our position is in error, or our teachings not in accord with the revealed word of God.

ADAM

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

Mortal man—
You are the child of God;
Begotten in the spirit,
Of that Noble Sire—
You came on earth
To here acquire
His attributes.

The All Wise God
Left no creative element to chance,
But governing every circumstance,
He again took on mortality;
And here, on His new creation,
He commenced, with radiant Mother Eve,
Your mortal race.

Lighted by a spirit
Born in Celestial sphere;
Tabernacled in the flesh
By the Heavenly Father
Who was chosen God
Of all He ushered here;
Yours is now a mind
That moulds and makes
Your every heart's desire;
There is naught
To which you can aspire—
That you cannot achieve.

Your heaven-born spirit
Has the incentive
To rule your destiny,
And environment control;
You may shape its course,
And, as mirrored in a glass,
See your every thought and action
Reflected as you pass.

You may abide on earth forever
If you but will it so.
You may rule as a mighty king;
Yours is the right to rule
With Him already Lord.

When the whole law you fulfill
An earth like this you may create,
With every creature small and great;
Then in your kingdom,
In your own posterity,
You may instill—
The saving virtue now made thine
By living every law divine.
E'en dreaded death,
Through Christ's sacrifice,
But purges out the dross
Of this frail, mortal life.
From the resurrection
You may arise in immortality;
And, by those made thine,
While on telestial sod,
Bring forth spirit children
As an immortal God.

Your Father's work and glory
Is renewed in this heavenly plan,
"To bring to pass the immortality
And eternal life of man."

Under Him,—Almighty King,
Self-begotten sons and daughters
You'll control;
And stepping down once more
To mortal life—
As an Adam, with Eve your wife,
Commence to tabernacle
Spirits born to you in heaven.

Then, they with fear and trembling.
Each, now, as a living soul,
May aspire to heavens of their own,
And as Gods—their God extol.
This, the newly revealed
Tho endless message,
The gospel's joyous sound;
And thus, "the course of God
Is one eternal round."

—R. C. A.

DON'T FORCE—CONVERT

The Hon. James W. Stillman defended the "Mormon" question of plural marriage along Constitutional and Legal lines, in a speech in Science Hall, Boston, Mas., April 2, 1882. While a confirmed monogamist, Mr. Stillman defended the "Mormons" on their constitutional rights, his remarks being directed to the Edmunds Act then being legislated into law. His statement might well be used at the present time as a rebuke to the Church whose rights he was then defending, but whose offices are now being used to curtail human rights as the Edmund's Bill was attempting to do at that time. To statements Mr. Stillman made should cause the Latter-day Saints to think deep before pressing further persecution on their fellowmen:

> I have no right to impose my individual opinion upon other persons, or to attempt to enforce it by the strong arm of the law. While I believe in monogamy, I recognize the right of my fellow-citizens to believe in polygamy if they choose; and I will defend their right to BELIEVE AND PRACTICE it, as firmly as I will defend the right of one who believes in monogamy to adopt and practice that form of domestic life.

In concluding his remarks, Mr. Stillman said:

> It is self-evident to my mind that legislation can never abolish polygamy. (Applause). This bill will prove a dead letter; and mark my words—I am neither a prophet, nor the son of a prophet—but I have sufficient sagacity to predict that this bill will never be enforced, and it ought not to be.
>
> If you are anxious to convert the people of Utah to your own views, I have no objection to that. Send your missionaries and your D.D.s; send Moody and Sankey, if you choose. Use moral suasion—persuade them, if you can; but don't use force. But, if you do—mark my words for it—a rebellion will be the result! And this country has already suffered enough in the loss of blood and treasure; and I trust we never again will have to wade through the blood of another war; but that will be the result of these attempts to abolish the institution of polygamy by law.

Old Mothers

I love old mothers! Mothers crowned with years,
And pale cheecks furrowed deep with falling tears;
Old mothers sweet, bathed in the golden glow
Of eventide, with step subdued and slow;
Old mothers true, purged of all dross within
And sweet with age, like an old violin;
Mothers who never falter in their trust,
Though hope were dimmed and dreams turned into dust.

I love old mothers for their quiet ways
And all they bring us from their yesterdays;
Old gems of wisdom rare, with truth replete—
The ripened fruit of struggle bitter-sweet;
Mothers whose hair too soon and long ago
Was changed to silver and then turned to snow.
Always they've been somebody's guiding star:
God loves them, too, because they're what they are.

—Theodore E. Curtis.

"RESULTS OF MIS-USE OF PRIESTHOOD"

By Wilford Woodruff

(Temples of Most High, Page 310-11)

We have baptized a great many into this Church and kingdom—not many, certainly, when compared to the twelve hundred million inhabitants of the earth—but a great many have apostatized. What! Latter-day Saints apostatize? Yes. I tell you people will apostatize who have received the holy Priesthood and Gospel of Jesus Christ, if they do not honor God, if they do not keep His commandments, obey his laws, and humble themselves before

the Lord; they are in danger every day of their lives. Look at the number of devils we have round about us! We have, I should say, **one hundred to every man, woman and child. One third part of the heavenly host was cast down to the earth with Lucifer, son of the morning, to war against us —which I suppose will number one hundred million devils—and they labor to overthrow all the Saints and the Kingdom of God.** They even tried to overthrow Jesus Christ; they overthrew Judas, and they have succeeded in overthrowing a good many Latter-day Saints, who had a name and standing among us, who undertook to build themselves up instead of the Kingdom of God, and when men having this Priesthood—I do not care whether it was in the days of Adam, in the days of Moses, in the days of Joseph Smith, or in the days of Brigham Young, I care not what day they lived—**if they bore this Priesthood and undertook to use it for any other purpose than the building up of the kingdom of God, then amen to the power and priesthood of such men.**

SPECIAL NOTICE

The current issue of TRUTH completes Vol. 8. Those wishing the Magazine bound in heavy Fabrikoid (library binding), may mail or deliver their sets to the office of TRUTH PUBLISHING COMPANY, 1153 Third Avenue, Salt Lake City, Utah, when same will be given prompt attention. Price per binding (including return postage), $1.25 each. Two volumes may be bound in one for the same price.

THE PUBLISHERS

INDEX

Abraham: Testimony of 155
Adam-God: Controversy, 37; Brigham Young's Defense of 97
Adams, James: Joseph Smith on..... 275
Anniversary Greetings 11
Anti-Christ 280
Apostacy: Deseret News on 183
Apostleship: Fullness of, 172; Qualifications 175

Babson, Roger W.: Spiritual Revival, 155: Best Investments 167
Ballard, M. J.: P. M. Not Necessary, 137; Endorses Barlow's Arrest 177
Barlow, John Y.: Arrested for P. M..... 177
Bateman, D. R.; Funeral of, 12; Statement of 1886 Meeting..... 43
Beecher, Henry Ward: On Seducer..... 59
Bible: Lost Books of—Gospel of Birth of Mary 237
Birth Control: Pets, 21; George Q. Cannon on, 36; Theodore Roosevelt on 46
Blood: Cost of Shedding—Woodruff..... 73
Boss, Arnold: A Remarkable Testimony 91
Bow: As a Sign 203
Brevities: Newton: Just Content; Don't Twist Lion's Tail, 23; Relativity, Einstein, 24; Value of Friends, 46; World Friendships, 68; Dickens, 71; Egotism, 80; High Cost of Potatoes; Children or Dogs, 94; Mills of Gods grind Slowly, 95; Comforts of Life; God Bless America; Where to Seek for God, 96; Emerson, 106; Leaders of Fashion, 120; Toast of Wives; Greatest Landlord, 168; War Requirements (R.R.), 181; Here to Be Tried —Richards, 202; Truth—Einstein, 202; Dog Population; Night Visions, 216; Don't Be Ashamed; Number Employed in U. S., 224; Value of the Sexes, 240; Every Day Religion 264
Brown, Hugh B.: Author of Anti-Polygamy Bill 177
Bryan, Wm. J.: On Death 36
Buchanan's Folly 1
Budge, Wm.: Family Relation.....273

Cain: Association With Father..... 96
Seen by Phelps 281
Cannon, Abraham H.: Woodruff on Death of 73
Cannon, George Q.: Birth Control, 36; All Ordinances Necessary, 43; Priesthood Deficiency, 45; Keep on Safe Ground, 154; Witness to Thos. L. Kane, 49; Return to Jackson County, 158; Higher Laws Must Be Obeyed, 136; Secret Mission to Washington, 256; Curse of Immorality 277
Carnegie, Andrew: Every Day Religion.. 264
Children: Status After Death, 68; Best Investments, Babson 167

Christ: Description of, 83; Lived Polygamously, 129; 2nd Coming of 204
Christianity: Justin Martyr on..... 238
Christmas: Heathen Rite 160
Church: Mission of, 132; Repentence Needed, 134; Divided in Two Groups, 229; Its Failures, 238; Presidency Consists of Three 245
Clark, J. Reuben: Don't Tamper With Ordinances, 40; Ordinances Unchangeable, 133; Prest. Grant a Prophet, etc. 170
Clayton, William: Affidavit on P. M. 146
Coal: Products of 72
Concubines: Definition of—Thatcher.... 79
Conferences: October—Inconsistencies, 132
Constitution: Imperiled—John Taylor, 25, 63; C. Convention 1887 254-5
Cowdery, Oliver: Charge to Twelve..... 175
Cowley, M. F.: Prophecy of Heber C. Kimball 108
Cullom-Strubble Bill 256

David (King): Challenge to Phillistines 62
Death: Bryan on, 36; Ingalls on..... 96
Disobedience: Woman's Railings, B. Y. 228
Dogs: In Society 21
Draft Board: Unreasonable and Partial 230

Editorial: Forgiveness; Anniversary Greetings; Bateman Funeral, 11; God's Benevolence; Adam-God Controversy, 37; Who Was Joseph?; God in Government, 61; Women Heroines, 65; Illegitimacy, 67; Eternal Parents; Purity in Politics, 81; Scrap Drive, 82; Coming Chaos—Babson; Evidences and Reconciliations, 107; War Comments, 109; Prophecy Fulfilled, 111; Timely Gestures, 112; Woman With Child—Church; John Taylor, 131; Conference Message, 132; Are All Exalted Who Enter Celestial Glory?, 136;; Only An Incident, 138; Joseph Smith Anniversary, 155; Will the Saints Again Be Driven?, 157; Soundness Returning, 159; Christmas, 160; Prophets, Seers and Revelators, 169; Abuse of Power, 179; Truth Never Persecutes; Unprofitable Date Fixing, 203; Waters Cursed, 205; Marriage, 207; P. M. Highest Law; Prejudice and Intolerance, 229; Priesthood Authority, 232; Persecution of Christians, 234; Lincoln; Evidences and Reconciliations, P. M. —Widtsoe, 251; Covenant Breakers; Conference Comments, ; Anti-Christ, Who Is Responsible? 277-282
Edmund's Law: Pronounced Constitutional 254
Elias: Who Is He? 113
Elijah: Mission of.....78, 113
Emerson: Independence of Solitude..... 153
Emigrants: Call for Volunteers..... 9
Epistle: Eternal Heirships 245
Family Relation—Budge 273
Flower: Ode to 106
Funerals: Reform in 60

Garments: Mutilation of 133
Gathering: Orson Pratt's Discourse..... 217
Generation: What Is a Generation? 193, 205
Geologists: A Nut for 90
God: In Government, 61; Promises to Be Fulfilled—Woodruff, 73; All Belongs to, 112; How to Be Like God, 130; Do Gods Cease to Learn? 202
Gold: True Use of 163
Gospel: Gifts to Continue—Woodruff, 73; Of Birth of Mary, 237; Unchangeable 40, 133
Government: God in, 61; Scrap Drive and Waste, 82; Free Government; John Stewart Mill 230
Grant, Heber J.: Prophet, S. & R., 169; Prest. Smith's Message, 174; Denies Authority to Marry, 176; Invites Persecution, 177; Disavows P. M., 178; Extravagant Statements; Guide by Physicians, 179; Love for World, 180; P. M. After Manifesto, 199; P. M. Essential, 228; Arrested for P. M., 247; P. M. Not Stopped by Manifesto 258
Grant, Jedediah M.: Recites Vision of Joseph, 111; Quotes Celsus on Marriage of Jesus 129

Harris, Belle: In Penitentiary, ... 66
Heirship: Eternal 245
Hell and Damnation: 249
Hyde, Orson: An Anecdote, 47; Testifies Christ Was Married, 129; Fulness of Priesthood 172

Illegitmacy: Is There Such? 67
Indians: Chief Walker—Kane 165
Isaiah's Martyrdom 236
Ivins, Antoine R.: P. M. an Incident 138

Jackson County: Return to 157
Jesus Christ: Description of, 83; Kept All Laws 130

Johnston's Army Episode 1
Judgments: John Taylor, 121; Final, Joseph F. Smith 148

Kane, General Thomas L.: 49; Geo. Q. Cannon on, 50; Work Performed for, 51, 84; The Hegira West, Camp Life, etc., 115; Cleanliness of M., 118; "Misery Bottom", the Western Hegira—Fever, Plague, Indians, 139-44; Mormons on the March, Advance Co.; Locusts; Gold Discovered; Chief Walker; The Dead Sea, 161-7; 186; Testing of B. Y. and Associates, 189; On Marriage, 209; On Government

and Laws General, 210; Mormon Women, 211; Lecture Concluded....212-13
Kimball, Heber C.: On Priesthood, 9; Strength in Unity, 10; Anniversary Mention, 12; Address to His Children, 69; Vessels of Honor, 92; Jackson County, 157; Plural Marriage, 184, 186; Sidney Rigdon's Authority, 232; A Test 267
Kimball, J. Golden: Too Much Truth; Prejudice, etc, 229; Sermon 265
Kingdom of God: O. Pratt on, 217; Keys of—Woodruff 241
Knowledge: Mill. Star, 93; Progressive Knowledge, Cannon 154

Language: A Pure Language 90
Law: Jesus Kept All Law, 130; Higher Law Must Be Obeyed, 136; None But God Can Revoke 250
Lazarus and Rich Man: Thatcher 80
Lincoln, Abraham: Slavery, 196; Why He Pardoned Them, 213; We Have Forgotten God, 216; Belonged to No Church 251

Manifesto: How Became Law, 153; Foreshadowed by Prophecy, 182; Did It Stop P. M.?, 197, 255; Was It a Revelation? 260
Marriage: Celestial—Purpose of, 68; Thatcher on, 79; In Cana of Galilee—Hyde, 129; Priesthood Function, 128; Where Performed, 136; Necessity of P. M., 138; Affidavit of Wm. Clayton, 146; Spencer on, 151; Frowned Upon by Leaders, 176; Apostacy Discussed; P. M. Defined, Jos F. Smith, 183; John Taylor on; Heber C. Kimball, Brigham Young; Wilford Woodruff, 184-5; Was Manifesto a Revelation, 197; Why Discriminate?, 201; Wm. Lyon Phelps on, 207; P. M. Essential, 226-8; Highest Law of God, 229; Is the Church Consistent?, 246; Why P. M. 258
Martyr, Justin: On Christianity 238
Mill, John Stuart: Free Government..... 230
Millennium: Woodruff, 75; Votes, Not Bullets, to Rule—Hugo 154
Miller, William: Date Fixing 203
Mormon Creed: 94; The Mormons (The Repubic) 212
Motherhood: 134, 190; Mothers Creed 191
Multiply and Replenish: A Remarkable Experience 91
Musser, A. Milton: Iugalls on Death.... 96

McKay, David O.: Prest. Grant a Prophet 169

National Friendship 154
Nebuchadnezzar: Eats Grass 62

Obedience: Lorenzo Snow on 60
Ode to the Flowers: (Indian) 106
Ordinances: All Necessary, 40; Cannot Be Changed 133

Persecution: John Taylor Depicts, 24; In Missouri and Nauvoo—Kane, 89; Will Saints Again Be Driven?, 157; H. J. Grant and B. Young on.....180-1
Poetry: Crossing the Bar 15
To a Child — Petrovo; a Maiden's Prayer; Little Drops of Water, 23; A Pilgrim's Way, 24; Ode to Fourth of July—E. R. Snow, 34; Old Missouri Hills; Human Touch; Pity and Love of God, 48; Where's the Soil?; Think; Little Streamlets, 71, Come Home Ye Saints to Zion; Cross of Peace, 95; My Creed, 120; Reunion —Curtis, 144; Creeds—Wilcox; Three Needs, 167; Touching Shoulders; My Philosophy—Riley; Motherhood, 168; Polionius' Blessing to Laertes—Shakespeare; Slaves—Lowell; Thy Will Be Done, 191; Lone Dog; It's Sunshine and Music; Watch Yourself Go By, 192; Who Would be Free Must Strike the Blow; God's Chosen Prophet; Friends, 215; The Ruler; My Baby; Three Lessons (Goethe), 216; Friends (Cleveland); It Couldn't Be Done; Solitude (Wilcox), 239; Night and You; Unborn; Spring Song, 263; Adam, 283; Old Mothers.... 284
Pratt, Orson: Prophecy on War Being Fulfilled, 111; P. M. Part of Our Religion, 201; Discourse of June, 1880, 217; Obeying Law 256
Pratt, Parley P.: Man to Become Like God 130
Priesthood: Supremacy of—Kimball, 7; Traced From Adam; Gradations Explained; Qualifications in Apostleship, 15; Pathway to the Gods, 35; Not Properly Given, 45; Christ (the Office) B. Y., 47; Priesthood as Related to Israel—to Lehi, 57; Three Grand Orders, 78; How to Confer; Distinction Between "Keys" and "Priesthood", 104; Rights of Priesthood, 128; Jesus Followed His Father, 151; Priesthood Above Church, 170; Priesthood Items (Contributed), 182; Was Manifesto a Revelation?, 197; How Essential Is P. M.?, 225; Presidency of P., 233; Church Attitude on P. M., 246; None but God Can Revoke, 250; Can P. Function Independent of Church?, 268; Misuse of (Woodruff) 284
Prophets, Seers and Revelators: An Editorial 169
Purity and Knowledge 93

Quincy, Josiah: On Joseph Smith 155

Race Suicide: Roosevelt 46
Religion and Science 70
Resurrection: Preparation for..... 93
Revelation: Not All to Be Taught—Cannon, 154; Who May Receive, 171; None Being Received, 175; On P. M.; Explained 260
Richards, Franklin D.: Priesthood in Last Days 182
Richards, Stephen L.: Advocates Ordinance Changing 134
Richards, Willard: Pure Language 90
Rigdon, Sidney: Not in Higher Councils, 173, 232; Joseph Throws Off 234
Roberts, B. H.: Effect of Manifesto, 197; Prophets Ceased to Prophesy, ... 239, 262
Roosevelt, Theodore: Race Suicide 46

Sacrifice: Joseph Smith on 129
Science and Religion 70
Scrap Drive: National 82
Seducer: Beecher 59
Sin: Unpardonable (Jos. F. Smith) 150
Slavery: Mormon Viewpoint 64
Smith, Eliza R.: Ode to July Fourth 34
Smith, Col. George A.: An Anecdote..... 105
Smith, the Prophet Joseph: Forgiveness, 11; All Ordinances Necessary, 40-43; Who Is Joseph?, 61, 157; Decay of Government and Calamities, 65; Last Message (Woodruff), 75; Vessels of Honor, 92; Necessity of P. M., 138; Rev. Sec., 132, 146; Testified Jesus Followed His Father, 151; Anniversary; Josiah Quincy on, 155; Champion of Liberty, 156; Introduces P. M., 157; "Thus Saith the Lord", 159; On Date Fixing, 203; Waters Cursed, 206-7; On P. M., 226; On Sacrifice, 235-6; Keys Always With Joseph (Woodruff) 244
Smith, Joseph F.: Necessity of P. M., 138; Clayton's Funeral Discourse, 145; P. M. Not Sustained, 153; Return to Jackson Co., 159; Funds of Church, 174; Flattery Defined, 180; Defines Celestial Marriage, 183; Pleads Guilty of P. M., 198; P. M. Defined, 227; Saints Must Use Agency, 257; Revelation Defined 260
Smith, Joseph Fielding: Saints Not to Accept Wrong Direction 159
Smoot, Reed: Greatest Gifts 130
Snow, Lorenzo: Obedience, 60; P. M. Essential, 227; On Manifesto 153
Spencer, Orson: Family Organization.. 151
Stillman, Hon. Jas. W.: On Human Rights 283

Talmage, James E.: On P. M. 152
Taylor, John: Fourth of July Oration, 25; Meeting of 1886 (Bateman), 44; Receives Revelation, 45; Persecutions and Constitution, 63; Discourse on Co-operation, Calamaties, etc., 121; Anniversary of 131; Temple and Marriages, 136; Necessity of P. M., 137; Rather Be a Doorkeeper, 170; Apostleship of Twelve, 171; Defines P. M., 184-5; P. M. Essential 227
Teasdale, George: On P. M., 152; Church Apostacy 183
Temple: At Nauvoo (Kane) 85
Testimonials: 11
Thatcher, Apostle Moses: Concubines, etc. 79
Tobacco: Unpleasant Facts 36
Truth: Beauty of (Saints Herald) 59

United Order: Comments on 112
United States: Misrule Depicted (John) Taylor), 25, 121; Van Buren's Perfidy 65

Valiency: Brigham Young on 92
Van Buren, Prest. Martin: His Perfidy 64
Vessels of Honor: H. C. Kimball 92

War: How and When Justified, 61; W. Babies, 110; Marriage Problem, 110; Some Comfort (Churchill), 168; Draft Boards Unreasonable 229
Washington, George: Appointed to Head Army, 81; Rules of Conduct.... 214
Waters Cursed: 205
Whitney, Orson F.: On Faith and Priesthood 228
Widtsoe, John A.: Mormons a Peculiar People, 107; Why Did Church Practice P. M. 251
Woodruff, Wilford: Sermon, 73; Healed Sick, 77; Fulness of Priesthood, 172; On Necessity of P. M., 184-5; P. M. Essential, Why?, 227; Sermon on Keys to Kingdom, 241; On Revelation, 243; Received Revelation on P. M., 255-6; Misuse of Priesthood.... 284

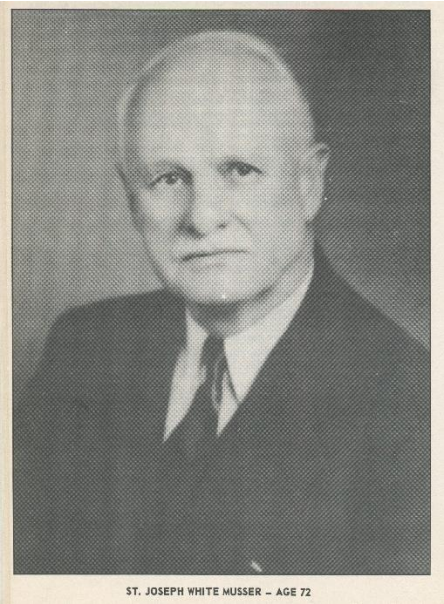
Young, Brigham: Handling of the Army, 1; Anniversay Mention, 12; Ordinances Unchanged, 42; Christ, the Office, 47; Purpose of P. M., 68; Defend Truth, 92; Cain Knew Father, 96; Comforts of Life, 96; Adam-God Doctrine, 97; Necessity of P. M., 137; People Left Priesthood, 152; Return to Jackson County, 157; Will Saints Again Be Driven?, 158; On Persecution, 181; Defends P. M., 184, 186; On Generation, 196; P. M. Will Go On, 201; Do Gods Cease to Learn?, 202; P. M. Urged, 226-7; A Woman's Railings, 228; Persecution Promised (Bp. Hunter), 236; Epistle; Eternal Heirship, 245; Comments on Cain 281

Zion: Dunbar Sings, 4; Lord Shall Comfort (O. Pratt) 219

TRUTH

Published by

Truth Publishing Company



ST. JOSEPH WHITE MUSSER – AGE 72

Joseph White Musser