TRUTH

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

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Discourse by

PRESIDENT BRIGHAM YOUNG

Delivered June 28, 1874, at Brigham City

Eternal Inheritances Explained—Saints Have Nothing Until Proved Faithful—Unity in Endeavor—Bill of Divorcement—Its Real Value

(Journal of Discourses, 17:115)

I should like the people to keep as quiet as possible. I have a few words to say to them concerning the inheritances of the Saints. I will talk to those who are believers in the Old and New Testaments, as this book which lies before me is called—the Bible, and in the mission of the Savior. I will ask the Latter-day Saints if they believe that the man Christ Jesus, who was crucified at Jerusalem, over eighteen hundred years ago, was the Savior of the world, and that he paid the debt contracted by our first parents, and redeemed the children of men from the fall? Of course, they will answer in the affirmative. You believe, then, in the mission of the Savior to the earth? "Of course, we do", is the answer. Do we believe that the Savior is heir to this earth? I will answer for all Saints and all believers in the Savior and say we do. Do we believe that this man Christ Jesus has received his inheritance; has he finished the work which he came into the world and was manifested in the flesh to accomplish? I will answer for all Christians and say he has not, as yet, finished his work or received the kingdom. As for the proof of this you can go to the Bible and all the other revelations that we have in our possession, and you will find it there. Are we co-workers with the Savior to redeem the children of men and all things pertaining to the earth? I will answer for the Saints and say that we most assuredly believe we are. All who, while in the flesh, received and were faithful to the Priesthood, labored with the Savior while they remained here, and when they passed into the spirit world their labors did

"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."

not cease, but they passed into the prison, and, to this day, they are preaching to the spirits there, and laboring for the salvation of the human family and for the earth and all things pertaining to it.

Have these men, who have lived upon the earth and enjoyed the blessings of the holy Priesthood, received their inheritances? I take the liberty of answering for all Saints in the negative. They have not received their inheritances, but they have received promises like Abraham of old when he was shown the land of Canaan, and it was promised to him that it should be his inheritance, and that of his seed after him forever and ever. To this day they have not inherited the land according to the promises that were made to Abraham. So it is with all others. **Have any of us, in the latter days, received inheritances upon the face of this earth that shall be everlasting? No, we are not prepared to receive them, and they are not prepared for us. I am telling you these things that you may know and understand that, when we talk about property, or anything else that we seem to possess, we have not yet received anything for an everlasting inheritance. If we are faithful we shall receive after a long time, that is, it may seem long to us who reckon time by years, months, weeks, days, minutes and seconds. I should like to have the Latter-day Saints understand what their labor is, and to have each one understand his duty, and then understand the reward of obedience to that duty.**

We get a great many good gifts here—we enjoy a great deal that the Lord gives us; gifts that we will say are inherent natural gifts. What a beautiful gift the power of the eye is for a man to enjoy! What a beautiful gift the power of hearing is to the people, and all our senses—tasting, smelling, etc., and the passions when they are governed and controlled, how beautiful they are! Shall we inherit them for ever and ever, or shall we take a course that they shall be taken from us?

We are talking now to the brethren about being one, operating together, submitting all to the kingdom of God. What for? Am I to give what I have? "Why, this is my house, this is my farm, these are my cattle!" We only seem to have them, they are only in our possession for the present. "This is my wife, these are my wives, here are my children!" We seem to possess them, but whether we shall possess them forever depends entirely upon our future course. **How long will this state of things last? Until we have passed the ordeals allotted to finite, intelligent beings, and have passed from one degree and state to another; until the work is completed by the Savior, pertaining to this earth, and our eternal salvation is sealed to us. While we live here in the flesh we are subject to turn to the right and to the left, and we have the vanities and allurements of the world to contend with; and we see Latter-day Saints, after traveling five, ten, twenty, and even forty years, faithful in the kingdom of God, turn away from the holy commandments. They will be lost, and all that they have had, and all that they think they have will be taken from them and given to those who are faithful; and those who are faithful will not receive their inheritances, so that they can say they are their own, until they have passed all these ordeals, and until the Savior has completed the work of redemption.** He is now trying to get the people to avail themselves of the advantages of his atonement, and we, professedly, are enjoying these advantages, but how slow and slothful we are! What trifling, frivolous shadows, I may say vain ideas, will turn the hearts and the affections and judgment and will of man from the principles of truth! I want you to understand that you have not your eternal inheritances, al-

though you may have an inheritance here in this city.

By and by the center stake of Zion may be redeemed. We may go there, and Zion may be built up and spread abroad and we receive our inheritance; and if we are faithful we shall receive all that has been promised us. But suppose that we turn away from our covenants, all will be taken from us and given to others.

When shall we receive our inheritances so that we can say they are our own? When the Savior has completed the work, when the faithful Saints have preached the Gospel to the last of the spirits who have lived here and who are designed to come to this earth; when the thousand years of rest shall come and thousands and thousands of Temples shall be built, and the servants and handmaids of the Lord shall have entered therein and officiated for themselves, and for their dead friends back to the days of Adam; when the last of the spirits in prison who will receive the Gospel has received it; when the Savior comes and receives his ready bride, and all who can be are saved in the various kingdoms of God—celestial, terrestrial and telestial, according to their several capacities and opportunities; when sin and iniquity are driven from the earth, and the spirits that now float in this atmosphere are driven into the place prepared for them; and when the earth is sanctified from the effects of the fall, and baptized, cleansed, and purified by fire, and returns to its paradisiacal state, and has become like a sea of glass, a urim and thummim; when all this is done, and the Savior has presented the earth to his Father, and it is placed in the cluster of the celestial kingdoms, and the Son and all his faithful brethren and sisters have received the welcome plaudit—"Enter ye into the joy of your Lord", and the Savior is crowned, **then and not till then, will the Saints receive their everlasting inheritances. I want you to understand this. We seem to have something now, but how long shall we keep it?**

The Latter-day Saints are believers in the atonement of the Savior, and I would like to have the Elders of Israel understand as far as they can all the points of doctrine in regard to the redemption of the human family, that they may know how to talk about and explain them. No one who believes in the Bible and in the mission of the Savior believes that the wicked are going to possess this earth; but they believe that when it is prepared it will be given to the Saints and they will inherit it. The Savior has requested us and all of his disciples to remember him as oft as we meet together, and to break bread in remembrance of his body which was broken for us, and to drink from the cup in remembrance of the blood that was shed for us. We meet, as we are doing today, and partake of the bread and the water in compliance with this request of the Redeemer. We have a great work before us; and that portion of it we are now trying to inaugurate is not new. **The doctrine of uniting together in our temporal labors, and all working for the good of all is from the beginning, from everlasting, and it will be for ever and ever.** No one supposes for one moment that in heaven the angels are speculating, that they are building railroads and factories, taking advantage one of another, gathering up the substance there is in heaven to aggrandize themselves, and that they live on the same principle that we are in the habit of doing. No Christian, no sectarian Christian, in the world believes this; they believe that the inhabitants of heaven live as a family, that their faith, interests and pursuits have one end in view—the glory of God and their own salvation, that they may receive more and more, —go on from perfection to perfection, receiving, and then dispensing to others; they are ready to go, and ready to come, and willing to do whatever

is required of them and to work for the interest of the whole community, for the good of all. We all believe this, and suppose we go to work and imitate them as far as we can. Would it be anything derogatory to the character of a gentleman or a lady? I think not. As far as I understand true principle the title of gentleman should not be applied to any man on the earth unless he is a good man. No gentleman takes the name of the Deity in vain. Some who do take his name in vain may be called gentleman, but it is a mistake, they are not gentlemen. A gentleman carries himself respectfully before the inhabitants of the earth at all times, in all places and under all circumstances, and his life is worthy of imitation. She who is worthy of the title of lady adorns her mind with the rich things of the kingdom of God; she is modest in her attire and manners; she is prudent, discreet and faithful, and full of all goodness, charity, love and kindness, with the love of God in her heart. Such a woman has a right to the title of lady, and I do not consider that any others have, whether they are elect or not.

We will try to imitate in some small degree, the family that lives in heaven, and prepare ourselves for the society that will dwell upon the earth when it is purified and glorified and comes into the presence of the Father.

For us to think that we have an inheritance on the earth is folly, unless God has declared, and sealed it upon us, by revelation, that we shall never fall, never doubt, never come short of glorifying him or of doing his will in all things. No person, unless he is in the possession of this blessing, has the least right to suppose that he has an inheritance on the earth. **For the time being we have our wives, children, farms and other possessions, but unless we prove ourselves worthy, what we seem to have will be taken from us and given to those who are worthy, consequently we need not worry with regard to the defects of one another.** I say to the brethren, you need not have the least concern in the world about meeting a man in the celestial kingdom that you, if you are worthy and are so happy as to get into the celestial kingdom, cannot fellowship; and if you should happen to be the one that is in fault and you cannot pass the sentinel, and your neighbor or brother does, he will not see you there, you need not be concerned in the least about being joined to any person by the holy sealing power, that will not do right in the next world. I say to my sisters in the kingdom, who are sealed to men, and who say, "We do not want this man in eternity if he is going to conduct himself there as he does here"—there is not the least danger in the world of your ever seeing him in eternity or of his seeing you there if he proves himself unworthy here. But if he honors his Priesthood, and you are to blame and come short of doing your duty, and prove yourself unworthy of celestial glory, it will be left to him to do what he pleases with you. You will be very glad to get him if you find the fault was in yourself and not in him. But if you are not at fault, be not troubled about being joined to him there, for no man will have the privilege of gathering his wives and chidren around him there unless he proves himself worthy of them.

I have said a number of times, and I will say again, to you ladies who want to get a bill of divorce from your husbands, because they do not treat you right, or because you do not exactly like their ways, there is a principle upon which a woman can leave a man, but if the man honors his Priesthood, it will be pretty hard work for you to get away from him. If he is just and right, serves God and is full of justice, love, mercy and truth, he will have the power that is sealed upon him, and will do what he pleases with you. When you want to get a bill of divorce, you had better wait and

find out whether the Lord is willing to give you one or not, and not come to me. I tell the brethren and sisters, when they come to me and want a bill of divorce, that I am ready to seal people and administer the ordinances, and they are welcome to my services, but when they undertake to break the commandments and tear to pieces the doings of the Lord, I make them give me something. I tell a man he has to give me ten dollars if he wants a divorce. For what? My services? No, for his foolishness. If you want a bill of divorce give me ten dollars, so that I can put it down in the book that such a man and such a woman have dissolved partnership. Do you think you have done so when you have obtained a bill of divorce? No, nor ever can if you are faithful to the covenants you have made. **It takes a higher power than a bill of divorce to take a woman from a man who is a good man and honors his Priesthood—it must be a man who possesses a higher power in the priesthood, or else the woman is bound to her husband, and will be forever and ever.** You might as well ask me for a piece of blank paper for a divorce, as to have a little writing on it, saying—"We mutually agree to dissolve partnership and keep ourselves apart from each other", etc. It is all nonsense and folly; there is no such thing in the ordinances of the house of God; you cannot find any such law. **It is true Jesus told the people that a man could put away his wife for fornication, but for nothing short of this. There is a law for you to be obedient, and humble and faithful.**

Now, brethren, the man that honors his Priesthood, the woman that honors her Priesthood, will receive an everlasting inheritance in the kingdom of God; but it will not be until this earth is purified and sanctified, and ready to be offered up to the Father. But we can go to work now and live as near as we can like the family of heaven, that we may secure to ourselves the blessings of heaven and of earth, of time and of eternity, and life everlasting in the presence of the Father and the Son. This is what we want to do. Remember it, brethren and sisters, and try to live worthy of the vocation of your high calling. You are called to be Saints—just think of and realize it, for the greatest honor and privilege that can be conferred upon a human being is to have the privilege of being a Saint. The honor of the kings and queens of the earth fades into insignificance when compared with the title of a Saint. You may possess earthly power, and rule with an iron hand, but that power is nothing, it will soon be broken and pass away; but the power of those who live and honor the Priesthood will increase forever and ever.

Now I am going to yield for my brethren to talk to you. I have said a few things. Remember the exhortation I gave you this morning. Live according to the faith of our religion. Let contention, all contention cease; cease finding fault with and casting reflections upon those who are not exactly with us. Let us show by our daily walk and doings that we have something better than they have. I will say to you who enter this Order, with regard to your temporal affairs, cease your extravagance. The Lord has said he would make the Latter-day Saints the richest people on the earth; but all he will do is to give us the ability and place means in our possession, and we must go to work and organize this means and make ourselves rich; and the first step is to stop our extravagance, cease this needless expense, learn to make that which we wear, raise that which we eat, live within ourselves, accumulate the good things of life, and so make ourselves wealthy.

I pray the Lord our God to bless you and to inspire every heart to faithfulness, that we may be prepared for a better place than this—for this world when it shall be sanctfied and glori-

fied, that we may then enjoy the society of each other without sin and without these annoyances.

Discourse by

HEBER C. KIMBALL

July 12, 1857

Women Not to Lead—Saints Called to Repentence—Rights of the Priesthood—Swamp Angels

(Des. News, July 22, 1857)

Women are to be led. If I should undertake to drive a woman I should have to drive her before me, and then she becomes my leader, the moment I do that. I should lead her and she should be led by me, if I am a good man; and if I am not a good man I have no just right in this church to a wife, nor wives, nor to the power to propagate my species. What then should be done to me? Make a eunuch of me and stop my propagation.

I am telling you solemn truths. * * *

There are thousands of men and women among the nations of the earth that it will be more tolerable for in the day of Judgment than it will for you, if you violate your calling and do not honor your priesthood, you know that it was declared that it would be more tolerable for Sodom and Gomorrah, than for the children of God who had received the priesthood and heard the voice of a prophet and disobeyed it. Sodom was so wicked that they could not hear the word, because they would not admit a man of God to come into their midst. And they would have killed Lot, if the angels had not got him out with the few that believed in his words. * * * I cannot get salvation and disobey the man that leads me. But whether he feeds me or not, or gets me a hat or a pair of boots or not, what has that to do with my integrity? I am to be true to him, as true as the sun is to this earth, even though I should be barefooted and bareheaded, as I used to be when I was a boy, for I never thought of having anything to wear in the summer seasons but a tow frock and a pair of tow breeches and go bareheaded, though my hair was not burnt off by the sun, it came out by the roots through studying and laboring in the great Latter-day work. That is the course for me and Brother Daniel and the Twelve and all the faithful to take. * * *

If you did not spring out of the priesthood where did you come from? Not many of you have legally sprung out of the priesthood anywhere in the world in the latter days, but if you have a legal man who has a legal Priesthood you can raise heirs to the Kingdom of God and they become connected with it, without any of your washings, anointings and sealings. Go and read the scriptures and they will teach you a great many things, and it will strengthen your faith in what you hear from Brother Brigham, Brother Heber and many others.

Do not tell me that you love God and Jesus Christ, and that angels are around your habitations conversing with you by night and by day, and treat the priesthood as though it was a thing of naught. Angels who would thus visit you are swamp angels, they are filthy. Would God honor one of them? No, nor would one of his servants, no quicker than they would honor the devil in hell.

Love for Priesthood Paramount

Brother Brigham is my brother, and Brother Jedediah is my brother; I love him, I love those men, God knows I do, better than I ever loved a woman; and I would not give a dime for a man that does not love them better than they love women. A man is a miserable being, if he lets a woman stand between him and his file leaders; he is a fool, and I have no regard for him; he is not fit for the Priesthood.

—Heber C. Kimball.

PRIESTHOOD ITEMS

(Contributed)

In our last article (Vol. 8:268) we discussed the question, "Can the Priesthood Function Independent of the Church?" The present chapter is a continuation of that subject. The question now presents itself, "Did the Lord make provision for the continuance of plural marriage independent of church action?"

In past articles we have clearly **brought out that this is The Last Dispensation, The Dispensation of the Fulness of Times**; that the Gospel, according to the word of God, was restored never again to be taken from the earth, and that to the extent that any portion of the Gospel was taken from the earth just to that extent the eternal word of God would be unfulfilled. Therefore, to claim that a part of the Gospel was restored and then taken from the earth would be tantamount to making the Eternal God a liar. **"And God cannot lie, otherwise He would cease to be God."** Yet, many prominent men in the Church today insist that Celestial or Plural Marriage has been taken from the earth. Most of those assuming this untenable position declare **"plural marriage was never an essential"**, or **"why God revealed the law of plural marriage and commanded His people to live it we do not know."** Now, Plural Marriage is either an essential part of the Everlasting Gospel, as was so vehemently maintained by all the early Prophets of the Church, or, as is now maintained by many of the unbelieving world, Plural Marriage and "Mormonism", for that matter, is a fraud foisted upon a gullible and misled people. If Plural Marriage is an essential part of the Gospel, then we must live it or be damned. If it be a non-essential, as assumed by Apostle Talmage and satellites, then our early leaders were misled and deceived when they declared again and again that it was essential to our salvation in the fulness of God's glory. What's more, God Himself was in error when He said, **"it was instituted for the fulness of my glory; and he that receives a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."** And even admitting that the Lord's word as here given does not refer to Plural marriage (though as God lives it does), if we admit that our early leaders were in error, or were deceived in this matter, then we must admit that we have been subject to deception from the beginning, and must, therefore, be subject to it now through our present leaders. If this hypothesis be true, what has "Mormonism" to offer?

We boldly assert that Plural or Celestial Marriage was ordained of God before the foundations of the world as an essential law of the Everlasting Gospel; that it must be obeyed by all who would attain to the fulness of exaltation in the worlds to come. We do know that obedience to this law is required of all who become Gods, even the Sons of God. Therefore, there is ample reason (and "truth is reason") to believe that God made adequate provision for the continuance of that holy principle upon the earth. This, too, in spite of apostacy, unworthiness, or any and all other reasons or excuses offered by those who are willing to admit that God's word has failed in order that they **"may follow after the vain and foolish practices of the world"**.

We have brought out how the law of Plural Marriage was perpetuated by certain high officials in the Church long after the Manifesto. We will now proceed to show how God laid "a sure foundation" that he who believed

might not fail to obtain the fulness of God's blessings, which of necessity are ever predicated upon obedience to His laws. In the year 1880 persecutions had become so intense against the people of the Lord, especially in relation to their practice of Plural Marriage, that the Lord saw fit to frequently comfort them in relation to the fulfillment of His word in this matter. While President Woodruff was in the "wilderness near Sunset, Arizona", the Lord showed him many things which were to transpire in the future, concerning this nation and the nations of the earth; among other things the Lord said:

> As I the Lord have spoken, so will I fulfill. I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts. As I the Lord have suffered, so will I put all enemies under my feet. For I the Lord utter my word and it shall be obeyed. And the day of wrath and indignation shall come upon the wicked. AND I SAY AGAIN, WOE UNTO THAT NATION OR HOUSE OR PEOPLE WHO SEEK TO HINDER MY PEOPLE FROM OBEYING THE PATRIARCHAL LAW OF ABRAHAM, WHICH LEADETH TO A CELESTIAL GLORY, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. * * *

Notwithstanding the word of the Lord at this and other times relative to the Lord's intention to perpetuate this Law the Saints still sought ways and means of avoiding the persecutions heaped upon them because of it. Upon one such occasion when some prominent men in the Church feared the confiscation of the Church properties, and their own also, President George Q. Cannon was chosen by them to represent their interests to President John Taylor and ask that he inquire of the Lord and see if some concession could not be made to the Government that the Saints might keep their properties, and which some loved more than eternal lives. At this time, President Taylor was in hiding, as there was a bounty on his head. His brethren found him at the home of John W. Woolley, Centerville, Utah. President Cannon presented the problem of his brethren, their persecutions and privations and asked if President Taylor would not inquire of the Lord and see if the Church might not relinquish the principle or make some concessions to their enemies that the persecutions might cease. The Lord had a wonderful opportunity to change His mind upon this subject at that time, if He were going to, but instead the following revelation to the head of His Priesthood upon the earth was given under date of September 27, 1886:

> My son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord. All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.
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> 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.

(For further details surrounding the receipt of this revelation, see Ballard-Jenson Correspondence, "Marriage", pages 100-105.)

Subsequent to the receipt of this revelation, President Taylor called a meeting at which he read a Manifesto which had been prepared under the direction of George Q. Cannon as head of a committee appointed by the brethren. He then put each person present at the meeting, (there being thirteen in all), under covenant, that he would defend the principle of Celestial or Plural Marriage and would consecrate his life to its perpetuation. President Taylor was filled with the Holy Ghost which also fell upon the assembly, and he spoke for about three hours. While speaking, he placed his finger on the document, or Manifesto, and with his countenace animated by the spirit of the Lord, he raised his right hand to the square and said: **"Sign that document—never! I would suffer my right hand to be severed from my body first. Sanction it—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"** He then wrote the above revelation, having his Secretary, L. John Nuttall, make five copies of it. He told the brethren that during the night the Lord Jesus Christ and the Prophet Joseph Smith had appeared to him and had told him of what was going to come to pass. **He said some of them would be handled and ostracized and be cast out of the Church by their brethren because of their integrity to the principle of plural marriage, "and", said he further, "some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you."**

At the conclusion of the meeting, President Taylor called five of the brethren together and set them apart and placed them under covenant to see that the principle of plural marriage was perpetuated. He gave them authority to ordain others, when necessary, to carry this work on so that there should be no cessation in the work. At the completion of these ordinances, he gave each of the brethren a copy of the revelation, and they were instructed that when they ordained others to perpetuate this work, they must give them authority to ordain others also when necessary, under the direction of their worthy senior. He told them that the prepared Manifesto was from the lower regions and that the time would come when a similar document would be adopted by the Church, following which **"apostacy and whoredom would be rampant in the Church."** He said that the time would come when many of the Saints would apostatize because of the principle of plural marriage, **"one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half."**

Three years after this, (November 24, 1889), President Wilford Woodruff was again confronted with a situation much like that above related. He had held a meeting at the Gardo House. The lawyers wanted him to make some concession to the court upon polygamy and other points. He states in his journal:

> I spent several hours alone and inquired of the Lord and received the following: "Thus saith the Lord to my servant Wilford. I the Lord have heard thy prayers and thy request and will answer thee by the voice of my Spirit.
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> Thus saith the Lord unto my servants the Presidency of my Church who hold the keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst and the destiny of this nation and all other nations of the earth in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.
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> Let not my servants who are called to the Presidency of my Church DENY MY WORD OR MY LAW, WHICH CONCERNS THE SALVATION OF THE

> CHILDREN OF MEN. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. PLACE NOT YOURSELVES IN JEOPARDY TO YOUR ENEMIES BY PROMISE. Your enemies seek your destruction and the destruction of my people.
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> If the Saints will hearken unto my voice and the counsel of my servants, the wicked shall not prevail. Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. I, the Lord, will hold the courts, with the officers of Government and the nation responsible for their acts toward the inhabitants of Zion. * * *

(The full revelation may be found in the "Supplement to New and Everlasting Covenant of Marriage", pgs. 64 and 65, and may be read with profit.)

Notwithstanding the word of the Lord to President Woodruff in 1889, less than a year later a Manifesto was prepared by both members and non-members, the latter bitter enemies of the Church, and presented to President Woodruff for his signature. President Woodruff informs us that his pillow was wet with tears when he saw the suffering that would come upon the Saints, and realizing that no HUMAN power could save the Church unless they surrendered the principle, and feeling inspired, he signed the document. Thus was fulfilled the revelations of the Lord to President Taylor. Since the signing of the Manifesto and prior to that time, other men were set apart under the direction of the Presidency of Priesthood to keep the principle of plural marriage alive—notwithstanding the Manifesto and the covenant of the Church with the Government concerning this law. Among the men so ordained and placed under covenant after those previously mentioned were Anthony W. Ivins, John Henry Smith, John W. Taylor, Matthias F. Cowley, and Patriarch Tolman.

As the years passed by, facts which were once hidden but known to be facts and true as heaven is true became obscure, and as they became less known and familiar to the bulk of the people, their very existence began to be questioned. Nevertheless there are those still living who through the grace of God know these things to be true.

I recall one testimony to support the facts herein stated. When the above account as related by another brother was given to a small assembly of Saints in California, the writer somewhat questioned its authenticity. One of the brethren present, then quite advanced in years, who had never previous to this occasion had the statement then under discussion read to him, said: **"Why, I remember when I was but a boy of twelve and residing in Davis County, of having had these things related to me. Many times these details were given, but I thought little of it at the time. I know these things are true for I heard them as a boy. And they were given to me by trustworthy men."**

We advise the reader of these things, not to pass over them lightly as they vitally concern the conditions surrounding his hopes of exaltation and eternal life. Reason demands and truth declares that the word of God cannot be frustrated and brought to naught, but must be fulfilled; and those who are to obtain the fulness of exaltation must abide the conditions upon which those blessings are predicated. Obedience to plural or celestial marriage being one of the conditions upon which godhood is obtained, it is certain that our Father in Heaven would provide means whereby the faithful might secure his promised blessings. If these things be not true, then where are we to look for the fulfillment of the promises. President Grant has oft declared that he does not possess the right to perform plural marriages, that that right has been taken from the earth. Other authorities have sustained him in this position and have done all manner of twisting and turning to try to make their

untenable position sound plausible. We can but bear testimony to the truth. Each individual reader must secure for himself through diligence and prayer, the witness of the Holy Spirit concerning it. We offer this key to assist you: **"Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong.** * * *" (Doc. & Cov., 9:8, 9)

Resurrection

Having used the word resurrection, I will make a few remarks touching it. After my body is laid in the grave, and after the Prophet Joseph has received his resurrected body, he probably will not suffer my body to remain long in the ground, but will be apt to say, "Come and let us go and help Brother Heber to again take his body." Do you suppose that if Brother Brigham were to die tomorrow, and if Joseph is resurrected, which he will be so soon as his mission is filled in the spirit world, that Joseph will permit Brother Brigham's body to remain longer in the grave than may be requisite? No, for he then will have need of the assistance of his faithful resurrected brethren, as he now has of faithful spirits.—Heber C. Kimball.

People Must Be Tested to the Core

This people must come to a position where they will be tested every one of them; and the day is just at our door, although many of you will not believe it, even when you are told so by Brother Brigham and Brother Heber; and when Jedediah was alive you would not believe it. You might have believed, "But", said some, "we cannot realize it." Whether you believe it or not, you will realize such a scenery as you have never seen, and it will go ahead of anything I have ever seen, for we have promised you that you shall all be tested. That is, you will be tested as to whether you are of the religion of Christ or not. Some may often think that we merely talk to frighten you, but I tell you that the testing time is right at your doors, and you know it not. I want you to understand it; I am going to tell it to you, and I mean to warn and forewarn you of it. I have done so for these five years in succession, and so has Brother Brigham.—Heber C. Kimball.

"BELIEVE IT OR NOT"

(From Files of Utah Writers' Project, WPA)

We don't pretend to understand the intricacies of legal red tape and what not; much less to claim mastery of the inner-workings of our pioneer courts; but when a prisoner pleads "guilty" and is thereupon declared "not guilty" by a judicious jury of his peers, it strikes our incredulous eye that "thereby hangs a tale", and the Utah Writers' Program, WPA, presents the following from its files:

In 1854 a defendant faced the bar of the probate court at Provo to answer to a grand larceny charge.

"Guilty or not guilty?" asked the judge.

"Guilty, your Honor", returned the prisoner at the bar.

The jury sat quietly through the court proceedings. At length the judge summed up the evidence and ordered a finding in accordance with the defendant's plea. The jury retired to an inner sanctum. An hour later they filed solemnly back into the court room. After preliminaries, the foreman arose:

"We find the defendant not guilty of the charge", he intoned casually.

The judge was incredulous. He rubbed his ears. "Mind repeating that", he said. "I'm afraid I didn't catch the verdict."

The foreman carefully repeated his line. The judge assumed a haughty mantle of judicial pomp. "Would it

be asking too much of the distinguished jury for an explanation to the court of what far-fetched stretch of the imagination has enabled the jury to arrive at its verdict—or perhaps the jury didn't hear the defendant admit his guilt?"

"That's jest it, Jedge", returned the foreman. "The jury bein' all well acquainted with the defendant and knowin' him fer years as bein' the biggest damn liar in these here parts, we jest naturally can't believe him under oath."

Confessions

Confess your faults to the individuals that you ought to confess them to, and proclaim them not on the house-tops. Be careful that you wrong not yourselves. If persons lose confidence in themselves, it takes away the strength, faith and confidence that others have in them. If you have committed sin that no other person on earth knows of, and which harms no other one, you have done a wrong and you have sinned against your God; but keep that within your own bosom and seek to God and confess there and get pardon for your sin. Confess your sins to whomever you have sinned against and let it stop there.—Brigham Young.

THE CHURCH VS. INFIDELISM
(Disraeli at Oxford)

"Why, my Lord, man is a being born to believe. And if no Church comes forward with its title-deeds of truth, sustained by the traditions of sacred ages and by the conviction of countless generations, to guide him, he will find altars and idols in his own heart and his own imagination. * * * The discoveries of science, we are told, are not consistent with the teachings of the Church. * * * What is the question now placed before society with a glib assurance the most astounding? The question is this—Is man an ape or an angel? My Lord, I am on the side of the angels."

Devil the Cause of Sickness

You never felt a pain and ache, or felt disagreeable, or uncomfortable in your bodies and minds, but what an evil spirit was present causing it. Do you realize that the ague, the fever, the chills, the severe pain in the head, the pleurisy, or any pain in the system, from the crown of the head to the soles of the feet, is put there by the devil? Do you not realize this, do you?

I say but little about this matter, * * * when you have the rheumatism, do you realize that the devil put that upon you? No, but you say, "I got wet, caught cold, and thereby got the rheumatism." The spirits that afflict us and plant disease in our bodies, pain in the system, and finally death, have control over us so far as the flesh is concerned. But when the spirit is unlocked from the body it is free from the power of death and Satan; and when that body comes up again, it also, with the spirit, will gain the victory over death, hell, and the grave.—Brigham Young.

Obey Counsel and Live

I just know that there are more devils in this valley and in the world who are opposed to him and his (Brigham Young's) two counselors, than there are opposed to all the Elders of Israel; but they do not know it. And then their opposition is made manifest against those who stand next to us in authority, and so on down. But we shall live and prosper. And this people—every man, woman, and child that will follow Brother Brigham and his brethren, will go into the celestial world also, as you have heard me say, —every one of Brother Brigham's posterity and mine. And every man, woman, and accountable child that will live their religion, obey counsel, honor the Priesthood and our God, shall live.—Heber C. Kimball.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

LOVE AND UNITY

"The Gospel and plan of salvation that I have embraced, is music to me; it is sweet to my body, and congenial to my spirit; and it is more lovely than anything else I have ever seen since I have been in the world. I love it, and that is why I love this people better than any other people on God's earth, because there was never a better people; that is, I am speaking of the majority of them."—Heber C. Kimball.

OUR NINTH BIRTHDAY

The current issue marks the beginning of Volume Nine of TRUTH. Eight years have elapsed since the birth of the publication. Since but few of our present readers have access to the introductory announcement (June, 1935) we deem it worth repeating at this time:

ANNOUNCEMENT

With this issue TRUTH begins its life journey. There is need for the message its columns will bear. The world is sick. It gropes in darkness. Complete dissolution threatens the established governments. The situation can be saved only by quick and heroic action. God is the great Physician. Man must turn unto him. It will be our aim to help blaze the way leading through the maze of perplexity, prejudice, hatred and ignorance, up toward the "great white throne". We approach the delicate but all-important task with a deep sense of dependence on the Lord. We shall work hard to discharge our duty.

As we view it, the fundamentals governing man's existence on earth and his efforts to achieve salvation in the life to come, may be grouped under four general headings: POLITICAL, SOCIAL, ECONOMIC and SPIRITUAL. These four must be fully co-ordinated in the lives and actions of mankind before a complete success is possible. To the extent that this co-ordination is perfect, just to that extent may man hope to achieve. Growing out of these four governing principles are, of course, countless shoots and branches, all designed to strengthen and beautify the parent tree. But it is to the four principles mentioned that special attention is now directed.

The POLITICAL part of the world mechanism is sadly out of order. All governments are feverishly restless, continuously engaged in talking peace while preparing for war, and the whole earth is in commotion, and men's hearts are failing them. This situation can be corrected only when Jesus Christ shall set up his reign under the form of government known as the Kingdom of God, which is destined to subvert all other kingdoms and governments and sweep them from the earth.

TRUTH will endeavor to teach "this gospel of the Kingdom" as Christ has outlined it, to the end that mankind may

receive full protection in civil and religious rights, finally arriving at a state of righteousness and universal peace.

The SOCIAL structure of modern Christendom is toppling to ruin. A complete breakdown threatens. The monogamic order of marriage, the boast of modern civilization, has failed. Gnawing at its very vitals, to which the glorious principle of marriage is slowly but surely succumbing, are the death-dealing agencies of infidelity, birth control and divorce. The remedy is comprehended in God's order of marriage known today as Celestial or Patriarchal marriage. It was revealed to Abraham by the Lord, and in the present dispensation was restored through the "Mormon" Prophet Joseph Smith.

TRUTH will champion the cause of this great social law and will endeavor to lead men to a clearer light.

The world has fallen into an ECONOMIC maelstrom, which threatens commercial destruction. It struggles seemingly to no purpose, each effort taking it deeper into the quagmire of failure. God, through his Prophet, has said: "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." This prophetic edict is fulfilled in the present state of world economic bankruptcy. God alone can correct the evil. His cure involves acceptance of what is known as the "Order of Enoch" or the "United Order", as instituted during the Apostolic age:

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

TRUTH adopts this plan as God's method of bringing men to a common level, and will advocate its practical adoption in accordance with latter-day revelation on the subject.

SPIRITUAL life is palsied. The death rattle in the throat is heard. "Lo, here is Christ; or, lo, He is there", is being thundered from the house-tops by those who have no rational conception of either Christ or his mission. The modern pharisee has out-done his ancient brother in hypocrisy and ignorance. God's remedy for this bedlam of conflicting creeds and philosophies is that men shall accept the principle of present and continuous revelation. A constant communion between heaven and earth is the cure. Without this communion man cannot succeed; for "Where there is no vision, the people perish."

TRUTH accepts this hypothesis as a self-evident fact. Its columns will seek to clarify those of God's revelations which are meant for the guidance of his children in this day, whether these revelations come through the ancient Jewish scriptures or through modern sources; whether they are voiced by the mouth of a Moses, a Confucius, a Swedenborg, a Luther, an Ingersol, or through our modern Prophets, of which Joseph Smith was the leader.

The four great pillars of light and progress classified as POLITICAL, SOCIAL, ECONOMIC, and SPIRITUAL, with all their devious branches and ramifications will be elucidated on and championed by TRUTH in accordance with the wisdom and understanding of its contributors. We know the task to be a difficult one. We approach it in meekness. In the defense of truth or in battling error, we will neither court fear nor favor. In the words of the late Theodore Roosevelt, "Our spear knows no brother." Our guide shall be light and truth. We shall always welcome constructive criticism and wholesome comments. The columns of TRUTH will teem with the best thoughts of the great minds of the past as well as those of the present, upon the subjects treated.

It will be noted that TRUTH begins its career on a very important date—June 1st—the one hundred and thirty-fourth anniversary of the birth of Brigham Young. It is fitting that this enterprise should be thus launched. Brigham Young, though a greatly abused character, and much misunderstood, yet is known the world over as one of America's greatest colonizers. He was clean, wise and courageous—a true Christian. Perhaps no other man in this dispensation contributed more towards establishing the truth as revealed through the "Mormon" Prophet, Joseph Smith, than this great leader.

TRUTH will endeavor to maintain the high standard of faith and essential works reflected by the life of this great leader, whose birth is celebrated by our first issue.

How closely we have kept to the high ideals set forth our many readers must judge for themselves—indeed the

hundreds of testimonials reaching our office from readers in widely scattered sections of the world, stand as an unimpeachable witness of the Magazine's appeal. The fact that no leading article published in its columns has been successfully attacked on the ground of error, either in quotation or doctrine, speaks in thunder tones for the soundness of its statement and teachings.

TRUTH has been especially helpful to the student of Church history in furnishing material from sources not readily available to the masses and yet of incalculable value in re-establishing faith in the original and untampered doctrines of the Gospel. Our reproduction of sermons of early day church leaders in all the richness of their quaint and forceful expressions is a service to be continued. With these sermons we publish copious extracts from old and rare church and other publications upon subjects now occupying the minds of many of the Saints and which often cause bitter controversies among them. These are proving valuable in marking the true path as established by the Lord.

The Magazine, as its title implies, is the harbinger of truth—more especially truths that directly concern man's salvation and exaltation in the celestial heavens. To this mission the columns of TRUTH have been and will continue to be devoted in such measure of faithfulness and intelligence as we are capable of.

TRUTH begins the ninth volume with an appreciation of its real tasks and a determination to "carry on" in the face of all obstacles. We humbly solicit the continued confidence of our readers with the financial and moral support they have so generously given in the past. And we hope the aphorism carried on the front page of each issue will appeal to the intelligence of real-to-goodness men and women seeking truth,—**"There is a mental attitude which is a bar against all information, which is a bar against all argument, and which cannot fail to keep a man in everlasting ignorance: That mental attitude is condemnation before investigation."**

The June issue of TRUTH also commemorates the anniversaries of two stalwarts in the latter-day work—Brigham Young and Heber C. Kimball. These men, facing the storms of most bitter persecution from without and apostacy within, under the direction of the Lord, blazed the trail and guided the footsteps of the Saints into this western world, laying the foundations of a spiritual and industrial growth the marvel of the ages. They were loyal to the Gospel of Jesus Christ. They brooked no compromise with error. With them the Gospel was supreme, eternal and unchangeable. With them, too, it was the "Kingdom of God or nothing." While they were necessarily **in** the world they were not **of** the world. They were Prophets of God, not only in form and by the vote of the Saints, but in actuality. God spoke through their mouths, and by their efforts combined with the efforts of a host of kindred spirits working with them, the efforts of Joseph Smith in establishing both the Church and the Kingdom of God in earth was advanced against an opposition colossal in both its persistency and its bitterness.

TRUTH salutes these two pioneers—leaders of men—along with their faithful compeers, and commends their example of faithfulness to succeeding generations; and TRUTH MARCHES ON!

"IF A MAN MARRY HIM A WIFE"

The history of the Church from the beginning discloses the fact that when its members become cooled in their faith and begin to imbibe world ideas and ideals they turn to the wresting of the Scriptures and seek interpretations supporting their whims and desires. It is claimed that anything may be proved from the Bible; and it is true, by select-

ing isolated passages and effecting certain combinations of sentences, support may be found for practically any proposition: "And (Judas) departed and went and hanged himself"—"Go thou and do likewise", is an oft repeated example.

In the present day frantic efforts are being made to read into certain revelations from the Lord meanings that are not intended and which completely change the principles involved. We are asked to comment on one such example.

Section 132 of the Doctrine and Covenants—the law book to the Church of Jesus Christ of Latter-day Saints, explaining the law of celestial or plural marriage has become distasteful to many members of the Church. All sorts of distortions are attempted to make this revelation say what it obviously does not say; and, strange as it may seem, such distortions and wrestings of the Scriptures, are encouraged by some of our leaders—men whose professed mission it is to "defend the faith" even in the face of direst persecution and death.

In the revelation referred to the Prophet Joseph Smith sought information from the Lord on the law of Plural Marriage, doubtless to reconcile in his mind certain scriptures in the Bible and the Book of Mormon that intimated a conflicting tendency. His inquiry was simple, open and frank. in answering it, the Lord repeats the question:

"Verily, thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—behold, and lo, I am the Lord thy God, and will answer thee as touching this matter." **(What matter? The matter of the Lord's justifying Abraham, Isaac, Jacob, etc., in "having many wives and concubines."** It was purely and simply a question bearing upon the principle of plural marriage as practiced by the ancient worthies.)

Joseph, you have inquired regarding a major principle of life and salvation; and since you have asked for it, now "Prepare your 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."**

Then the revelation goes on to unfold, step by step, the grandeur and importance of the principle. It reveals for the first time in the present dispensation the eternity of the marriage covenant, and that those aiming for like exaltation with Abraham must live the law of Abraham, which is shown to be the law of Plural Marriage under the new covenant; explaining that the purpose of the marriage covenant is **"to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men: for herein is the work of my Father continued, that he may be glorified."**

In the course of these instructions the Lord used the phrase: "Therefore, if a man marry him A WIFE", etc. (See verses 15, 18, 19, 26) and the apologist proceeds to argue from this single phrase, that the revelation has reference to the one wife system; "A wife" means one wife, and not two wives. The late President Anthony W. Ivins and Elder Melvin J. Ballard of the Quormum of Twelve, each held to this position, doubtless prompted in the same by the interpretation given

by the late Dr. James E. Talmage on the subject. Others are repeating the statements of these leading minds and justifying their rejection of the law of plural marriage therefrom.

In assuming this position the brethren wholly ignore the real issue, and through their actions the Saints are being lead astray: **"For the leaders of this people cause them to err; and they that are led of them are destroyed."** (Isaiah). "Father, explain to me your law of Plural Marriage." "All right; there is a civil marriage which ends at death and there is another marriage that continues through the eternities. 'If a man marry him a wife' under the civil law, or the law of Satan, the contract is valid only during mortal life —'Until death do you part.' But if a man 'marry him a wife' in the New and Everlasting covenant of marriage, and they are sealed by proper authority, the marriage is eternal—provided they go on and live the law of Abraham, which definitely comprehends and necessitates Plural marriage."

Our critics argue that the expression in the revelation of "a wife" comprehends only one wife to a husband; and while to have more than one wife may be permissible under certain circumstances the "a wife" (or one wife) principle completes the law's requirements, provided, of course, the sealing is performed by the "Holy Spirit of Promise". And from this conclusion it is argued that plural marriage is not a necessary part of celestial marriage.

To the unprejudiced mind the weakness in such an argument is obvious. Of course there can be only "one wife" at a time. The one ceremony can seal but one woman to a man at the one time. If Brother Brown, already the husband of one wife, wishes to take a second (being qualified to do so), "marry him a wife", he will have two wives; and if he repeats the process until he has ten wives (verse 62), in each instance he marries "a wife".

Clearly the subject matter of the inquiry and the answer thereto pertains to plural marriage as practiced by Abraham, Isaac, Jacob, etc. No wresting of the Scriptures can make anything else of it. In his comments on the subject, Elder Ballard argued that the revelation really meant, "If a man marry him A wife" it means "not two wives but one", and that "in no place here is the Lord discussing two women". He might as sensibly make Paul say: "A Bishop then should be blameless, the husband of ONE wife—not two wives"; and restrict the Lord's commandment not to covet thy neighbor's wife or ox, to ONE wife and ONE ox, because only one was mentioned, and no restrictions is made against coveting all over one. The subject of the revelation was a plurality of wives. The Lord was dealing with a specific question asked by the Prophet and which He answered just as specifically; and since the question pertained to plural marriage, the answer was rooted in that principle and in no sense restricted the thought of a man marrying only one woman.

Joseph's question pertained to the "principle and doctrine of many wives and concubines", and God proceeds to answer, and to justify the ancients in such practice on the grounds that it is an eternal law, **a heavenly pattern; an enduring pattern "instituted for the fulness of my glory."** The Lord had previously promised (D. & C., Sec. 52:14): **"And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations."**

Certainly if we are to attain to the glory mentioned, it can only be when we conform to a heavenly pattern. (Things earthly are typical of things heavenly). It is the only pattern that is "everlasting", and is A PATTERN,

not two patterns. Orson Spencer very lucidly puts the situation thus:

> When God sets up any portion of His kingdom upon the earth, it is patterned after his own order in the heavens. When he gives to man a pattern of family organization on the earth, that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. The family order of Abraham was spread out before God, and met with his entire and full approbation. And why did God approve it? Because it is the ONLY ORDER practiced in the celestial heavens, and the only peaceful, united and prosperous order that will endure, while man invented orders and devices will utterly deceive and perish with the using.—Spencer's Letters, p. 193.

Brigham Young left this testimony on the same point:

> Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have ALWAYS practiced it. And is that religion popular in heaven? It is the ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.—J. of D., 9:322.

After giving the forementioned difference between civil and Priesthood marriages—the one for time and the other for both time and eternity—the Lord (Verse 28) proceeds to unfold the fulness of the order, or so much thereof as He deemed it wise at the time: **"I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as it was ordained BY ME and MY FATHER before the world was."** Then the Lord goes on to answer Joseph's question: "Abraham, (who had "many wives and concubines") received all things, whatsoever he received (among them "many wives and concubines") by revelation and commandment by MY WORD, saith the Lord, and hath entered into his exaltation. * * *" Then the Lord, explaining that Joseph was the fruits of Abraham's loins, told him that if he followed Abraham's example, the promise to Abraham was also extended to him:

> Go ye, therefore, and do the works of Abraham; enter ye into my law and YE SHALL BE SAVED. (What law? The law of plural marriage—that was the law the Lord was explaining—not monogamy). But if ye enter not into my law ye CANNOT receive the promise of my Father which he made unto Abraham. God commanded Abraham, (to enter into the law of plural marriage: brackets ours) and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; * * * Was Abraham, therefore, under condemnation? Verily I say unto you, nay; for I, the Lord, commanded it.—D. & C., 132:32-35.

What are the works of Abraham, and what is His law? The late Melvin J. Ballard of the Quorum of Twelve said, "The law of Abraham unto Sarah, of course, was the law of plural marriage." (Marriage: Ballard-Jenson Correspondence, p. 15.) And "my law" as used in selecting Seymour B. Young for the position of President in the Seventy quorum, "meant the law of plural marriage." (Ib. 16). The facts, in the light of the revelation and Joseph's teachings are incontrovertible.

To live the law of Abraham means to live plural marriage as God revealed it. To live the law of Sarah means to permit the husband to live the law of Abraham, and assist him in doing so. Not to live the law of Abraham means condemnation—the falling short of a full and complete exaltation. The leaders of the Church dare not contradict this conclusion. We are but repeating the views and teachings of the Prophet Joseph Smith and his successors in the Priesthood, a few brief expressions which we have before given and we repeat again:

Joseph Smith:

> Speaking of the law of Plural marriage, the Prophet said: "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 (the wicked) 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.

Brigham Young:

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:

Speaking of the principle of plural marriage, President 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 (he is talking about plural marriage), we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law."—Life of Wilford Woodruff, p. 542.

Wilford Woodruff:

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 (the law of plural marriage), OR YOU SHALL BE DAMNED.—Mill. Star, 41:242.

Lorenzo Snow:

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 (or plural) marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.—Mill. Star, 48:110.

Joseph F. Smith:

As though he were answering the theories set forth by President Heber J. Grant, Dr. James E. Talmage, Melvin J. Ballard, Anthony W. Ivins, and others of the leaders of the Church in the present day, 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 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.

Heber C. Kimball:

Let the Presidency of the Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine (of plural marriage) and the whole of them would be DAMNED. What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people. —J. of D., 5:203.

Charles W. Penrose:

While speaking at a conference at Centerville, Davis Stake in 1883, he "Showed that the revelation that had been the subject of attention (Section 132) was only one published on Celestial marriage, and if the doctrine of plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other."—Mill. Star, 45:-454.

William Clayton:

From him (Joseph Smith) said William Clayton, who had served as private secretary to the Prophet, (See His. Record, 6:226) 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 of celestial glory.

Samuel Woolley:

"It was there (at my house in Nauvoo), one afternoon when the Prophet and Patriarch Hyrum Smith called in and the latter read a revelation on eternal marriage and plurality of wives", said Samuel Woolley, "he told me that revelation was of God and that no man could or would receive a fulness of Celestial Glory and eternal life except he obeyed that law and had more than ONE LIVING WIFE AT THE SAME TIME.—His. Record, 6:231.

A. Milton Musser, Asst. Historian of the Church:

If the Mormons were ever so unwilling to become polygamists they have no choice in the matter. God has commanded and they must obey. If there was not a single word or example to be found in the Bible in its favor, still they must observe its practice. It is in no sense optional with them. It is as much an integral part of their faith as baptism for the remission of sin or the laying on of hands for the bestowal of the Holy Ghost.—Mill. Star, 39:407.

In the Petition for Amnesty:

In this petition presented to the President of the United States, Dec. 19, 1891, the members of the First Presidency of the Church and of the Quorum of Twelve make this revealing statement:

We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right: that it was a necessity to man's highest exaltation in the life to come.

That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to a short time before September, 1890. * * *

To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have VOLUNTARILY put aside something which all their lives they have believed to be a sacred principle. — The Contributor, XIII:196.

This statement from the leaders of the Church very definitely fixes the status of the Revelation under discussion—that its true import had to do with the Lord's reason for justifying His servants, Abraham, Isaac and Jacob, etc., in having "many wives and concubines", and in the light of that which has been presented is there a true Latter-day Saint who will question the meaning and import of the revelation of the Lord pertaining to this holy principle of marriage?

Incidentally, the system of subterfuge indulged in by certain leaders of the Church in their efforts to sidetrack the principle of plural marriage, if it were not tragic, would appear ludicrous in the extreme. For instance, in a statement made by Elder Melvin J. Ballard in a laborious effort to prove the revelation referred to did not mean what it plainly states, he said:

From the earliest editions of the Doctrine and Covenants until the present, in the preface to the revelation on marriage you will find this statement: "A Revelation on the eternity of the marriage covenant including plurality of wives." This distinctly recognizes the eternity of the marriage covenant as one thing and the plurality of wives as another.

This wonderful discovery by the Elder seemingly convinced him that while Joseph Smith asked the Lord one thing, and the Lord proceeded to answer the question, He got off on a side track and led the Prophet into an entirely new field. But Elder Ballard was misinformed and jumped at conclusions. The Revelation was first published in the Doctrine and Covenants in the early seventies with the heading he mentions, and which was so worded to doubtless mislead the enemies of the Church, while as early as January, 1853, it appeared in the "Seer" (p. 7) edited by Apostle Orson Pratt in Washington, D. C., as

follows: "**A Revelation on the Patriarchal Order of Matrimony, or Plurality of Wives**". This heading correctly introduces the real text of the revelation. The Revelation was on plural marriage under the patriarchal order. Joseph asked the question and God answered it. There is no room for a misunderstanding of these facts by intelligent minds. What purpose can any person have in concealing from the Saints the real meaning of this most important Revelation?

VICTORY FOR RELIGIOUS FREEDOM

In a five to four decision by the United States Supreme Court (May 3), the court's previous decision against the distribution of literature by "Jehova's Witnesses", was reversed. The high court had previously held that the imposition of license fees for the privilege of distributing such literature "was a valid exercise of local police powers", and several members of the sect, refusing to pay for such license were prosecuted and given prison sentences. This last decision of the court sets aside such convictions in various towns in Ohio, Arizona, Kansas and Alabama.

"The majority opinion held in effect", the report states, "that local or state authorities may properly prosecute members of the sect for breaches of the peace growing out of distribution of literature—if covered by ordinances—but that under no circumstances may they suppress or tax distribution of the literature."

This decision is a distinct victory for advocates of religious liberty, sustaining as it does the Bill of Rights or the first amendment to the Constitution of the United States. The dissenting minority contended that "the rights which are protected by the first amendment are in essence spiritual—prayer, mass, sermons, sacraments—not sales of religious goods". In other words, advocates of religion are free to think, to pray, whisper, etc., but not to ACT in a practical way looking to the spread of their religious views.

This reminds us of a similar blunder made by the court in the case of George Reynolds convicted on a charge of polygamy under the Morrell act of 1862. The decision of the Supreme Court rendered in 1879, in effect, granted the Saints the right to believe in the patriarchal order of marriage as a necessary prerequisite to the highest exaltation in the Celestial heavens, but forbid them practicing their belief, thereby denying them the right to strive for such exaltation.

When religious prejudice fastens its tentacles at the throats of advocates of an unpopular faith, reason is dethroned and justice goes into hiding.

TRUTH commends the action of the high court in acknowledging its error in its former decision and upholding the constitutional guarantee which religious societies have long clung to as an inherent right.

NEWS FLASHES

By Eraphim

Note: Under the above heading, TRUTH introduces a column featuring Press "headliners", covering a thirty-day period (15th to 15th), which it is hoped will prove a useful service to the reading public.—Ed.

April 15, 1943:

Maj. General Kenryo Sato, Chief of the Bureau of Military Affairs in Japan, asserted, "preparations were completed for a vast air attack on the American mainland."

In a written statement, following the resignation of fifteen members of the Office of War Information staff, they said, "we are leaving because of our conviction that is is impossible for us * * * to tell the full truth."

The Office of War Information, in a report, warned the American public, "The food situation is serious and even under the best conditions civilians must prepare to face and accept more or less severe shortages for 1943."

April 17th:

In replying to a statement by Spanish Foreign Minister Francisco de Jordana that Spain was ready to facilitate peace, Secretary of State Cordell Hull and members of Congress reaffirmed that insofar as the United States is concerned its terms for peace was still unconditional surrender of the Axis.

April 18th:

Acting under orders from President Roosevelt, War Man Power Commissioner McNutt issued an order clamping a modified "job wage freeze" order on some 27,000,000 persons now employed in essential activities, including agriculture; backed by penalties as great as $1000 fine and a year in prison for violations.

April 20th:

President Roosevelt and President Manuel Avila Camacho of Mexico, met at Monterey, Mexico, to talk of war and the two allied Republics. It was the first time in thirty-four yearns since the Chief Executives of the two nations had met face to face.

April 24th:

Jorge Blanco Villalta, Argentine consul in Geneva, who arrived in Buenos Aires yesterday, said that "2000 persons were dying daily in Greece from hunger."

April 26th:

From a speech at Union College commencement exercises, Joseph C. Grew, former ambassador to Tokyo, said, "Without hesitation or reserve our country, our cities, our homes, are in dire peril from the overwhelming ambition * * * of that Japanese military machine—a power that renders Japan potentially the strongest nation in the world."

April 29th:

An army of rats is invading Salt Lake City. It is more numerous than the human population, according to City Health Commissioner T. J. Howells.

May 1st:

On this date an estimate of 354,000 U. S. soft coal miners struck demanding $2.00 a day wage increase with an $8 00 minimum. The government took the mines over, appointing Fuel Administrator Ickes to keep them operating. These mines produce 95% of the nation's soft coal supply. A two weeks' truce was declared.

May 3rd:

The strongest earthquake registered in Germany in 40 years shook the southwest province of Wurttenberg, causing damage to buildings.

After 49 years of constant use, Salt Lake City and County building is still mortgaged for $160,000. The City has an indebtedness reported as $5,840,000.

The Supreme Court of the United States, reversed a former decision, five to four, permitting "Jehovah's Witnesses" to distribute and sell their literature without paying for permission.

Despite liquor rationing which went into effect last December, Utah liquor sales, during March, 1943, were $952,835.40, an increase of $473,552.87 over March, 1942.

May 5th:

A potato famine was listed in Pittsburg on this date. For the first time in the recollection of veteran produce dealers there were no potatoes with the wholesalers. Normally, at this season of the year 25 carloads should be going into the city daily.

Lieut. General Frank M. Andrews, commanding general of the army troops in the European theatre of war, and 13 other government officials, were killed in Iceland as their plane crashed.

The largest fleet of British four-motored bombers ever to take the air, augmented by squadrons of two-motored planes, rocked the Ruhr valley industrial center and city of Dortmund, Germany, with nearly 1500 tons of bombs.

The second war loan drive (in April) brought in a total of $18,553,000,000. The government asked for $13,000,000,000.

May 11th:

Prime Minister Winston Churchill arrived in the United States and was met by President Roosevelt. This makes the 5th Roosevelt-Churchill conference in twenty-one months.

May 13th:

According to reports the African war theater came to a close with the Allies capturing over 175,000 German and Italian prisoners, including Axis commander in Tunisia, Col. General Jurgen von Arnim, with 16 other Generals.

NEVER YIELD TO ERROR

The feeling that has always prevailed with me is that it is my duty to be kind and to listen and learn the truth, and when you learn it, when you get possession of the truth then you stand on firm ground; for truth is mighty, and truth will prevail. **When you obtain possession of a principle of truth, let the world shake to pieces, let the heavens fall, and the stars tremble, but stand by that truth and never swerve from it, nor yield from it, living or dead.** That is what I believe and I believe that is right, but it takes sometimes a good deal of mellowness of spirit, mildness and softness of spirit, and some humiliation, perhaps, to yield to what is apparently inevitable that seems to come in contrast and in contact with that which we know to be right; and then, at least temporarily, yield to it and suffer it to be. Now, what I refer to in this regard is certainly a principle that I need not mention here tonight, but which always comes up to my mind as a principle. I never have embraced a principle of this gospel that I have not believed with all my soul is from God and was revealed to man through the Prophet Joseph Smith. I believe that every principle I have embraced is true.—Joseph F. Smith on his 75th birthday anniversary; Supplement to Gospel Problems, p. 64.

Do Not Trifle With the Priesthood

When I trifle with the Priesthood I trifle with the Almighty; and when I trifle with President Young I trifle with the Priesthood, and that Priesthood will leave me, and I will fall, and I will become disgraced in the eyes of heaven and of all Saints; and I forfeit everything that I had attained while I held that Priesthood, when I forfeit it; I forfeit my salvation and every blessing I possess. * * *

One-half of this people may draw away from the truth, or two-thirds of them, or a quarter of them, or all but twenty, if you please, and do you suppose it will hinder the salvation, the exaltation, the happiness, and the heaven that pertain to those who cleave to this Church? NO, it won't affect them one hair. * * *

To me, the word comes from Brother Brigham as the word of the Lord; but how many there are who disregard it. He is the delegate that God has appointed to be Joseph's successor, and his word is the word of the Lord **whether it is written or not; whether it comes out as revelation or** not, it is the word of God to those who believe and practice it; and when this is done the blessings of the Lord God will rest upon this people to that degree that you cannot conceive nor imagine.—Heber C. Kimball.

It is the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood: but when men come out and build upon other men's foundations, they do it on their own responsibility, without authority from God; and when the floods come and the winds blow their foundations will be found to be sand and their whole fabric will crumble to dust.—Joseph Smith.

LIKE OLD SHOES

How much a man is like his shoes!
For instance: both a soul may lose;
Both have been tanned, both are made tight
By cobblers; both get left and right;
Both need a mate to be complete,
And both are made to go on feet.
They both need heeling, oft are sold,
And both in time will turn to mould.
With shoes the last is first; with men
The first shall be the last; and when
The shoes wear out, they're mended new—
When men wear out they're men-dead, too.
They both are trod upon, and both
Will tread on others, nothing loth.
Both have their ties, and both incline
When polished in the world to shine;
And both peg out. Now would you choose
To be a man, or be his shoes?

—By J. J. McNally.

THE HERO'S REWARD

Well may the fire of glory blaze
Upon the warrior's tread,
And nation's twine a wreath of praise
Around the hero's head.
His path is honor, and his name
Is written on the spire of fame.

His deeds are deeds of courage, for
He treads on gory ground,
Amid the pride and pomp of war,
When carnage sweeps around:
With sword unsheath'd he stands before
The foe, amid the cannon's roar.

If such, the meed the warrior gains—
If such, the palm he bears—
If such insignia he obtains—
If such the crown he wears:
If laurels thus his head entwine
And stars of triumph round him shine:

How noble must be his reward,
Who, midst the crafts of men,
Clad in the armor of the Lord,
Goes forth to battle when
The angry pow'rs of darkness rage,
And men and devils warfare wage.

Who goes tradition's charm to bind,
That reason may go free—
And liberate the human mind
From cleric tyranny—
To sever superstition's rod,
And propagate the truth of God.

Who wars with prejudice, to break
Asunder error's chain;
And make the sandy pillars shake
Where human dogmas reign:
Who dares to be a man of God
And bear the spirit's sword abroad.

Who with his latest dying breath
Bears witness to the truth—
Who fearless meets the monster death,
To gain immortal youth;
And enters on a higher sphere,
Without a shudder or a fear.

Above all earthly, his shall be
An everlasting fame;
The archives of eternity
Will register his name—
With gems of endless honor rife,
His crown will be Eternal Life.

—Eliza R. Snow.

We believe literally and truly in the resurrection from the dead. It is taught in our books of scripture—the Book of Mormon and the Doctrine and Covenants, as well as the Bible.—President Charles W. Nibley.

S O S

What can you do with a family of seven?
You can't live on earth, there's no bus line
to heaven.
You can't rent a house, 'cause the kids'll
raise Cain,
They make so much noise that the neighbors complain.
They whittle the furniture, write on the
walls,
Unravel the carpets to make into balls.
The boys use the doorknobs to play volley
ball,
With the best curtains stretched as a net
in the hall.
We can't use the park as a permanent
home,
The kids pick the flowers and kick up the
loam.
Won't someone suggest how to keep 'em
from jail,
For the blamed little rascals are still not
for sale.

—Patience Davis.

DON'T WAIT UNTIL I'VE 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 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 am 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 "Uncle Jim's" Scrap Book.

With all of its practical applications the Gospel of Christ does not confine itself merely to every-day activities. Christ emphasized the things of the spirit and enjoined His followers to store up treasures in Heaven where they would not be destroyed by moth or rust. He placed inner riches above the external riches of this world.

The spirit of the Lord is the life and light of the world. It is the fountain of revelation, manifesting eternal truth and making known to man the mind and will of his Maker.—Orson F. Whitney.

TRUTH

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

VOL. 9. JULY, 1943 NO. 2.



A Notable Fourth of July Oration

by the

HON. JOHN TAYLOR

A document well worth preserving in the libraries of all public spirited people is the text of an oration by John Taylor, July 4, 1867, at Salt Lake City, Utah.

It is evident that the speaker approached his subject with a clear understanding of the relationship of earthly governments to our Lord, Jesus Christ, the coming King of kings. Elder Taylor, being an Apostle of Jesus Christ and a leading officer in His organized kingdom, was eminently qualified to present the subject in the clear, terse and rich language of which the speech is characteristic throughout.

The oration, read under the spirit in which it was given—the Spirit of the Lord —will appeal to the reader and be cherished as a document of greater than mortal significance, and one that clearly reflects the problems of the present day. Then, too, the reverence in which the Constitution of the United States as it was originally written, is held by the Latter-day Saints, as reflected in the oration, is so clear and logical as to establish beyond all doubt the loyalty of the Mormon peope to their governmental institutions, insofar as they are founded upon and are administered in harmony with that sacred document. In the light of the speech the patriotism of the Saints will not be doubted by reasonable minds. On the other hand it should engage the prayerful attention and most earnest consideration of our national leaders and all right-minded people.

TRUTH presents this oration, culled from the early files of the Deseret News, Vol. 16:220:

Friends and Fellow Citizens:

We are met here to commemorate, in common with the citizens of these United States, the return of the Fourth of July, the anniversary of American Independence, a day esteemed as a day of jubilee by every American patriot since the Fourth of July, 1876.

It is customary, on such occasions, to read the Declaration of Independence, setting forth the accumulated wrongs endured by the first settlers of this country, at the hands of Great Britain; and proclaiming to that Government, and to the world, their determination to endure them no longer;—pledging their lives, their fortunes and sacred honor in defense 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."

the **"free and independent States of America"**.

It is also usual to give toasts eulogizing the Constitution of the United States. If any body of men in the United States feel interested in the principles enunciated in these documents, we ought to. We do not wish to treat them with levity or carelessness; but to value them at their intrinsic worth, to abide by them ourselves, and to teach our children, and children's children, to maintain them inviolate.

Joseph Smith said "The Constitution of the United States was given by inspiration of God"; and therefore it ought by us, as every other inspiration, to be held sacred. It may be said we are met here to have a political jubilee; and why introduce religious subjects? I answer that my religion, and politics, are so blended and intermingled, that it is extremely difficult to separate the one from the other. The honorable signers of the Declaration of Independence were not ashamed, in their day in support of said declaration, to profess, "a firm reliance on the protection of Divine Providence"; and why should we feel ashamed to acknowledge that those patriots and statesmen, who framed the Constitution of the United States, were led by inspiration? It is an honor to any man or set of men to seek the inspiration of the Almighty. It is a greater honor to obtain it.

Was it nothing that kingcraft or priestcraft had ruled with an iron hand throughout Europe, Asia and Africa; and that liberty, as Stephen says of Abraham, concerning Palestine, "could find no inheritance in it; no not so much as to set his foot?" Was it nothing that freedom had been hunted from nation to nation; and that the victims of tyranny fleeing from England and other nations, in hopes of finding an asylum here, were pursued by their relentless persecutors; and that the sacred germ of liberty, just springing into life, was in danger of being crushed, by the iron heel of despotism? Was it nothing that the fate of a mighty continent;—a new world—was at stake; and the destinies of unborn millions in their hands, for weal or for woe, for bondage, or freedom? Was it strange that men of keen perceptions, enlarged minds and philanthropic hearts, should sensibly feel the heavy responsibilies resting upon them and seek for,—and obtain, Divine assistance? And shall we, of all others, fail to recognize the dispensation of Providence in this great national revolution, and acknowledge the hand of Almighty God? Let us rather reverently thank His name for the benefits of **"life, liberty and the pursuit of happiness"**, derived therefrom, which we now enjoy.

Let me here remark that in no part of the political world could a government like ours have been established. In no part of the natural world could so good a place have been found; and in no part of the world could we, as a people, have enjoyed the amount of liberty and freedom from oppression that we enjoy here. This may seem strange to the ears of those who have not reflected upon the subject: it is nevertheless true. We talk sometimes of mob violence, of persecution, of official and governmental corruption and depravity. What of that? While the Constitution is acknowledged it places the wrongdoer in the wrong, condemns their practices and reveals the right; and whether mobs or Congress violate it they come alike under its reprehension. In other nations the laws would be against us; in this the Constitution and Constitutional laws sustain us.

I do not agree with a certain writer who says, "if there be a country in the world where concord, according to common calculation would be least expected, it is America; made up as it is of people from different nations,

accustomed to different forms and habits of government; speaking different languages and more different in their forms of worship: it would appear that the union of such a people was impracticaple''. Coming from different nations, yet all of whom though different in manner were oppressors, they would naturally combine to guard against all kinds of oppression; and institute the largest amount of freedom, consistent with the general welfare. Being of different religious persuasions they would all feel interested in protecting their own from aggression; and in so doing, must of course accord the same liberty to others, and, many of them, having been used as so many machines in arms for the oppression of themselves and others, they would necessarily guard against too great power of a military character; and having seen nearly all powers assumed by Government, they would necessarily be careful what powers they granted to the General Government, to the several States, and what they reserved to themselves. Those principles are all clearly indicated in the Constitution, and they were evidently well matured in the minds of its framers.

Oh, man! Immortal man; made in the image of God; bearing the impress of Jehovah; when wilt thou fulfill the high destiny for which thou wert ordained by thy creator? When will folly, empty pride, passion, jealousy, rage and revenge, give way to wisdom, humility, virtue, integrity, kindness, mercy, magnanimity, universal brotherhood, and a reverence of God and his laws? Thou couldst leave an old, effete, misgoverned world. Thou couldst—with the help of the Almighty—break the fetters of oppression with which thou wast bound; thou couldst, free and unmanacled, brave a world of maladministration, weakness, wickedness and corruption; but thou couldst not be divested of self; thou broughtest thyself with thee, and oh! how fully hast thou demonstrated, in this Eden of earth, the incompentency of man to govern without the inspiration of the Almighty.

A question frequently propounds itself to the minds of reflecting men, what is government? In scanning the history of many nations one would conclude it to be a machine for the manufacture of armies and implements of destruction, to slay and plunder, subjugate and destroy. Such at least is the history of the Babylonian, Medo-Persian, Grecian, Carthagenian, Roman, the Turkish, the French, particularly under Napoleon the First, and the British. How did these nations obtain their power and possessions? By conquest. It is said of Alexander the Great that after he had conquered the then known world, he sat down and wept because he had not another world to conquer. What is implied in conquering? What I said before, mustering armies for the purpose of fighting, plundering, ravaging and destruction. And how were the possessions of the aforementioned nations obtained? They were acquired by conquest; subjugated by that ''inhumanity to man'' which the poet tells us, ''makes countless thousands mourn''. What has become of Poland, lately; and portions of Denmark and Austria; not to mention the ''sick man of Europe''; the ''cutting up of the Turkey''; and the complications of Mexico? These are fair samples of governments. The question naturally arises, are these governments thus constituted and organized competent to legislate for the benefit of suffering humanity? We should not among civilians appoint such men to places of trust and profit. One would think from the acts of others that governments were instituted

in order to furnish offices, sinecures, pensions and positions of honor and profit for certain classes of men, and their connections,—in the civil lists, the army, navy and church; and that governments were instituted for them and their beiefit. Such ideas, however, contrast strangely with the welfare of society and the common rights of humanity. We will take England; it was against her that our fathers rebelled. We will not refer to her East Indian conquests; to her treatment of the Chinese; her European conflicts; to her boast, that "the sun never sets on her possessions", for, we might be tempted to ask, Did she originally hold these possessions? Did she purchase them? If not, how did she obtain them? And we are not disposed to enter into a discussion of this nature at present. Neither do we wish to trace the order of her kings. The antecedents, and acts, of William the Conqueror would not be pleasant to trace a line of kingly authority from, nor is it the importation of William and Mary from Holland much more creditable. What are we to think of a Parliament that would convey the authority to govern a country to their heirs in the following terms: **"We, the Lords, Spiritual and Temporal, and Commons, do, in the name of the people of England, most humbly and faithfully submit ourselves, our heirs and posterities to William and Mary their heirs and posterities forever".** What have the people to do with such a government, in its inception or organization? And I might ask, what has God to do with it?

The English government consists of three powers,—the king, or Queen; the Lords, and Commons. Now what have the people to do with electing or making choice of king? Simply nothing. He was an imported power which the "Lords Spiritual and Temporal, and the Commons", bound themselves and heirs, in behalf of the people of England, to submit to forever. Next we have the Lords Spiritual and Temporal; what have the people to do with appointing them? Nothing whatever. They hold their position either by hereditary right, or by appointment. Two branches of government are therefore entirely out of their reach. The one they are bound by their superiors to submit to. The other claims to govern as a matter of right. Their only resource is the Commons. They have one word out of three, and that restricted by a very limited franchise. Was it any wonder that the king of England, "refused his assent to laws wholesome and necessary to the public good". He was king, and acting in consonance with the power and policy of kings; and not professedly for the public good.

They complain that he "dissolved representative houses for opposing his invasions on the rights of the people". What had the people to do with opposing him? They were bound by their representatives to obey; not oppose him, "with manly firmness", and all the catalogue of ills and oppressions complained of, came within the perview of his power. It was really not he, then, but the form of government, of which he was the ostensible representative. They had to combat with the powers conferred on the king and that of the lords spiritual and temporal. They were living on a large continent; their ideas expanded commensurately with its magnitude. They were panting for freedom and could ill brook the clanking of their old manacles. It was not a struggle between the king and colonists; but between monarchical government, backed by lords spiritual and temporal, and the rights of man. And let me here remark that this was then, and is today, one of the most liberal governments in Europe. I would further remark that many of the English and other European monarchs have been humane, high-minded, liberal men; but what has this to do with their governments? The present Queen of England is a very intelligent, humane,

amiable and honorable lady, and has won the admiration and respect of not only her own nation, but that of others; but that does not alter the form of government; and it is that of which we speak.

Here, then, were a body of men gathered from the various nations, desirous to form a government to meet the wants and exigencies of common humanity. The experience gained in those nations had taught them their evils. It was for them to avoid the rocks and shoals on which many of them had foundered, and to produce a strong, a just and equitable government, **"deriving its just powers from the consent of the governed"**. They stood upon an elevated platform; they were the pioneers of a new world; they trod the verge of a mighty continent, and were experimenting on a gigantic scale! Thousands of miles separated from the old overgrown systems, with a mighty ocean rolling between, their government once established, and secured they were far enough removed from any influence or power they could exert. Here was a vast continent to be peopled;—a land rich in agricultural and mineral resources; whose oceans, bays, sounds, inlets and rivers, were the most magnificent on earth; and whose territory embraced every variety of climate, from the icy biting chills of the frozen north to the luxurious, perpetual spring of the torrid zone; embracing all the changing latitudes of the earth; capable of producing vegetables, fruits and grain, in all their rich varieties; whose virgin soil, unturned for ages, was ready to burst forth and unbosom its rich treasures at the behest of the husbandman; whose waters abounded in fish; whose vast waving ocean prairies of grass were capable of feeding myriads of stock, and whose majestic forests could supply a world with timber. Every material was here, in rich abundance, for the sustenance of man; the building of cities; the facilities of trade and commerce; the advancement of the arts and sciences; everything essential to the comfort and convenience of humanity. Where was there a country better adapted to try a governmental experiment in? Washed by the Atlantic on the east and south, and laved by the calm broad waters of the Pacific on the west. Looking over alike to the European and Asiatic worlds; with rivers majestic as the continent they drained; ready to convey on their bosoms the rich treasures of agriculture, mineral, and forest wealth; and flowing like so many great arteries through every part of this great continent. What could mortal man desire more than a place like this to work out his great political problem in. When a few materials had been gathered together from the nations of the old world, and their former rulers sought to bring them into bondage, they resisted the attempt and shrank from the yoke, and as God said, "let there be light and there was light", so the founders of this republic willed themselves free; and by the mighty action of that united will they became free. Their oppressors discomfitted shrank back to their old haunts and left them to the free and undisputed possession of the continent. It is true that some portions still clung to their ideals; but they were so modified by the action of the republic that they merely assimilated. **What was there now in their way? Who impeded their progress? Here was a free people; a nation born; healthy, vigorous and strong. A continent to be peopled and governed; the richest and best spot on the wide earth.**

The Constitution was formed. That instrument provides for a Senate and House of Representatives, a President and Judiciary. They had no use for a king, consequently they neither made nor imported one. This was a representative government, a government of the people. The House of Representatives are chosen by the people. The Senate, two from each state, are chosen

by the Legislatures of the several States; which are chosen by the people, under the direction of State Legislatures; which Legislatures themselves are chosen by the people; hence it is emphatically a people's popular government. No king to serve; no autocrat to obey; no lords spiritual or temporal to interfere. They had no privileged class to sustain; their object was to legislate for the farmer, the mechanic, the manufacturer, the merchant; to protect trade and commerce, and to legislate equally and justly for the wants of all, and to protect all men in their inalienable rights. They had no conquests to make, no victories to boast of, except the maintenance of their rights. They were not enriched by devastation or plunder of war. There were no sacked towns or burning villages; none rendered houseless or homeless through their rapacity. Their mission was peace on earth and good will to man. Even the red man was protected by them in his rights. I have been very much pleased in reading Article III of an ordinance for the government of the United States northwest of the river Ohio, **"The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property, rights and liberty, they never shall be invaded, or disturbed, unless in just, and lawful wars, authorized by Congress; but laws founded in justice and humanity, shall from time to time be made for preventing wrongs being done them, and for preserving peace and friendship with them."**

Under a government just and equitable, breathing sentiments like the above, this country flourished, following the arts of industry and peace, as no nation ever did before; from a few scattered provinces she sprang forth like a young giant into life, energy and power. Population swarmed in by millions from Europe. Agriculture spread in every direction; new improvements were made; new settlements formed; new states organized; new territories formed, and cities built by hundreds and thousands, until from thirteen, she numbers thirty-seven States; and these not small States or provinces, but exceeding in magnitude, wealth, power and resources, many of the European nations. Her rivers carry on their bosoms for thousands of miles, in every direction, the rich produce of the country, and perhaps I am not out of the way in saying she has more steamers on her sounds, inlets, rivers and lakes than all Europe combined of the same class, and as magnificent as can be found in any country. Her railroads and telegraph lines spread like a net-work over this vast continent and they are now fast connecting the Atlantic and Pacific Oceans, while her canals are not inferior to any. She has made rapid strides in machinery and manufactures, and is now competing with the foremost of the old world; her trade extends to all nations; her vessels sail on every sea, and penetrate every bay, and sound, and inlet. Her flag is known and respected among all nations, and wishes to be respected by all.

Thus has this nation, under the auspices of peace prospered as no nation ever prospered in this world. She prospered under the direction, the guidance and protection of the Constitution. Well might Joseph Smith exclaim, "it was given by inspiration of God". In such a condition, surrounded by so many blessings, what might not have been her destiny? Had she still sought for and obtained the inspiration of the Almighty; had she still progressed in virtue; integrity, honesty and wisdom; with the riches, prestige and power of the earth, and the blessings and aid of the Almighty, she would have stood upon a platform elevated high above the nations of earth; kingdoms would have

sought her protection, and nations her alliance. Emperors would have bowed to her dictum and acknowledged her queen of the world. Her conquests would have been, the conquests of truth over error; of light dispelling darkness; the conquests of virtue, integrity and honor. She would have been the rising national sun, whose luminous beams would have penetrated the political darkness of the nations; and from whose refulgent rays, new thoughts, new ideas, new principles, and new actions would have emanated. Her victories would have been obtained by moral suasion, and while her concentrated power would have made her a terror to evildoers, her prestige would have been wide as the universe. She would have needed no Mexican intrigues; no Cuban nor Central American fillibusterism; California, Sonora and all Mexico would have sought the shelter of her flag, and Canada desired her aid. Central and South America would have sought her alliance. England, France, Russia, Prussia, Germany, Scandinavia, Italy, Spain, Portugal; all Europe; the East Indies, China, Japan and the world would have admired her wisdom, and sought her protection and friendship. Instead of which, oh, how humiliating is the picture! She who might have been queen of nations is now humbled in the dust and clothed in sackcloth and ashes. Her young men have fallen in battle and her maidens mourn; divided and rent asunder by factions, military is taking the place of civil authority and "children are her oppressors"; her wise men have departed, and there is no one to point out the path of peace. The nations afar off point the finger of scorn and say, "Is this your model nation, this your pattern republican government? Behold her weak as water". While she, torn, mangled, bleeding, palpitating and helpless is dumb at the reproach.

In an evil hour she gave way; she forgot "the rock from whence she was hewn and the pit from whence she was dug". She gloried in her own strength and forgot the Lord her God; she abandoned the path of economy and industry, and engaged in suicidal fraternal warfare, and while she was indulging in riotousness and debauchery; in wantonness, fraud and corruption, exultingly exclaiming, "is not this great Babylon that I have built by the power of my might", there was a hand writing upon the wall that made all knees tremble, "thou art weighed in the balances and found wanting".

Oh, war! Thou fell destroyer of the human race! Was it not enough that thou shouldest feed on the millions of Europe, Asia and Africa; but thou must seek to glut thine insatiable maw, with the bloody trophies of thine inexorable demands, on this the fairest portion of God's footstool?

Oh, man! Immortal man; made in the image of God; bearing the impress of Jehovah;—when wilt thou fulfill the high destiny for which thou wert ordained by thy creator? When will folly, empty pride, passion, jealousy, rage and revenge, give way to wisdom, humility, virtue, integrity, kindness, mercy, magnanimity, universal brotherhood, and a reverence of God and his law? Thou couldst leave an old, effete, misgoverned world. Thou couldst—with the help of the Almighty,—break the fetters of oppression with which thou wast bound; thou couldst, free and unmanacled, brave a world of maladministration, weakness, wickedness and corruption; but thou couldst not be divested of self; thou broughtest thyself with thee, and oh! how fully hast thou demonstrated, in this Eden of the earth, the incompetency of man to govern without the inspiration of the Almighty.

But why talk of unpleasant reminiscences! Should I broach war on this day? It is unpleasant, but it is nevertheless a fact that we cannot ignore.

It is a fact that has spread desolation and misery through the land, and has caused hundreds of thousands to bite the dust. Why is it? Have they sinned against God? Yes, but then they have sinned against themselves, as well as ignoring God. In possession of greater blessings than any other nation they knew not how to appreciate them until, like the fallen angels, they have felt their loss. What is the cause? The cry of loyalty or disloyalty are only empty words, and principles are what we are after, and not idealities. I cannot enter into the details; I have not time; I will barely touch upon them. **Infidelity to God, and wickedness and corruption among men, are the leading characteristics; a violation of their own acknowledged principles, and a desertion of the Constitution. All legislators of State, or United States governments; all judges and officers; all governors and secretaries; all Government officials, in all States, swear or affirm that they will maintain and uphold the Constitution of the United States.** How have they kept their oaths? I shall not say at present. Extreme parties north and south have for years wantonly made war upon it; one party is what are termed the fire-eaters of the south; the other the abolitionists of the north; both men of the same mould; and had the northerners been born south and the southerners north, they would have occupied opposite positions: uneasy, extreme in their views, impatient of control, selfish in their feelings, desirous to govern and rule, they both belched forth their unholy sentiments. The southern party damned the Constitution and wished it obliterated or burned; the northern party said it was "a covenant with death and a league with hell", and some of their leaders did formally burn it. Men were at first shocked by these horrid notions; but soon it became familiar. They forgot their obligations and oaths, they made shipwreck of a good conscience, and went in for a universal carnival; and I am sorry to have to say that Congress have stepped down from their high position, and instead of acting the part of statesmen, have seemed to vie with each other, as to who should be the greatest champion, in tearing to pieces that instrument. They treat it as any stump orator or pot-house politician would any sectional question in politics.

What shall I say of US? Shall we enter a complaint, or, talk of our wrongs? No! A thousand times no! We are in the possession of so many blessings, temporal and spiritual, that the little evils are swallowed up by the greater blessings. We will thank God that we live in the age we do, and our motto shall be, "Peace on earth and good will to man". As part of the common brotherhood of the nation we will perform the part of a good citizen; rally round the cause of right; maintain inviolate the Constitution of the United States; seek to God for wisdom in every emergency, and for further light on all subjects, social, political and religious; cleave to the truth; and if all men forsake this great bulwark of human rights, let us rally around it, and save it from pollution and destruction, and hand it down uncontaminated and undefiled to our children and children's children, and be our motto a United Flag and the Constitution of the United States.

If I were to try to read, much less answer, all the attacks on me, this shop might as well be closed for any business. ..I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right what is said against me won't amount to anything. If the end brings me out wrong ten angels swearing I was right would make no difference.—Abe Lincoln to White House caller.

When I am asked if such or such a nation is fit to be free, I ask in return, is any man fit to be a despot?—Little Lord John Russell.

PRIESTHOOD ITEMS

(Contributed)

Our topic for this month is **"Does God Approve of Plural Marriages Performed Outside of Temples?"**

Repeatedly from the pulpit, in written discourses and pamphlets, and from the Elders in the missionary field, but more particularly from the leaders of the Church themselves we find this argument used against the continuation of plural marriage: **"These plural marriages cannot be binding because celestial marriages cannot be performed except in the Temples", or "Marriages for time and all eternity are not valid unless performed in the temples which were built for that purpose", or "God will not approve of marriages professedly performed for time and all eternity unless such marriages are performed in the temples".** Such statements are being made on every hand and seem to go hand in hand with such statements as the following: **"All those living in plural marriage are living in adultery and children born to such are illegitimate."** We feel that we have dwelt on this subject in our past articles sufficiently and have proved beyond a question of a doubt that plural marriage was ordained of God and that those living it now are as much entitled to the blessings of Heaven and the benediction of God as were any who entered into the principle since its introduction, providing they abide in it with the intention of serving God with an eye single to His glory.

However, so much credence is given the assumption that plural marriages (or any marriages for time and all eternity, for that matter) must be performed in the temples, that we feel it incumbent upon us to show that this position is out of harmony with the words of the prophets of God in this dispensation; and if we are to accept the former leaders of our Church as prophets, then we must conclude that men who have adopted the position that these marriages are not valid except performed in the temples are in error.

We first wish to draw to the attention of the reader the fact that the Prophet Joseph Smith had 27 or more wives sealed to him by virtue of the Holy Priesthood and that inasfar as we know every one of those ordinances were performed outside of temples; that most of the wives of the Prophet Brigham Young were sealed to him by Priesthood authority outside of the temples, as history proves; that this was also true of Presidents Heber C. Kimball, John Taylor, Lorenzo Snow and others. Now, if these ordinances are not valid except as performed in the temples, into what category are we going to relegate these holy men?

Furthermore, it is a matter of definite record that countless lay members of the Church since its organization up to the time of the Manifesto and subsequent to that time had their wives sealed to them by the Priesthood in the offices or homes (or elsewhere) of those holding the keys of the sealing power. We feel confident no one will question this; and should some feel disposed so to do, we can easily draw many such instances to their attention from the records.

But, most salient is the fact that the righteousness of such a course can be proved from the words of the prophets, as well as from their acts, and it is to their words that we now turn, quoting Brigham Young:

> There are many of the ordinances of the house of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. * * * WE ALSO HAVE THE PRIVILEGE OF SEALING WOMEN TO MEN WITHOUT A TEMPLE. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the Holy Priesthood, to connect the chain of the Priesthood from Father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. BUT WE CAN SEAL WOMEN TO MEN, BUT NOT MEN TO MEN, WITHOUT A TEMPLE. When the ordinances are carried out in the Temple that will be erected, men will be sealed to their fathers, and those who have slept clear up to Father Adam. * * * This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to their living parents in any other place than a Temple. * * *—J. of D., 16:186.

Temples are built, according to the words of the Prophet Joseph Smith, in order that the people of God may administer the ordinances of the Priesthood in them, and whenever in any dispensation of time God has gathered His people together, this is one of the purposes of their gathering. However, many have assumed that certain ordinances of the Priesthood can **only** be performed in the Temples. **Such is not the case,** if circumstances make it necessary for the Priesthood to perform those ordinances elsewhere —as is proved from the statement of President Young, as follows, regarding building a temple in Salt Lake City:

> When the Temple is built here, I want to maintain it for the use of the Priesthood: if this cannot be, I would rather not see it built, BUT GO INTO THE MOUNTAINS AND ADMINISTER THERE IN THE ORDINANCES OF THE HOLY PRIESTHOOD, WHICH IS OUR RIGHT AND PRIVILEGE. I would rather do this than to build a Temple for the wicked to trample under their feet.—J. of D., 8:203.

This is further borne out by the statement from the Comprehensive History of the Church, Roberts, 3:386-7:

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

Those holding the erroneous idea that sealings in marriage must be performed in the Temples of the Church (statements of the authorities notwithstanding), should have this position corrected by the above and the following information taken from an address of President John Taylor:

> Now, if the Lord shall commit a secret to me I don't think I should tell it to anyone: I don't think I would, not unless he told me (to). Then I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where", I was asked—"anywhere besides in temples?"
>
> Yes. "Anywhere besides the endowment house?" Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? "Is not a Temple the proper place?" Yes; but it is said in our revelations pertaining to these matters:
>
> "Verily, verily, I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings."
>
> Thus under such circumstances we perceive that our operations elsewhere

will be all correct; it makes no difference. It is the AUTHORITY OF THE PRIESTHOOD, NOT THE PLACE, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. YES. I HAVE TOLD THEM I WAS SEALED OUTSIDE, AND LOTS OF OTHERS.

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if he thought it was proper for his disciples to pluck ears of corn on the Sabbath day, he told them, "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for Temples, but TEMPLES WERE MADE FOR MAN, UNDER THE DIRECTION OF THE PRIESTHOOD, AND WITHOUT THE PRIESTHOOD TEMPLES WOULD AMOUNT TO NOTHING.

I speak of these thinks for your information; but men are not authorized to act foolishly about these matters. The Temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then IF WE ARE INTERRUPTED by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours."—(J. of D., Vol. 25, page 355.)

This should satisfy any saint who truly hungers and thirsts after righteousness that the proper order of the Priesthood in administering the sacrament of holy matrimony positively does not necessitate the use of the Temples, even though such use is permitted and acceptable. Under present circumstances, as in past ages of the Church, the saints desiring to abide by a fulness of the laws of the Lord are positively prohibited from receiving this ordinance in temples ordained for the use of the Priesthood in administering the law of the Lord. Therefore, now, as in the past, the Lord has, through His prophets, made it clear and positive that this law cannot be stayed upon the flimsy excuse that the administration of the ordinance is not acceptable except under stipulations instituted by the present regime contrary to the words of the former prophets of this dispensation.

This article concludes the consideration of the seven subjects outlined in the December issue of TRUTH.

THE VITRIOLIC CLERIC

The appended letter addressed by Joseph Fielding Smith, of the Quorum of Twelve, to a relative, with reference to the alleged apostacy of a group of young men who had propounded some questions to him with a sincere desire for light, is published in order that the reader may form a correct appreciation of the diminutive mentality and cold austerity of this so-called church leader whose animus towards those disagreeing with him is proverbial.

In this "note" Elder Smith grossly mis-states facts. The young men involved were seeking light—they were open minded. Their hearts were yearning for the truth. They are men of honor, integrity and courage—morally clean and spiritually awake.

Addressing this letter to the father of one of the men, the vitriolic cleric displays a rigid iciness for which he is characteristically noted. Certain implications in the letter the Elder must know are false, and we are wondering if they were meant to stir up a feeling of hostility and prejudice that too often arouse the passion of hate, creating the mob desire to wreak vengeance upon the victims of their spleen. The letter is given our readers without further present comment:

April 23, 1943.

————:

This is but a note, but I am sorry to say that it cannot be one that is very hopeful.

I have spent two nights with ———— and some of his associates and have talked to them in kindness but emphatically. Logic and reason are to them unknown quantities. They manifest the same spirit which I have seen manifest many times by those who are in the dark and from whom the Spirit of the

Lord has withdrawn. They came with their minds set, yet they boast, in the apostate fashion, of their liberality, open-mindedness and desire to investigate from all sides but anything that casts a reflection upon the integrity of the Church is clung to like the long lost friend. I reached the conclusion that talking was useless. The truth rebounds from their mind like a rubber ball thrown against a stone wall. In their darkness they seemingly fail to see the many inconsistencies that are found in the doctrines which they seemingly prefer to accept. I wonder if there are not ulterior reasons prompting them?

Apparently they have lost the power of reason and seem to think there is virtue in the President of the Church properly holding that office, but deprived of the keys of the Priesthood. ——— stated that he accepted Wilford Woodruff as a prophet and he accepts Joseph F. Smith as a prophet, but he has no testimony of this concerning Heber J. Grant. Yet, according to the doctrines of these wicked-minded men, President John Taylor could not trust Wilford Woodruff, Lorenzo Snow or Joseph F. Smith and George Q. Cannon, his other counselor or any of the authorities of the Church, and secretly conferred the keys upon an obscure person, who was, to the knowledge of all who are willing to know, one of the greatest falsifiers that ever walked on earth.

I made it very plain to these fellows last night that they had to make their choice. Either the whole Church had strayed away and is rejected or these apostates are deceivers of the first class. They have their agency and can make their choice, but should they follow these enemies of the Church they would be cut off, and should they continue there would be no privilege of returning again according to the words of the Savior, who said to his Nephite discipes: "And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he has given and he lieth not, but fulfilleth all his words."—3 Nephi 27:17-18.

I am sorry to write this way, but it is very evident that it is useless to talk to them and no amount of evidence or truth can turn them from their course. Like the Lord said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

They hold to the view that they are under no obligation to accept anything said by any President of the Church, unless the Lord makes it known to them, and of course the Lord could not make it known to them without striking them dumb as he did Korihor, and this I do not think He will do, but he will punish them and they shall be sorely afflicted before the end if they continue in this evil course.

I am sorry to say these things, but they are true.

(Signed) JOSEPH.

WORTH WHILE

(Ella Wheeler Wilcox)

It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth,
Is the smile that shines through tears.

It is easy enough to be prudent,
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor on earth,
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today,
They make up a sum of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage on earth
For we find them but once in awhile.

Thinking is easy; action is difficult; to act in accordance with one's thought is the most difficult thing in the world.—Goethe.

LAZINESS

There are men who every day
Give the Almighty advice they deem of great worth—
While their wives take in sewing
To keep things going,
They superintend the earth."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

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.—Heber C. Kimball.

THE EVOLUTION OF AN OATH

The Church as set up by the Lord in the different gospel dispensations, has always been distinguished by the simplicity of its rituals, the definiteness of its tenets and the broad liberality accorded its membership in their beliefs and acceptance of doctrines regarded as controversial in their nature. The church membership consists of all grades of intelligences. Children are accepted as members at the age of 8, and obviously at that age they have little conception of the gospel plan. This is true, too, of many people in the world accepting baptism at the hands of the Elders, they doing so with many false traditions and sectarian notions to retard their full adherence to the faith. The church is an institution organized by the Priesthood as one of its helps, possessing the broadest possible privileges in belief and action. The gospel net catches all grades of mentalities and capacities, and the endeavor of the Priesthood through the efforts of the church is to bring its converts to higher ground, doing this in love, kindness and Christian patience. The Church being an institution in which all things are done by "common consent" (D. & C. 26) the most liberal latitude is necessarily accorded in both faith and action.

As it has frequently been pointed out in the columns of TRUTH, the Priesthood organization, being a Theocracy, is ruled with rigid exactness. No act may be attempted by it that savors the least degree of unrighteousness; while the Church, being democratic in its nature and operations, is clothed with broadest of liberties—liberties often leading it into excesses and extremes—and yet continue unrejected of the Lord.

The Prophet Joseph Smith was actuated in his teachings by the most liberal views toward members of the Church. He said, **"It does not prove that a man is not a good man because he errs in doctrine"** (His. of Church, 5:340), **neither is a man damned "for**

believing too much, but they are damned for unbelief.'' (Teachings of Joseph Smith, 374). Our late President Joseph F. Smith while on the stand in the Smoot investigation by Congress gave a clear conception of this ''common consent'' principle and the extent that members of the Church may go in refusing to abide in all the laws of God. He said:

> I should like to say to the honorable gentlemen that the members of the Mormon Church are among the freest and most independent people of all the Christian denominations. They are NOT ALL UNITED ON EVERY PRINCIPLE. EVERY MAN IS ENTITLED TO HIS OWN OPINION and his own views and his own conceptions of right and wrong so long as they do not come in conflict with the standard principles of the Church. (The President then explained that man will be disfellowshipped for lack of belief in God, for adultery and other criminal actions, then continues): But so long as a man or a woman is honest and virtuous and believes in God, and has a LITTLE FAITH in the Church organization so long we nurture and aid that person to continue faithfully as a member of the Church THOUGH HE MAY NOT BELIEVE ALL THAT IS REVEALED.—Smoot Case, Vol. 1, p. 98.

This is all preliminary to the subject before us. The present leaders of the Church lean over backwards in their insistence on certain faith standards. At no time before the present administration have members of the Church been required to subscribe to a written oath or covenant that they are 100% believers and doers of the word. It seems that due to the frequent changes in the laws and ordinances of the gospel characterizing the attitude of the present administration a feeling has developed among many of the Saints not to endorse all the teachings and philosophies being advanced, and especially so since, on many points of doctrine, the brethren contradict each other in their public and private interpretations.

The membership of the Church today consists of two general mental attitudes; the one sliding along the course of least resistance, lazily accepting the leadership given them irrespective of its soundness, relying upon the vague possibility of being saved and exalted whether **''walking in all the commandments''** or not, while the other class insists on as clear an understanding of the gospel as possible and **living by ''every word that proceedeth out of the mouth of God''**. This latter class, being constantly under church ''F. B. I.'' scrutiny, are, as stated, being compelled to sign an affidavit as to the soundness of their faith, not necessarily in the Gospel but in the present teachings of the Church, and loyalty to its leaders. The affirmation requiring signature, not being a divinely inspired document, undergoes frequent changes in wording and meaning. Three general examples are given:

No. 1 as required by the Saints at Short Creek, Arizona in 1935:

> I, the undersigned member of the Short Creek Branch of the Rockville Ward of the Church of Jesus Christ of Latter-day Saints, declare and affirm that I, WITHOUT ANY MENTAL RESERVATION WHATSOEVER, support the Presidency of the Church, and that I repudiate any intimation that any of the Presidency or Apostles of the Church are living a double life and that I repudiate those who are falsely accusing them, and that I denounce the practice and advocacy of plural marriage as being out of harmony with the declared principles of the Church at the present time.—TRUTH 1:121.

No. 2, introduced some time later:

> I, the undersigned member of the Emmett Ward of the Church of Jesus Christ of Latter-day Saints, solemnly declare and affirm that I SUSTAIN and SUPPORT the Presidency, the Apostles, and the other General Authorities of the Church; that I accept and believe the solemn affirmation by the Presidency and Apostles of the Church that no one of them is living a double life; that I repudiate those who are accusing them of leading such a life; that I accept the "Official Declaration" or "Manifesto" of October 6, 1890, as interpreted by the President of the Church, and accepted

by the Church, as being the word and the will of the Lord to this people and Church on the subject of plural marriage; that I believe and accept the Articles of Faith of the Church promulgated by the Prophet Joseph, and have particularly in mind Article 12 thereof; that I denounce the practice and advocacy of plural marriage as contrary to the word and will of the Lord and to the declared principles governing the Church as adopted by the Church in accordance with the word and will of the Lord; and that I myself am not living in such alleged marriage relationship, nor counseling nor advising others to do so.

No. 3, the present oath requirement:

I, the undersigned, member of the Church of Jesus Christ of Latter-day Saints, residing in .....Ward, ... Stake, do hereby solemnly declare and affirm that I accept and fully subscribe to the "Official Declaration" or "Manifesto" adopted by the Church, October 6, 1890, prohibiting the practice of plural marriage, and that I also fully accept the declarations of the Presidents of the Church since the issuance of the "Manifesto" as prohibitions against said practice, the President of the Church having the sole authority to solemnize or authorize the solemnization of such marriages.

I further declare that I am not living in the so-called plural marriage relationship, which as now pretendedly solemnized by unauthorized persons is an adulterous relationship, nor counseling or advising others to do so; that I am in full sympathy with the attitude and practice of the Presidency of the Church in their effort to free the Church by excommunication or otherwise of those who bring reproach upon it and who themselves sin by endeavoring and conniving to perpetuate the practice of this illegal and sinful relationship.

Signature

.....

In the presence of

.....

.....

Witnesses

It will be noted that Oath No. 1 prescribed for certain of the Saints in 1935, certifies as to one's belief in the theory that the leaders of the Church are perfect men—and in no sense are they leading double lives; also denouncing the practice and advocacy of plural marriage as being out of harmony with the declared principles—**not of the gospel**—but of the Church, the declaration being made without any mental reservation whatsoever.

It was refusal to sign this oath that cost over twenty adult members their standing in the Church in the little village of Short Creek, involving about one hundred members and necessitating the discontinuance of operations in the Branch for lack of membership and material to carry on. To some of the Saints involved the hint was given that notwithstanding the wording "**without any mental reservation whatsoever**" they might sign the oath with their "fingers crossed" and yet continue good members in the Church. This proved a temptation to only a few—not enough to "carry on" the organization. Result: The Shepard forsook his flock, turning it over to the "wolves"—those insisting on a full belief in every revelation given by the Lord for the guidance of the Saints in the present dispensation.

Oath No. 2, it will be noted, is a re-vamped document dropping some of the objectionable features of No. 1 and adding other and more objectionable requirements. Here the Saints are not forced to sign "without mental reservation whatsoever", but must pledge their support not only to the Presidency, but also of the members of the Quorum of Twelve and other general authorities. They accept the Manifesto, abandoning plural marriage, as the "**word and will of the Lord**"; accepting the 12th Article of Faith in toto, which, in its wording, without its companion Article, the Eleventh, carries the implication that the Saints should obey man's law in preference to the law of God, where the two conflict; and that the signer of the oath is not guilty of living in plural marriage.

Incidentally this "living a double life" matter has particular reference to the leaders living in the plural marriage relation while opposing its contiuance among the laiety. The charge had been made that certain of the brethren among the leaders have entered into the law since the Manifesto of 1890 and are still living in it. Notwithstanding the charge **is true** and can be amply verified, yet by the **oath requirement** the Saints are placed under covenant not to believe it, but to denounce those knowing it to be true!

TRUTH bore down so heavily upon certain features of oath No. 2 that the form was again changed as evidenced in oath No. 3. Here all allusion to the "double life" of the leaders is omitted, together with the declaration of loyalty toward the leaders in ALL their actions, and names the principle of plural marriage, as revealed by the Lord, as the one thing to be repudiated. It also binds the sympathies of the Saints to the present policy of the Church in casting out and blacklisting good faithful Latter-day Saints who remain true to their covenants with the Lord and who refuse to sign any of the mongrel oaths above set forth.

These formal documents started to be presented to certain members of the Church as early as 1935, continuing during the succeeding eight years. As our files disclose, they have undergone many changes in wording and meaning, this fact being in itself evidence of the lack of divine direction in their preparation and enforcement. God is unchangeable. Neither His word nor His law changes, but these man inspired documents, with their false and sinful implications, change with an uncanny frequency.

A careful reading of the three forms presented will show their utter inconsistency. Consider one feature alone: That of declaring that none of the leaders are leading "double lives". How can any person know that none of them are guilty? Will the Lord reveal it to them? Many members in the Church have no personal acquaintance with some of the leaders—have, in fact, never met them. Can such be expected to know whether or not any one of their leaders is living a "double life"? Such an anomaly could not he expected of even those closely associated with their leaders. Secret acts are not always revealed to the minds of men. To falsely accuse one of a misdeed is a matter which the Lord will handle in His own time and way. **"Thou shalt not bear false witness against thy neighbor."** Such a requirement as the oath makes on certain members of the Church is as shallow in its conception, as it is silly and obnoxious. And yet faithful men and women have been handled, "unchurched" and otherwise persecuted because of their inability to testify **that no one of the leading brethren is guilty of living a "double life"**, when in fact, many know some of them are doing so insofar, at least, as their living in the plural marriage relation is concerned.

Another point should be observed: Former leaders of the Church (including the present leader in former days) when laws were being enacted in Congress against the faith and practice of the Mormon people, rightfully claimed such legislation to be **"class legislation"** or legislation against a particular class or group of people. They severely condemned such laws as both unconstitutional and wicked. Such an attitude was fully justified; and yet today the Church leaders are adopting precisely like tactics with certain of their members. The oaths mentioned are presented only to a few —those whom the leaders do not appear to like. The body of the Church is not required to subscribe to the oath. The requirement is in the nature of "class legislation", abortive of all principles of justice and righteousness. Doubtless if the oath was presented for the signature of all the members of the Church and they were

given their agency to act in accordance with their consciences without fear of excommunication, there would be an astounding rebellion against such a demand.

The evolution of a mongrel oath finds its origin in the departure from the faith of leaders of the Church, by, in large degree, "**transgressing the laws, changing the ordinance, and breaking the everlasting covenant**". This has been done to comply with the vicious demands of the world and **that the Church might be at friendship with the world.** As with the nations of the earth, veering away from constitutional government and choosing the path leading to dictatorships, so the Church, having strayed from God's original plan as revealed to His Prophet, Joseph Smith, is gradually drifting into a dictatorship as vicious and absolute as that characterizing the present warring nations. An ecclesiastical dictatorship, sponsored by a Church whose constitution provides that all things shall be done by common consent (D. & C., Sec. 26), is of all bastard movements, the most abhorent and oppressive.

History relates that Frederic II, Emperor of Germany and king of Sicily, a beneficiary of Popes Gregory IX and Innocent IV, was so ardently catholic in his faith that in a constitution issued against heresy, he ordained:

> **Those who have been arrested for heresy, and who, being moved by the fear of death, are desirous to return to the Church, shall be condemned to the penance of perpetual imprisonment. * * * We also condemn to death those who having abjured to save their life, shall return into error. We deprive heretics, and all who abet them, of all benefit of appeal; and it is our will that heresy be entirely banished from the whole extent of our empire. And as the crime which assails God is greater than that of treason, we ordain that the CHILDREN OF HERETICS TO THE SECOND GENERATION, be deprived of all temporal benefits and all public offices, unless they come forward and denounce their parents.—"History of the Church", Waddington, 2:288.**

That this dictatorial spirit now governs in the Mormon Church cannot be truthfully denied; no greater evidence of the fact being needed than the forcing of the Saints to **cringingly subscribe to the oaths mentioned.** We search the Scriptures in vain for a like demand. Jesus Christ went among the people preaching repentance. On no occasion did he require a signed statement of loyalty from his followers. The same is true of Joseph Smith and his successors in the Priesthood. Certainly the signing of an oath can in no wise guarantee loyalty. On this point, in a recent decision of the Court of the Eleventh Judicial District of Minnesota, in a case involving the saluting of the flag, the jurist writing the decision made the following very sensible observation:

> **The pledge, if it means anything, must come from the heart, without mental reservation. A pledge given by one who feels that while taking part in the form in which it is given he is VIOLATING HIS OWN CONSCIENCE does not add any respect to the flag nor increase any devotion to it.—Liberty, a Magazine of Religious Liberty, p. 33.**

This expresses a solemn truth. The Saints who sign the Church oath with "fingers crossed"—or with mental reservation, (and many of them confess doing it) are thereby adding nothing to the strength of the leaders; they do it through fear or hypocrisy. If there are backsliders, it is the duty of the Teachers and Elders of the Church to labor with them in kindness and love, with a view to re-establishing their faith in the fulness of the Gospel, not forcing the signing of a pledge to be good, or believe that which obviously they do not believe and which may not be true. Let the Saints go to the Lord with "broken hearts and a contrite spirit", and let the leaders, doing likewise, cease this childish and sectarian demand for certain of them

to sign an oath of loyalty, and a definite step toward an united people will have been taken.

AN ANALYSIS

In the latest oath or affirmation as given above, three definite propositions are set forth:

1st. Acceptance of the Manifesto of 1890 and the prohibitions against the practice of plural marriage based thereon, as enunciated by the different Presidencies of the Church.

2nd. That the President of the Church is the sole authority to solemnize or authorize the solemnization of plural marriage.

3rd. That the so-called plural marriage relationship which is now "pretendedly" solemnized by "unauthorized" persons is an aduterous relationship, and is illegal and sinful.

Proposition One:

The "Official Declaration" or Manifesto of 1890 was in no sense a prohibition against the further practice of plural marriage. It was merely a political statement made by the President of the Church—Wilford Woodruff—to the effect that the Church was not teaching the principle, nor authorizing its continuance; that **"I (Wilford Woodruff) hereby declare my intention to submit to those laws, (Congressional enactments against polygamy) and to use my influence with the members of the Church over which I preside to have them do likewise. * * * and I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the laws of the land."**

There is nothing here of a prohibitive nature except as it pertained to the personal conduct of Wilford Woodruff. He declared his intention of abiding the law of the land, and advised (not commanded) the Saints to do likewise; with the imputation, however, that they were free to act as they chose.

The Manifesto was a personal statement signed by Wilford Woodruff—his counselors did not sign with him. It was addressed "TO WHOM IT MAY CONCERN:" True, the document was presented to the Saints for ratification, Oct. 6, 1890, and it was accepted by those present as "authoritive and binding", on whom?—**on the person who signed and on those endorsing it. It being an official prohibition against the further practice of plural marriage the members of the Church were not bound to cease living in the principle.**

Before the Master in Chancery in a hearing in which the Church had made application for the return of its property which the government had escheated, President Woodruff, under pressure, then interpreted the Manifesto to mean a prohibition of plural marriage in all the world. This went to the question of new marriages as well as cohabiting with plural wives already taken.

It must be noted that the action of the conference did not endorse this broad scope. The Saints are guided by the principle of "Common Consent" (D. & C. 26). No such principle was manifested in this matter. Previous to the presentation of the Manifesto, the Saints had no intimation of what might be presented. They had accustomed themselves to voting as their leaders suggested. When this document (Manifesto) was presented to them—it came suddenly, and being from their leaders, they gave mechanical endorsement.

Wilford Woodruff signed the Manifesto as President of the Church and any binding force resulting from it pertained only to the Church. The law itself is a Priesthood law (D. & C. 132: 28, 58, 61), not a law to the Church only as the Church may accept it. As we have shown on numer-

ous occasions, the law of plural marriage was practiced by the Priesthood for man years before the Church knew anything about it. It (the Church) accepted the law in 1852 by vote, and rejected it (by vote) in 1890. Neither action of the Church bound the Priesthood. Indeed the Priesthood cannot be bound by the Church, the latter being an auxiliary organization—auxiliary and merely a help to the Priesthood. (See TRUTH, 5:179 et seq., and 8:169, et seq.)

It is a fact that while Wilford Woodruff, as President of the Church, issued the Manifesto, Wilford Woodruff in his priesthood capacity, set certain men apart to continue performing marriage ceremonies in the plural relationship. As the Church in no sense controls the Priesthood, no action taken by it can in any manner affect the Priesthood. It is a well established truth that plural marriages were either continued to be solemnized or the plural relationship continued or encouragement given to do so by members of the Quorum of Twelve and the Priesthood generally since the Manifesto. The Church, of course, did not officially sanction such, neither did it have power to force a discontinuance of it. It was then powerless as it still is to control in this matter.

The revelation on plural marriage was given by the Lord as an eternal law restored in the present and last dispensation, never again to be taken from the earth. Elder Joseph Fielding Smith, General Church Historian and a member of the Quorum of Twelve, said of this principle: **"Plural marriage is one of those irrevocable and unchangeable laws of the Gospel, but the Church is not teaching it now."** It is an IRREVOCABLE and UNCHANGEABLE law necessary to man's exaltation, but the Church isn't teaching it. Who is teaching it then? Why, the Priesthood of course. No sane person will contend that an **irrevocable** and **unchangeable** law of the Gospel, after having been revealed from heaven, is not to be taught. It being a law of the Priesthood, that authority is teaching it and keeping it alive in spite of the denunciations of the Church.

The Manifesto was a political statement issued by Wilford Woodruff under governmental pressure; it in no sense bound the Lord. The Lord definitely said to President John Taylor He had not revoked the law, nor would He; and the Lord does not lie. So that the action of Wilford Woodruff and the Church in no sense binds the Priesthood, which is the authority that presides over the Church. What has been generally understood for the last fifty years is impliedly expressed by the late President B. H. Roberts in his Comprehensive History of the Church, (6:228):

> **It was to the force of effective government processes rather than to the power of the sectarian churches that the Latter-day Saints SEEMINGLY surrendered the practice of plural marriage.**

In making this statement Elder Roberts knew full well that the Priesthood of God did not surrender the principle, or its practice, and the word "seemingly" was well used. The Church did "seemingly" surrender the principle, though the Priesthood never did so in fact.

Great efforts have been put forth by the present leaders of the Church to read into the official statements of the late President Joseph F. Smith, at the April conference, 1904, the October conference 1910, and in a circular to the Stake Presidents January 31, 1914, a definite prohibition against plural marriage, supporting the declaration that **"no such marriages have been solemnized with the sanction, consent, or knowledge of the Church"**. Of course the statements were true. The Church, having by official vote, abandoned the principle, could not, except by official vote, sanction or consent to such marriages; the Priesthood, being

a separate and independent organization, could do so, but not the Church. The statement referred to reads in part:

> * * * If any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church(not against God), and will be LIABLE to be dealt with according to the rules and regulations thereof, and excommunicated therefrom.

One will not be able to conceive of a weaker effort at the prohibition of a principle. The statement means nothing except a suggestion to the enemy that the Church still opposed plural marriages.

It has recently been reported by a member of the First Presidency and also a member of the Quorum of Twelve, that plural marriages were properly performed up to and including the year 1906; and, of course, the Church is powerless to act in the matter. If such marriages were performed during 1906—sixteen years after the manifesto—where is the authority to stop them now? The practice could only be stopped by a revelation from the Lord, **and no such revelation has been received. Plural marriage is just as much a requirement of the Gospel today as it was when the angel of God stood before the Prophet Joseph Smith and threatened his life if he refused to enter into and establish the law, and all the whimpering apologies, camouflagings and twistings engaged in by the fearfully minded in the Church are unavailing.**

Proposition Two:

That the President of the Church is the sole authority to "solemnize or authorize the solemnization of such marriages" (plural or celestial). This is as untenable and false as the other statements we have referred to and which the Saints are being **forced** to believe. The law of plural marriage, being a law of the Priesthood, is in no sense subject to the whims or apologies of the President of the Church. To possess the authority spoken of the present President of the Church would necessarily have to be President of Priesthood, as was the Prophet Joseph Smith. This he is not; he has received no ordination justifying such an assumption, (See TRUTH 8:169 et seq). That he, as a member of the Quorum of Twelve, was given a delegated authority to solemnize such marriages since the Manifesto, and that, according to his own testimony, he did so, is admitted, but the fact, in no sense constitutes him the President of Priesthood. And again, that **"one man"**, to have authority to suspend an eternal law would necessarily have to have a revelation from the Lord directing the same. This revelation no man has received, much less the present leader who has on numerous occasions acknowledged the fact. The Church can produce no such revelation.

Much is said concerning the "one man" having exclusive authority, (D. & C. 123:7) to act in the calling of Elijah. A wrong interpretation is given this passage. True, the President of the Priesthood presides over the quorum and is the channel through which God communes with the quorum: and in his absence or death the **worthy senior surviving** steps into that position. There can be only one presiding officer at a time, as there can be only one "Commander in Chief" of our armies; but others may hold in common with him the keys not only of the Church but also to the Kingdom, he alone, however, being the official spokesman.

This truth was made clear by the Prophet Joseph Smith as related by Wilford Woodruff. (Times and Seasons, 5:698; TRUTH, 5:186);

> 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 ad-

> dressing 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."

Joseph had had to do it alone until "now" when he conferred the keys upon a group of brethren who, from then on, held them in common. The Lord reaffirmed this principle in a revelation to Wilford Woodruff, January 25, 1880, when He said:

> And while my servant John Taylor (the worthy senior) is your President, I wish to ask the rest of my servants of the Apostles the question, Although you have one to preside over your quorum, which is the order of God in all generations, do you not, all of you, hold the Apostleship, which is the highest authority ever given to men on the earth? You do. THEREFORE YOU HOLD IN COMMON THE KEYS OF THE KINGDOM OF GOD IN ALL THE WORLD.

Had President Wilford Woodruff, as President of the Church, possessed exclusive right to perform or authorize the performing of plural marriages, when he issued the Manifesto, all he would have needed to do was to withdraw the authority and not a single plural marriage ceremony would have been solemnized since. This is a self evident fact, and yet the Church now admits that they were performed up to 1906. **President Woodruff, even had he desired so to do, dared not use his Priesthood authority to abandon plural marriages without direct authority from God, and this he did not have. Those claiming that he did must explain why the system continued after the Manifesto and is still in vogue.**

Proposition Three:

Certainly no true Latter-day Saint will endorse **"so-called plural marriage relationships, pretendedly solemnized"**, and which is **"an adulterous relationship"**, as set forth in the oath, any more than he would endorse the crimes of stealing, lying, murder, etc. **But is it necessary to place the Saints under written oath and covenant to refrain from endorsing these cardinal sins?**

Of course it is understood that the implication of this charge of "adulterous relationships", etc.,—though the leaders seem not to have the courage to openly confess it—is aimed at certain brethren who, in their priesthood capacity, are under covenant with the Almighty to keep the law of Celestial or plural marriage alive. Although a number of the leaders in the Church, —both past and present—have been beneficiaries of such authority, there has now sprung up a jealousy and feeling of animosity against these humble servants of the Lord who refuse to yield their priesthood duties to the lesser authority. They should know that the priesthood can never surrender to Church dictation any more than the Church can surrender to the dictation of the Sabbath Schools or other church auxiliaries, or than a husband can turn the leadership of his coming kingdom over to his wives.

We venture the assertion that there is no present member of the First Presidency, the Quorum of Twelve or First Seven Presidents of Seventy who does not know (or at least have good reasons for believing) that polygamous marriages and associations have continued with general approval since the Manifesto of 1890 to the present time. Those, if there be any, who do not know this fact, are woefully ignorant. An intelligent mind will also concede the logic that if plural marriage were proper up to the year 1906, or to any other date after the Manifesto, they may be proper now; assuming, of course, that the Lord Himself has taken no action in annulment, which we know He has not, for He positively stated that He would not do so. (See Revelation of 1886 to John Taylor.) We challenge disproof of this fact.

Under such circumstances can any

self-respecting Saint sign the mongrel oath, being foisted before certain of them with a threat of excommunication in the event of their refusal?

HISTORY REPEATS

"There is nothing new under the sun." History is constantly repeating itself. As individuals or groups of men repent of their sins and turn with broken hearts to the Lord, he blesses them with peace, joy and definite progress towards perfection. On the other hand, as people leave the Lord and drift into worldliness their minds become darkened, wicked thoughts enter and they are led to pursue courses which lead to destruction. When darkness prevails sinister acts—the fruits of darkness—are repeated.

Because they will not surrender to sin and live in accord with Babylon, the Saints are persecuted, many of them unto death, the persecutors often justifying their ungodly acts with the claim they are but serving the Lord and doing His will. The most fiendish acts have emanated from minds darkened by sin and yet under the cloak of sanctity.

We have the example mentioned above of Frederick II, in the 13th century, directing the most unnatural and revolting penalties against dissenters from the Catholic church. The parent was not only subject to the death penalty, but it was **"ordained that the children of heretics, to the second generation, be deprived of all temporal benefits and all public offices, unless they came forward and denounced their parents."**

No enlightened mind or true Christian will endorse such a decree. To punish a man for dissenting from a man-established faith—to take his life, imprison or in other respects persecute him, is reprehensively heathen; but adding to such a sin the withdrawal from his children and grandchildren of all inherent and natural rights, is adding insult to injury and brands the imperious judges as diabolically cruel —children of darkness. The act of Frederick II is lightly passed over by modern intellectuals with the comment,—"Oh, well, that happened in the dark ages when even professed Christians were heathen—it, of course, could not happen now." But couldn't it? It has actually happened among the Latter-day Saints whose boast of Christian tolerance has dinged the air.

We again refer to Church Bulletin No. 223, issued in 1935. It reads:

> We advise that the children of men and women who have been excommunicated from the Church because of their having entered into illicit relations under the guise of plural marriage be not baptized, until they have sufficient understanding to apply intelligently for baptism, and can give assurance that they accept the teachings and doctrines of the Church, and express regret for the opposition manifested by their parents to the rules of the Church. There is no consistency in baptizing a child and having him re-enter a home, the spirit of which is antagonistic to the authorities of the Church, and out of harmony with its principles.—TRUTH 6:33.

To this very unique document said to have emanated from the First Presidency, the Presiding Bishopric added: **"While the instruction mentions baptism only, it applies to the blessing of children as well. * * *"**

Comment has been made on this stupid announcement (TRUTH, 5:60, 141; 6:34). The subject is again briefly discussed in connection with its twin brother enunciated by Frederick II.

It will be noted that only one class of people come under the ecclesiastical ban—"Children of parents excommunicated from the Church because of their having entered into illicit relations under the guise of plural marriage." This is obviously another instance of "class legislation". Children of parents who have been excommunicated because of murder, open prostitution, thieves, liars, professional whoremong-

ers, etc., are in no sense affected by this mongrel ban,—or is it the policy of the Church to handle the one class only, letting the latter class of "sinners" go scot free?

King Frederick gave the children a chance by denouncing their parents and, of course, becoming devotees of the Catholic heirarchy, and so do the present church leaders give the children a like opportunity by waiting until they can and will intelligently apply for baptism, confessing that they are of bastard issue and denouncing their parents for fastening that disgrace upon them! How similar, both in form and spirit, the two edicts—the one issued by a "Christian" king in the 13th century, and the other by a professed Prophet of God in the 20th century!

Certainly children born in the "illicit (sexual) relations" referred to, according to the announced theory of the Church today, are bastards, and when such children are old enough to reason and craven enough to confess the bastardy of their parents in bringing them forth, and will express sorrow that they were born, they may be baptized and be permitted to pay tithing, (they may, however, and are constantly being solicited to pay other contributions into the Church) and go upon missions. Many of these so-called "bastard" children have been, are now, and will continue to be called upon missions for the Church and occupy other high and responsible positions therein. **They are the offspring of Presidents of the Church and of other high officials, as well as of humble men. This fact cannot be truthfully denied even by the official "Reconciliator" of the Church.**

Not being content with enforcing the original decree of non-baptism, Bishop Richards, possessing only Aaronic jurisdiction, pompously steps out of his appointed authority, and with pharisaic piety declares the ukase also applies to the prohibition against the blessing of such children in their infancy. **Children born under the illicit relations mentioned cannot be blessed or receive a name under sanction of the Church!**

We have heard it proclaimed under Catholic theology, there are infants not more than a span long sizzling in the fires of hell—children who breathed the breath of life but died before being baptized by the Church. Is it the thought of the present leaders of the Church that these children born under the alleged "illicit relations" spoken of, not being worthy a blessing, are destined to go to hell and burn? Of course those of them reaching maturity are given a chance, by confessing the sins of their parents and receiving baptism, but should they die before receiving this sacrament, what is their fate? Can they be baptized for in the temples, and if so, to whom will they confess hatred towards their parents for their illicit relations, and the sorrow of having been born?

To think of punishing parents by withholding a formal blessing from an infant because of an alleged sin committed by the parent, is presumptuous in the extreme; it is un-Christian and un-scriptural. Are the hearts of the leading brethren in the Church, in their endeavor to fasten the alleged sins of parents upon the children, entirely devoid of reason and charity? What did Brigham Young say concerning children dying in infancy?

> I have asked the people of the world sometimes what will become of the infants who die. Take the masses of the human family, and I do not think that any rational person amongst them will, for a moment, admit that they will go to a place of punishment. But whatever opinions may prevail on this subject, the fact is they return to the Father, as Jesus says, "SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT, FOR OF SUCH IS THE KINGDOM OF HEAVEN." Yes, the children must return to the Father:

they came from and were nursed and cherished by Him and the heavenly host, and when they are called to pass the ordeal of death, they go right back into His presence.—Remarks at funeral services of Miss Aurelia Spencer, Sept. 16, 1871.—J. of D., 14:229-30.

In the light of this sensible doctrine what can Bishop Richards' threatened punishment amount to? Jesus said:

But, behold, I say unto you (Joseph) 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. of C., 29:46-7.

We read in the Book of Moses, 6:54:

The sins of parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

When darkness enters a once enlightened mind, how truly dark it becomes!

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 grevious sin, in that they are WALKING IN DARKNESS AT NOON TODAY.—D. & C., 95:5-6.

THE BLESSINGS OF ADVERSITY

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," is a truth not always appreciated. "The blood of the martyr is the seed of the Church," is another truism with deep meaning. The Church receives much of its cleansing through persecutions from both within and without. Hardships, poverty, trials are steps leading to the citadels of glory and perfection, while wealth, ease and idleness tend to depletion and decay. The author of "Desert Saints—The Mormon Frontier in Utah" makes this potent observation:

It should be noted that practically all the permanent key communities of the Mormon frontier had been established during the tense period prior to 1875. The settlement program of the church had been slowed up in places by Indian hostilities but not by the persecution from Gentiles. Such persecution may have been helpful, for, in spite of it, these communities thrived; and many reached the zenith of their growth and virility before 1870, others before 1880. Even the missionary system thrived more during that period of persecution than afterwards. While the gentile world preached the horrors of Mormonism and the Elders were preaching polygamy, Zion's missionary program was more productive—more productive than at any later date.—p. 284.

The late President B. H. Roberts expressed like truths in this intriguing language:

One step more in this digression in order that I may state further that I believe it consistent with right reason to say that some of the lowliest walks in life, the paths which lead into the deepest valleys of sorrow and up the most rugged steeps of adversity, are the ones which, if a man travel in, will best accomplish the object of his existence in this world. The stream that leaps over cliffs of rocks, thence goes tumbling down through some canyon's rugged defile, then divides into babbling brooks, now coquetting with the sunbeams or dancing in the sheen of the moon, then stealing into the shade as it meanders through the meadows, and then quickening its speed make a final rush down a rocky declivity into the ocean—keeps its waters pure; while the stagnant pool is overgrown with sedges; is a place for toads to knot and gender in; breeds misasmata and infests the air with disease germs; its water is impure and it is altogether unlovely and undesirable. So it is with the life of man. The conditions which place men where they may always walk on the unbroken plain of prosperity and seek for nothing but their own pleasure, are not the best within the gift of God. For in such circumstances men soon drop into a position analogous to the stagnant pool; while those who have to contend with difficulties, brave dangers, endure disappointments, struggle with sorrows, eat the bread of adversity and drink the water of affliction, develop a moral and spiritual strength, together with a purity of life and character, unknown to the heirs of ease, and wealth, and pleasure.—The Gospel—Roberts, pp. 346-7.

The subject is treated at greater length and most masterfully by the late President George Q. Cannon, in a sermon delivered in the Assembly Hall, December 2, 1883, from which we quote the following:

Opposition Helpful

We know by experience that when the Latter-day Saints have been most faithful, have been most diligent, when they have been most zealous in preaching the Gospel, in building temples, in carrying out the word of our God as He has given it unto us, then the anger of our enemies has been most fierce against us. But notwithstanding the fierceness and the heat with which it has burned, it has been powerless against this people to injure us or to interfere in any manner with our growth, and with the accomplishment of the purposes of God entrusted to us.

God knows this is so, and we know it. We have proved it to our entire satisfaction—it seems to me so at least. **It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however pleasant it may be to us, and however much we may shrink from the opposite condition of affairs, and dread its manifestation, and wish that it could be otherwise—and it is natural to human nature to shrink from these trials—nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition, and from hatred.**

It is not the true condition for the Church of Jesus Christ of Latter-day Saints to be in, to be petted by the world, to be fostered by the world, to be spoken well of by the world, to be welcomed by the world, to have favor showered upon it by the world, because we ought not to be of the world, God having chosen us out of the world. Our true condition is that which we occupy today. I welcome it; I thank God for it; for the manifestations that I see around me concerning us, bear ample testimony to me that the Latter-day Saints are striving to keep the commandments of God; that they are doing the will of God, or this anger, these manifestations of hatred, this intense opposition, these groundless accusations would not have an existence against us.

Glory in Position

I say this is the condition that God has designed that we should occupy, and instead of our feeling to dread it, to wish it were otherwise, to shrink from it, let us rather glory in it, thank God from the bottom of our hearts that we are connected with His work and have the privilege of taking part in such scenes as these— scenes in which our predecessors, who have gone to the rest of our God, have shared, in their day and generation.

Let us thank Him that we live upon the earth and have this opportunity—this great and glorious opportunity—of showing unto Him that we are devoted to that Gospel that He has revealed, to its principles, its ordinances, its endowments and powers, and to the Church that is organized upon the earth, in the plenitude of its power, in these last days. These are opportunities for which we should be most profoundly grateful. Instead of shrinking from them, instead of being sorry for them, instead of feeling to dread them, we should have the opposite feeling, one of thankfulness and gratitude unto God that we are permitted to share in them, and to live at a time like the present. I thank God with all my heart for this myself; and so far as these manifestations are concerned, they cause only one feeling within me—have done so far—and that is a feeling of rejoicing and thanksgiving within my bosom to see the fulfillment of the predictions of the holy prophets concerning this work, and the hatred of the world against it.

What Are Our Fears?

Now, what have we to fear? **The only cause of fear in my mind is, as I have said, concerning ourselves—divisions, differences of views, ideas concerning the course that should be pursued, that may not be in accordance with the mind and will of God.** It is of the utmost importance to us as a people that we should be united. Our strength, our prosperity, our success in the past, have been due to union. It is the union of the people that has been hated, and that has brought upon us the persecution that we have had to contend with. That is all that gives us importance in the earth.

Strip us of union, and what is there about 200,000 (in 1883) Latter-day Saints in the Rocky Mountains that is at all remarkable or worthy of note? Well, we would be like 200,000 people anywhere else, full of division and strife, who do not amount to anything or have any particular importance. But unite 150,000 or 200,000 people together, of one heart and of one mind, a people who are increasing, and there is a power manifest that impresses men.

They feel that there is an unusual power and influence there which they cannot comprehend, it is so different from the systems with which they are familiar. The fact that these people are united creates a dread in the breasts of those who dislike them. It is this, my brethren and sisters, that has given us influence, that has given us importance, that has made us what we are, that causes us to occupy the position that we do. Take this away from us, and we are indeed, as this revelation has said, like salt that has lost its savor, good for nothing but to be thrown out and trampled under foot of men.

Keep in View

Take away from us as a people the principle of union, and you take away from us the salt that makes us the savor that we are today. And it is of the utmost importance for us as a people, that we should keep this constantly in view.

It is against this and against that authority which makes us a united people, that the whole of the attack against us is directed. It is the revelations of Jesus Christ, through that Priesthood coming unto us, giving testimony unto us by the Holy Ghost, that has brought us unto this union, unto this oneness that is so characteristic of this Church. It is against the authority that has produced these results, that the whole strength of the adversaries of this kingdom is directed.

While crying to the Lord for guidance in the dark days of the late eighties, when the Government manifested a determination to destroy the Mormon people and their Church, and there appeared to our leaders no avenue of escape except through divine interposition, the Lord, on November 24, 1889, gave these comforting words to President Wilford Woodruff:

> I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father. Fear not, little flock it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the scriptures for they are they which testify of me; also those revelations which I have given to my servant Joseph and to all my servants since the world began, which are recorded in the record of divine truth. Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me; it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. * * * Awake, O Israel, and have faith in God and his promises, and he will not forsake you. I, the Lord, will deliver my Saints from the dominion of the wicked in mine own due time and way.—Supplement to New and Everlasting Covenant of Marriage, pp. 64-5.

NEWS FLASHES

By Eraphim

May 15—1943

A severe famine is exacting a big toll of life in a drought belt fringing practically the whole south China sea coast of Kwantung province. 200,000 have gone into neighboring Kiangsi seeking food. Rice costs the equivalent of $2.50 a pound and is being sold by the ounce.

The public debt reached a new high mark for 1942, climbing $45,000,000,000. The private debt declined $3,000,000,000. The net public debt rose to $110,000,000,000, while the net private debt stands at $113,-000,000,000.

Approximately 200 men were injured, five seriously, in a vicious tornado that whipped through Fort Riley, Kan., and destroyed 41 frame buildings valued at $175,-000.

May 16

The Washington Post said "a black market in potatoes is operating here on an unbelievable scale in utter contempt for price ceilings and rationing—right under the noses of OPA enforcement officials."

May 17

Britain's four-engined Lancasters dropped a heavy barrage of mines on Germany's largest dams which loosed destructive floods in a spectacular and novel blow at Hitler's war dynamos and canal-borne transport. Rail and highway bridges and power plants were swept away and industrial centers were flooded as the torrents roared down the Ruhr and Weser valleys.

The armed forces of the United States have lost more than 80,000 men in battle casualties in 17 months of war.

The first world gathering of governments on a truly global scale met at Hot Springs, Va., in a food conference to determine how to create a world free from want, and how to provide a much higher standard of living for millions whose lives are plagued with hunger, ill health and ignorance. The members met behind closed doors refusing news reporters admittance and supplied themselves with a bountiful supply of choice liquors. The State of Virginia permitted the importation of 300 gallons of liquor. Forty-three nations were represented.

President Roosevelt sent word to Gen. Chiang Kai-shek saying, "We hope in the near future to take, together with your gallant army, the initiative in Asia and bring to an end the war which you have for so many years carried on successfully in spite of all difficulties".

May 20

A fire of unknown origin gutted the Victory Theater (Salt Lake City) causing near $100,000 in damage and took the lives of three Salt Lake firemen. Another fire at the Newhouse hotel, June 11, took the life of another fireman.

The Axis lost more than 324,000 men as casualties or prisoners in their attempt to hold the Tunisian bridgehead in North Africa. Prime Minister Churchill told the American congress the entire African drive cost the Axis 950,000 soldiers, over 8000 planes, 2,000,000 gross tons of shipping, 6200 guns, 2550 tanks and 70,000 trucks.

May 22

Admiral Isoroku Yamamoto, the Japanese navy's Commander in Chief, author of the Pearl Harbor attack and who once boasted he would dictate peace terms in the White House, was killed last month in air combat on some far southern front, Tokyo announced.

May 24

Allied and neutral merchant losses of ships in the western Atlantic since Pearl Harbor was attacked amounted to 659.

The worst floods in a generation of American history covered various rich agricultural sections of Illinois, Indiana, Missouri, Kansas, Arkansas and Oklahoma. Over one and a third million acres of lands containing crops were covered and destroyed. Some 108,000 persons were forced to leave homes, removing much livestock and personal belongings. Engineers, and civil authorities summoned the aid of coast guard, army, state militia, the Red Cross, and other relief and health agencies to appear and remain on duty to render aid. Loss to crops went beyond $40,000,000, to say nothing of property and personal goods.

May 28

President Roosevelt today appointed James F. Byrnes, former South Carolina senator and supreme court justice, over the government's vast war time controls of

the nation's economic life, making him arbiter where civilian and military needs come into conflict. The post of director of war mobilization was created. The action also brought into existence with it a war cabinet.

May 31

James F. Byrnes announced: "The 100,000th plane manufactured since we began our war production came off the assembly line Monday. During this war we will double the size of our fleet. In the month of May this year we produced three times as many pieces of artillery for ground troops as we did in all 19 months of the last war. We are building ships four times as fast as they are being sunk. America has turned out 2,225,000 machine guns since it began to rearm. In 1943's first five months 100 fighting ships were finished—one every 36 hours."

May 31

The end of the month witnessed the breaking down of the OPA requiring a radical reorganization. Walter Lippman said, "The OPA has failed because it was founded on a popular fallacy—on the fallacy that if you freeze all prices, including wages, by legal decrees, you can keep them frozen at a time when war requires a radical readjustment of production and consumption * * *. Thus for two years it has administered badly a policy which no one could have administered well. * * * Price freezing has been from the start an economic absurdity, and in practice a most curious deception."

June 1

The total British empire casualties in killed, missing and wounded during the first three years of the war were 514,993, Deputy Prime Minister Clement Attlee revealed in the House of Commons.

June 4

A revolution broke out in Argentina. Military leaders drove "isolationist" President Ramon S. Castillo and his cabinet into exile. The seizure of power was quick. The revolution was largely bloodless. Martial law was declared throughout the country.

The coal mining truce extending through to May 31 brought a refusal to grant miners a $2 wage increase by the WLB. This was followed by miners quitting work with the expiration of the extended truce. June 3 President Roosevelt ordered work resumed by June 7, and after bitter controversy, the UMW called the strike off, effective the same date.

June 11

The agriculture department described crop prospects on June 1 as the poorest in three years. It expressed little hope that this year's production of food and feed would reach last year's record level. Adverse weather has so delayed operations in important farming sections that there is little prospect crop acreage will be large. The wheat crop alone will be 29% less than last year.

A new civil disturbance spreading rapidly in sections of California called "The Zoot-suited hoodlums", has caused a state of near anarchy in the county of Los Angeles for the past several weeks. It is a condition brought about by gangster life. Men and women are participants in it. Individuals wearing black huaraches, black blouses and black skirts inches above the knees participate in street fighting. Sporadic battles between juvenile rowdies and soldiers, sailors and marines have been reported. Federal, State and city authorities are conducting investigations to halt violence which has already placed scores of civilians and service men in hospitals.

June 14

Today America is afloat on a river of inflation. Apart from the war itself there is no more important or difficult problem facing this nation. The entire economic system is in prospect of being shaken to its foundation, business brought to a halt, investments destroyed, bread earners thrown out of work and reduced to penury that has no American parallel.

The Supreme Court of the United States again reversed itself in a 6 to 3 decision, holding that the saluting of the flag cannot be compulsory. This nullifies the high court's action in a decision in 1940 upholding the constitutionality of the flag's salute. The flag salute rule was challenged by members of "Jehovah's Witnesses".

GLADSTONE AND DISRAELI

Gladstone was a persistent critic and enemy of Disraeli, but in his (Disraeli's) own heart there was no bitterness, nor any regret. Visiting the studio of Sir John Millais, he looked for a long time at a sketch of Gladstone. "Would you care to have it?" asked the painter. "I did not dare to offer it to you." "Ah! I should be delighted to have it. Do you imagine that I have ever hated William Gladstone. No, my only difficulty with him has been that I have never been able to understand him."

Some women drive their husbands and other make them do all the driving.

TRUTH

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

VOL. 9. AUGUST, 1943 NO. 3.

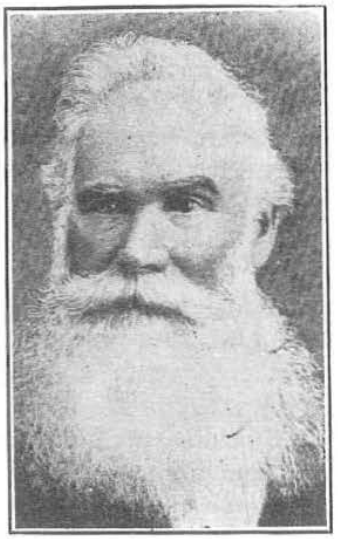
The Lord's Marriage System

Discoursed upon by

Elder Orson Pratt

A Member of the Quorum of Twelve

God's Ancient People Polygamists—Marriage Relations Are to Continue Forever—No Power Binding in Marriage but That of the Holy Priesthood Possessed by the Latter-day Saints



Elder Orson Pratt

Editor's note: Among the outstanding sermons delivered on the subject of Plural Marriage as practiced by ancient Israel and as restored to be observed as a Celestial law in the present dispensation, is one delivered by Apostle Orson Pratt, October 7, 1874, at Salt Lake City.

Elder Pratt was regarded as pre-eminent in his knowledge of the Scriptures as translated into English from the Hebraic, as well as in his championship of the system of marriage which is characteristically "Mormon" as distinguished from the rest of the so-called Christian world.

Complying with the request of many of our readers, we present herewith copious excerpts from this noted address, as recorded in the Journal of Discourses, 17: 214-229.

I have been requested, this afternoon, to preach upon the subject of marriage. It is a subject which has been often laid before the Latter-day Saints, and it is certainly one of great importance to the Saints as well as to the inhabitants of the earth, for I presume that no person, who believes in divine revelation, will pretend to say that marriage is not a divine institution; and if this be the case, it is

"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."

one which affects all the human family.

I will select a passage of scripture in relation to this divine institution as it existed in the days of Moses. In selecting, however, this passage, I do not wish the congregation to suppose that we are under the law of Moses particularly. There are many great principles inculcated in that law which the Lord never did intend to come to an end or be done away—eternal principles, moral principles, then there are others that were done away at the coming of our Savior, he having fulfilled the law. Because we find certain declarations, contained in the law given to Moses, that does not prove that the Latter-day Saints are under that law; that same God that gave the law of Moses—the being that we worship—is just as capable of giving laws in our day as in Moses' day; and if he sees proper to alter the code given to Moses, and to give something varying from it, we have no right to say that he shall not do so. Therefore, in selecting the passage which I am about to read, it is merely to show what God did in ancient times, and that he may do something similar in modern times.

In the 21st chapter of Exodus, speaking of a man who already had one wife, Moses says—**"If he take him another wife, her food, her raiment and her duty of marriage shall he not diminish."** It will be recollected that this law was given to a polygamic nation. When I speak of a polygamic nation, I mean a nation that practised both plural and single marriage, and believed one form to be just as sacred as the other. Their progenitors or ancestors were polygamists; and they were considered patterns for all future generations. Their piety, holiness, purity of heart, their great faith in God, their communion with him, the great blessings to which they attained, the visions that were made manifest to them, the conversation that God himself, as well as his angels, had with them, entitled them to be called the friends of God, not only in their day, but they were considered by all future generations to be his friends. They were not only examples to the Jewish nation, but in their seed, the seed of these polygamists, all the nations and kingdoms of the earth were to be blessed.

I hope that pious Christians in this congregation will not find fault this afternoon with their Bible, and with the Prophets and inspired men who wrote it. I hope that they will not find fault with God for selecting polygamists to be his friends. I hope that they will not find fault with Jesus because he said, some two thousand years or upwards after the days of these polygamists, that they were in the kingdom of God, and were not condemned because of polygamy. Jesus says, speaking of Abraham, Isaac and Jacob—**"Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God."** Do not find fault with Jesus, you Christians, because he has these polygamists in his kingdom, and because he has said that the Gentiles will be blessed through the seed of these polygamists; neither find fault with him because he has taken these polygamists into his kingdom, and that many will come from the four quarters of the earth and have the privilege of sitting down with them therein.

Jacob married four wives, and may be considered the founder of that great nation of polygamists. He set the example before them. His twelve sons, who were the progenitors of the twelve tribes of Israel, were the children of the four wives of the prophet or patriarch Jacob. So sacred did the Lord hold these polygamists that he said, many hundred years after their death—**"I am the God of Abraham, the God of Isaac and the God of Jacob, and this shall be my memorial unto all generations."** Now, Chris-

tians, do not find fault if God chose these polygamists and, at the same time, wished to make them a sample, a memorial to all generations, Christians as well as Jews.

Several hundred years after God raised up these, his friends, and founded or began to found the twelve tribes of Israel, he saw proper to raise up a mighty man called Moses to deliver the children of Israel from the bondage in which they had been oppressed and afflicted by the Egyptian nation. So great had this affliction become that the King of Egypt issued a decree commanding the Israelitish midwives to put to death all the male children, born among the Israelites. This murderous law was carried out. This was about eighty years before Moses was sent down from the land of Midian to deliver the children of Israel from this cruel bondage. How long this great affliction of putting to death the male children existed, is not given in the Bible; but it seems to have waxed worse and worse during the following eighty years, after which Moses was sent to deliver them. We may reasonably suppose that the oppressive hand of Pharaoh was not altogether eased up, but continued on for scores of years, destroying many of the male children, **making a great** surplus of females in that nation. (Here through a system of simple mathematics the speaker deduced the number of souls comprising Israel at the time of their deliverance, to be approximately 2,500,000 souls, members of 30,000 families. Assuming the families all to be living in the monogamic system of marriage, this would make an average of over 80 children born to each wife, which fact must conclusively prove the Israelites to be a polygamous nation.) The speaker continued:

So far as the law of Moses is concerned, to prove that the house of Israel kept up their polygamous institution from generation to generation, let me refer you to another law to show that they were compelled to do this, or else to come out in open rebellion against the law of Moses. In the 25th chapter of Deuteronomy, we read something like this—"**When brethren dwell together, and one of them die, the living brother shall take the widow of the deceased brother, and it shall come to pass that the first born that is raised up shall succeed in the name of his brother.**" This was a positive command given to all Israel. Now was this command confined to young men who were unmarried, or was it an unlimited command so far as living brothers were in existence? This is a question to be decided. There is nothing in all the Scriptures that makes any distinction between a married brother who survives and an unmarried brother; the law was just as binding upon a living brother, if he had already a wife living, as it was upon a living brother if he had no wife, it being a universal law, with no limits in its application, so far as the house was concerned. This law, then, compelled the children of Israel to be polygamists; for in many instances the living brother might be a married man, and in many instances there might be two or three brothers who would take wives and die without leaving seed, and in that case it would devolve upon the surviving brother to take all the widows. * * *

Some of you may inquire—"Had not a surviving brother the right to reject that law of God?" He had, if he was willing to place himself under its penalty. I will quote you the penalty, and then you can see whether he could get away from polygamy or not. One penalty was that he should be brought before the Elders and that the widow whom he refused to marry, according to the law of God, should pluck his shoe from off his foot, and should then spit in his face, and from that time forth the house of that man should be denounced as the house of him that hath his shoe loosed, a reproach among all Israel. Instead of

being a man of God, and a man to be favored by the people of God; instead of being a man such as the Christian world would now extol to the heavens because he rejected polygamy, he was a man to be scorned by all Israel. That was the penalty. Was that the only penalty? I think not. Read along a little further, and it says—**"Cursed be he that continues not in all things written in this book of the law."** Oh, what a dreadful penalty that was, compared with being reproached by the whole people! Oh, what a fearful curse upon a man that refused to become a polygamist, and would not attend to the law of God! A curse pronounced by the Almighty upon him, also the anathemas of all the people as well as from God! The word of the Lord was that all the people should say amen to this cure, Now, if I had lived in those days, I should not have considered it very desirable to bring myself under the course of heaven, and then have the curse of all the twelve tribes of Israel upon my head. I should not have liked it at all. I would rather have gone into polygamy according to the command, even if it had subjected me to a term of five years in a penitentiary.

We find many other passages, touching upon this subject. I will quote one, which will be found in the 21st chapter of Deuteronomy. It reads as follows: **"If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born."**

Now this applies to two classes of polygamists. First, to those who may have two wives living at the same time, and then to those who may have married two wives in succession. It applies to both classes, for both classes existed in those days, and the Lord gave this, not to condemn polgamy, not to do away with it, but to show that the individual who had two wives should be impartial in regard to his children. Did he approbate this man that might have two wives in his hatred of one, and in loving the other? No, he did not, but inasmuch as man is weak and may sin against God, and suffer himself to be overcome with prejudice and hatred to one person, and feel in his heart to love and respect another, the Lord gave laws in case any such crime should exist among them as a husband's hating one wife and loving another; he gave laws to regulate it, not that he approbated the hating part.

As I have already proved to you that there were great and vast numbers of polygamic families in Israel, and that there were thousands of first-born from these plural wives, these first-born persons, whatever might be the conduct of their mothers, were entitled to their inheritance, namely a double portion of all that the father had to bestow. That was the law in ancient times. We might close here so far as the law of Moses is concerned, but I wish to call your attention to a peculiar saying in this law.

This law has got to be restored again. Says one—"You astonish me beyond measure, I thought it was done away forever." Well, listen to what the Lord said to Israel in the closing of this book of Deuteronomy. When the children of Israel shall be scattered in consequence of their iniquities to the uttermost parts of the earth among all the nations, and their plagues shall be of long continuance, and they shall be cursed in their basket and in their store, and with numerous curses which he mentioned should come upon them; after these things had been of long continuance, the Lord says—**"After they shall return unto me and hearken unto all the words contained in this book of the law, then I, the Lord God, will gather them out from all the nations**

whither they are scattered, and will bring them back into their own land." Oh, indeed! Then when they do absolutely return and hearken to all the words of the book of this law God has promised to gather them again; that is, they must enter into polygamy, they must believe when their brother dies and leaves no seed, that the surviving brother, though he has one, two, or a half dozen wives living, shall take that widow. That is part of the law, and they must fulfill all the words of this law, and then God has promised to gather them again. Says one, "When that is fulfilled it will be in the days of Christianity." We can't help it; polygamy belongs to Christianity, as well as to the law of Moses. * * *

Inasmuch then as the Lord has promised to restore all things spoken of by the mouth of all the holy Prophets since the world began, supposing that he should begin this great work of restoration in our day, how are we going to help ourselves? I can't help it. Brigham Young, our President, can't help it; Joseph Smith could not help it. If God sees proper to accomplish this great work of restoration—the restitution of all things, it will include what the Prophet Moses has said, and it will bring back with it a plurality of wives. The 4th chapter of Isaiah could never be fulfilled without this restoration. The passage to which I refer is familiar to all the Latter-day Saints—**"In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely; and in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."** Now will this prophecy ever be fulfilled, unless this great restoration or restitution shall take place? It cannot. If this great restitution does not take place, Jesus will never come, for it is written in the New Testament, in the 3rd chapter of the Acts of the Apostles, that **"the heavens must receive Jesus Christ, until the times of the restitution of all things which God has spoken by the mouths of his holy Prophets, since the world began."** Jesus will have to stay a long time in the heavens providing that monogamist principles are the only principles that will be introduced, in fact he never can come, for the Scriptures say the heavens must retain him until all things are restored.

God has said that seven women shall take hold of one man for the purpose of having their reproach taken away, that they may be called by his name, not cast off as harlots or prostitutes; not to take away the name of the father from the children, and cast them into the streets, as the Christian nations have been doing for many long centuries that are past. But these seven women will be desirous of having the name of their husband for themselves and their children. Isaiah says it shall be so, and it will have to be under the Christian dispensation. How are the Christians going to get rid of this? Can you devise any way? Is there any possible way or means that you can think of that will put a stop to the Lord's fulfilling his word? I will tell you one way—if you will all turn infidels and burn up the Bible, and then begin to persecute, the devil will tell you that you can successfully overcome, and that God will never fulfill and accomplish his word; but if you profess to believe the Bible, by the Bible you shall be judged, for, saith the Lord, **"My words shall judge you at the last day."** The books will be opened, God's word will be the standard by which the nations will be judged; hence if you wish a righteous judgment I would say—Forbear, do not destroy the Bible because it advocates polygamy; but remember that every word of God is pure, so it is declared; and he has nowhere in this book, condemned plural marriage, even in one instance. * * *

Now I wish to come directly to the point in regard to polygamy as it ex-

ists at the present time among the Latter-day Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. I made that statement when I was discussing that subject in this house. I still say, that we are not under the necessity of practicing polygamy because God gave laws and commandments for its observance and regulations in ancient times. **Why then do the Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God who gave revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it, but commanding it, as he commanded Israel in ancient times.**

Now let us reason on this point. If God did do such things in former ages of the world, why not the same Being, if he sees proper, perform the same or similar things in another age of the world? Can any one answer this? If God saw proper to give certain laws in ancient times, and then to revoke them; or if he saw proper to give laws that were not revoked, but done away by the transgressions of the children of men, has he not a right. and is it not just as consistent for that same Divine Being to give laws, for instance, in the 19th century, concerning our domestic relations, as it was for him to do it in the days of Moses? And if he has that right, as we Latter-day Saints believe that he has, are not the people's consciences just as sacred in regard to such laws in these days, as the consciences of ancient Israel? Or must there be some power to regulate our religious consciences? Here is a grand question. Shall our religious consciences be regulated by civil government or civil laws, or shall we have the privilege of regulating them according to the divine laws of the Bible, or any divine law that may be given in accordance with the ancient Bible? I answer that, when I was a boy, I thought I lived in a country in which I could believe in anything that agreed with, or that could be proved by the Bible, whether it was in the law of Moses or in the doctrines of the New Testament. I really thought the Jews had a right to reject Christ, or, in other words, if they had not the right to do it morally, they had the right, so far as civil law is concerned, to reject this Messiah, and to believe in and practice the law of Moses in our land; but I am told, that such liberty of conscience is not to be tolerated in our Republican government. If the Jews should collect in any great numbers, and should say one to another—"Come brethren, we are the descendants of Abraham, let us now begin to practice according to the laws that were given to our ancient fathers, and if a brother dies and leaves a widow, but no children, let his living brother, though a married man, marry the widow, according to our law", it is doubtful whether they would be permitted to associate together and practice those laws now, if they were so disposed. Why? Because the prejudice of the people is so great that they are not willing others should believe in the whole Bible, but only in such portions as agree with their ideas. If we were instituting a practice that the Lord God never approbated, but for the punishment of which he had prescribed penalties, or if we were introducing something foreign and contrary to the Bible. then there would be some excuse for the people in saying that such a thing should not be practiced in the name of religion. But when we take the Bible as a standard in relation to crime, it is altogether another thing; and I do think that every American citizen who professes to believe in any part or portion of that sacred record, on which all the laws of Christendom pretend to be founded, has the right

to do so, and to practice it, and that, too, without being molested.

Now, after having said so much in relation to the reason why we practice polygamy, I want to say a few words in regard to the revelation on polygamy. God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice), a brother or a sister say, **"I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! What an absurd idea! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a polygamist, and do not believe in polygamy." What an absurdity! If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that come through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine —from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people.** I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a Church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practice it, because God has spoken from the heavens."

Now I want to prophecy a little. It is not very often that I prophecy, though I was commanded to do so, when I was a boy. **I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent.** That is just as true as it is that all the nations and kingdoms of the earth, when they hear this Gospel which God has restored in these last days, will be damned if they do not receive it; for the Lord has said so. One is just as true as the other. I will quote this latter saying, as recorded in the Book of Covenants. The Lord said to the Elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said unto mine ancient Apostles, even so I say unto you, that every soul who believes in your words, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be filled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world," as fast as they hear it. That is what the Lord

has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.

Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, "I do not beileve in the principle of polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, and if you do not become as dark as midnight there is no truth in Mormonism. I am taking up too much time. I would like to dwell on another more pleasing part of this subject, if there were time. (President G. A. Smith—"There is plenty of time, brother Pratt.")

I will go on and tell the people why polygamy was instituted in this dispensation. So far as a future state is concerned, God has revealed to us that marriage as instituted by him, is to benefit the people, not in this world only but to all eternity. That is what the Lord has revealed. Do not misunderstand me; do not suppose that I mean, that marriage and giving in marriage are to be performed after the resurrection; I have not stated any such thing, and there will be no such thing after the resurrection. Marriage is an ordinance pertaining to this mortal life—to this world—this probation, just the same as baptism and the laying on of hands; it reaches forth into eternity, and has a bearing upon our future state; so does baptism; so does the ordinance of the laying on of hands; so does every ordinance which the Lord our God has revealed to us. If we attend to these things here in this life, they secure something beyond this life—for eternity. They neither baptize, nor receive baptism, after the resurrection. Why? Because neither was intended to be administered after the resurrection. After the resurrection they neither marry nor are given in marriage. Why? Because this is the world where these ceremonies are to be attended to. That which is secured here, will be secured hereafter, if it be secured upon the principles of law which God has revealed. Marriage, then, for eternity, is the great principle of marriage with the Latter-day Saints; and yet, I am sorry to say, that there are some of our young people who will suffer themselves to be married by the civil law; not for eternity, but just like the old Gentile custom—the way our forefathers were married. A justice of the peace, a judge, or some one having the right by the civil laws, will pronounce them husband and wife for a short space, called time; perhaps to last only about three score years, and then it is all over with the marriage contract; it is run out; they are husband and wife until death shall separate them, and then they are full divorced. We do not believe in any such nonsense; it is one of the ideas of the Gentile world in regard to marriage.

The first great marriage celebrated in this world of ours—that of our first parents—is a sample of marriage that should be introduced and practiced by and among all generations and nations, so far as the eternity of its duration is concerned. Our first parents were immortal beings; they knew nothing about death; it was a word that had never been spoken in their ears. The forbidden fruit had never been laid before them; no law in respect to that was yet given. But Eve was brought to our father Adam as an immortal woman, whose body could not die to all ages of eternity; she was given to an immortal husband, whose body could not die to all future periods of duration, unless they brought death upon themselves. Sin entered into the world, and death by sin; death is one of the consequences of sin; and they brought it upon themselves. But before that, they were married—the immortal Adam had the immortal Eve given to him.

Now if it had been possible for them to have resisted that temptation, they would have been living now, just as fresh, and as full of vigor, life and animation, after six thousand years, as they were on the morning in which this ceremony of marriage took place; and if you should reflect upon millions and millions of ages in the future, they would still be considered husband and wife, while eternity should last. You could not set a time—you could not point your finger at a moment or hour, when they would be separated, and the union be dissolved.

That is the kind of marriage that we Latter-day Saints believe in; and yet some of our young people, professing to be members of the Church, and who say they wish to keep the commandments of God, go and get married by a justice of the peace, or some person authorized to perform that ceremony by the civil law. Ask parties who are guilty of such folly, why they were married by these officers of the law until death should part them? and they will say, "We did it inconsiderately, and without reflection," or perhaps they will say that their parents did not teach them on that point. Do you not know that such marriages are not sealed by him that is appointed by divine authority? That they are not of God and are illegal in his sight, **and your children are illegitimate in the sight of God?** If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage. "What God has joined together let not man put asunder." But what has God to do with it, when a magistrate, who, perhaps, is an infidel, and does not believe in a God at all, says to a man and woman, "Join your hands together", and then, when they have done so, he says, "I pronounce you husband and wife?" What has God to do with such a marriage as that? Has God joined them together? No, a civil magistrate has done it; and it is legal so far as the laws of the country are concerned, and the children are legal and heirs to their parent's property so far as the civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and, in the sight of heaven, the children springing from such a marriage are bastards.

How are we going to legalize these matters? There are many who are very sorry for the Latter-day Saints; so sorry that they would favor the passing of a law which would legalize all the children who have been born in polygamy, and thus prevent them from being what they consider bastards. Now we are just as anxious, on the other hand, to get all our fathers and mothers, who have been married by these Gentile institutions, joined together by divine authority, in order that they may become legal in the sight of God. We do not want their children to be bastardized; and hence, we get them adopted, or we shall do so when the Temple is built; I mean all those who have been born of parents that have never been joined together of the Lord or by his authority. All such children, as well as men and women, married only by the civil law, have got to have ordinances performed for them in the Temple. The men and women will have to be legally married there; and the children born before their parents were thus legally married, will have to pass through ordinances in order that they may become the legal sons and daughters of their parents; they will have to be adopted according to the law of God. You young men and women, who are married in a manner that the Lord does not authorize or own, put yourselves to a great deal of trouble, because you will have a great deal of work to do hereafter in temples in order to get things legalized. How much better it would be for you to come to those whom God has appointed, and have your marriages solemnized as immortal beings, who have to

live to all eternity.

It is true that we have all to die by and by, and we shall be separated for a little season; but this separation is a good deal like a man's leaving his family to go on a mission: he returns after a while to his wives and children, and he has not lost the one nor has he been divorced from the other, because they have been separated. And if death separates, for a little season, those who are married according to God's law, they expect to return to each other's embraces by virtue of their former union; for it is as eternal as God himself.

"Do you mean to say," says one, **"that people in the immortal state, will be united in the capacity of husbands and wives, with their children around them?"** Yes, we do believe that all persons who have these blessings sealed upon them here, by the authority of the Most High, will find that they reach forward into the eternal world, and they can hold fast to that which God has placed upon them. "Whatsoever you seal on earth," said the Lord to the ancient Apostles, "shall be sealed in the heavens." What could be of more importance than the relationship of families—the solemn and sacred relationship of marriage? Nothing that we can conceive of. It affects us here and it affects us hereafter in the eternal world; therefore, if we can have these blessings pronounced upon us by divine authority and we, when we wake up in the morning of the first resurrection, find that we are not under the necessity of either marrying or giving in marriage, having attended to our duty beforehand, how happy we shall be to gather our wives and our children around us! How happy old Jacob will be, for instance, when in the resurrection, if he has not already been raised—a great many Saints were raised when Jesus arose and appeared to many—if Jacob did not rise then, and his four wives, and his children, how happy he will be, when he does come forth from the grave, to embrace his family, and to rejoice with them in a fulness of joy, knowing that, by virtue of that which was sealed upon him here in time, he will reign upon the earth! Will it not be a glorious thing, when that polygamist, by virtue of promises made to him here, comes forth to reign as king and priest over his seed upon the earth? I think that in those days polygamy will not be hated as it is now. I think that all things that have been prophesied by the ancient prophets will be fulfilled, and that Jacob will get his wives, by virtue of the covenant of marriage; and that he will have them here on the earth, and he will dwell with them here a thousand years, in spite of all the laws that may be passed to the contrary. And they will be immortal personages, full of glory and happiness. And Jesus will also be here, and the Twelve Apostles will also sit on the twelve thrones here on the earth, judging the twelve tribes of Israel; and during a whole thousand years, they will eat and drink at the table of the Lord, according to the promise that was made to them.

Old Father Abraham will come up with his several wives, namely Sarah, Hagar and Keturah and some others mentioned in Genesis; and besides these all the holy prophets will be here on the earth. I do not think there will be any legislation against polygamy.

By and by they will build a polygamous city, and it will have twelve gates, and in order to place as much honor upon these gates as possible, they will name them after the twelve polygamist children that were born to the four polygamous wives of Jacob; and these good old polygamists will be assembled together in this beautiful city, the most beautiful that ever had a place on the earth.

By and by some Christian will come along, and he will look at these gates and admire their beauty, for each gate

is to be constructed of one immense splendid pearl. The gates are closed fast and very high, and while admiring their beauty he observes the inscriptions upon them. Being a Christian he of course expects to enter, but looking at the gates, he finds the name of Reuben inscribed on one of them. Says he—"Reuben was a polygamous child; I will go on to the next, and see if there is the name of a monogamous child anywhere." He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a polygamous child, and this because it is the greatest honor that could be conferred on their father Jacob, who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom.

"But," says this Christian, "I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me! I do not like the company of polygamists. They were hated very badly back yonder. Congress hated them, the President hated them, the cabinet hated them, the Priests hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?" Oh yes, there is another place for you. Without the gates of the city there are dogs, sorcerers, whoremongers, adulterers and whosoever loveth and maketh a lie. Now take your choice, Amen.

PRIESTHOOD ITEMS

(Contributed)

In recent issues, in keeping with our promise, we have submitted to our readers positive proof that:

1st—Jesus Christ was our example in all things, even including the law of marriage, and that He, himself, obtained the position as Lord of all men by personally complying with every law He has revealed to the children of men—even including the law of celestial or plural marriage.

2nd—That this law was revealed by him in this last dispensation of time, never to be taken again from the earth.

3rd—That the present position of the Church in opposition to the living of the highest laws of God was foreshadowed by prophecy.

4th—That plural marriage was never stopped by the word or the will of God and that we as a people must assume all responsibility for voluntarily surrendering it because of earthly opposition.

5th—That plural marriage is essential to our salvation in the fulness of God's Celestial Glory.

6th—That the policy of the leaders of the Church in relation to plural marriage has not been borne out by their actions.

7th—That the priesthood can function independent of the Church and has many times done so, which fact has been acknowledged by certain of the present leaders of the Church, though it is now ostensibly denied by them.

8th—That the Lord did most certainly make adequate provision for the continuance of plural marriage; He knowing the beginning from the end and knowing what would take place in this last dispensation, laid a sure foundation for the continuance of those laws which would make it possible for His saints to attain the ful-

ness of His glory.

9th—And not withstanding the present leaders of the Church vehemently claim plural marriages cannot be performed with the approval of God outside of the Temples, this position is in direct opposition to that assumed by former leaders of the Church and is contrary to the facts, as plural marriages have under many circumstances since the very beginning been performed outside of the Temples, as the words of the prophets testify.

In the future we will determine under this heading, "Priesthood Items," the rights of the priesthood, its powers, from whom these rights are obtained and the laws and ordinances administered thereby. We invite our readers to follow this subject closely and we promise them that with the help of the Lord they shall be profited greatly thereby.

LAW IN THE DESERT

In the autumn of 1847 the some 2000 Mormons left in the Utah desert to winter, enacted laws to suit the situation at that time. On October 3, shortly after the arrival of the emigrant companies in the valley a temporary government was set up until such a time as it was determined whether the territory would remain Mexican or be ceded to the United States.

Albert Carrington was named to be clerk, historian, meterologist, and postmaster for the community. John Nebeker was appointed marshal and "public complainer."

"One of the first acts of the High Council was to name a committee to draft a code of laws 'for the government of the people in the valley.' A committee was also named 'to receive the claims on the plowed land and adjust them'." Five wards were created and a Bishop appointed over each.

"There were special problems, such as the establishment of a cemetery and the apointment of a sexton. A bell post had to be set up and a bell-ringer appointed."

The five ordinances passed by the High Council, to take effect January 1, 1848, were as follows:

1. Ordinance against any person "idling away his or her time." Any person who did not do his assigned labor would have his land taken away by the Council and managed so that his family would not suffer. The charge of managing his affairs was made against his property.

2. Ordinance for dealing with disorderly or dangerous persons. Such would receive not exceeding 39 lashes on the bare back or fined not less than $5.00 or more than $500.

3. Ordinance for cases of adultery or fornication. Such culprits were to be given up to 39 lashes on the bare back and (not or) fined not to exceed $1000.

4. Ordinance for dealing with stealing. The offender to receive up to 39 lashes on the bare back and to restore the theft fourfold.

5. Ordinance for dealing with "drunkenness, cursing, swearing, foul or indecent language, unnecessary firing of guns . . . or in any other way disturbing the quiet or peace of the community." Such were to be fined not less than $25.00. No lashes were provided for these.—Desert Saints, pp. 84-5.

It is interwoven in my character never to betray a friend, or a brother, my country, my religion, or my God.—Daniel H. Wells.

The problem of Civilization is to eliminate the parasite. The idle person is no better than a dead one and takes up more room. The man who lives on the labor of others is a menace to himself and to society.—Hubbard.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

WHATEVER is done by the Church, or its leaders, or its members, should always be done in this spirit, "Be sure you are right, then go ahead." Never mind what the wicked may say or do. Never think to gain their favor by yielding to their requirements. When a thing is right, do it. When it is wrong, or otherwise, refrain from it. Let the wicked rage. Let the heathen imagine vain things. But be not swerved to the right or the left by what they may howl for, nor think for a moment that they will ever be satisfied.—Deseret News Editorial, Oct. 4, 1890.

TOPICS OF THE TIMES

In the early history of the Church, in the mountains, the Juvenile Instructor, edited by President George Q. Cannon, was frequently used as a channel through which questions were propounded and answered pertaining to the doctrines of the Church as revealed in the present dispensation. It is axiomatic with Latter-day Saints that statements occurring in that publication under the heading of "Editorial Thoughts" or "Topics of the Times", carried official sanction of the First Presidency of the Church (John Taylor being President) and consequently could be relied upon as correct doctrine.

TRUTH reviews two of the questions, with appropriate answers, published in the January 1st, 1891, (Vol. 26) number of the Juvenile Instructor, and which bear upon the present situation as it concerns the church leadership and present revelation.

The question is asked:

> Do you know of any case on record in any of the standard books of the Church, or in any history of God's people, where men holding a lesser degree or office in the Priesthood are authorized, under any circumstances, to ordain to the greater offices in the Priesthood, and it be lawful and right; and if so, where may it be found?

Answer:

> There is no record, or book, or history, which I know anything of, which authorizes or justifies such action. A STREAM CANNOT RISE HIGHER THAN ITS FOUNTAIN. In the affairs of the Kingdom of God a man cannot bestow that which he has not received. This is illustrated in the history of all religious movements since the days when the true Priesthood was taken from the earth. Men have endeavored to ordain their fellow-men to an authority which they themselves did not hold. The result has been, failure. God does not acknowledge the bestowal of any authority which He does not authorize; and before a man can legally, in the sight of heaven, ordain his fellow-man to an office, HE MUST HAVE THE AUTHORITY HIMSELF FROM GOD. In other

words, he himself must have been ordained to that office of the Priesthood which he attempts to bestow.

It may be contended that the question and answer involve ordinations in the Priesthood only and do not pertain to positions in the auxiliary organizations operating under authority of the Priesthood. But obviously the rule must be the same. A teacher in a Sabbath School, for instance, would not be authorized, by authority of his calling as a teacher, to set the superintendent apart for the higher calling, no more than a counselor in a Deacon's quorum could ordain one to be the president of the quorum; without, of course, special instruction and authorization from the Priesthood, in which case it would be the act of the Priesthood and not the act of an inferior officer.

It is claimed that the present President of the Church, by virtue of his position as President, is also the President of Priesthood and holds the keys to the highest authority upon the earth. In a recent statement by Joseph Fielding Smith of the Quorum of Twelve (TRUTH 9:36), he seeks to make an issue of the fact that some think a man may be the President of the Church and yet not be President of Priesthood. It is evident that Elder Smith holds that the President of the Church MUST also hold the keys to Priesthood. This is the issue before the Saints today and must sooner or later be settled. Our claim that the two offices are not necessarily held by one man has not been successfully refuted by the Church. We have invited light upon this point from the leaders but none comes. The people may choose a leader to preside over them, but until God endows that leader with the keys to Priesthood he cannot hold the same: and God does not always act with the people.

At the death of Joseph F. Smith the present President of the Church was the senior member of the Quorum of Twelve and presided over that quorum. Anthon H. Lund, who had been acting as counselor to Joseph F. Smith, was next in seniority ordination to Heber J. Grant in the Quorum of Twelve. At the death of President Smith the quorum of First Presidency automatically dissolved, President Lund taking his position in the Quorum of Twelve. In the case at bar and following precedent, but not revelation, Brother Grant was nominated by his quorum to the office of President of the Church, and was sustained in that position by the Saints in conference.

Brother Grant, not recognizing the authority of the then presiding Patriarch to the Church—the first officer in the Church (D. & C., 124:124) as qualified to ordain him to the new position, had Anthon H. Lund, an officer lower in rank than himself, set him apart as President of the Church, (See TRUTH, Vol. 8, No. 8). This, of course, was a case of one ordaining another to a greater office than he himself held; it was a case of power from below and not authority coming down from above. The case is in line with that commented on by President Cannon in the Juvenile Instructor.

It is contended that while Brother Grant became President of the Church by reason of the vote of the people—all things being done in the Church by common consent (D. & C. 26)—he automatically became President of Priesthood, bearing the same authority that Joseph Smith had held. But this is not true. Brother Lund did not have the authority himself. Obviously he could not give that which he himself did not possess. Joseph Smith's ordination came from above—Peter, James and John—while Brother Grant's came from beneath—Anthon H. Lund.

It may be asked who set Joseph Smith apart to be President of the

Church, to which question we answer, No one. Since he already held a higher office than President of the Church, there was no need of his being set apart to occupy that position. Holding the keys to Priesthood as he did he could preside in any capacity below that high calling. President Grant was not given the keys to Priesthood, he being set apart to be President of the Church only. On this point Brigham Young said:

> Who called Joseph Smith to be a Prophet, Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the Gospel to him, and not to any man on earth.—His of Church, 5:521.

Joseph received his ordination from above, which made him accountable to God. Brother Grant received his ordination from a man lower in rank than himself as representing the people who selected him. To properly hold the office of President of the Church one must be appointed by revelation. (D. & C., 102:9). Was President Grant appointed by revelation? Were his two counselors appointed by revelation? (Ib. v. 10). If so to whom was the revelation given? Certainly if no revelation was involved in their appointment to the First Presidency, the keys to Priesthood were not conferred upon them; Brother Lund did not have the keys to confer. Facts are stubborn things and mighty hard to overcome. There is no power in man to change or annul the fixed laws of heaven, neither can man of his own volition appropriate to himself any prerogative of heaven.

Another question asked of the Editor of the Juvenile Instructor is:

> It is alleged by men in what is called the Reorganized Church that when Joseph, the Seer, gave a revelation it must be tested in this way—that is, it must first be presented to the High Council or the Twelve Apostles, for their approval, and then pass on to the next quorum below for their approval, and so on down to the Deacons' quorum, and if it pass down to all the quorums of the Priesthood "without meeting a snag", it must then be taken as true. This to me is a most strange and unprecedented example, and while waiting for the assembling of the quorums would be followed with so much inconvenience as to render most of the revelations of God through His Prophet the same as null and void. Again, it is astounding to me that when Joseph himself testified to anything as revelation from God, it could not be credited at once as from God, without going through such an ungainly formula. And again, it seems strange in the extreme that the anointed Prophet of God, who was the only authorized revelator to the Church, ordained and set apart to stand in the presence of God, and carry His word from his own mouth to mankind, the man who is of all others supposed to know that he is not deceived cannot be sure that he is right until he is tested in this way by men who are supposed to know the least about such matters. Surely such a process as the above cannot be true. Please, if you know anything about such rule, tell me the particulars about it.

The Answer:

> The writer's reasoning upon this point seems quite conclusive, and it would be difficult to state it better than he has stated it. It seems nonsensical that the Prophet of God should submit to such a test as this, and not deem the revelations he received authentic until they had the approval of the different quorums of the Church. They were authentic and divinely inspired, whether any man or body of men received them or not. Their reception or non-reception of them would not affect in the least their divine authenticity. But it would be for the people to accept them after God had revealed them. In this way they have been submitted to the Church, to see whether the members would accept them as binding upon them or not. Joseph himself had too high a sense of his prophetic office and the authority he had received from the Lord to ever submit the revelations which he received to any individual or to any body, however numerous, to have them pronounce upon their validity.

This quite conclusively clarifies another erroneous attitude of the Church

under its present leadership, as expressed in its "Official Statement" of June 17, 1933, prescribing the test to the genuineness of a revelation. We quote from the Statement, p. 17:

> It is alleged that on September 26-27, 1886, President John Taylor received a revelation from the Lord, the purported text of which is given in publications circulated apparently by or at the instance of this same organization.
>
> As to this pretended revelation it should be said that the archives of the Church contain no such revelation; the archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was ever given. From the personal knowledge of SOME of us, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, we are justified in affirming that no such revelation exists.
>
> Furthermore, so far as the authorities of the Church are concerned and so far as the members of the Church are concerned, since this pretended revelation, if ever given, was never presented to and adopted by the Church or by any council of the Church, and since to the contrary, an inspired rule of action, the Manifesto, was (subsequently to the pretended revelation) presented to and adopted by the Church, which inspired rule in its terms, purport, and effect was directly opposite to the interpretation given to the pretended revelation, the said pretended revelation could have no validity and no binding effect and force upon Church members, and action under it would be unauthorized, illegal, and void.

The amazing inference is here set forth that because the revelation spoken of was not presented to the Saints and accepted by them, it lacks genuineness. In other words the lips of the Lord are sealed until such time as the Saints, through their leaders, are willing that He should speak. When Joseph Smith received a visit from the Father and the Son the sectarian world scoffed at the idea, crying that the channel of revelation had been closed; the canon of scriptures being complete there was no need of further revelation. Fortunately our leaders today have loosened up a little; they will permit the Lord to reveal His mind and will on occasions provided the same meets with their entire approval.

As a matter of fact the revelation referred to was not given to the Church. It was given to God's Prophet who held the keys to Priesthood. The Church had already apostatized from the principle the message enunciated. The message simply re-affirmed previous revelations given on the subject of celestial or plural marriage and particularly the revelation known as Section 132 (D. & C.) **It set forth the very sound doctrine that the law was eternal; that He had not revoked it, nor would He; that those desiring the blessings of Abraham must live the law of Abraham, which had special reference to plural marriage in the celestial order.**

Along with this revelation the Lord instructed His Prophet to take steps to perfect the machinery whereby the sealing authority of Elijah might be continued in this order of marriage after the Church had officially rejected the principle, which the Lord foresaw would be the case. On the occasion of this visit of the Savior, along with the Prophet, Joseph Smith, President Taylor had under consideration a Manifesto which had been prepared for his signature, the text and purpose of which was to accomplish that which the Woodruff Manifesto of 1890 was later expected to accomplish. This document, the Lord told President Taylor, was from the "lower regions". Yet, in the "Official Statement", the brethren call it an "inspired rule of action". It was doubtless inspired, but, if the Lord's word may be taken in the matter, the inspiration came from below. It was, as we have shown many times, so inspired that its author, Wilford Woodruff, proceeded to have it broken and hundreds of plural marriages were per-

formed, with approval, after that date.

The "Official Statement" further sets forth the startling doctrine that because the alleged revelation was not then in the archives of the Church (it doubtless having been taken out for the purpose, **because it had been there)** and that in the recollection of SOME of the leaders it had never been there, it could not be a revelation from the Lord.

Referring to this revelation to John Taylor, the late Anthony W. Ivins, Februray 10, 1934, branded it as fraudulent because it was written on a **"piece of paper found among President Taylor's effects after his death. It was written in pencil and ONLY a few paragraphs which had no signature at all."** (Supplement to New and Everlasting Covenant of Marriage, p. 15). At a later date the late Melvin J. Ballard, a member of the Quorum of Twelve, stated, **"The pretended revelation of President John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his hand writing."** (For a facsimile copy of the revelation in the hand writing of John Taylor, see TRUTH 4:84-5).

These leading men in the Church, posing as prophets of God—His mouthpiece—among them doctors, lawyers, professors, bankers, railroad magnates, etc., stoop to employ such a line of reasoning as any eighth grade student would be ashamed to advance: trying to mislead a wavering flock by branding a revelation from God on the most vital principle of life as a counterfeit. Though in the from of a revelation and found among President Taylor's effects, it cannot be genuine because it had no signature—because it was on a piece of paper and written with pencil—because it was not presented to the Church for ratification! Such presumptuous egotism—the andacity of it! Attempting to close the lips of God and branding as a fable a divine message given to His mouthpiece—"the Lion of the Lord"; he whose blood was spilt in Carthage, who championed the Gospel of Jesus Christ 'midst apostate and murdering mobs, threats and drivings, finally giving up his mortal life while in hiding away from loved ones and the common comforts of life! This great Prophet, by implication, is branded an impostor!

Is it any wonder that the leaders, in employing such sorry subterfuges, are losing cast among the more intelligent — spiritually intelligent — membership of the Church? Why, it was in the authority of the revelation in question and the resultant action in setting men apart, that some of the authorities took plural wives after the Manifesto of 1890! This fact is well known to many of them; then why now seek to make "lies our refuge, and under falsehood hide ourselves?" (Isaiah 28).

This message of the Lord to President Taylor was not genuine because it did not have the signature of President Taylor? Did the revelation of 1882 calling Brother Grant and others to high positions in the Church have his signature? Did the revelations received by Joseph Smith have his signature? When President Grant receives a letter through the mail whose signature does it carry—that of the writer or of the addressee? Both the revelation of 1882 and 1886 carried the unmistakable signature of the Lord, as His Spirit abundantly testifies to all those sincerely wishing to know the truth.

This revelation of 1886 was not genuine because it was not presented to the Saints for ratification. Was the revelation of 1882 calling Brother Grant into the Quorum of Twelve, ever presented to the Saints for their approval? Was it genuine? Was the revelation on plural marriage given to Joseph Smith genuine before it was ratified by the Church or was the action of the Church, along with its va-

rious quorums, necessary to give it validity?

For the enlightenment of our present leaders we offer the explanation that under the law of Agency, the Lord will not force His revelations upon the Saints contrary to their willingness to receive them. They may either accept or reject. Should they reject, such action in no sense invalidates a revelation or law. God talks to his children through His constituted Priesthood. Should a certain message happen to pertain to the regulation of the Church and its membership, it may properly be presented to the Church. If accepted it becomes a law to the Church. If rejected it still remains the truth and the Saints forfeit the blessings predicated on its acceptance. The Prophet Joseph Smith received many revelations that the Church, even to this day, has no knowledge of. The Church, as we have abundantly shown, being an auxiliary organization set up by the Priesthood, under order of heaven, is entitled to only such information as it may be prepared to accept and assimilate. An edition of the Doctrine and Covenants published in England in 1845 contains only 111 sections, while the current edition on our desk contains 136 sections. Because of the evident lack of capacity of the Saints, both at home and abroad, the book "Latter-day Revelations" is published containing only twenty-five of the original revelations unaltered. While this volume was first placed in circulation among the Saints at home, its sale, we are informed, is now confined to the English speaking Saints in Europe. (See TRUTH 5:227-8). This shows quite conclusively that all the revelations are not available to the Saints at large, which, however, is no evidence that the revelations of the Lord to His Priesthood are not genuine.

Was the 1886 revelation to John Taylor genuine? John Taylor said it was: George Q. Cannon said it was, as also did Joseph F. Smith. It was presented to the Quorum of Twelve, and while it is claimed it did not receive official approval (no vote having been taken) it was not rejected. Brother Grant will not say—he dare not say—that the revelation lacked genuineness, and this is true of many of the older members of the leading Quorums of the Church. Yet, for ulterior reasons the amazing doctrine set forth in the "Official Statement" is enunciated by the leaders as the word of the Lord.

It is unfortunate that President Grant did not, at the start, surround himself with sound counselors and advisers. He has told the Saints on several occasions that he was not well informed on the principles of the Gospel, his life having been spent along financial lines, hence he depended on such men as Brothers Talmage, Penrose, Ivins and others to teach the Saints the Gospel. As disappointing to the Saints as such an acknowledgement doubtless was, the frankness of the President is to be commended. But had he possessed the wisdom to surround himself with men of wisdom, understanding and courage—men willing to be guided under all circumstances by the Spirit of the Lord, there doubtless would be a different and far happier story to tell, and fewer blunders would now be plaguing the leaders.

AN APOLOGY

In the last number of TRUTH, page 35, under the heading of "The Vitriolic Cleric", we published a "note" from Joseph Fielding Smith of the Quorum of Twelve, to a relative. The "note" has reference to interviews had by Elder Smith with a son of the relative addressed, and two of his associates. Though the publication of the "note" was authorized we are now pained to learn that it has caused distress to the party addressed together with members of his family, they feeling that a

confidence had been betrayed and that the writer of the "note", Elder Smith, has been wronged through their carelessness in permitting it to leave their hands.

We entertain very high regard for these good people to whom the "note" was addressed and wish to do all within our power to correct the seeming wrong. TRUTH is fighting its battle against error, as its sponsors see it, along broad, liberal and honorable lines. Under no circumstances would we knowingly betray a confidence, nor take undue advantage of an opponent's position. Whenever possible, in discussing questions, we have endeavored to avoid personalities, confining are deliberations to the principles involved. At times, to be sure, when our character and motives are assailed by those disagreeing with our views and the implication of dishonesty and corruption is hurled at us, we have felt the need of making our position positive and clear even though it involved an inquiry into the motives and character of our opponents.

With this thought in view, when our attention was called to the apparent breach of professional standards providing for "off the record" confidences, we asked if an open apology would satisfy the feelings of the aggrieved family, explaining, however, that since the "note" had been published and no question was raised as to its genuineness, further reference to it would be of doubtful value as a palliative. However, on the suggestion of the party to whom the "note" was addressed, and with a view to the undoing of any wrong, real or fancied, accruing to the author of the "note", we freely and cheerfully publish this apology for permitting the article to go into our columns without the consent of all the parties involved. We trust this expression of regret will be taken in the spirit in which it is offered.

Since the "note" is before the reading public and since its contents and tenor amount to no less than a libel upon the characters and motives of some of the parties involved in the controversy, we deem it a sacred duty to point out some of the inconsistencies and mis-statements in it.

The three young men interviewing Elder Smith are well known to the writer. They are men of known probity; intelligent, deeply religious and anxiously desirous of delving to the root of things as a basis for a sound faith in the Gospel of Jesus Christ. Each of them has been active in departments of the Church and they have been commended by their respective leaders for their splendid attitude and their progressive spirits. Perceiving that the Church, for years, has been veering away from the established standards, and having in mind the statement of a present member of the First Presidency to the effect that the Church was off on a detour from which it, sooner or later, would have to return; along with the statement of Brigham Young to the effect that there was not a single branch or ward in the Church properly organized, (J. of D., 10:20), and the statement of President Joseph F. Smith(at the reorganization of the First Presidency, Nov. 10, 1901) to the effect that the Church had not fully carried out the order of heaven since coming to these valleys, (TRUTH 5:208), these young men begun to pray, think, reflect, interview and discuss. It was not the result of a proselyting campaign that brought them to their present status, it was the Spirit of the Lord guiding their minds—hearing the voice of reason and inspiration and endeavoring to follow it to its logical goal—"My sheep know my voice and a stranger they will not follow." These men were honest and open-minded in their investigations.

Elder Smith, in his impetuousness, failed to catch the true purpose guiding these men. In our observation

this is one of his very unfortunate characteristics. He is known throughout the broad borders of Zion as frigid and set—intolerant of any position not agreeing with his own, unapproachable and dogmatic to a fault. As the "note" discloses he dismissed his auditors, turning them over to the "buffetings of Satan" with little or no hope of their regaining a chance for repentance and salvation. We review some of the charges he makes:

"Logic and reason are to them unknown quantities." Was that kind? Perhaps Elder Smith, with his superior education—having been nursed at the paps of the Church for, lo! these many years, and holding positions of trust in the Church, being an author and historian of some prominence,—perhaps he does possess a sense of logic and reason that these young men of less experience and scholastic training, have not attained to; and yet even Elder Smith is sorely lacking in both logic and reason. We recall in his efforts to discredit the statement of Brigham Young to the effect that "Adam is our Father and our God and the only God with whom we have to do", (J. of D. 1:50), he first claimed that the President had been misquoted in the statement accredited to him. After our showing in TRUTH that he had not been misquoted and that through the years following—even to his death—he held to the same doctrine, Elder Smith admitted the President had not been misquoted but claimed his position had been misinterpreted. Was that "logic and reason"?

It is reported that at one of the sessions with these young men Elder Smith made a positive denial that plural marriages had been performed, with approval, either in Mexico or elsewhere since the Woodruff Manifesto of 1890. This statement being challenged he came back with the explanation that since making it he had taken the matter up with one of his file leaders and was informed that such marriages had been performed but were discontinued in 1906, not being valid since that time. He had been one of the general authorities many years, was church historian, a writer of books and yet was not aware of this broadly known fact.

Was that an intelligent display of "logic and reason"? Would such a professed ignorance be calculated to impress the pulsating, soul-stirring yearnings of inquiring youth with a sense of "logic and reason"?

It was Elder Smith's statement that **"Plural Marriage is one of those irrevocable and unchangeable laws of the Gospel, but the Church is not teaching it now."** And yet, when the Priesthood, on whom the responsibility of teaching it devolves, attempts to teach or defend it, he turns in rage to rend them.

Does such an attitude denote a high order of "logic and reason"?

Says Elder Smith, again: **"They came with their minds set, yet they boast in the apostate fashion, of their liberality, openmindedness and desire to investigate from all sides, but anything that casts a reflection upon the integrity of the Church is clung to like the long lost friend."**

Is it "logic and reason" to charge all disagreeing with the astute (?) Elder with dishonest motives, with arguing in the "apostate fashion", and calling into question their "open-mindedness" because they disagreed with his own faulty "logic and reason"?

He said: **"The truth rebounds from their minds like a rubber ball thrown against a stone wall."**

Isn't that now and hasn't it always been the charge of the sectarian world against those of their flocks investigating Mormonism? Another sectarian alibi is the Elder's statement that "They have lost the power of reason."

Why, because they are honestly searching for light? Or may not the blame rest on the faulty pedagogy of the teacher? Then, too, we have heard that certain of the catholic hierarchy claimed that the "truth rebonded from the mind of Martin Luther like a rubber ball thrown against a stone wall." It was Judge Festus that said, "Paul, thou art beside thyself; much learning doth make thee mad."

"They seem to think", continues the Elder, "there is virtue in the President of the Church properly holding that office, but deprived of the keys to the Priesthood."

Certainly to hold that such a situation may be true—unfortunately so, perhaps, is both logical and reasonable —it is true. Elder Smith should know this. In a companion article in the present issue of TRUTH we make this point clear, as we see it, and commend it to the attention of the Elder.

And these boys have committed the awful sin of holding that Wilford Woodruff and Joseph F. Smith were each Prophets of God, while they openly and honestly confessed they had no testimony that President Grant is a Prophet. And for this attitude they are branded by the choleric cleric as **"evil-minded men", and yet this critic boasts of possessing both "logic and reason"!**

Brother Grant has openly confessed not being a Prophet, and is it a proof of lack of "logic and reason" or "evil-mindedness" to believe in the President's word?

Another mistake Elder Smith makes: He says, **"I made it very plain to these fellows last night that they had to make their choice. Either the whole Church had strayed away and is rejected, or these apostates are deceivers of the first class."**

This is some more of his "logic and reason". The Church, he implies, is either perfect or rejected of the Lord. Is Elder Smith a perfect man? If not, has the Lord rejected him? If the Church was not to be out of order why did the Lord promise to send one "mighty and strong" to set it in order, (D. & C. 85)? And if He is going to set it in order what sense is there in assuming He is going to reject it for being out of order. It was a member of the First Presidency that said the Church has gone on a detour. And it was the Elder himself that proclaimed, **"The Lord is not pleased with this people** (members of the Church). **His anger is kindled against us. He is going to punish us unless we repent."** Have the people repented? Isn't He punishing them now? Is there virtue in the leaders of th Church proclaiming these things and yet a sin in these young men believing them to be true and expressing their belief?

One of the astounding statements made by Elder Smith—a statement that clearly reflects either on his own honesty or on his clearness of thought and reason is, **"According to the doctrines of these wicked-minded men, President John Taylor could not trust Wilford Woodruff, Lorenzo Snow or Joseph F. Smith and George Q. Cannon, his other counselor or any of the authorities of the Church, and secretly conferred the keys upon an obscure person, who was, to the knowledge of all who are willing to know, one of the greatest falsifiers that ever walked on earth."**

This has reference to the act of President John Taylor, under instruction of the Lord, setting certain men apart to see to it that the principle of plural marriage in the Celestial order shall continue to function, in the lives of the Saints, under Priesthood authority, after the Church should officially abandon it. To the charge that President Taylor could not trust his counselors or other leading authorities, but turned to an obscure man to place the chief endowment upon we need only call attention

to the fact that George Q. Cannon, whom it is suggested could not be trusted, was at the time with President Taylor in hiding; he was one of those **who was trusted, who was set apart and given the high Apostolic and Patriarchal calling. Joeph F. Smith, being in the Hawaiian Islands at the time, was sent for, and received like calling under the hands of President Taylor prior to the latter's death. Wilford Woodruff had already received the anointing and calling under the hands of the Prophet Joseph Smith, and was next to President Taylor in seniority of ordination. At the death of President Taylor, he (Wilford Woodruff) automatically advanced to the position of President of Priesthood. President Snow, it is understood, had already been given the higher order of the Priesthood, though not functioning in the Presidency of it. President Taylor could and did trust these men, and so far as we know they were true to their trust to their death.**

This effectually destroys the "straw man" set up by Elder Smith to besmirch with the mud of malice and ignorance. What motive had Elder Smith in making the misleading statement he did to his relative, other than to array the family against the son whom the Elder branded as **apostate and wicked-minded?** And again, **if such men were not given the authority claimed will Elder Smith explain the source of the authority that continued performing the marriage rite without the consent of the Church, until 1906? Let's have some "logic and reason" on this point.**

We are reminded of a story that runs something like this: A lawyer retained by an eastern firm to represent it in a case brought in a western town, wherein the firm was being sued for breach of contract, wired his client, "Trial concluded. Have you any instructions before arguments?" The answer came: "If case is strong cut oratory and use logic; otherwise employ eloquence and vilify the plaintiff."

This latter as we view it, has been the tactics of Joseph Fielding for a long time. We have had relations with him that convince us of the fact. He cannot stand apposition. Churlish, dominating and dictatorial. Being cornored he leaves the field of friendly discussion and restorts to vilification. In the case at bar he repeats a serious mistake made on previous occasions. It will be recalled that two of the brethren set apart and endowed by President John Taylor with the High Priest Apostolic order, were John W. Woolley and his son Lorin C. Woolley. Both were bodyguards of the brethren while they were in hiding and enjoyed their complete confidence. It was in the home of John W. Woolley, at Centerville, that the Lord visited President Taylor on the memorable night of September 26-7. 1886. Both of the Woolleys were in the home at the time, Lorin being given a special witness of the occurrence. (See TRUTH 6:134).

In setting the five men apart and ordaining them to the Priesthood Presidency of Seven, John W. Woolley was first given that high calling, coming next to Wilford Woodruff in order of ordination; so that the keys to Priesthood passed in natural order from Wilford Woodruff to John W. Woolley. Brother Woolley, for years, had charge of the ordinance work in the temple under the presidency of Joseph F. Smith. Knowing Brother Woolley as we did and having had dealings with him of such a nature to reveal his true self, we cannot imagine a human being **who is honest,** having a word to say against his veracity or devotion to the principles of righteousness; and the same may be said with equal emphasis of Lorin C. Woolley. And yet, speaking of John W. Woolley in the "note" referred to, Joseph Fielding called him **"an obscure per-**

son, who was, to the knowledge of all who are willing to know, **ONE OF THE GREATEST FALSIFIERS (LIARS) THAT EVER WALKED ON EARTH!''**

''If your case is weak, vilify!'' Throw mud, tear down character, destroy confidence, slander and foam at the mouth.

In his patriarchal blessing given by Joseph Smith, Sen., the father of the Prophet, Brother Woolley was given this promise: **''The gifts of the Gospel will rest upon thy mind and the law of the Lord will be written upon thy heart. * * * Thou will be called the Lord's anointed, and thy life and health will be held sacred for the blessing.''**

Joseph Fielding Smith, have a care; you are treading on dangerous ground; **you have vilified one of God's anointed!!** John W. Woolley was a bosom friend of your father; a beautiful love and confidence existed between them; incidents had happened in their early lives to cement their affections like those of David and Jonathan, and during the presidency of Joseph F. Smith he, with frequency, consulted with John W. Woolley, the senior member in the Quorum of Priesthood presidency, on matters pertaining to the Kingdom. At the time of the funeral of Brother Woolley in 1928, the speakers gave the aged Patriarch a clean bill of health in his mortal labors, and one of your blood brothers—Bishop David A., it is reported—commenting on the occasion, feelingly remarked, **''How my father loved that man!''** And now this friend of your father, the **Lord's anointed,** a man of valor and integrity—his memory is desecrated by you, a son of a noble Prophet—a son possessing a diminutive sense of honor and honesty! From your high position in the congregations of the Saints you marry him to the character of ''Master Mahan'', **THE FATHER OF LIES—THE KING OF ALL LIARS!!**

Once before it came to our attention that you made this same mistake in a letter addressed to the President of an Eastern mission. We noticed it in TRUTH 2:117. We hoped then that the lesson would sink in and bring you to repentance; but in your conversations with your brethren you have repeated the charge. We resent such unmanly tactics as being beneath the actions of a gentleman and a servant of the Lord.

One would think with the responsibilities attaching to your Apostolic calling you would have no time to stoop to mud slinging. If we are wrong in our interpretation of Gospel principles—if these young men are wrong, why don't you correct us in an honest and dignified way. You have at your command the broad facilities the Church publications afford. We have, time and again, invited discussion—we have done it with an earnest desire to have the truth made clear; but no, all we get is a bombardment of ugly epithets. Since ''logic and reason'' cannot prevail against our position you term us ''wicked-minded'', ''apostates'', etc., and attack us with the mud-slinging tactics of a cheap demagoguery.

REMARKS OF A MEMBER OF THE PRIESTHOOD GROUP

Note: At a testimony meeting of the Priesthood group held July 4th, 1943, in Salt Lake City, a lady whose brother had borne a humble testimony, rose in the audience and expressed herself in vigorous language, as being opposed to that for which her brother stood and which inspired his talk. She was also opposed to the higher law of marriage as established by Joseph Smith, to the attitude of the Saints in placing the law of God above the law of the land under present governmental opposition, and criticising the group for holding meetings independent of church direction.

Answering the Sister's arraignment Elder Joseph W. Musser made some remarks setting forth the position of the "Group". Many requests have been made for a copy of these latter re-

marks, several urging that they be published in TRUTH. We surrender to these requests with a degree of reluctance, and yet with the feeling that by placing them before the public a better understanding of the activities and motives of the Priesthood group will be had and some of the present prejudice, it is hoped, will be allayed. With this end in view we publish the text of the address:

I do not wish to say anything that will tend to create feelings of animosity. The Gospel of the Lord Jesus Christ is broad enough and roomy enough for the spirit of peace, good will, love, charity, and all the attributes of God to dwell in. We have had placed before us today two thoughts and, so far as I know, both have emanated from minds that are pure and desirous of accomplishing good. My only purpose in life is to live the law which the Lord Jesus Christ has given. I care not for man's laws when they conflict with the laws of God. I know there are some among us—many in our own Church (the Church of Jesus Christ of Latter-day Saints)—who hold that the law of the land, the law of man, must be observed in preference to the law of God, when the two conflict. That theory is held by many of our good people—many of our leading people. In fact the 12th Article of our faith indicates that we believe in being subject to kings, rulers, presidents, etc., in obeying, honoring, and sustaining the laws. By some, this Article is placed before and above all the other Articles of Faith and many of the Saints justify the putting away of principles of life and salvation on the authority of that one Article. Other and companion Articles are forgoteen; for instance No. 11—"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." That expresses my feelings.

I don't feel that it is just right to come here to pick a young man to pieces as has been attempted today. Suppose this young man has been a little reckless in his younger days. Perhaps he has not been more so than I myself. I don't know his former life, but I do believe in the power of repentance and in the forgiving grace of Almighty God. Then, again, when we speak, as our sister has done, of a religion that divides families and breaks the hearts of loved ones, I have an idea that this young man's father went to Europe or in some other part of the Lord's vineyard to labor as an ambassador of Christ, and that he then taught the same Gospel that we are preaching here today and which separated families — separated husbands from wives and wives from husbands and children from parents as a consequence of some embracing the unpopular doctrines of Mormonism.

I am speaking only in general terms. I taught the Gospel of the Lord Jesus Christ in the South, and when a certain man received it and was baptized his wife wanted nothing more to do with him. I remember reading in history that when Heber C. Kimball came West with the Mormon pioneers, one of his wives, wanting nothing to do with Mormonism, remained in the East. She left him. I recall another instance in history—that when Brigham Young advised Joseph F. Smith to enter the order of plural marriage, his wife told him she would leave him if he did; and she did leave him because he took another wife, and another, and another,and another! Why did he do it? Because he had been counseled to do it by the Prophet of God. Why did the Prophet counsel him to do it? Because it is a principle of life and salvation. It was necessary for him to embrace that principle if he wanted the blessings he was after—the blessings of Abraham; if he wanted to go into the presence of Abraham, and finally into the presence of God the Eternal Father. To go where God is and become a joint

heir with Jesus Christ, one must live the law that God and Christ are living, and President Smith did this as a young man. Yes, a woman's heart was broken. She went to California and, so far as I know, they never met again in life. But they will meet. This is only the beginning of eternity. They will meet again, and if that woman is ever exalted it will be through the Priesthood of God held by Joseph F. Smith, and I believe with all my heart that she will be exalted. I recall a statement ascribed to the Prophet Joseph Smith, when his wife Emma opposed him and sought to hinder him from going on with some work he had been appointed to accomplish, he said he loved Emma and he would have her even though he might have to go into hell to save her. That sounds rather harsh to modern ears, I know, but hell simply means the state that isn't heaven; and a woman who destroys, or tries to destroy the Priesthood of her husband and rebels against him when he is faithful to the laws of God, will have to go into that state and be redeemed before she can be exalted.

These are facts. We cannot change them. We haven't a spirit of animosity toward any person in this house today. I believe I am as free from hatred as a man can be under the circumstances. I love this young man who has been mentioned and severely chided by his sister; I love his testimony; it was an honest testimony. I didn't proselyte him—Brother Barlow didn't proselyte him to the belief he now entertains. He caught the light and came in among this group of Saints through the promptings of the Spirit of the Lord. We are not an organized group. It is a group of people that meet occasionally in prayer and supplication and the exchange of ideas, in order that they might get nearer to the Lord and have a better understanding of the principles of life and salvation. There is only one Church in the world approved of the Lord, and that is the Church of Jesus Christ of Latter-day Saints — the Church we adhere to in our faith; but since some of us are not welcome in the various church houses, we meet here and in other places until such time as the Lord returns order to His house as He has promised to do (D. & C., Sec. 85). We know, the Church knows, the leaders know and some of them have confessed in my hearing that the Church is out of order; that it is not living up to the high ideals and principles of life and salvation that Joseph revealed and established under the direction of the Lord. We all know that. We all know that the Church has been driven into the wilderness. Why? Because the people have apostatized—ceased living the high and holy principles revealed to us through the Prophet Joseph Smith. What are these principles? One of them is the law of Gathering. We abandoned that law years ago, and as a result we have Saints all over the world fighting and seeking to kill each other, and this because we wouldn't let them gather to Zion. There is the law of the United Order which the Saints left, and cannot live today because of selfishness: but we have got to live it before we can accomplish the mission resting upon us. Then the law of Celestial marriage that gives me, if I am faithful, the right to have my children and wives throughout eternity. We gave it up for statehood and to become as other people. We did it voluntarily. Our leaders sent a petition to the President of the United States, stating that in order to be in harmony with our own fellow citizens we would voluntarily give up this principle that we had always taught was necessary to a complete salvation and exaltation.

Well, this little group of people are not converted to that serfdom. We believe in following our leaders insofar as they follow the revelations of the Lord and we have a right to that belief. We have our agency. Before

we ever came in the flesh the war in heaven was predicated on this principle of agency. Lucifer said, "I will save them all; I will force them to do right. I will take their agency from them and none will be lost, but give me your honor". The Lord Jesus said, "Father, thy will be done. I will go down and give my life; I will redeem the human family from the consequences of the fall, and they will still retain their agency to individually work out their salvation."

It is a question of agency. These people here today are exercising their agency in being here. I am exercising my agency in talking to you, and if I say anything that is not correct your agency gives you the right to reject it—it is me and not you to blame. I am exercising that agency which we came into mortal life with and are privileged to sustain and support. This young man is a man of God, if my impressions are correct. Why do I know it? Because he has the Spirit of the Lord with him. I have talked with him on many occasions, and he has manifested the Spirit of the Lord. I am not mixed up in his family affairs. I know his mother feels very badly; we have seen it. One of the sisters here said, "Christ came not with peace but with a sword." Why a sword? The sword of truth to separate the wicked from the righteous. That is what God's law does. Christ was full of humility, love, kindness, and charity, but the doctrine which he brought with him (and it was the doctrine of the Gods) was what formed the sword that destroys the wicked and brings to naught those that are trying to destroy the lives of good men and women.

We are at war; we have always been at war. There has been a war ever since the days of Father Adam. You, brothers and sisters, are soldiers in this war: you have enlisted in the conflict to combat error, and it is your duty—it is the duty of every man and woman to stand for right and righteousness; fight for the right of agency.

There are no more free women in the world than Latter-day Saint women. I have heard the charge time and again how Mormon women were enslaved and ruled over by their brutal husbands. I used to smile at some of the people in the Southern states when on a mission among them—to see women go into the fields and work by the side of their husbands and, at noon while the men folks were napping the women would nurse their babies, get dinner, and then return to the fields with the men; and some of them in their ignorance would talk about our women in the West being slaves. There never was a freer set of women in the world than those of the Latter-day Saints. They don't have to accept plural marriage. Every normal woman has a right to a husband. Collier's Weekly, a couple of weeks ago, published an article showing that now one woman in seven has no chance under the monogamic system to marry; and as a consequence of the present war the article predicts there will be millions of women who cannot obtain husbands. Who has a right to say these surplus women cannot marry and become mothers? Who has that right? Man hasn't; the government hasn't. It is an inherent right, and only God can stop it. Here in this congregation is a woman who came 8000 miles to claim that right ,and who is there among mortals that can deny her that privilege. Who has the right to deny my daughter the privilege of marrying, if the opportunity presents, though it means honorable plural marriage? I recall a prophecy accredited to the late President Joseph F. Smith to the effect that when outsiders and the people in the Church fight the principle of plural marriage, then the more need to obey it. "I further predict", he said, "that the United States will yet practice that principle; not because we do, but because of necessity."

These are very serious facts, my brothers and sisters—facts that we have got to meet and acknowledge. Talk about immorality, plenty of it exists among our people in this city. President Heber C. Kimball once predicted that if we gave this principle of plural marriage up (which we have done) our daughters would walk the streets as common harlots and the parents could not help themselves. This is being fulfilled at the present time. The town and state is filled with soldiers, many of them loose, corrupt and diseased, and they are associating with the fair daughters of Zion and corrupting them, while we try to stay the yearning hearts of these fair daughters that are reaching out for motherhood we say they must not marry because there are too many of them; they may entertain the stranger but must not entertain plural marriage even though all the parties involved are agreeable to the arrangement: they must forever stay the yearning for motherhood and live as the world. Bless your souls, our leading men, our judges, senators, Utah's strongest men and women are the product of polygamy under the Mormon system. Plural marriage, as revealed to the Prophet is Celestial marriage in its fulness. These are the things that bring bigness to people. To come into the world under a principle and power that invites large families, and given a chance, during gestation, to develop normally as the principle of Celestial marriage teaches, presages healthy bodies and minds. I have had leading Gentiles tell me that if the government would leave the Mormons alone for 50 years and let them practice their system of marriage they would be the greatest people upon the face of the earth, mentally, physically and spiritually. Now, a principle that would bring that result is not a bad principle. This group is not all engaged in the practice of plural marriage, and we are not urging them to enter the system, but those who want to go back into the presence of Father and qualify as Gods will have to live the law that Father is living—and one of those laws is plural marriage in the celestial order.

Now brothers and sisters, let us be tolerant with each other. I seek for tolerance. I have never asked the brethren—leaders of the Church—for any other favor than to leave me alone and let me follow the truths that have been taught me, not only through the Prophet Joseph Smith but by the Lord himself. I want my agency. I recall when my noble father learned that I had accepted the higher order of marriage, he was greatly disturbed in his spirit; he thought I might have been mislead. He was one of the General Authorities of the Church (Assistant Church Historian). He went to his file leader and was told to have no fear; his son had done only that which he was told to do, and the Lord was pleased with his course. He thereupon blessed me and that blessing still rests upon my head.

This is the work of God. Let us be tolerant, kind, generous, patient and charitable. Let each one of us try to work out our individual salvation; we have our freedom and without freedom no one can be saved—worlds without end. Man cannot be saved and exalted in ignorance. I believe in law. I believe in order. I have filled the office of a Judge on the civil bench, and I am a believer in law; but I believe above all other things on earth in the law of God. I believe it as Daniel believed it; I believe it as the three Hebrews believed it. I believe it as the Lord Jesus Christ believed it. He lived his Father's law and for that reason the Jews crucified him—because he lived the higher law. I believe that my father, going to the penitentiary for adhering to this great law of marriage, placed him in a position before God that he couldn't have attained to in any other way. That is the kind of a law believer that I am; the law of God first, last, and all the time. God bless you. Amen.

NEWS FLASHES

By Eraphim

June 16

Policemen were found to be incapable of coping with the "Zoot Suiters" in sections of California. Riots and reactions became so violent that the Mayor of Los Angeles and the Governor intervened, promising protection to all citizens.

June 17—Kansas City, Mo., faced the "most serious flood situation in many years" as the Missouri and Kaw rivers surged to a crest of 26 feet. Only three times since 1881 nas the river reached so high a stage.

Lord Winster, in a speech at Hayes, England (June 19), said his country had built 900 war ships since the war began and had replaced all naval losses to that time; that 5,000,000 tons of axis shipping had been sunk and 3,000,000 tons damaged to March, 1943.

The northwestern section of Anatolia in Istanbul was struck with an earthquake. Figures place the dead (June 19) at 1304, with many bodies still being dug from the debris. More than 1000 private homes were destroyed.

Serious race rioting broke out in the "arsenal city" of Detroit (June 22), necessitating intervention by poilce and armed troops. Twenty-nine persons were killed and over 800 injured. Fighting was between negroes and whites. Some 1300 persons were arrested.

The anti-strike bill passed by Congress, went to the President (June 26) and recivd his veto on grounds that some of its provisions would foment rather than deter strikes. The defiant Congress repassed the measure over his veto, 56-25 in the Senate and 244-108 in the House.

The United States charged with being the most crime-ridden country on earth, has failed to put into operation a youth delinquency control which can compare favorably with those functioning in foreign nations, was the charge hurled by Dr. William Healy and Dr. Augusta F. Bonner, (June 28) nationally recognized authorities on child guidance and delinquency promlems. They opened a five day institute at the University of Utah.

Secretary of the Interior Ickes, (July 2) estimated the national physical assets amounted to $89,000 for eacn man, woman and child in the U. S. He stated assets totaled $12,023,000,000,000. The gross national debt was listed as $140,304,018,663—1.17% per cent of the assets, as of June 5th.

United States casualties in the armed forces since the outbreak of the war now (July 4) total 91,644, the Office of War Information announced. Of these 16,696 are dead, 21,828 wounded, 31,579 missing and 21,541 prisoners.

The U. S. army reported the following summary of the first year's operations of the English air force over Europe: 68 daylight bombing missions, 102 industrial targets, naval bases and war plants destroyed or damaged by a total of 11,423 tons of bombs, and 1199 enemy planes shot down.

The government spent more than 78,000,000,000, during the fiscal year just ended, 92% of which was for war purposes.

July 7—A strike tie-up at the Utah Copper Company's plant in Utah caused by 125 members of the Order of Railway Conductors threatened to seriously curtail copper output of that company, which is furnishing 32% of the copper used in the U. S. A temporary settlement was effected. On 10th several hundred AFL workers walked off their jobs at the $150,000,000 Geneva steel plant being constructed near Provo. The welders, cutters and helpers were involved. A temporary armistice was agreed upon pending negotiations.

Money in circulation in the U. S. at the end of June 30, hit a new record of $17,414,151,856, or about $133.00 for every man, woman and child in the country, the Treasury reported.

What is said to lead to the second European front is the invasion of Sicily (July 10) by the allies. President Roosevelt wired the Pope saying: "Throughout the period of operations, the neutral status of Vatican City, as well as of the papal dominions throughout Italy, will be respected." There were more than 2000 vessels involved in the landing operations. This armada thus became the largest by far in all history.

Former Ambassador Joseph C. Grew, in an address delivered at the Columbia University (July 14) declared, "as early as the spring of 1941 Japan foreign minister Yosuke Matsuoka warned him that if the U. S. got into a shooting war against Germany, 'even in defense against the German submarines' Japan would be obliged to go to war against the U. S. The shooting war against German submarines began in September, 1941; Japan attacked at Pearl Harbor December 7th."

TRUTH

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

VOL. 9. SEPTEMBER, 1943 NO.4

LAW AND GOSPEL

Essentials of Family Government—Man the Head of Woman as Christ Is Head of the Church—Gospel Same in All Ages—The Little Child an Example.

(Mill. Star, 14:289 et seq. 1852; as Copied from Deseret News)

And Jesus taught on this wise:—If any man shall compel you to go a mile, go with him twain; and if any man shall sue you at the law, and take away your coat, let him have your cloak also.

This, by some, may be considered a little more than doing as they would be done unto; but Jesus understood his subject, and the character and disposition of the people whom he addressed; and the command and principle involved are just as good, true, and applicable to the Saints, in one generation or dispensation as in another, unless it shall appear that the natural disposition and temper of men vary with the various ages and dispensations in which they live; which is not the case: hence the general principles of eternal truth revealed to the Saints by Jesus in person, while in their midst on the earth, are just as good for Saints now, as they were for Saints then.

Faith, repentance, baptism for remission of sins, laying on of hands for the reception of the Holy Ghost, resurrection of the dead, eternal judgment, doing to others as you would be done unto, entertaining of strangers, going two miles with him who compels you to go one, and giving your cloak to him who takes away your coat in a law-suit, are all eternal truths or principles, equally applicable to, and good to be observed by, the honest in heart in every dispensation of salvation which God is pleased to send on the earth.

Happy are the people who know these things, and delight in doing them; for the doing thereof will restore those who practice them back

"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."

again to the bosom of Abraham, and the presence of the Eternal Father; whose presence our spirits voluntarily left, in the annals of eternity, that we might secure to ourselves bodies, descend with Jesus below all things, bear all manner of reproach, and suffer, with patience, all the wrong that wicked men and devils might heap upon us, so that, through that medium, with Jesus, we might rise above all things; and this is the only medium the Saints have by which to secure the exalted glory they are seeking after.

Jesus did not say, If a Saint, a brother, a friend, compel you to go a mile, go with him two: no! but if any man, saint or sinner; for Saints are subject to vanity and folly, and do wrong sometimes, and, when exercised by a foolish spirit, are as likely as other men to compel you to travel with them, if they have the power to do it, or take away your coat at the end of a law-suit, or do anything else, which might gratify the foolish spirit which has dominion over them, by vexing you, and causing anger to spring up in your heart, because of which the spirit of light, love, and wisdom, which you delight in, would take its departure from your soul.

Thus far, then, the spirits of evil have accomplished their designs with you; you have given way to temptation, and the Holy Ghost has taken its departure; and why? Because you could not take the spoiling or robbing of your coat joyfully, and send your cloak along with it as a witness of your love of the truth, over and above your love for worldly goods; you could not go the second mile, when you had been forced to go one, because your garden needed hoeing, your fence making, or mending, your flocks or your mill tending; but if you had gone the second mile voluntarily, and preached righteousness to the man who compelled you to go the first mile, how do you know but that he would have received the truth, been converted to the faith of Jesus, and returned with you, not the two miles only, but traveled with you all your days, helped you to repair all the losses you had suffered on his account, and become a co-worker with you forever, in building up God's Kingdom?

It is through faith and patience that the Saints are to inherit the promises; and it requires a considerable stock of all the virtues to keep the heart pure, obey all the commandments, overcome all evil, and not resent insults; but the thing once accomplished, there will be an end of all law-suits among the Saints; just as it should be; for the law is not made for the just, but the unjust; therefore, why should Saints use that which was not made for them, and which does not fit their profession?

Precinct, District, and State law-suits are bad enough; but they are nothing compared with family law-suits between husband and wife, parents and children, brothers and sisters. If these family suits could once be dispensed with throughout the earth, we should seldom, if ever, hear of any more suits before the State or National Judiciary.

Every family is a kingdom, a nation, a government, within itself, to a certain extent; and the head of the family is the legislator, the judge, the governor. This is what constitutes the Patriarchal office, and was originally the sole government for all the inhabitants on the earth; but, as families and wickedness multiplied they united into clans, tribes, nations kingdoms. empires, etc., the more easily to maintain themselves against neighboring governments; and hence the Patriarchal office was, in a great measure, swallowed up in elective franchise, or kingly or monarchical power; yet in all well regulated governments, of whatever name, there is sufficient of Patriarchal government still remaining to give a strong impression to the

character of the general government in which the families reside; for impressions and habits formed in the cradle, in the mother's arms, and under the father's eye are vivid, strong, and lasting, and will sustain their influence, for good or evil, through life; and the nation in which they live will partake of that influence; hence the importance of a wise and judicious dispensation in every family.

When there is a difficulty between husband and wife, both parties are but too apt to assume the judgeship in the case; and both, being particularly interested, are liable to lean in judgment on the side of self; and thus the family is involved in one of the most difficult and vexatious law-suits the world is capable of producing; for, as soon as the suit commences, the children most likely take sides, and each parent is strengthened in their pleas, arguments, actions, and decisions, by a portion of their own offspring; and, if there is not intelligence, wisdom, and faith enough in the Patriarchal Head to explain all mysteries satisfactorily, and decide the controversy in righteousness, and bring about proper submission to the laws of his house, the quarrel or law-suit is likely to continue till a divorce is called for, from a higher court, by one or both parties; a separation follows, the family are scattered to the four winds, domestic peace is annihilated, and the national strength abated.

Family law-suits are the worst kind of law-suits. We do not continue this subject, supposing there is more quarrelling in the families of the Saints, or any considerable portion as much, as there is among other families on the earth; but so long as there is one case of contention in all Israel, there is occasion to say, or do, something to cause that one to be done away.

If all family differences could be made to cease, we should have very little fear of neighborhood quarrels. The child that has been so trained from its cradle to manhood as never to stoop to a contentious spirit, and would ever relinquish its rights in the family circle, rather than have an unpleasant feeling, jar or quarrel, with a brother, sister, or friend, will be influenced by a spirit of peace after it leaves the paternal roof will continue to act the peace-maker among its associates in all future time, in accordance with the saying of the wise man:—**"Train up a child in the way he should go, and, when he is old, he will not depart from it."**

The destiny of individuals and nations is in the hands of mothers, to a very great extent; but should not be after the fashion of the world, which may be illustrated thus:—"A traveler alighting at a certain village, in an ancient country, inquired of the first man he chanced to meet, who was the governor of the village? The man replied: **'I am the governor; I keep the village school, I govern the children, the children govern their mothers, the mothers govern their husbands; and thus I am the Governor, for I govern the village.'** "

This illustrates the fashion of the world, but not the fashion of heaven. In the world all parties are striving for the pre-eminence, and studying how they may all be governors. Men are spending their lives quibbling about **little party politics too small** for human notice; and women are holding their conventions, and devising ways and means how they may secure the reins of general government, and sit in the chair of state, their husbands' equals—superiors; while their children, left at home, neglected, untaught, uncared for, are holding their councils to devise means how they may coerce the mother's acts to their wish, when she shall return to the domestic hearth; and all in good keeping; for when man descends below his native dignity, and stoops to spend his life in things beneath him, he may reasonably expect that those whom nature and providence designed for his inferi-

ors in the scale of intelligence, will rise to become his superiors; and hence the saying of an ancient Prophet, **"women shall rule over them."**

The fashion of heaven is, that the man is not without the woman, or the woman without the man; and yet the man is the head of the woman, even as Christ is the head of the Church; and all equally honorable in their own order; but the dishonor consists in getting out of their order, or place, which all are liable to, by seeking, through pride, a place above them which belongs to another; or through ignorance and servility, descending to a sphere below their natural level, when there is no just cause for it.

The first is much more natural, and congenial to human passion, and was what led the disciples, in the days of the Savior, to inquire who should be the greatest. **And Jesus set a little child in their midst, and answered on this wise:—"Whosoever would become great among you, let him become like this little child, who is contented with its situation, and does not aspire to anything above its appropriate place. The more childlike man becomes, the more Godlike he will be in all his feelings, and the less will he be disposed to resent injuries, retaliate offenses, or cultivate law-suits, either in family or neighborhood.**

The second has ostensibly a very different object in view; while in reality the end is the same.

When man descends below the character and disposition of the little child, that Jesus gave as a pattern, and apes the fool by cringing to party cliques, and clans, for the sake of securing some official exaltation, he displays an ignorance and servility unbecoming immortal man; and whatever be his pretensions to humility, he proves himself unworthy of the station he already occupies, and abates all rightful claims to a more exalted eminence, as did the Methodist clergyman, in reality, who always "prayed the Lord to grant him the lowest seat in heaven"; and when asked the reason of his praying thus, replied, "Because it is written, he that humbleth himself to the lowest, shall be exalted to the highest", thus proving the insincerity and hypocrisy of his pretended humble devotions. And why? Because as a man, as a citizen of the world, and of the nation in which he lived, he should have had a single and upright heart, and been straight-forword in all his acts for the greatest good of his nation and government, regardless of party strife, or personal exaltation and aggrandizement. And the man who will not thus act, is not fit for an office, or exaltation, of any kind, great or small, in any government, except the government of Hell.

But we are talking to Saints; and the things referred to in the world are for illustrations: for instance, as the poltroon politicians of the world stoop from the dignity of man, to paddle in all the filth and slime they can find, if, perchance, they can find some dark road through which they can reach their desired election, so may the Elders of Israel, if they will give way to temptation, strive, by unlawful means, to secure a standing among their brethren which does not belong to them; and to gain influence and power which they know not how to exercise in righteousness. And, if they succeed, it is most sure to prove their destruction; for, when God sees an Elder who is so bent on rising, that nothing else can satisfy him, He as likely as any way lifts him up so high, or gives him a chance to rise so high, that when he falls, he kills himself, as many have done, in this dispensation; or, if he survive the fall, it is with the knowledge of the fact, that he has lost the confidence of his brethren.

The Saints, to a certain extent, are subject to vanity like other men; and as Elders aspire, through the folly of their natures, to things above them

and which are not for them, so may their wives; and indeed it would be very marvelous if they did not, after having the example set them, by those who should be their counselors, and patterns of rectitude. And, when children behold the double example of insubordination to the laws of heaven, the example of father and mother, it would be more marvelous still, if they did not partake of the same spirit. And as soon as the whole household become dissatisfied with their lot and station, and father, mother, and children, all want to rise at once to some sphere of action above themselves, or where they rightfully belong, they are ripe for the spirit of contention to break forth in all its violence; and broil upon broil, discord upon discord, strife upon strife, and law-suit upon law-suit, follow in quick succession, peace leaves that house, and who shall restore it? Surely not that family, for all are in the suit, all are parties concerned, all partakers and exercisers of the same spirit of pride. The Patriarch, the head of that family, has become a slave to his passion, and the dominion and glory of his dignified office has departed from his threshold; and who shall arbitrate for that house?

Men are so proud, naturally, that they do not like to acknowledge their errors; yet we have many times had the question asked us, by heads of families, or those who should have been at the head, "Why is it that I cannot govern my family, and have peace in my house, like brother such an one?" We have said to all such as the case required; and there is a general rule applicable to all such cases; and that is—**You do not know enough; you do not know how to govern yourself—YOUR APPETITES AND PASSIONS; and, at every little supposed case of provocation and vexation, you give way to resentment, and distill those turbulent passions and feelings, which you harbor, upon your wife and children, in your daily walk and conversation, as the dews of heaven would drop down upon yourself, if you, by your meek and quiet spirit, would permit them to descend.**

No man who loves father or mother, wife or children, houses or lands, gold or silver, more than he does his Savior and his brethren, is capable of standing in acceptance before God, the Father, in the midst of His kingdom, on the earth, or in the heavens; and, although such an one may have a name among the Saints for a little season, his name will perish in the grave with his carcase, if it does not long before.

Some Elders love their wives so much better than they do the kingdom of God, that they dare not tell them when they do wrong, dare not tell them the right way, and how to shun the wiles of the devil, for fear they should offend them; but this fear is an offense against heaven; and wo be unto him through whom the offense cometh; for jealousies unreproved, and contentious spirits unrebuked, obtain the mastery in that house, the governmental order of heaven is reversed, the Holy Ghost takes its departure, and family law-suits follow without end.

PRIESTHOOD ITEMS

(Contributed)

Recipients of the ordinances of the Gospel are plainly taught that

(1) Three Gods planned and organized the world and all things in it.

(2) Two of these Gods, viz., Jehovah and Michael were the active organizers under the direction

of the third, Eloheim.

(3) When the Gods had pronounced the world good, Michael, now designated as Adam, with Eve, was ordained to commence the procreation of the children of men.

(4) Unto Adam was given dominion over all the earth and all its creatures.

(5) We must follow Him, Adam, with Eve through all of the ordinances of the Priesthood if we are to become Gods.

(6) The Saints are promised, if they are faithful, that they shall become as Adam and Eve and create their own worlds and beget their own spiritual children to inhabit them.

(7) Subsequently, following Adam and Eve they are taught in the laws of the Lord until the representation of the time of Christ when authority is committed into the hands of Peter, James and John, whom they are taught to follow in all the revealed laws which are given through them from Adam.

All this is taught in plainness and yet the Saints are told they must not believe it. Our leaders insist Adam is not our Father and our God. They claim He is subject to our Lord, Jesus Christ; that Adam was not a resurrected, immortal God when He came to this earth; and that though we are taught we can be resurrected and become as Adam and Eve, begetting our own spiritual children and forming our own earth for them to inhabit, we are at the same time warned that we must not believe that Father Adam had attained to such a position.

These truths as revealed in the Temple to date, were formerly taught in plainness by the Presidents of the church.

Speaking of the Melchizedek Priesthood the Prophet Joseph Smith says:

Its institution was prior to the foundation of this earth, or the "morning stars sang together or the Sons of God shouted for joy", and the highest and holiest Priesthood, and is AFTER THE ORDER OF THE SON OF GOD, and all other Priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled and directed by it. It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He will make known His purposes to the end of time.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days", or in other words, the first and oldest of all, the great grand progenitor of whom it is said in another place he is Michael, because he was the first father of all, not only by progeny, BUT THE FIRST TO HOLD THE SPIRITUAL BLESSINGS, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and unto whom Christ was first revealed, and THROUGH WHOM CHRIST HAS BEEN REVEALED FROM HEAVEN, AND WILL CONTINUE TO BE REVEALED FROM HENCEFORTH. Adam holds the keys of the dispensation of the fulness of times, i. e., THE DISPENSATION OF ALL THE TIMES HAVE BEEN AND WILL BE REVEALED THROUGH HIM FROM THE BEGINNING TO CHRIST, AND FROM CHRIST TO THE END OF ALL THE DISPENSATIONS THAT ARE TO BE REVEALED."—Jos. Smith's Teachings, 112-113.

And again:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. * * * The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed

from heaven, it is by Adam's authority.

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, AND PRESIDES OVER THE SPIRITS OF ALL MEN, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. * * * The Father called all spirits before Him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. * * * The Priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before him. * * * If there is no change of ordinances, there is no change of Priesthood. Whenever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them and they gave it to others. Christ is the Great High Priest; Adam next. (Ib. p. 121-123)

From the above we are given to understand that Adam holds the keys of Presidency in the Priesthood over the spirits of all men. This must include the Lord Jesus Christ. **Some are confused by the statement, "Christ is the Great High Priest; Adam next." We must remember that the earth was created under the direction of three Gods holding the offices of Eloheim, Jehovah or Christ, and Michael. These beings were immortal, resurrected Gods. Naturally Adam, as an office, is subject to Christ, as an office. But the man, Adam, is not subject to His Son, Jesus Christ.** This is expalined by the following:

Adam is the Great Archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man. Michael is one of the grand mystical names in the works of creations, redemptions and resurrections. Jehovah (Christ) is the second and the higher name. Eloheim—signifying the Gods—is the first name in the celestial trinity. Michael was a celestial, resurrected being, of another world.—Women of Mormondom, p. 178-9.

It must be remembered that, "Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe." This plainly shows Adam to be God to many worlds and that he surrenders his authority to a God (Jehovah—Christ) who presides over him and his universe. Our Savior had not as yet received his tabernacle. This is borne out by the following:

Our spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Savior has finished his work, and presented it to the Father, he will be crowned. None of you will receive your crowns of glory, immortality, and eternal lives, before he receives his; he will be crowned first, and then we will be crowned, every one in his order, for the work is finished, and the spirit is complete in its organization with the tabernacle. The world is the first to be redeemed and the people last to be crowned upon it—Mill. Star Supp., 15::32.

From this we understand that our Christ has not yet received the glory of becoming a God to His own posterity, to which glory Adam attained. Yet, **"Adam delivers up his stewardship to Christ", who, of necessity was a God, a Savior or Christ of a preceding world and who by right presided over Adam.**

While the God of unnumbered worlds is acknowledged to be his God and Father. Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honored and adored by those over whom he reigns as

> a God without any violation of the laws of heaven. * * * The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. * * * Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment and there render an account to the ANCIENT OF DAYS seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL.—Ib., 803-804.

> After men have got their exaltations, and their crowns; have become Gods, even the sons of Gods; are made Kings of kings and Lords of Lords; they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements. and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot go without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

> This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father, (this I will explain to you at some future time), but it does not prove that he is not my father, if I become a God; it does not prove that I have not a father.—Ib., 15:17.

Adam is here firmly established through the words of the prophets of God as the God of all men upon this earth, and as holding the keys of Presidency over all the children of men, subject only to the direction of the Gods of the universe above him. We wish to once again caution the reader to learn to differentiate between individuals and the offices they hold. For example, the President of the Church when in the home of one of his lowliest members cannot lawfully (without invitation) preside in that home, for the head of that house holds presidency there. When the President is in a ward, he is subject to its authorized authorities in their lawful jurisdiction. Joseph Smith said, "Christ is the Great High Priest; Adam next." This can be comprehended by remembering that the Gods of all celestial worlds have a presidency represented in the offices above mentioned, i. e., Eloheim, Jehovah (or Christ), and Adam (or Michael), and that the office of Christ always presides over the office of Adam. "As man is, God once was; as God is, man may become." The Gods once passed through mortality and attained to the resurrection, becoming immortal beings capable of begetting their own spirit children. They then organized their own worlds and commenced the propagation of the mortal tabernacles for their children. Every God acting in the office of Adam will forever be subject to his Redeemer, Jehovah or Christ. It does not necessarily follow that one acting in the office of an Adam could not also hold the higher office of Christ.

It does not necessarily follow that one acting in the office of an Adam could not also hold a higher office of Christ. Our Adam in mortality, like our Savior, acted as the Redeemer of his world.

"All that Father Adam did upon this earth, from the time that he took up his abode in the garden of Eden, was done for his posterity's sake, and the success of his former mission as the **Savior of a World,** and afterwards, or now, as the Father of a world only added to the glory which he already possessed. If, as the Savior of a world, he had the power to lay down

his life and take it up again, therefore, as the father of a world, which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him when his mission was completed." (Deseret Weekly News, 38:19-27.

All this is brought to the attention of the reader to firmly establish the Prophet Joseph Smith's statement that Father Adam presides over the spirits of all men and holds the keys of Presidency over all the earth. Having established this fact we may now proceed to trace the Priesthood Presidency down through the different dispensations of the earth and into our own time, that we may know where to look to obtain salvation and eternal life. This subject will be continued in our next issue.

A FEW OF THE EFFECTS OF MONOGAMY

Fault finding is seldom productive of any good; neither individuals nor communities like to have their sore spots picked at. But in order to appreciate the benefits of polygamy, when practiced according to the order of heaven, it will be necessary to take a glance at the effects of monogamy as practiced by the so-called civilized world.

It is unnecessary to trace the history of prostitution. It is sufficient to know that it exists, as a horrible cancer upon the body politic, that is rapidly eating away not only its surface but its very vitals. Dr. W. W. Sanger, of New York, who has given special attention and research to this subject, says:

> There is now existing a moral pestilence which creeps insidiously into the privacy of the domestic circle, and draws thence the myriads of its victims, and which snaps the foundation of that holy confidence, the first, the most beautiful attraction of the home. There is an ever-present physical danger, so fatally destructive that the world would recoil, as from the spring of a serpent, could they but appreciate its malignity; a malignity which is daily and hourly threatening every man, woman and child in the community * * *. A small matter it decidedly is not; the eternal ruin of one misguided woman would effectually preclude such an opinion * * * So widespread has been the baneful influence of prostitution, that there are comparatively few but have suffered, through friends or relatives if not in their own persons.

A highly respectable and intelligent physician of Liverpool, in conversation on this subject, lately said, that there were, in that town alone, upwards of 500 medical practitioners who were living, some of them amassing fortunes, by attending exclusively to "private diseases", besides the vast number of quacks, and the regular faculty whose services are often put in requisition. He also stated that he was frequently called to attend upon ladies of the highest respectability, many of them belonging to the upper classes of society, who were ignorant of the malady that was afflicting them through the corruption of their husbands, and he dare not tell them on account of the social discord and misery his revelations would produce.

Were the dreadful effects of this loathsome evil confined to the guilty parties alone, there might be some excuse for indifference regarding it, and some hope of its finally destroying itself in the certain and rapid extinction of those who practiced it. But, we find it is not so; that it is working its insidious way into all classes of society; that the virtuous and the lovely suffer alike with the vicious and the degraded; and, in the present organization of society in the world, there is not, there cannot be, any effectual barrier to prevent the associating and comingling of vice with virtue. Thousands of mothers manifest the tenderest care and the most anxious solicitude to educate their daughters in the love and practice of all that they consider virtuous and lovely, while these very graces and virtues only render them a more attractive prey for the licentious of the other sex. As they

grow up to womanhood, taking the most favorable view of the case, they are sought in marriage by men of whose past life and private moral and social character neither they nor their parents know anything. For a father to inquire into the antecedents and present physical condition of his proposed son-in-law, before committing his daughter's health and happiness to his keeping, would be considered a gross insult and an unpardonable breach of conventionality. The consequence is that thousands of young women, pure in their feelings, chaste in their lives and beautiful in their persons, are annually thrown into the arms of men who have corrupted themselves by licentiousness, and are thereby disqualified for the duties of virtuous husbands and fathers.

What, then, does all their moral training, and, consequently, the morals of the world, amount to in the end? Comparatively little. Parents, with prayerful hearts and sleepless vigilence, guard their children from the contamination of evil and the degrading walks of vice, and teach them to tread the more elevated and charming paths of virtue, only to see them, or their children, plunged deeper than ever into the vortex of depravity that everywhere surrounds them; just as the crystal streams descending from the virgin snows and pure springs of the mountains, lose their identity as they become merged in the turbid current of the great Mississippi, and partake of its foul character and repulsive appearance. The pertinence of these remarks and the extent of the danger referred to may be realized from the statement of Dr. Sanger that, in the city of New York alone, 350,000 men are diseased annually through licentiousness. And that "this is not an exaggerated estimate". Sanger's Hist. of Prost., p. 597.

"But why charge all these evils upon monogamy?" Because the laws which monogamic nations pass, and which govern monogamic societies, are justly responsible for them. They have made it a crime to marry women—a venial thing to seduce and abandon them. In most parts of the Christian (!) world a man may have as many mistresses as he pleases so long as he will keep them in a state of degradation, deny them his name and disown his children; but if he attempts to elevate them to their rightful position, as his honorable wives and legitimate offspring, he would be transported or lodged in a state prison for the best part of a lifetime. In most parts of Europe women may be seduced with impunity. They can obtain no redress or support, unless a child is the result of intimacy, when, provided the wetched mother can prove its parentage, the infamous father may be compelled to pay about fifty cents per week for a few years for its sustenance! were a poor man to avenge the honor of his wife, daughter or sister, he would certainly perish as a criminal. Thus, at the worst, a man's liasons need only be limited by the size of his purse. Should the wretched victim of man's villainy attempt to hide her shame and end her care by destroying her offspring, she will be hung, while the originator of all her trouble and crime, not only escapes all punishment, but is thereby relieved even of the tax of half a crown per week. Well may Babylon be called "THE MOTHER OF HARLOTS", for her laws compel her daughters to become and remain such. —The Deseret News, July 3, 1867.

RETURN TO NATIVE ELEMENT
(Brigham Young)

"So it will be with every wicked man and woman, and every wicked nation, kingdom, and government upon the earth, sooner or later; they will be thrown back to the **native element** from which they originated, to be worked over again, and be prepared to enjoy some sort of a kingdom.—J. of D., 2:124.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

I BELIEVE all Israel have to be gathered; and to accomplish this the Elders, both in this and the world of spirits, will go forth to preach to the spirits in prison. Where? Down in hell. I appeal to the Elders who have been from this place to preach the Gospel to the world, if it was not like going from heaven to hell. It is a world of sorrow, pain, death and misery, and you cannot make anything else of it.—Heber C. Kimball.

THE CHURCH OF THE FIRST BORN

A correspondent asks if individuals, by reason of their membership in the Church of Jesus Christ of Latter-day Saints, also belong to the "Church of the Lamb of God" (1 Nep. 14:10), or the "Church of the Firstborn" (D. & C., 76:54, 67, 94), and "if not, what qualifications are needed for such membership?"

This is an important question involving, as it does, the spiritual standing of the world population from the beginning of time.

Nephi, by reason of his great faith and diligence in serving the Lord, was shown many things that the Lord revealed to his father, Lehi. An angel of the Lord came to Nephi, opening up the visions of his understanding. He was shown the tree of life, the iron rod and the river which his father had seen; he was also shown the Christ who was to come into mortality 600 years hence, explaining his mission, crucifixion, and resurrection. The difference between the Church of Christ and that of the devil was revealed, explaining:

> Behold there are save two churches only; the one is the Church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church which is the mother of abominations; and she is the whore of all the earth.—1 Nep. 14:10.

Here the existence of only two churches is admitted. Those not belonging to the "Church of the Lamb of God belongeth to that great Church which is the mother of abominations." The question with all so-called Latter-day Saints should be how to obtain membership in God's church. In modern revelation the Lord has referred to this church as "The Church of the Firstborn", giving much light on the purpose and nature of the church, which term we will use in the present article.

This is the true Church of Christ, the Firstborn of the Father, (D. & C., 93:21); it is referred to as the "Church

of Enoch", who, with his people attained to translation, (Ib. 76:67), its members are to inherit the kingdom of heaven, (Ib. 10:55); the gates of hell cannot prevail against it, (Ib. 18:5); its members receive a "fulness of the Father", its glory being likened unto that of the sun compared with the moon, the latter symbolizing the glory of the terrestrial (Ib. 76:71): its splendor and power is spoken of as being **"clear as the moon, and fair as the sun, and terrible as an army with banners"**, (Ib. 5:14). The members of this church are to be caught up to meet their Christ in the clouds of heaven; at His coming they are to dwell in the presence of the Father; "they will see as they are seen and know as they are known, having received of His fulness and grace", being equal in power, might and dominion, (Ib. 76:94-5). To them belong the kingdom and the riches of eternity, (Ib. 78:18); they are those who are begotten through Jesus Christ, in fine, they are those who will **"have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant."** (Ib. 107:19).

What are the specific requirements for membership?

Elder Joseph Fielding Smith of the Quorum of Twelve, answers thus:

> Those who enter into the Celestial kingdom are those who are of the Church of the Firstborn, in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn, spoken of in the great revelation called the vision. (D. & C. 76).

In a revelation through Joseph Smith, given at Kirtland in 1833, the Lord gives this explanation:

> Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name and obeyeth my voice and keepeth my commandments, shall see my face and know that I am; and that I am the true light that lighteth every man that cometh into the world; and that I am in the Father, and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.—Ib. 93:1-4.

We have learned something, from the word of the Lord, of the glory that comes to the members of the Church of the Firstborn. To achieve membership in this church justifies every effort within the capabilities of man. No sacrifice is too great nor consecration too difficult to attain the results so eagerly sought after.

It is clear to us that those who do not keep ALL the commandments of God, belong to the church of the devil whether they want to or not. Among these commandments is the law, that in the present day is almost universally fought—the law of celestial or plural marriage. It is the cap-stone principle of the Gospel. Certainly no person fighting this principle can claim membership in the Church of the Firstborn, hence those rejecting the law must of necessity be of the church of the devil. Let the world take its choice.

PRESIDENT JOSEPH F. SMITH

A correspondent submits a statement from the late President Joseph F. Smith extracted from a sermon he delivered at East Bountiful, March 20, 1899, bearing upon the subject of plural marriage; also his official pronouncement presented to the General Conference of the Church, April, 1904. He calls attention to the arrest of the President in 1905 on the charge of polygamous living, when the latter plead guilty and paid a fine. Our correspondent asks that we reconcile the respective situations.

The statements follow:

(FROM A SERMON BY PRESIDENT JOSEPH F. SMITH AT EAST BOUNTIFUL, MARCH 20, 1899, DESERET NEWS.)

I thank God for my wives and my children and I propose to cling to them as long as they will cling to me, in time and throughout eternity. And in doing this I wrong no man. I do not, however, propose to break the law because I am under covenant that I will observe the law, so far as plural marriages are concerned. I have not broken that covenant and I do not expect to do so. But I propose to take care of my family. I SHOULD CONCEIVE MYSELF ONE OF THE MOST CRAVEN COWARDS THAT CRAWLED THE EARTH IF I SHOULD FORSAKE MY FAMILY. I can afford to die rather than neglect those whom God has given me, and with whom I have entered into solemn covenant for time and all eternity. I propose to look after them the best I can, with the Lord's help and blessing. AND ANY MAN WHO HAS NEGLECTED HIS FAMILY BECAUSE OF THE PRESSURE BROUGHT TO BEAR UPON HIM, IS AN INFERNAL COWARD. We do not feel defiant, but we feel determined to do the will of God and keep His commandments to the best of our ability. The doctrine came from God. The matter of stopping it came from our government.

OFFICIAL STATEMENT

(General Conference, April 3-6, 1904.)

Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 26, 1890, commonly called the Manifesto which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land; I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and

I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with, according to the rules and regulations thereof, and excommunicated therefrom.

JOSEPH F. SMITH,
President of the Church
of Jesus Christ of Latter-
day Saints

First, let it be known that President Smith was a "died in the wool" Latter-day Saint—and, as we firmly believe, a member of the "Church of the Firstborn". In his faith in the full gospel of Jesus Christ he never wavered. He was a true son of his martyred-Prophet father, Patriarch Hyrum Smith. In his personal life there was no moving him to compromise with sin or error.

In the councils of the Church President Smith was opposed to the issuance of the Manifesto of 1890 abolishing plural marriage. His signature was not attached to the Manifesto; and, as we are informed, he absented himself from the October Conference of 1890 to avoid voting on the document. Not favoring it he did not wish to embarrass his brethren by voting against it, preferring the Saints exercise the fullest freedom in registering their votes either in acceptance or rejection of the measure.

President Smith was a law-abiding citizen, respecting and sustaining the laws of the land in so far as they did not contravene the laws of God. When the two conflicted, to be sure, he chose to live God's laws and assume the responsibility; thus accounting for his arrest and fine as spoken of by our correspondent. He neither flaunted his family associations before the public, nor did he seek to evade the principles involved. He stood for the law as a man of God would be expected to do. While on the witness stand in the Reed Smoot senatorial investigation at Washington (1904) President Smith testified to the following facts:

Eleven children had been born to

him by his five wives since the issuance of the Manifesto of 1890; that he had been caring for his large polygamous family since that time and expected to continue; that he did this in face of the fact his action violated the rule of the Church and the law of the land; that he was prepared to take the consequences of such violations. He was not defiant in his attitude, but positive. (See Smoot Case, 1:126 et seq.

The writer accounted himself fortunate in enjoying the confidence of President Smith and in receiving certain blessings and ordinations at his hands and which clearly indicated the worthy President's position. There are times, however, when men in public positions feel called upon, for policy's sake, to subordinate their individual feelings to the supposed interest of the whole. Unwise remarks and actions of so-called friends and of associates frequently call for acts of expediency in order to conserve the rights of others. Under such conditions statements may be made which are susceptible of different interpretations. This fact is borne out in the statement of 1904 and in subsequent statements of President Smith, (See TRUTH 9:44). They were acts of expediency and should be interpreted in the light of the many other declarations of the President given while not under the pressure of necessity.

The Lord issued the following warning to the world and to His Church through Joseph Smith, the Prophet:

> Prepare ye, prepare ye for that which is to come, for the Lord is nigh; * * * and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His SERVANTS, neither give heed to the WORDS OF THE PROPHETS AND APOSTLES, shall be cut off from among the people; for THEY HAVE STRAYED FROM MINE ORDINANCES, AND HAVE BROKEN MINE EVERLASTING COVNANT.—D. & C., 1:12-15.

Here are the words of President Jo-F. Smith, one of God's **"Servants", "Prophets and Apostles"**, relating to the Celestial order of heaven:

> Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation and exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, FOR I KNOW IT IS FALSE. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. BUT THIS IS ONLY THE BEGINNING OF THE LAW, NOT THE WHOLE OF IT. Therefore, whoever has imagined that he could obtain the fulness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. * * * 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. * * * This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it with impunity. But it must be observed in righteousness. The commandment is, "Be ye righteous, as your Father in heaven is righteous: be ye holy as He is holy."—J. of D., 20:28-31.

FACTIONS

The following statement is copied from "Historical Pamphlet", November, 1942, published by the Daughters of Utah Pioneers, State Central Com-

pany. Subject: "Religions, Sects, and Cults that sprang from Mormonism":

The editor of the "Historical Pamphlet" took the liberty—properly so—of condensing the statement as originally presented. TRUTH now presents the statement as published, adding the lines omitted in the published text, in brackets; this to give the reader the complete story as originally submitted.—Editors.

We are asked by the **Daughters of the Utah Pioneers** to present a brief statement of the reasons for and the aims of the so-called faction in the Mormon religion frequently but erroneously referred to as the "Woolley Group", the "Barlow", "Musser", or "Poylgamy, etc., Group".

Actually this group may (for lack of a better term), be called the "Priesthood Group" or the "Fundamentalists". (While loyal to the Church as founded by the Prophet Joseph Smith, present leaders are attempting to "un-Church" members of this group because of their refusal to accede to certain changes in the fundamentals of the Gospel.)

The group adheres to the doctrine that the Church, having been set up under direct revelation from God with the dissemination of the Gospel of Jesus Christ as its purpose, it is bound by such revelations which cannot be changed by man in a single instance.

A few of the many changes in the fundamentals of Mormonism may be mentioned:

(a) Certain Temple ordinances, the nature of which may not be discussed in this document.

(b) The refusal of the Church, (under its present leadership), to confer Priesthood; giving an office only and attempting, against both precedent and the order of Heaven, to give with the office a fragment of Priesthood.

(c) A most vital change by the Church is in its "abandonment" of the law of Celestial or plural marriage. The "Priesthood" or "Fundamentalist" group holds that the principle involved is eternal and cannot be revoked or changed. (See D. & C., Sec. 132; also Revelation of 1886 to John Taylor.) Furthermore, the group holds that this is a law of the Priesthood, and concerns the Church only as that organization officially accepts or rejects it; that the Church, being auxiliary to the Priesthood and organized by it, is powerless to discipline the Priesthood, or to in any manner direct its functions.

(d) A vital principle on which the present Church leaders differ with the Fundamentalists is that pertaining to Godhood, referred to loosely as the "Adam-God doctrine". Joseph Smith, the Mormon Prophet, 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 once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth the same as Jesus Christ Himself did."

(It must be obvious to a thinking mind that one cannot intelligently worship or serve a person with whom he has no acquaintance, or of whose attributes and character he is in total ignorance.)

The "Fundamentalists" hold to the revelations of the Lord as interpreted by the early leaders of the Church, that "Adam is our Father and our God"; that we are his spiritual as well as mortal children; that, under the supervision of his Father, Elohim, and of Jehovah (Christ), he organized this earth as a place where his spirit children may receive mortal bodies and obtain the experience he himself received while in mortality; themselves having the privilege of becoming Gods as their Father did before them, and that God—Adam—is the literal Father of Jesus Christ, son of Mary. (The subject is treated in quite comprehensive detail in the pamphlet, "Michael, Our Father and Our God", published by the TRUTH PUBLISHING COMPANY, to which the reader is respectfully referred).

The work of the "Fundamentalists"

is to save the Church from its own digressions; uphold the principles of salvation as the Lord has revealed them in the present dispensation, and to completely carry on until such time as the Lord shall set His house in order. (D. & C., Sec. 85).

Let the fact be emphasized that the members of the group referred to have in no sense left the Church; they honor and revere its mission, and hold themselves in readiness to co-operate with it in advancing the work of the Lord in accordance with the Lord's revealed plan. There can be no compromise with error. Truth is eternal and will prevail. The "Fundamentalists" are for truth—unchanged, untarnished by the whims of men, proudly pure and eternally sound.—Joseph W. Musser.

"FORGET IT"

A good Sister residing in one of the eastern states and who has been a member of the Church for years, is doing what she can in spreading the fulness of the Gospel which is not understood by the converts there. Her home for years has been a haven for the missionaries who are pleased to partake of her hospitality. Some of the missionaries have tried to dissuade her from reading the TRUTH magazine and other material not endorsed by the Church. She was admonished to attend a coming mission conference, when the questions under discussion could doubtless be explained. She writes:

"I told Brother——— how President ——— (of the Eastern States Mission) and Apostle Joseph Fielding Smith had advised that 'I FORGET IT', rather than explain it; how others had done the same, and that if we had been the type who would take advice of **that kind** we **never** would have become Mormons; for on every side we were **then** urged to **'have nothing to do with them', 'Don't harbor such fellows around',** and **'They ought to be driven out of the country!'** And some of those most **bitter** neighbors, later joined our Church."

Our Church, to make real progress, sooner or later, will have to again return to reason, and realize that because investigators disagree with the teachings of some of its leaders, they may not be "evil-minded", "wicked", and "falsifiers". Agency must be respected. Freedom in worship is fundamental. Is a convert worth a "tinker's fiddle" who cannot be trusted to investigate the other fellow's views? May not Elder Joseph Fielding Smith, for instance, some time be wrong? And are all who disagree with him to be classed among the "evil-minded" and "apostate" element, not worth saving?

OUR NEW APOSTLES

In broadcasting selection of brethren to fill the existing vacancies in the Quorum of Twelve, a very peculiar announcement is made. It is to the effect that they "will be ordained Apostles after they are sustained by the Church membership at the October General Conference."

The implication, of course, is that the Saints are bound to sustain the nominees of the leaders hence their final confirmation is taken for granted. But why not anticipate the action of the Saints and set the two brethren apart now and send them out on their missions? They have been given copious press notices, their families presented, detailed and glorified, their educational standings gone into; until nothing seems to be left but the formal raising of the hands of the few Saints permitted to attend the coming conference.

Such a procedure might avoid some embarrassment to these young men and their families should any mishap occur between now and the conference gathering. And, too, their services in the Quorum could begin at once which we think must be desirable.

The earlier custom was to keep the selections confidential until the names were announced to the assembled Saints; when they were confirmed by vote and set apart in logical sequence, and without the hazards of delays.

TRUTH has no criticism to offer in the selection, assuming, of course, the Lord indicated the same. Being elevated to the ambassadorship for the Lord Jesus Christ the selection should come by His definite direction.

We wish the brethren God-speed in their new calling and feel to vouchsafe them the sustaining vote of the Saints.

IMPORTANCE OF PLURAL MARRIAGE TO LATTER-DAY SAINTS

(Editorial—Juvenile Instructor, 20: 136, May 1, 1885, George Q. Cannon, Editor)

How often has the remark been made by people young in years or in the Church, "Oh! I wish I could have been with the Saints when they passed through their trials and persecutions in early days!" The wish is uttered with the idea, apparently, that there are to be no trials and persecutions in the future like those of the past. We remember in our boyhood when we indulged in this wish. We heard the Elders relate their experience in the founding of the Church, the first preaching of the gospel, the mobbing they received, and in their expulsion from Jackson County, Missouri, and the march of Zion's Camp from Kirtland to Missouri, and we were filled with the desire that we could have shared in those scenes. But we have long ago learned to be content to take our part in the scenes which belong to our day and time and which have been alotted to us. We have learned that there are plenty of trials and difficulties for all, if they will live faithful, to have their full share, and all that are necessary to test them and their faith and integrity to the fullest extent. Each generation may not have to pass through exactly the same scenes. They are apt to vary as the circumstances which surround each vary; but they will, nevertheless, accomplish the desired end. There is one thing certain, every Latter-day Saint who is faithful to the truth and who lives to the ordinary age of man, will have all the opportunities of this kind he or she can desire to gain experience and to have his or her zeal, integrity, courage and devotion to the truth fully exhibited.

The violence of mobs was one of the chief difficulties the Saints had to meet in early days. This was a very painful and hard trial and involved great suffering and frequently death. But there are other trials which may test the faith equally as much as mobs. We have had some of them since the Church was led to these valleys. We shall continue to have them, and they will increase, and apparently look more and more threatening, as the Church increases in strength and experience. Just now we are passing through a trial which causes many to think and to wonder what the result will be, and there may be some, perhaps, who tremble and whose faith almost fails them. A violent and vicious attack is being made upon the doctrine and practice of patriarchal marriage. Those who have practiced this principle are assailed with a ferocity never before known. **These who make the attack, perhaps hope to drive the people of God to renounce the doctrine and promise not to obey the revelation. Vain and delusive hope! Unless the Saints apostatize such an action on their part is impossible. By doing so, they would deliberately shut the door of the celestial glory in their own faces. They would say by that action: "We do not have the valor necessary to sustain us in striving for the celestial glory, and we therefore are content to enter a terrestrial or telestial glory." To comply with the request of our enemies would be to**

give up all hope of ever entering into the glory of God, the Father, and Jesus Christ, the Son. This is the prize which the Saints are asked to give for the world to cease their attacks upon them! Is it not a costly bargain which they are asked to make? To barter off all hope of eternal felicity with wives and children in the celestial presence of God and the Lamb for the miserable favor of the world! So intimately interwoven is this precious doctrine with the exaltation of men and women in the great hereafter that it cannot be given up without giving up at the same time all hope of immortal glory. With as great consistency might the Sons of God, who are to be crowned heirs of God and joint heirs with Jesus, at the auspicious moment of their coronation, be asked by Satan to give up the thrones upon which they were being seated or the glorious crowns with which their brows were being encircled, in order to please him.

"But", we hear it said, "we do not ask you to give up your **belief** in this doctrine; we merely ask you to suspend for the time being your practice of it. Are you not justified in doing this, in face of determined opposition of the world against this practice at present? Perhaps, after a while, the times may become more favorable to your practice of this principle."

We ask ourself, if some such reasoning as this was not indulged in during the times following upon the crucifixion of the Savior and the martyrdom of some of His disciples? No doubt there were men then, and in the church, too, who thought it an unwise policy to force the issues which then existed between the world and the church to their legitimate conclusion. And after all the valiant and true had perished their **policy** prevailed. **Martyrdom did its work, and then apostasy came forward and prevailed; and the so-called church stood, not the church of Christ, but a foul, corrupt, heathenish, apostate church, from which the gifts, and graces, and blessings of the pure gospel and priesthood had been withdrawn.** The saints of that day had presented before them martyrdom or apostasy. They who were valiant, who were true, who looked beyond this life, did not hesitate. To die was glorious, it was great gain; to live and be apostate, was to rob life here of its charm and all its pleasure and honor, and made life hereafter a condition of existence to be shrunk from with dread and horror.

The Latter-day Saints have not forced any issue upon the world. It has forced, and is forcing, one upon us. We did not, in obeying the revelations of God, violate law. We were innocent of this. But that which was no crime—that which God had commanded us to do—has been arbitrarily declared to be a crime, and we are told we must not obey that command; for if we do, we shall be punished. The issue is in this way forced upon us, and the question presented before us is: Whom shall we obey? God gives us a command today: but man says we shall not obey it. To disobey God is to forfeit His favor and our eternal salvation. To disobey man is to expose ourselves to his punishment, and his vengeance may deprive us of mortal life.

Whom shall we obey? is the great question for the Latter-day Saints. We think we hear their answer from every habitation, from every hamlet, from every town, city and valley, throughout all these mountains, to which the Lord our God has led us, and where faithful Saints dwell—**"We cannot disobey our Great Creator and God; to obey Him is our first and foremost duty; if men punish us for this, we must invoke His grace and strength to enable us to bear all they may bring upon us."**

This is the only answer faithful Saints can give; and as they did in the beginning of the work in these last days, as they did in Missouri, as they

did in Illinois, as they did in crossing the great plains to find a home in these mountains, and as they have done from that time to the present, so they must do again—put their trust in God, that God who has never forgotten them, to deliver them from the hands of their enemies. And He will do it. He will not forget His people, nor the promises He has made to them.

Now if there are any who wish that they could have lived in other times to share the trials of the Saints who then lived, let them be content. This is a day of trial, the qualities that were needed in former days to make Saints faithful to the truth are needed by you now, and you will have plenty of opportunities in the future to display them—fully as many as if you had lived in the Church fifty years ago.

FEAR BRINGETH TORMENT

Mill. Star 15-824-6.

The nature of the human mind is such as to be easily operated upon, and from the excitement which we often find existing with men, both individually and collectively, we learn that they meet with objects not in keeping with their nature, their understanding, belief, or desires. Such objects are generally repulsed by the mental powers, and too often without a proper investigation of that which may at first appear irreconcilable, but after more mature deliberation, becomes very desirable. This more generally arises from ignorance, not knowing the result of the things which they may have under consideration, or if knowledge is had, it is to the effect that those objects or principles will prove destructive to their happiness and fondly-cherished hopes.

Turn to the religious, political, commercial, and other portions of mankind, and you find a degree of consternation existing in the ranks of all classes, which either plainly declares their ignorance of the future, or their knowledge that it will be inauspicious to the fulfillment of their desires. In either case, the truly lamentable condition of the world is betrayed to the careful observer.

Wherever the Spirit of the Lord prevails, and leads into all truth, its tendency is to allay every excitement of the mind, and afford to it a degree of calmness and serenity unknown to those who possess it not—a peace not derived from the world, and which, therefore, cannot be disturbed or taken away by the world. Persecutions, misery, and even death may be endured, without that tormenting fear that distracts the wicked, when we know that all is right, but this knowledge can only be derived from that Spirit which leads into all truth. With this in possession, a Jacob could gather up his feet and die rejoicing; the Prophet Samuel could perform the deed of hewing down king Agag with his own sword, without fearing reproach; the Hebrew children could meet the fiery furnace with apparent indifference; and Israel could go against their enemies, and destroy them, without fear of condemnation, because they knew that they were justified—that all with them was right, and approbated by God; that which is revolting in the extreme to the natural and uncultivated man, could be looked upon, and engaged in, with the utmost composure. Under the influence of the same Spirit, Jesus endured an ignominious death, without even reviling. And the Almighty has said He will laugh and deride in the day of calamity and fear that shall come upon the wicked. From these and many other facts, we can plainly see that no object or circumstance should be allowed to destroy our peace, by agitating our minds with fearful apprehensions of its results—apprehensions which may never be realized. When men richly enjoy the Spirit of the Lord, they have peace and assurance; but fearful apprehen-

sions are a just measure meted out to increase the miseries of the damned. Where doubt and uncertainty exist, fear is engendered, and distracts the mind, hence says the Apostle—"He that doubteth is damned already." The wicked know not the peace of God, for they have not that Spirit by which the doctrine and will of God are known.

Many of the Saints endure extreme sufferings in their feelings, and allow their peace of mind to be broken up, by not guarding against this captivating evil. Perhaps one has heard something of his brother, that he thinks is very bad, and if he had great confidence in him, it has tried his faith very much, not in that brother alone, but peradventure the devil has been successful in getting him to doubt the truth of his own principles, as well as the integrity of his brother, and his soul becomes harrowed up, until he finally loses confidence in himself as well as in his brother. In this way many have given themselves up to the power of the evil one, when they were as far from him as the east is from the west, until they gave way to jealousy, distrust, and fear.

Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because Saints would indulge in fears lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. The idea that God should call a Prophet in the nineteenth century, and tell him that the Gospel had not been preached in purity for many hundreds of years, and that he must carry it to the ends of the earth, was considered a most unpardonable impeachment of God's justice and mercy unto men. The most bitter vituperations were indulged in by thousands who now know that such a declaration is perfectly in keeping with the sacredness of their own professed Scriptural faith, and many of them are weltering under the very curses they were so ready to heap upon others. Polygamy has unnecessarily disturbed the feelings of some, from their fearful apprehensions of its consequences, and thereby caused them to deny principles which they know to be true, while they would appear far more sensible if they would let that alone which they may never have to do with, or even be permitted to, if they should desire. Baptism for the dead was considered a most wonderful superstition, giving trouble to those who seemed wishful for something to make trouble from, nourishing and fostering their unhappy feelings with all the zeal their ignorance could support, while in a short time truth began to be more fully developed, and their folly made to appear proportionately.

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 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 any one 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 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.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. This expels the enlightening influence of the Spirit of truth, the devil then takes possession, and leads captive at his will. Surrounded as mankind are with these besetments, it should be the study of all Saints to control, and not be controlled by, influences which are destructive to their happiness and peace. To do this they must begin at home—in their own bosoms, and if all will secure the reign of peace there, they will have power to disseminate that principle until it covers the whole earth.

Proper investigation, and a prayerful desire to know the truth, are commendable in every intelligent being, and these cultivate a familiarity with the Spirit of truth, that will lead us in the way of inspiration. It is written that no man knoweth the things of God, but by the Spirit of God. This Spirit should be prayerfully sought after, with all diligence; and when it whispers approval to our spirits, and opens up to our understanding, in silent meditations and in dreams, the pure principles of intelligence, we can exclaim like Daniel of old, Surely there is a God in Heaven, that revealeth Secrets; and then can we teach our fellow creatures the way of truth and life; but how the folly of men appears when they attempt to preach and expound things which are far beyond their comprehension, and thereby bring the Gospel and those who live under it, into disrepute before the world. Such wander in the dark themselves, and lead others into the same mazy labyrinth, to share with them their merited reproach.

When men have to do with principes of truth, they have to do with that which is Eternal; and whether adopted or rejected they will have an influence over all those to whom they are revealed. These principles may have been in the world before, or they may have been kept hid for a wise purpose, but men now have the assurance that all things shall come forth which can have a bearing upon their exaltation; and concerning the same it was long since said. The wise shall understand, but the wicked shall not understand. This Key given by the Prophet, that the wise and the wicked might be known, should never be forgotten by the Saints.

TESTIMONY OF JOHN KNOX
A Sixteenth Century Reformer

"The repentance of England requireth two things: First, the expulsion of all dregs of popery and the treading under foot of all glistening beauty of vain ceremonies. Next, no power or liberty must be permitted to any, of what estate, degree or authority they be, either to live without the yoke of discipline by God's word commanded, or to alter one jot in religion which from God's mouth thou

hast received. If prince, king or emperor would enterprise to change or disannul the same, that he be the reputed enemy to God, while a prince who erects idolatry must be adjudged to death."

TESTIMONIALS

It is with pardonable pride that we occasionally notice a few of the commendatory letters received from our readers. They are so frequent as to become commonplace, and yet, in them are the sincere expressions of the heart. We give a few of the many typical expressions received in the past week, and take this means of thanking our many friends for their words of appreciation. It is a noteworthy fact that while we started with a twelve page magazine the little messenger of truth has grown to a regular 24-page publication, the last two numbers being increased to 28 pages, and the army of readers is steadily increasing, "YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."

From a High Priest and Temple worker in Salt Lake City: "The TRUTH magazine has been an inspiration to me. In my opinion it is the best magazine published. Long may it continue its present course."

From a Brother in California—Aug. 3: "This month's issue of TRUTH just arrived and I have given it its first reading. May I say it is a wonderful number. It seems to me that any person who has any testimony of the truth must realize that every line in the issue is truth."

From a Sister in California: "I cannot tell you how much I enjoy reading TRUTH, or how much I feel I have been benefited, but I sincerely look forth to its arrival each month."

An Arizona High Priest: "Every issue of TRUTH during the past eight years has been good, but the August number is the best that you have put out. It is sound, clear and convincing. It should be in the hands of every seeker after truth."

From a Lawyer in Idaho: "I wish to commend you on the masterful way you handled this (August) issue of TRUTH. I do not know when I have been so impressed as I am with your Editorials. Your answer to Joseph Fielding Smith is forceful and rings true. Such articles should soon bring this issue to a climax."

From one of our fighting boys, "Somewhere in Africa"—July 27: "I received the May issue of TRUTH, and, boy! was it welcome! It sure traveled a long ways to catch up with me. You sure are doing a good work!"

From a High Priest in Cedar City: "I can truthfully say nothing in this dispensation of the Gospel has been done, outside of the Church history by Brother B. H. Roberts, to assemble the word of God for the good of His work, like the TRUTH MAGAZINE. God surely must be pleased with your work and is giving your words wings."

SPECIAL

In order to fully equip our library with the Conference pamphlets issued by the Church, reporting the sermons of the brethren, we require the following:

April, 1914, 1915, 1916, 1917, 1926 and 1939.

Our friends having either or all of these numbers will render a distinct service to TRUTH by forwarding them to the office, either as a gift to the cause, or for purchase at a reasonable price.

TRUTH PUBLISHING CO.
1153 Third Ave.,
Salt Lake City, 3 Utah

NEWS FLASHES

By Eraphim

(July 16 to August 15)

July 17

More than 200 U. S. torpedo bombers, dive bombers, heavy bombers and fighter planes—greatest force ever sent against Japan in the Pacific, sank 7 ships, including a cruiser and two destroyers, and downed 49 Japanese planes.

A gambling school for women has been organized in Reno, Nev. It has a five day a week schedule, turning out professional female dealers, who are reported to be landing jobs in gambling houses throughout Nevada.

July 19: What is attributed to general "wartime abandon" and other forces through a newly compiled five-year study of Juvenile delinquency in the 2nd Juvenile District of Utah, revealed a 38.5% increase last year. The survey showed 1724 cases disposed of during 1942 as against 1245 in 1941.

Figures on war supply and facility contracts for Utah showed that commencing with April 1st, 1943, an amount of $552,000,000 had been agreed to. This statement reveals the present war has dumped more wealth in the form of physical construction or payments for supplies than had been built up in almost 100 years.

July 20: Members of the Utah Social Hygiene Association formulated plans to launch an intensified campaign throughout the state to bring venereal diseases under control and reduce the number of cases to a minimum.

July 21: The census bureau reported there were 76,704 idle and abandoned farms in the United States as of April, 1940, which represents 6,484,292 acres.

Last year (to June 30) there were 7,513,346 gallons of beer sold in Utah, compared with 4,800,912 in 1942. There were 33,292,843 packages of cigarets purchased, and the previous year, 23,949,477.

From Berne, Switzerland (July 22) news reached the world that an exodus of people from Rome moving northward amounted to nearly 150,000 a day. The previous raid on Rome brought consternation to the populous, and with the migration of people useful archives have been destroyed and others are being packed for removal.

July 25th: Five persons were killed and two others wounded by one Austin Cox (38), at Ogden, Utah, in a shotgun slaying.

Since Pearl Harbor the U. S. Navy has sunk or damaged more fighting ships, except in the submarine category, than the Japs were known to have had in service at that time. A loss of battleships, aircraft carriers, cruisers, destroyers, submarines and other ships totaling 305 is reported.

Dictator Benito Mussolini resigned as Premier of Italy. King Vittorrio Emanuele, assumed command of Italian forces for "a stand against those who wounded the sacred soil of Italy." Marshal Pietro Badoglio, former chief of staff and never an admirer of fascism, succeeded Mussolini as head of the new military government.

July 27th: Winds that reached a velocity of 132 miles an hour followed by torrential rain swept through Houston, Texas, as a tropical storm roared inland from the Gulf of Mexico, causing a reported 13 dead and $10,000,000 property damage.

July 29: More than 1100 tons of bombs were dropped on military objectives in the raid on Rome (July 19). The attacking force, predominantly American, comprised 500 bombers and 200 fighters, five of which were lost.

July 31st: Hamburg, Germany's second city and main port, "ceased to exist" after a week of shattering allied air raids, leveling many blocks and killing many thousands of people.

August 2: Five negroes were killed, 543 persons injured, including 44 policemen, and more than 500 arrested in 16 hours of rioting in Harlem, New York. Wild smashing of windows and looting of stores owned by both negroes and whites marked the disorder. Merchants are said to have suffered $5,000,000 in property losses. 6000 policemen took part to quell the disturbance.

August 7: Boiled potatoes and cabbage, water and rye flour gravy, and ersatz coffee is the typical dinner menu in Holland these days. Children have a glass of skimmed milk daily and mothers with babies are glad to get as much as two oranges once every three months, reports Mrs. H. V. Staveren, who recently escaped from Holland and wonders at the stocks in American stores.

August 11: Bombers of the royal air force have dropped 136,100 tons of bombs on Germany since the war began, official air ministry statistics reveal.

August 12: The Republican controlled Missouri House of Representatives, said, "Tell the Federal government to take their money and go to hell." They defeated a bill to provide an additional $750,000 to administer the State's $69,000,000 social security program.

Extra Special

We are publishing in pamphlet form the great Prophecy entitled, "THE COMING CRISIS—HOW TO MEET IT", appearing in the Millennial Star of April 30, 1853, and re-published in TRUTH, October, 1939.

To the original text are added explanatory notes, together with amplifying documents bearing on the "Anti-Christ" issue of the present day, showing the Luciferian doctrine of worship as now indulged in by much of the world.

Warns against the "REVELATIONS OF SATAN", tells of his "SITTING IN THE TEMPLE OF GOD AS GOD", that "MIGHTY KINGS AND POWERFUL NATIONS WILL BE CONSTRAINED TO FALL DOWN AND WORSHIP HIM".

"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!"

A MOST STARTLING AND ABSORBING *REVELATION*

NOW IN THE COURSE OF FULFILLMENT.

This 24-page pamphlet should be in the hands of every honest investigator of truth. It is prepared in quantity for broad circulation. Price: 10c per single copy. $1.00 per dozen copies. $7.00 per 100 copies; all postpaid, in the United States and Canada.

The distribution of this Pamphlet affords a most excellent opportunity for missionary work, and our readers are invited to and in its circulation. IS IS A "VOICE OF WARNING" TO THE WORLD.

TRUTH

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

VOL. 9. OCTOBER, 1943 NO. 5.

OLIVER COWDERY

An Anniversary Tribute

When a cause is so unpopular as to invite the direst persecution of its advocates, and when an adherent to that cause, through a human weakness, is driven to forsake it and yet persistently maintains the righteousness of the cause, and, finally, in the evening of life, returns to it with the fervency of youth and dies bearing a testimony of its divinity upon his lips, one may soberly conclude that the cause merits investigation and serious consideration.

Such a case is Mormonism—a religion that has survived the hatred and savagery of the anti-Christ hordes for more than an hunderd years, and such is one of its founders, Olivery Cowdery, whose 137th anniversary occurs in the present month.



Oliver Cowdery

TRUTH pays tribute to this man of letters and character, to his faith in maintaining his convictions against world opposition and to his courage in returning to them at a time when all the bitterness of hell was arrayed against the system he espoused.

"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."

Oliver Cowdery was born October 3, 1806, in the town of Wells, Rutland County, Vermont. For many years he was a conspicuous character among the early adherents to Mormonism. He is credited with having written practically all the Book of Mormon as the words were dictated to him by the Prophet Joseph Smith; he was one of the three witnesses to the plates from which the Book of Mormon was translated, was shown the "Holy Interpreters" (Urim and Thummim). He was with the Prophet, and received with him, the Aaronic Priesthood under the hands of John the Baptist, and later, the Melchisedek Priesthood given by Peter, James and John. He was one of the six members that comprised the organization of the Church, was designated as the second Elder (Joseph Smith being the first), and, on April 11, 1830, **"preached the first public discourse delivered by any Elder in this dispensation."**

In association with David Whitmer and Martin Harris, Elder Cowdery chose the personnel comprising the membership of the Quorum of Twelve, and, under direction of the Prophet, delivered the charge to that Quorum in which it was made clear that to fully qualify for the position one must have a personal knowledge of the Christ and have his hands laid upon him. Elder Cowdery was present at the dedication of the temple at Kirtland, when on April 3, 1836, he, together with the Prophet Joseph Smith, saw and heard the Savior, Moses, Elias, and Elijah "who committed unto them the keys necessary for the furtherance of the work of the great latter-day dispensation."

December 18, 1833, the Prophet records the following concerning Oliver Cowdery:

> **Blessed of the Lord is Brother Oliver; nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils, he shall be forgiven, and he shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keeps the commandments and harkens unto the counsel of the Lord, his rest shall be glorious.—L. D. S. Biographical Ency. 1:248.**

LAST DAYS OF OLIVER COWDERY

(From the Deseret News, April 13, 1859)

We publish the following testimony, thinking it may prove interesting and useful to the Elders and Saints in this Mission:

At a special Conference at Council Bluffs, Iowa, held on the 21st day of October, in the year 1848, Brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:

> **FRIENDS AND BRETHREN, — My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God; He called me to a high and holy calling.**
>
> **I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, "holy interpreters". I beheld with**

my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the "holy interpreters". That book is TRUE. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here.

I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Piesthood, and said to us, at the same time, THAT IT SHOULD REMAIN UPON THE EARTH WHILE THE EARTH STANDS.

I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

I laid my hands upon that man—yes, I laid my right hand upon his head—(pointing to Brother Hyde) and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ.

In the early part of November following, as Brother Miller relates, Brother Hyde called a High Council in the Tabernacle, to consider the case of Brother Cowdery; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said:

Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed.

Brother George W. Harris, President of the Council, moved that Brother Cowdery be received.

Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said:

If there be any person that has ought against me, let him declare it. My coming back and humbly asking to become a member through the door, covers the whole ground. I acknowledge this authority.

Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten.

Seconded and carried unanimously.

We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at 4 o'clock a. m., March 3, 1850. Elder Young says, **"His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations."**

Oliver Cowdery's half-sister, Lucy P. Young, a widow of the late Phineas H. Young, relates that Oliver Cowdery, just before breathing his last, asked his attendants to raise him up in bed, that he might talk to the family and his friends who were present. He then told them to live according to the teachings contained in the Book of

Mormon, and promised them if they would do this they would meet him in heaven. He then said, "Lay me down and let me fall asleep." A few moments later he died without a struggle. —Ib. 251.

A further testimony from David Whitmer to Apostles Orson Pratt and Joseph F. Smith in 1878:

> Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, "Now I lay me down for the last time: I am going to my Savior"; and he died immediately with a smile on his face.—Mill. Star, 40:774.

Elder Edward Stevenson, one of the First Seven Presidents of Seventy, gave the following testimony of Oliver Cowdery's labors, as recorded in Mill. Star 48:420:

> I have often heard him bear a faithful testimony to the restoration of the gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven.

While practicing law in Michigan, a gentleman, on a certain occasion, addressed Oliver Cowdery as follows:

> "Mr. Cowdery, I see your name attached to this book (Book of Mormon). If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesses and asked, "Mr. Cowdery do you believe this book?" "No, sir", was the reply. "Very well", continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?" Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I DID SEE THIS; I KNOW I SAW IT, AND FAITH HAS NOTHING TO DO WITH IT, AS A PERFECT KNOWLEDGE HAS SWALLOWED UP THE FAITH WHICH I HAD IN THE WORK KNOWING, AS I DO, THAT IT IS TRUE."—L. D. S. Biographical Ency., p. 249.

We close this narration on the life and works of Oliver Cowdery, with a recital of an experience of the late Judge C. M. Nielsen of Salt Lake City as published in the Deseret Semi-Weekly News, February 24, 1910:

"In the year 1884, I was traveling as a missionary in Minnesota. I had most of the eastern part of the state to myself. I was without purse or scrip and one night slept in a hay stack. Next day I came to a city and wandered up and down the streets. I had no money, no friends and didn't know where to go. I passed a large store called the Emporium. Something like our Z. C. M. I.. I was attracted by it, but didn't know why. There were about 25 teams hitched near the place, owned by farmers in town on business. Something told me to 'Go over and see a certain man.' The street was full of people and I wondered which man. Then one man seemed to me as big as three ordinary men. The spirit whispered: 'Go over and speak to him!' I hesitated to approach this entire stranger, but the same voice came to me a second and a third time. Then I went.

"He was a prosperous looking farmer with a fine two-seated buggy, which he was ready to enter, and was a prominent man, I afterwards learned. Not knowing what else, I said: 'How far are you going?' 'Home; where are you going?' 'I have no certain place; I am from Utah.' 'You are not a Mormon, are you?' he asked, anxiously. 'Yes.' 'Then God bless you!'

he replied, reaching out his arms and dropping the lines. 'Get into this buggy as fast as you can. When we get home, my wife will rejoice as I rejoice now. I will then explain all. But you are not a Josephite, are you?' 'No, I'm a real live Mormon from Utah.'

"Reaching the home, he called, 'Mother, here's a real live Mormon elder.' I'm afraid I didn't look very fine, as I had slept in a haystack the previous night. They took me by the hand and led me into the house. I was very hungry and begged for something to eat. After my hunger was satisfied, they called in their sons and daughters and we sat around the table. My new found friend then said:

"'Now, young man, you thought it strange how I acted when you spoke to me. When I get through you will realize the importance of your coming to us. When I was 21 years of age, I was working my father's farm in Michigan. I had worked hard on the farm that summer and decided to take a day off, so went to the city. Near the courthouse I saw a great many people assembling, and others walking that way, so I went over to see what was up. There was a jam in the courtroom, but being young and strong, I pushed my way close up to the center, where I found the prosecuting attorney addressing the court and jury in a murder trial. The prosecuting attorney was Oliver Cowdery, and he was giving his opening address in behalf of the state. (After he was cut off from the Church, Oliver Cowdery studied law, practicing in Ohio, Wisconsin and then Michigan, where he was elected prosecuting attorney.) After Cowdery sat down the attorney representing the prisoner arose and with taunting sarcasm, said: "May it please the court and gentlemen of the jury, I see one Oliver Cowdery is going to reply to my argument. I wish he would tell us something about the Mormon Bible; something about that golden Bible that Joe Smith dug out of the hill; something about the great fraud he perpetrated upon the American people whereby he gained thousands of dollars. Now he seems to know so much about this poor prisoner, I wonder if he has forgotten all about Joe Smith and his connection with him." The speaker all the while sneering and pointing his finger in scorn at Cowdery in the hope of making him ridiculous before the court and jury.

"Everybody present began to wonder if they had been guilty of making such a mistake as choosing a Morman for prosecuting attorney. Even the judge on the bench began looking with suspicion and distrust at the prosecuting attorney. The prisoner and his attorney became elated at the effect of the speech. People began asking, 'Is he a Mormon?' Everybody wondered what Cowdery would say against such foul charges.

"'Finally Oliver Cowdery arose, calm as a summer morning. I was within three feet of him. There was no hesitation, no fear, no anger in his voice, as he said: "May it please the court, and gentlemen of the jury, my brother attorney on the other side has charged me with connection with Joseph Smith and the golden Bible. The responsibility has been placed upon me, and I cannot escape reply. Before God and man I dare not deny what I have said, and what my testimony contains and as written and printed on the front page of the Book of Mormon. May it please your honor and gentlemen of the jury, this I say, I saw the angel and heard his voice—how can I deny it? It happened in the day time when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with the sun insignificant in comparison, and these personages told us if we denied that testimony there is no forgiveness in this life nor in the world to come. Now how can I deny it—I dare not; I will not!"

"The man who related this to me was a prominent man in that state; he was a rich man, a man who has held offices of trust from the people—a man of respect, one when you look into his face you will not doubt. To strengthen his statement this man, who knew nothing of Mormon history, said Oliver Cowdery mentioned something he wanted me to explain; that the angel took back a part that was not translated. We know this and that part of the golden plates then withheld will be revealed at some future time.

"'Since I heard Oliver Cowdery speak', continued my host, 'I have not

had peace for these many years. I want to know more about your people. I felt when I listened to Oliver Cowdery talking in the courtroom he was more than an ordinary man. If you can show us that you have what Oliver Cowdery testified to, we shall all be glad to receive it.' He and his whole family embraced the gospel and came to Utah."

PRIESTHOOD ITEMS

(Contributed)

In our last issue we cited the Prophets to prove that Adam holds the Priesthood Presidency over all men upon the earth. Now we wish to show that the creation of all worlds was after the same order as the creation of our own, and that the creation of our world was presided over by three Gods designated as (1) Eloheim, (2) Jehovah, and (3) Michael or Adam. Eloheim means "The Gods" or "The head God" (Joseph Smith's Teachings, Pg. 57). Jehovah signifies "Redeemer" or Savior" or the "Only Begotten", "The Son of God", etc. Michael is the "Archangel", "The Ancient of Days", "Adam, the Father of all living", etc., Ib. pg. 112-123.

This is borne out by the following:

> And the Lord God said unto Moses, * * * And worlds without number have I created; and I also created them for mine own purposes; and by the Son I created them, which is Mine Only Begotten. And the first of all men have I called Adam, WHICH IS MANY. (Moses 1:31-34.)

> And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, WHICH IS MANY. (Ib. 4:26).

This is the order of the Presidency of the Gods in the creation of worlds. Eloheim directs; Jehovah goes down with Michael and organizes and "is the power" by which the Gods organize the world, for "by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth." Michael, or Adam, commences the procreation of the mortal tabernacles of the spirit children of God upon the earth. This is his ordained work for the specific reason that He, under the direction of Jehovah and Eloheim, was the father of all the spirits who were to receive their mortal tabernacles on this earth.

"Adam and Eve are the names of the Father and Mother of a world of spirits who had been born to them in heaven." (Women of Mormondom—pg. 178-200.)

> **Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, YET IT IS NOT SO; and when we learn the truth we shall see and understand that HE HELPED TO MAKE THIS WORLD AND WAS THE CHIEF MANAGER IN THAT OPERATION. He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. * * * Adam was made from the dust of AN EARTH, BUT NOT FROM THE DUST OF THIS EARTH. He was made as you and I are made, and no person was ever made upon any other principle.—Brigham Young, J. of D., 3:319.**

> **Things were first created spiritually; the Father (Adam) actually begot the spirits, and they were brought forth and lived with him. Then he commenced the work of creating earthly tabernacles, precisely as He had been created in the flesh himself, by partaking of the course materials that were organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth. (Ib. 4:217-218).**

We could go on indefinitely to more firmly establish these truths, but it

should not be necessary to those enlightened by the spirit of God. Any still unsatisfied are invited to read "Michael, Our Father and Our God", also Mill. Star, Vol 15:769-70; 801 et seq., and Supp. 17-32.)

As three Gods presided in the creation of this earth, so, too, three Personages were called to preside over the earth after its creation and during the dispensations of men upon the earth.

> **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—289.**

Here we have mentioned Father Adam, our Lord and Savior, and (if you can receive it) the third, Joseph Smith, the Mormon Prophet. Adam presided over the first great dispensation. Jesus Christ presided over the Dispensation of the Meridian of Times, and Joseph, the Prophet presided over the Dispensation of the Fulness of Times. No one will question that if these personages made covenant as to their "**dispensation of things to men on the earth**", that the first must have been Father Adam and the second the Savior, Jesus Christ. However, many may question the right of the Prophet to stand in the position of "**Witness and Testator**". We understand that "there are three that bear witness in heaven, the Father, the Son and the Holy Ghost." From the Prophet Joseph's statement we are to understand that three personages had made "**everlasting covenant before the organization of this earth**" relative to "**their dispensation of things to men on the earth**". It is only logical that these three beings should preside over the three greatest dispensations to men: the first dispensation; the meridian dispensation; and the dispensation of the fulness of times, or the last dispensation. Adam and Christ certainly occupied the former two positions—then who was to occupy the last, if not the Prophet Joseph Smith? The office of the "**Witness or Testator is to bear witness of the Father and the Son.**" Who among mortals, save Joseph Smith only, ever beheld in open vision upon the earth the personal appearance of the Father and the Son? Did not his revelation that he had personally seen both the Father and the Son forever set at rest the old controversy as to the personality of the Godhead over which sectarian denominations had been at variance for ages? Did not he personally witness their appearance and testify thereto? Of course, we know that:

> **There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of Spirit, glory, and power, possessing all perfection and fulness; the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after His likeness and in His image; he is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father. * * * And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father, POSSESSING THE SAME MIND WITH THE FATHER, WHICH MIND IS THE HOLY SPIRIT, THAT BEARS RECORD OF THE FATHER AND THE SON, AND THESE THREE ARE ONE; or in other words, these three constitute the great, matchless, governing and supreme power over all things.—5th Lecture on Faith.**

But as these three are represented as the supreme governing power over all things in heaven, so the likeness of these three is represented in the governing power of the Gods, or Gods

to be upon the earth; that is, these three offices are likewise filled by the heads of dispensations upon the earth, and the Prophet Joseph Smith occupies the office of the Holy Spirit, or "the Witness and Testator" as Adam and our Savior occupy the former positions in the likeness of the Gods before them. Only upon this basis can we understand the statement that **"the Holy Ghost is a personage of Spirit". "Joseph Smith the Prophet and Sear of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. * * * (D. & C. 135:3). "He is a Witness of the Father and the Son and a Testator, having sealed his testimony with his blood."**

In the Doctrine & Covenants, Sec. 130, Verse 22, it says: "The Holy Ghost has not a body of flesh and bones, but is a personage of spirit." Apostle Orson Pratt explains: **"Therefore, it may safely be affirmed that there is a Personage of the Holy Ghost"** (representing the Holy Ghost) **"who is in the form of man, and that he WAS seen in THIS form, when existing SEPARATELY from the tabernacles of men, in the pure spiritual state."** (Orson Pratt New Series, pg. 56, England, 1856.) In other words this **personage representing the Holy Ghost, or standing in the office of the Holy Ghost was once existing in the spirit, was afterward living among men and is now in an advanced estate.**

Speaking upon this subject President Heber C. Kimball said: **"Let me tell you, the Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ."**—J. of D., 5:179. President Brigham Young further establishes our claim in the following statement: **"The Holy Ghost, we believe, is one of the characters that form the trinity of the Godhead. Not one person in three, nor three persons in one; but the Father, Son and Holy Ghost, are one in essence, as the hearts of three men who are united in all things. He (the Holy Ghost) is one of the three characters we believe in, whose office is to administer to those of the human family who love the truth."—J. of D., 6:95.**

Elder Orson Pratt aptly concludes: "The Holy Ghost, therefore, must be considered, **First,** as an inexhaustible quantity of pure living, intelligent, powerful substance, diffused through all worlds. * * * And **Second, part of this Holy Spirit exists as a holy being who constitutes the Third Person of the Trinity, and who is of the same mind and will as the Father and the Son."** (The Holy Spirit, pg. 56.)

There are many Gods. ("According to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, * * *"—D. & C., 121:13.) But we have determined that, under the direction of their Gods, **three beings** were appointed to preside over the earth in their respective dispensations: 1st, Adam: "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 for ever.**—Ib. 107:53-56. See Sec. 116 D. & C. Adam-ondi-Ahman has already been shown to mean **"The Place Where Adam Was Called God".**

> And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, and they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb.

> This is the glory of God, and the sanctified; and they shall not any more see death.—D. & C., 88:114-116.

This again places Adam as the Great Deliverer and God of all men.

> 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.—D. & C., 78:16. (See also D. & C., 29:26; 27:11—116:1.)

2nd: All acknowledge Jesus as a God. We testify that Jesus is the Christ, the Son of the living God and the Savior and Redeemer of the world. (See D. & C., 27:1-2; 45:6-8; 76:62, etc.) His position is beyond any question.

3rd: We have furnished evidence that Joseph Smith is the third being in the Presidency of this earth and stands in the office of the Holy Ghost. Whether the world or the Latter-day Saints accept him as such or not, we testify of it and they will some day know it.

From the Doctrine & Covenants, Sec. 128:13, we learn that everything upon the earth has its likeness in the heavens; that the governing bodies of the heavens are again represented by things on the earth. This is true of the priesthood on the earth; it is established after the order of the heavens and we will go into this matter in our next issue.

BENEFICIAL EFFECTS OF PERSECUTION

By

PRESIDENT GEORGE Q. CANNON

There has been a band of faithful people from the very beginning who, however dark the clouds might be which hung over them, and however severe the persecution, never shrank nor faltered in their faith and feelings concerning the eventual triumph of the work with which they were connected. Viewed from a human standpoint, they had no good reason for such hopes; and it seemed as though it would be impossible, in the midst of the violent and vindictive prejudices which everywhere existed against the Church, for it to escape destruction. That this was the view which men naturally would take who had no knowledge of the Spirit and power of God, is proved by the constant expressions made by the enemies of the Church respecting its downfall. They never appeared to believe that it would live beyond a few months at the farthest; and at the present time, though we do not hear these expressions so often, this is the feeling respecting this work entertained by many thousands of people.

It is wonderful today to look back and see how much of the spirit of prophecy and revelation God bestowed upon the early Elders and Saints in the Church. They predicted with great plainness the events which we now see taking place around us. There is no person who has been reared in this Church who has not heard from the beginning concerning the opposition that would be arrayed against it. How often have we been told that as the work spread so the opposition would increase, that from a township it should spread to a County, and from a County to a State and States, and from States to the United States, and from the United States to the world at large! All that is being done at the present time as the result of the action of Congress in passing the Edmunds bill; all that the commissioners have done and are doing, is but a fulfillment of that which the Prophet Joseph Smith foretold half a century ago. Why should we who witness these things and who feel in our own persons the fulfillment of these predictions mourn because of that which is taking place? It is really a cause of rejoicing and thanksgiving to every faithful Latter-day Saint, for the word of the Lord could not be fulfilled

without Congress and the executive of the nation should do what they have done. They exercise their agency, and God knew that in its exercise they would do these things. He inspired His servants to predict these things, and we behold their fulfillment. Little do these people imagine that they are merely the instruments in fulfilling the word of God. It never enters into their mind to conceive that their acts are contributing to prove the divinity of this work and that Joseph Smith was a true Prophet of the Lord. Yet this is the case. Future generations will read with amazement of the blindness and obstinacy of this generation in rejecting such testimonials as now exist of the truth and the divine origin of this work.

God has said that He would make the wrath of men praise Him. He is doing it in this Territory at the present time. It is our destiny. We cannot become the people which God has said we should be without passing through ordeals and gaining this experience. Our enemies are forcing greatness upon us. Naturally the Latter-day Saints would shrink from being pushed forward into such prominence. But our enemies will not have us obscure. They are not content to let us quietly pursue our way; they single us out for attack. They publish so much about us and spread their statements so wide that the whole world stands and looks upon us. Everyone wants to visit Salt Lake City and see the people of the Territory, and yet how few we are in number to attract all this attention! We are a poor people and yet we are better known than any community of our size, however rich, in the world.

Will these attacks upon us continue? Most certainly. The aim now is to destroy plural marriage, to make it odious, to deprive everybody who practices it of all the rights of citizens and even to make belief in it punishable. The Latter-day Saints testify that God has revealed this doctrine to His Church. If He has done so, can man destroy it? If it is from Him, will He not take care of that doctrine and those who believe in and practice it? He has never yet deserted any one who put his trust in Him. He will not do so now. It will be interesting, therefore, to us who have faith in God and in His power, to witness the struggle and its outcome. We believe that that which is now being done against the gospel will only help to spread it and fasten it more firmly upon the earth. The discussion that is going on concerning these principles causes men and women to think. There is such a wretched condition of affairs in the world, there are so many horrid evils which have grown up in all communities, that reflecting people who have any love for their fellow-men must desire in their hearts a remedy. Hearing so much about plural marriage they will naturally think upon the subject, and no man or woman can think upon this, without receiving a testimony in their hearts, more or less strong, that it is from God. We hail, therefore, with pleasure the fullest and freest discussion upon all the principles which God has revealed and commanded us to obey. **President Young said that he would give nine errors for one truth any time. If men had truth, he said, let them bring it along and we will receive it. This is the true position of the Latter-day Saints. We contend for truth; we pray for truth; we labor for truth; we have shown that we are willing to make sacrifice for truth; and for all people we have the least to fear from the truth.**—Juvenile Instructor, 17:328.

A GENTLE WORD

One gentle word that we may speak
Or one kind, loving deed
May, though a trifle poor and weak,
Prove like a tiny seed—
And who can tell what good may spring
From such a very little thing?

"There are as many opportunities for self-destruction as there are for self-progress."

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

VERILY, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; and that I am the true light that lighteth every man that cometh into the world; and that I am in the Father and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.—Jesus Christ.

THE "ONE MIGHTY AND STRONG"

An esteemed correspondent asks that we comment on the Epistle of the First Presidency of the Church, November 13, 1905, appearing in the Improvement Era (10:929 et seq) on the subject of the "One Mighty and Strong".

"Is the fulfillment of this revelation still future, or can we assume 'the whole incident of the prophecy closed', as the statement claims?"

First, let us make clear our high regard for the personnel of the Presidency issuing the Epistle. We bore a somewhat intimate acquaintance with each member, regarding them as men of integrity before the Lord. They were valiant in the defense of truth and unwavering in their devotion to the cause.

The revelation referred to (D. & C., Sec. 85) as the article infers, has caused much comment and speculation among the Saints, many of whom are not in accord with the statement of the brethren, which, as they view it, amounts to a repudiation of the revelation. At the time the statement was published a number of persons were claiming the distinction of being the one "mighty and strong", the Lord then preparing them to assume their roll at the proper time. Many of the Saints were being led astray in their faith by these groundless claims. The Epistle was doubtless one of those "expediency" documents that the leaders have been led to issue from time to time. How wisely so is a matter for the Lord to render final decision upon. However, from our own intimacy with the brethren we seriously doubt that the statement expressed their views with complete frankness.

In the statement an attempt was made to fasten the implications of the revelation on Elder Edward Partridge, whose labors as Bishop at Zion in the early

history of the Church in Missouri, were characterized by occasional disagreements with the Prophet, Joseph Smith, regarding church policy and discipline; yet there is nothing in the wording of the revelation that would suggest the name of Brother Partridge. The revelation reads, in part:

> Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:
>
> And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;
>
> While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, snall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning. * * *
>
> These things I (Joseph Smith) say not of myself; therefore, as the Lord speaketh, he will also fulfill.—D. & C. 85.

The statement seeks to prove that the revelation related to the affairs of the Church in Missouri and the granting to the Saints their inheritances; and Edward Partridge, being the Bishop, was the logical man to perform that work. But this assumption is in error. True, the Lord's clerk, then located in Zion, was instructed in the manner of keeping records—general instructions applicable to all such clerks in the Church. But the one mighty and strong was to be given two separate assignments, (a) To set in order the house of God; and (b), after the house of God is set in order he is to arrange by lot the inheritances of the Saints, etc. The second assignment could hardly be undertaken until the first is completed. Naturally the "house of God" will have to be in order before the Saints can receive their inheritances, and since the house is to be set in order, obviously it will be out of order. Then, again, as good and faithful a man as Edward Partridge was, he could hardly answer to the qualifications the Lord mentions, (nor could any mortal man) as **"holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth."** This doubtless describes an immortal and resurrected being.

So much, then, on the assumption that Bishop Partridge, by reason of his bishopric, was the logical man to perform the work mentioned. Was he the man who was to be stricken with the shaft of death? The statement says:

> But that he was the man so threatened in that revelation there can be no question; not only on account of what is here set forth, but also because Orson Pratt, one familiar with Edward Partridge, and an active participant in all these historical matters, publicly declared from the pulpit in Salt Lake City, about the time of the death of President Young, that the man referred to in that passage of the revelation in question was Bishop Edward Partridge. Of the fact of this statement, there can be no doubt; and at the time he was the historian of the Church as well as a member of the quorum of the Apostles.—Imp. Era, 10:939.

That this statement was made by Orson Pratt is doubtful. Such a statement would doubtless be published in the Deseret News, also in the Journal of Discourses. No reference is given in the Epistle. We have made a careful search in the published sermons of Orson Pratt delivered during the time mentioned, and can find no reference to such a statement. Then, again, this sermon was supposed to be delivered about the time of the death of Brigham Young, which occurred August 29, 1877. The Doctrine and Covenants was divided into chapters and verses, with foot-notes by Orson Pratt, and

the first issue, with foot-notes was published in 1879. (See Copyright introduction by Heber J. Grant, prepared doubtless by Dr. James E. Talmage, in the edition of 1921) in all the editions of the Doctrine and Covenants published from 1879 to and including that of 1920 "Printed and Published by George Albert Smith, 295 Edge Lane, Liverpool", the foot-note under verse 7 of the revelation reads, **"A future messenger promised."** This was expurgated from the record in and after the edition of 1921.

In the light of this information, is it reasonable to suppose that Orson Pratt, Church Historian and as thorough a student as he was, would claim in 1877 that Sec. 85 of the D. & C. had reference to Edward Partridge, then in 1879—two years later—add an explanatory foot-note to the effect that the revelation did not have reference to Edward Partridge, but to a future messenger? Edward Partridge died May 27, 1840, and 39 years later (1879) the foot-note referred to, promising a future messenger, was published and continued to be published until taken out by Dr. Talmage in 1920—41 years later. The facts in the case do not support in the least degree the claim that Orson Pratt made the statement attributed to him. How easy and helpful it would have been while allegedly quoting Orson Pratt, to have given the reference so that the statement could be verified.

A somewhat parallel case occurred with the present church administration. In publishing the sayings of the late President Joseph F. Smith in "Gospel Doctrines," on Priesthood, the beloved President was quoted as teaching that the conference of priesthood must precede the ordaining to office (page 169). Since this teaching conflicted with the order put into motion by the present President of the Church, and after a large number of the books had been distributed to the public, the authorities, doubtless, in order to bolster up their new ruling **that the office only should be given,** had an "Addenda" added to their remaining stock of "Gospel Doctrines," which claimed that President Smith **"as of record,"** reversed his first statement, saying, **"it is a distinction without a difference."** (See Gospel Doctrines, p. 686.)

Diligent search has failed to produce this **"as of record"** statement ascribed to President Smith. The authorities have been appealed to for proof of the statement but it has not been produced and, at least one of the leading officials of the Church has stated, **"there is no such record."** The inference was a deception. **There is only one way to confer Priesthood, and that is to confer it. The conference precedes ordination to office. Presidents John Taylor and George Q. Cannon both so contended and they predicted the time when men's priesthood would be called into question, because of its not having been properly conferred.** That time is now. Men's priesthood is being challenged, and with good reason.

And so it is with this Epistle from the First Presidency of the Church, claiming that Section 85 has ceased to be an issue because Edward Partridge repented, when the name of Edward Partridge was in no sense used in connection with the revelation. As we have shown, nearly forty years after the death of Edward Partridge, Orson Pratt published in the Doctrine and Covenants that the revelation had reference to a future messenger.

The Epistle itself is self contradictory. After a vain attempt to associate Edward Partridge with the revelation, as being the man to be stricken with the shaft of death, and pleading his cause through his subsequent repentance, sacrifices and death, the statement reads:

> **And inasmuch as through his repentance, and sacrifice and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened**

> **judgment against him of falling "by the shaft of death like as a tree that is smitten by the vivid shaft of lightning", so the occasion for sending another to fill his station—"one mighty and strong" to set in order the house of God, and to arrange by lot the inheritance of the Saints"—may also be considered as having passed away and the WHOLE INCIDENT OF THE PROPHECY CLOSED."**

Here the incident is closed, and the implications in the revelation declared void, but in closing the statement the brethren reiterated their faith in the future coming of "one mighty and strong," which we quote later. This shows a fatal weakness in the argument set forth.

Speaking of the man who was to lead the Saints out of bondage "like as Moses led the children of Israel," (D. & C., 103:16-18), Orson Pratt expressed the hope that the Prophet Joseph Smith will be that man(See J. of D., 15:363). The one "mighty and strong" that is to set the house of God in order, bears every ear-mark of being Joseph Smith.

This man is to be "holding the scepter of power in his hand." Joseph Smith holds all keys pertaining to the present dispensation; is the head of it and directs all affairs pertaining to it—certainly he holds in his hand the "scepter of power."

This man is to be "clothed with light for a covering." As a resurrected immortal God nothing but light—most glorious light—can be his covering.

This man is to utter words, "eternal words," while his "bowels shall be a fountain of truth." Being a resurrected immortal being, obviously his words will be eternal as he is eternal, and naught but truth will issue from him and permeate his entire being.

Joseph Smith, being the instrument in the hands of God in setting up the "house of God" — organizing His church and kingdom, is the logical one to clean up the mess they are in and set them in order. He possesses every needed qualification.

To our minds the Lord has made His choice of Joseph Smith to perform this great work very clear, as indicated in the parable concerning the redemption of Zion (D. & C., 101: 43-62). **"And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and Go ye straightway into the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money."**

It is reasonable to assume the servant who is to redeem the Lord's vineyard, is the one who will set His house in order and arrange by lot the inheritances of the Saints, as indicated in Sec. 85. Who is this servant? The Lord tells us his name:

> Verily, verily I say unto you, that my servant Baurak Ale (Joseph Smith, Jun.) is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.
>
> Therefore let my servant Baurak Ale (Joseph Smith, Jun.) say unto the strength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.—D. & C., 103:21-22.

We are told that President Woodruff, in his day, referred to Section 85 as the one revelation most feared by the Presidents of the Church; that it stood as a constant challenge of their actions in that high office. The late Anthony W. Ivins is reported as saying that it (the Revelation) is yet to be fulfilled. The late President J. Golden Kimball, acknowledging the Church to be out of order stated to the writer, "It will take some one

mighty and strong to set it back in order, we can't do it."

We know, the leaders know—they have admitted it—that the Church is out of order—is on a detour, and since it is established never again to be thrown down or given to another people, it will have to be set in order, and the "one mighty and strong" will do it.

In our judgment the Epistle itself answers the question in its last paragraph, which reads, as taken from Gospel Doctrines, p. 478:

> **The presiding quorums of the Church will always be composed of such men (men of integrity), they will be chosen in such manner, that the Saints can be assured that solid wisdom, righteousness, and conscientious adherance to duty, will characterize the policy of those who are entrusted with the administration of the affairs of the Church. While, from time to time, as the work of the Lord may have need of their services, men of EXCEPTIONAL TALENTS AND ABILITIES WILL DEVELOP AMONG THE PEOPLE OF GOD; and without disorder or eruption or excitement, they will be called of the Lord through the appointed agencies of the Priesthood and Church authority, to positions that will afford them opportunity for service. They will be accepted by the Saints in the regular order, appointed by the law of the Church, just as Edward Partridge was called and accepted, and just as the "ONE MIGHTY AND STRONG" WILL BE CALLED AND ACCEPTED when the time comes for his services.**
>
> (Sig.) JOSEPH F. SMITH
> (Sig.) JOHN R. WINDER
> (Sig.) ANTHON H. LUND
> First Presidency.

It may have been an act of expediency to put the statement referred to before the Saints, but it was also an act of wisdom to wind up with the frank claim that the "one mighty and strong" will be called and accepted when the time comes for his services, which must now be very near. The fulfillment of the revelation in question is still future.

A "CUTTER-OFF" COMMITTEE

The distasteful job of sitting in judgment upon one's brother and "unchurching" him for an act not in itself a sin, has borne heavily upon the consciences of many ward bishopries and stake presidencies. Orders issued by the leaders of the Church to take action against certain Saints who are without blame, are frequently carried out with extreme reluctance on the part of local stake and ward authorities, not infrequently men preferring to step down and out of their ecclesiastical positions rather than perform the dubious "duty" of judging their brethren and depriving them of fellowship in the Church.

What Section 85 (D. & C.) is to the leaders of the Church, as expressed by Wilford Woodruff noted in another article of this issue of TRUTH, by way of warning against "putting forth one's hand to steady the ark of God"; so Section 121 stands as a warning to those attempting **"to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness."** An "amen" to the Priesthood or the authority of that man" is a tragic sentence reaching into the eternities, and which all sensible men wish to avoid. Better lose one's social position or even life itself in defending the Gospel of Jesus Christ, than lose one's Priesthood by debasing it. And those engaged in attempting to cut people off the Church for believing in or living eternal laws, be they leaders of the Church or lesser officers, come under the edict of using their priesthood in unrighteousness, and, according to the word of the Lord, must necessarily fall under the terrible curse of forfeiting all that is of value in the Gospel.

The chief actors in the present sordid drama of life are men and women so imbued with the love of the Gospel, a phase of which pertains to the Patriarchal order of marriage, that they

hesitate in accepting orders from "higher-ups" to not only desist from entering the principle, but also from either teaching or sustaining it.

Example No. 1: We have the paradoxical situation of a brother entering into the Patriarchal order of marriage at the instance of a President of the Church, acting, of course, under his Priesthood authority; and being handled and unchurched for the act by another President of the Church, acting WITHOUT Priesthood authority.

Example No. 2: Another case of record, and this is only one of a number of such cases, is where instructions from the then President of the Quorum of Twelve were issued to a certain stake president to cut off one of his members for his views and actions on the subject of Patriarchal marriage. In this case the stake President—Charles D. White of Beaver—was a man of integrity. Respecting his covenants with the Lord to preside in justice and righteousness, he refused to act in the case without witnesses or evidence. He sent word back that "Brother McGregor" was a good man; if the authorities had a charge of unchristianlike conduct to file against him, the case would be heard in a legal and orderly manner, but no summary action would be taken. For such an act of insubordination the President was "honorably" released, a new President installed and the cutting-off process proceeded with. The brother was a prominent physician. He established his profession in another part of the State, was known far and wide for his charitable and kindly acts, was dearly beloved by the people of his association, and went to his grave a true Christian, doubtless a member of the Church of the Firstborn, while not regarded worthy a membership in the Church of Jesus Christ of Latter-day Saints, by its human leadership!

Example No. 3: A brother was handled by the leaders of the Church for having entered into the principle of plural marriage after the Manifesto of 1890. After the act of excommunication he sought solace of the Lord through a patriarchal blessing which he requested of the presiding Patriarch in the Church. In his blessing the Patriarch indicated that his life and actions thus far were pleasing to the Lord and that great blessings awaited him because of his faithfulness in keeping the commandments of God. He was a stranger to the patriarch and figured the blessing was prompted by the Lord. And yet, for doing what he had done, the Lord commended him while the Church cut him off.

Example No. 4: A good brother in northern Idaho, well informed in the Gospel, conducted a business which took him into the homes of many of the Saints. He followed the Lord's injunction, to "seek ye first the kingdom of heaven", making his business secondary. The Saints loved him. By the Spirit of the Lord they discerned his spirit and enjoyed mutual felicity. This brother accepted the Revelation, Sec. 132, on the Patriarchal order of marriage. Though never entering into the law, yet he sustained and defended the principle. Orders were issued by the Church leaders to handle and silence him. He was called before his bishopric who could find no fault in him as grounds for trial. He was interviewed by his stake presidency with like results. No action was taken, when positive orders came from the leaders to have him handled. No one in his stake would sign a complaint. What was the stake judiciary to do. A complaint must be signed before a hearing could be legally had, and yet they were under orders to proceed against the brother. "NECESSITY IS THE MOTHER OF INVENTION"; these stake officers devised the ingenious plan of compelling themselves to sign a complaint and proceed to try the case. Accordingly this letter was addressed BY THEMSELVES TO THEMSELVES:

Rexburg, Idaho, Dec. 18, 1939.

To the Presidency of the Rexburg Stake,
Rexburg Stake of Zion.
Dear Brethren:

We, the Stake Presidency, hereby make to you a charge of apostacy against Joseph T. Jones: and in support thereof allege as follows: That the said Joseph T. Jones, having been given an opportunity to sign a statement of his support and loyalty to the General Authorities of the Church, refused to sign the same.

We respectfully suggest that the above named accused be called to answer this complaint, BEFORE YOURSELVES and the High Council of this the Rexburg Stake of Zion as a court thereof.

PETER J. RICKS
ARTHUR PORTER
OSWALD CHRISTENSEN
(Stake Presidency)

Signed in the presence of
F. L. Davis, Witness.

Here the complaining witnesses were the Judge, Jury and Executioner—3 in 1. Being under orders to cut the man off, they did not bother to listen to testimony, disregarded all revelation, justice, and covenants entered into by them in assuming their sacred positions. They sat as a kangaroo court and acted the part. Shortly after this mock trial, Elder Jones was called home in death, and the speakers at his funeral—among them members of the Bishopric and stake Presidency, ushered him into the "Seventh Heaven."

Example No. 5: An active member of the Church was tried before his stake Presidency and High Council on the charge of polygamous teachings, found guilty and "un-churched." The President sitting as the Judge, was an active polygamist, having entered into the law long after the Manifesto of 1890. (We are informed that, to his lasting credit, this official refused to continue handling similar cases and was subsequently relieved of his position.)

The above are but a few of many similar cases that exist, the genuineness of which is well established and can be easily verified.

Recently a young man, with his good wife and family, was visited by his Bishopric, comprising young and progressive business men. They were instructed to either force the signing of the usual oath of allegiance to the leaders (for form see TRUTH, 9:39) or cut the offenders(?) off. The young man consistently refused to sign the oath which, in effect, would have bastardized him, he being the issue of a plural marriage that was endorsed by a previous President of the Church. He believed in the principle of plural mariage. The Bishopric was bewildered. Guided by every instinct of right and justice they could see no grounds for action against the accused. They were definitely embarrassed, and left the home with a "God bless you."

In recounting this experience this young man, with feelings of brotherhood towards his Bishopric, suggests that the Church appoint a "Cutter-off" Committee to sit upon such cases, independently of ward bishops and stake presidents. We are sold upon the suggestion. We positively know of the chagrin and embarrassment suffered by many of our local officers in being compelled to sit upon cases and taking action against their personal judgment—against, as they view it, justice and righteousness. The Church has already introduced an innovation by appointing Assistant Apostles to do much of the work devolving on the regular members of the Quorum of Twelve; and we can see no inconsistency in appointing another committee to be designated as the "Cutter off" Committee, with license to travel from stake to stake and cut people off for their belief and faith in the Gospel, in cases where their belief and expressions do not accord with the present policy of the Church. The Committee could act without compunction of conscience as the ancient official Hangsmen or Decapitators did, simply carrying out orders, and letting the blame rest where it may.

Such an appointment, we are sure, would relieve many of the present stake and ward officers of much embarrassment. As we view it such relief is due them since the remuneration received from the Church does not justify taking the responsibility of loosing their salvation by misjudging their fellow citizens in the Church: One young Bishop recently stated, in effect, **"I am a business man, have given no time to the study of the Gospel, and am not acquainted with the scriptures. I can only do what I am ordered to do by my leaders."** Let such men continue as the liliputians they admittedly are, receiving the praises of their congregations, and let a "Cutter-off" Committee go from ward to ward and from stake to stake, performing their nefarious work without compromising the local officers who,

in their hearts, still hold to a semblance of justice and honesty; let this committee, consisting of, say, three or five members, go to hell for their perfidy and save the bishops and stake presidents from like fate by relieving them of the necessity of wielding the executioner's axe.

SONS OF GOD

It is the dream of ages to perfect one's self in order to become a Son of God in actuality. In a sense, every man born into mortality is a son of God—his great progenitor being Adam, **"our Father and our God."** But to qualify as an accepted son (or daughter) of God, to be received into His presence and to inherit His glory and become a joint heir with Jesus Christ in all the Father has, requires more than the incident of birth. In a revelation through the Prophet Joseph Smith, Jan. 5, 1831, to one James Covill, the Lord said (D. & C., 39:4-5):

> But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons. And verily, verily I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

No sane man will deny the desirability of attaining sonship or heirship with God, and it is made clear that "he that receiveth my gospel" to him is given power to become His son. To Emma Smith the Lord said: **"All those who receive my gospel are sons and daughters in my kingdom."** (Ib. 25:1). Speaking of those who are faithful in maintaining and magnifying the Priesthoods the Lord gave this hopeful promise:

> For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and THE ELECT OF GOD.
>
> And also all they who receive this priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.
>
> And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break neither can it be moved.—Ib. 84: 33-40.

It is clear, then, to become the seed of Abraham one must live the law of Abraham, which is the Celestial law of marriage; (Ib. 132:32-33), so to become a son of God one must live all of God's commandments, for **"this is according to the oath and covenant which belongeth to the Priesthood."** When we live the laws of the Priesthood God is bound. **"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."** (Ib. 82:10).

The fact must be clear to the weakest mind, that the promises of the Lord hold good only so long as man performs his part of the contract.

In entering the waters of baptism the convert covenants to live God's laws. In partaking of the sacrament of the Lord's supper, he makes a similar covenant—**"and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy son and always remember him and keep his commandments which he has given them."** And in return for such obedience, the Spirit of the Lord is promised to be a constant companion.

The key to becoming sons of God was given to Father Adam, as related in the Book of Moses (Pearl of Great Price) 6:66-68. Adam had been carried away by the Spirit of the Lord and baptized by immersion, after which—

> He heard a voice out of heaven, saying: Thou art baptized with fire, and

> with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a Son of God; and thus may all become my sons. (How? by repentance, baptism, and then, keeping all His commandments as He gives them).

The covenant is renewed on every rung of the ladder of progress; in the marriage covenant, endowments, accepting callings in the Priesthood, etc., one is placed under a series of covenants with commensurate blessings promised upon faithful compliance.

"But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name." (D. & C., 11:30). Is there anything a man would hesitate in giving in order to become a Son of God?

Let no one think that it is a small matter to aim at the high mark of becoming a son of God. Father made the great sacrifice: **"For God so loved the world, that He gave his only begotten Son, that whomsoever believed on him should not perish, but have everlasting life."** (St. John, 3:16).

Let any one be put to the test of sacrificing a son as was Abraham. He was not required to go through with it. But God, our Father, did complete the sacrifice, and through diligence and obedience, we may become His sons and daughters.

To become the sons and daughters of God the Saints must accept the sacrifice He made, through which those holding the Priesthood may become "Gods, even the sons of God." Is the blessing worth the effort?

IDLENESS

A common sin of which the human family is guilty is that of idleness. Not always physical idleness—nor mental, but an idleness that borders on a languid spirit of laziness, especially in matters pertaining to one's duty as a citizen in the kingdom of God. The sin is stressed by the Lord in many of the revelations given to the Church through its founder, Joseph Smith the Prophet.

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D. & C., 42:42). It is said that "an idle brain is the devil's workshop." Perhaps nothing is more fruitful in encouraging excesses that are harmful to both body and mind, as idleness. The "idle rich" form a class that breeds extravagance and waste, both of which are strangers to the economy of heaven. They are the night-club denizens; lawlessness, immorality, prodigality are some of the fruits of their nightly carousings; loving darkness more than they do light. These human misfits seek their pleasures and ply their indulgences under the shades of darkness.

November, 1831, the Lord expressed His displeasure towards the inhabitants of Zion in these words:

> Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are IDLERS among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity but their eyes are full of greediness.—Ib. 68:31.

The priceless heritage which God bestowed upon our Father Adam, after the fall, was work. The Lord said, **"Cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. By the sweat of thy face shalt thou eat bread."**—Gen., 3-:23.

A general command that the Lord gave in the early days of the Church (December, 1832), is—

> Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not

be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is a bond of perfectness and peace.

Pray always, that ye may not faint, until I come. Behold, and lo, I come quickly, and receive you unto myself.—D. & C., 88:124-6.

A companion to physical idleness is a fault that is equally subversive of good, and to which the Saints are too prone to yield; it is idle expression—both in words and loud laughter. How often long conversations consist of mere gossip, a line of prattle that betrays the shallow minds behind it. In judging the scale of intellect of people, from their conversations, a noted professor is said to have suggested three divisions in one or more of which, some time or other, all minds register: Those confining their conversations to persons are of the lower type of intellectuality — they are the nation's gossips; those confining their conversations to events or topics of the day, form the middle class, while conversations based upon principles—neither confined to personalities nor topics, indicate the higher bracket of intelligence.

This is a good rule to be governed by. Recently we learned of a few women inviting themselves to the home of a good sister. She said, "Come right along—only don't come with the idea of gossiping, or criticising the Priesthood. If you want to talk about the gospel and improve your minds you are always welcome in our home." This good woman belongs in the higher bracket of intellectuality and spirituality. **"She openeth her mouth with wisdom; and her tongue is the law of kindness. She looks well to the ways of her household, and eateth not the bread of idleness."** (Prov. 31:26-7).

When the Saints come to understanding and learn the wisdom of confining their conversations to the simple formula given by the Savior, "Yea, yea; nay, nay," they will have learned wisdom, for the Lord has specifically declared that **"every idle word that man shall speak, they shall give account thereof in the day of judgement.** (Matt. 12:36).

We do not understand that this decree of the Lord is intended to confine our conversations to the words, "Yea, yea; nay, nay," any more than He confines our prayers to that which He gave and which we call the "Lord's prayer." But the principle of brevity, lacking all idle words in speech and prayer, avoiding oaths and vulgar expressions, is well worth adopting in our daily conversations and worship.

Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you.—D. & C. 88:69. Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings.—Ib. 121.

The Lord calls much laughter a sin (Ib. 59:15). How often do we hear people speak and laugh at the same time—laugh at their own expressions; and how detestable to a sensitive mind it is. We recall an example of a brother that followed nearly every word with a loud peal of laughter. It grated upon our nerves and offended our spirits. The brother laughed himself out of the kingdom and lost his faith.

"This is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days." (Ib. 63:58).

Let the Saints learn moderation in speech, eating, drinking, working, sleeping, fasting, and desire, and the blessings of heaven will be with them.

SHEDDING OF BLOOD

In the month of October the game laws are declared open, so that citizens who pay a certain immunity may go into the mountains and shoot deer and

other wild animals. Many will go out with their rifles. Some will get shot while others will stalk their quarry, bring it home, gloat over their wonderful achievement and prowess, speaking of it among their fellow laborers in the weeks and months to follow.

The Lord said, (D. & C., 49:19-20):

For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

And again:

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.—Ib. 89:12-13.

From this we learn that men may eat the flesh of animals with divine approval, but they should eat of it sparingly. So many destroy life for the fun of it. Such a spirit the Lord definitely condemns. God, in commanding Noah, after the flood, said:

Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. * * * AND SURELY BLOOD SHALL NOT BE SHED, ONLY FOR MEAT, TO SAVE YOUR LIVES; and the blood of every beast WILL I REQUIRE AT YOUR HANDS.—Gen. 9:8-11 (Ins. T.)

We recall, in history, that while crossing the plains, Brigham Young appointed certain men with high marksmanship ability, to keep the camp supplied with meat, the wild buffalo being plentiful. However, they were instructed to shoot to kill and not to merely wound and leave to suffer. They should kill only enough to care for the needs of the camp; and on one occasion when a waste of this wild meat was observed, the President severely reprimanded those responsible for it telling them the curse of the Lord would follow such actions if persisted in.

It is to be hoped in the coming "open season" true Latter-day Saints will restrain themselves from excesses and will only kill in order to live, giving God and not their guns and hunting prowess the credit.

We re-publish the testimony of the late President Joseph F. Smith on this topic of wanton killing, (See TRUTH 1:72):

I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the "sport" of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, * * * I do not believe any man should kill animals or birds unless he needs them for food. * * * I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose very souls seem to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? "Just for the fun of it!" Not that they are hungry and need the flesh of their prey, but just because they love to shoot and destroy life.—Gospel Doctrine, p. 334.

THE CHURCH AS AN INSTITUTION

Leo Tolstoy says, "Love, truth, compassion, service, sympathy, tenderness, exist in the hearts of men and are the essence of religion, but try to encompass these things in an institution and you get a church—and the Church stands for and has always stood for coercion, intolerance, injustice and cruelty." Is the Church of Jesus Christ of Latter-day Saints, in its determined effort at subduing those of its members who cannot see as its leaders profess to see, filling this roll?

NEWS FLASHES

By Eraphim

(AUGUST 16 TO SEPT. 15)

United States Liberator bombers, in one of the world's longest flights, struck a crippling blow to the huge Messerschmit airplane works at Wiener Neustadt, 27 miles south of Vienna, Austria (Aug. 15). More than 350,000 pounds of bombs were dropped on the plant.

President Roosevelt, who arrived at Quebec, met Prime Minister Winston Churchill and the chiefs of staff of the allied governments (Aug. 18). This is the sixth and possibly the most important war council held so far.

The fall of Sicily has cleared the way for invasion of the continent of Europe. Allied casualties from the beginning of the struggle to the end were 25,000 men. Eisenhower said. The axis toll went beyond 167,000 of whom over 32,000 were killed or injured. This is reported as the casualty list to Aug. 10.

August 20: Food shortages have become so acute throughout France that children no longer are admitted to public schools without a physician's certificate that they are free of tuberculosis. It is publicly stated that "all Frenchmen are hungry."

August 23: A disease of blindness relatively new to this hemisphere, localizing in Mexico, has spread to such proportions that the malady has held up completition of the Pan-American highway.

It is reported (Agust 25) the Axis still occupies nearly 1,195,000 square miles of territory, holding in their control some 400,000,000 people. From this amount the Allies have subtracted some 10,000 square miles of Islands.

A gentle rolling earthquake swayed a wide section of Los Angeles (Aug. 28). The quake was described as "sharp" and "fairly heavy."

A Tokyo dispatch reported (Sept. 11) an earthquake struck a wide section of southwestern Japan, causing at least 1400 casualities and demolishing 4000 homes in the city of Tottori, where big fires raged.

An official statement from Russia reports (Aug. 22) 1,000,000 Germans killed, wounded or captured and 6000 tanks destroyed in the past 47 days. The Germans clamped down a military dictatorship over Denmark (Aug. 29), meeting violent resistance from the Danes, the latter scuttling 45 ships in a battle with Germans.

British and Canadian troops landed successfully on the toe of Italy (Sept. 3) on the road to Rome, under orders "Knock Italy out of the war." (Sept. 9). Announcement was made that Italy is out of the war, they having unconditionally surrendered to Gen. Dwight D. Eisenhower. The nation entered the war June 10, 1940, continuing it three years, two months and 29 days.

A third of Japan's merchant shipping is reported destroyed (Sept. 2), the Allies having sunk more than 2,500,000 tons of shipping.

Secretary of Labor, Francis Perkins (Aug. 29) released a survey of figures which show that at th' time women now hold FOUR-FIFTHS OF ALL NEW JOBS IN AMERICA.

The "blackest week" in the country's railroad history is registered (Aug. 30-Sept. 8) with at least 100 dead and more than 200 injured in five wrecks of eastern railroads.

A hotel fire in Houston, Texas, burned to death some 50 men in a three story building (Sept. 8). "It was the most horrible thing that I have ever seen in my career," said Fire Chief Richardson.

Today (Sept. 9) opens the third war loan drive in the nation and is expected to raise 15 billion dollars. Utah's assignment is $41,000,000. The war industry of this nation now costs the people $240,000,000 daily. Cost of war to U. S. is reported as $128,123,000,000.

Due to the rapid increase of poliomyelitis (infantile paralysis) existing in Salt Lake City and vicinity (Sept. 11) The City Board of Health ordered all opening of schools postponed "until such a time as the emergency ceases to exist." All persons under 17 years of age were banned from attending theatres dance-halls, Sunday-schools, and all other public functions. "We don't know what causes it or how to stop it" the health officers reported to the Mayor. 120 cases are reported in the State, 74 new cases reported for week ending Sept. 11. The disease is reported reaching epidemic proportions in California, Texas, Oklahoma and Kansas.

An outbreak of cattle sickness, believed to be anthrax, at two widely separ-

ated Utah points and a report of deaths among horses through month of August was disclosed by Dr. Curtis, Veterinarian at the State Dept. of Agricultue. Eighty-six cases of Encephalomelitis were reported among the horses.

German paratroopers entered St. Peter's square in Vatican city (Sept. 14) and took over the policing of that section of the papal state. This sudden occupation came after a day of intense anxiety among Italian Catholics over the safety of the Pope now surrounded by German occupation forces.

The specter of famine hangs over Rome and the Nazi-occupied cities of northern Italy. German authorities broadcast a proclamation warning the people, "after the treason of Badoglio and the rupture of the treaty of alliance between the Reich and Italy, the German military have taken the territory under their protection." It orders all persons to deliver their firearms or be shot.

REMINISCENT OF EARLY DAYS—IN UTAH

(By Charles L. Walker of St. George)
The sun is still shining,
The miners are mining,
And the Liberals are whining—In Utah.

The bees are yet humming,
The summer is coming,
The jurors are bumming—In Utah.

The judges are packers
Of juries, their backers,
The attorneys tell whackers—In Utah.

The 'taters are growing,
The waters are flowing,
There's a bad legal showing—In Utah.

The stars still keep shining,
Bootlickers are pining,
For trade is declining—In Utah.

There's an underground railroad
Evading the bail road,
Which ne'er was a jail road—In Utah.

The girls still keep singing,
While washing and wringing,
There's none of them cringing—In Utah.

The cows are yet eating,
The sheep are still bleating.
While the lawyers are cheating—In Utah.

While the marshals are slumming,
There's no thought of succumbing,
For the babies keep coming—In Utah.

—Copied from Desert Saints.

I never trouble to be avenged. When a man injures me, I put his name on a slip of paper and lock it up in a drawer. It is marvelous to see how the men I have thus labeled have the knack of disappearing.—Disraeli.

If you want to make your dreams come true, wake up.—Mitchell.

SAM WAS ENTIRELY FOR PEACE AND HARMONY

It was the weekly meeting of the colored "Sons of I Will Arise Society." At the end of the usual business, a loud voice yelled from the back of the hall: "Mistah Chayman, Ah makes a motion dat Sam Jackson am a low-down, sneaking mis'rable chicken thief."

Down in the front a little fellow leaped to his feet.

"Who makes dat motion dat Ah'm a low-down, sneaking mis'rable chicken thief?" he cried, glaring round the room.

A huge, scar faced Negro jumped up.

"Ah makes da motion," he said, menacingly.

"Mister Chayman," said Sam, quickly, "Ah seconds dat motion."

SLIGHT MISTAKE

Little Paul, aged 6, was addicted to the use of profane language which was the source of much grief to his parents. Naturally, they were loath to have him appear in company where his loquaciousness was the cause of much embarrassment to them.

He was invited to a birthday party in the neighborhood and after much persuasion and promises not to say any bad words he was allowed to go. Dressed up like a cherub and bearing his gift, he set out for the party. In half an hour or less he was back, still carrying his gift.

His mother, sensing the cause, without a word undressed him, washed his mouth out with soap, thrashed him soundly and put him to bed. When his father came home, the mother told him what had happened and the father went upstairs with fire in his eyes. As he opened the door, little Paul threw up both hands and said, "Just a minute, dad. The damned party isn't till tomorrow!"—Funny Bone.

The world is my country; mankind are my friends; to do good is my religion. —Paine.

VOICE OF APPRECIATION

Appreciative messages continue coming in. A typical one comes from a leading Latter-day Saint in Los Angeles, California:

"I was especially gratified with your defense and vindication of John W. and Lorin C. Woolley. I never knew these men; but have always felt that it was a rather cowardly act to speak ill of anyone who is not in a position to defend himself.

After reading the July number of TRUTH I became quite agitated over the attack on these two men whom, I understood, had held the keys to Priesthood over the Church in all the world. I wondered if these men had no relatives or friends who dared defend them, or if they were indeed all they were charged with being. But I felt fully re-assured concerning them when I read the noble defense and complete vindication of their characters in the August number."

It has brought joy and satisfaction to our hearts in adding our testimony in defense of these men of God. Their traducers will yet answer to the great Judge for their slanderous statements.—Editors.

THAT FRIEND OF MINE

I had a friend when I was young,
A friend both good and true,
A friend that told me all my faults,
Yet praised my virtues, too.

And oft we wandered, hand in hand,
To where the blue bells grew,
Or sat and watched the leafy trees,
Where soft winds whisper through.

If I was ever sad, there came,
In sweetest, gentlest tone,
Words, like an effervescent light,
Which comes from the unknown;

Seen only by the spirit's eye—
The hope the joy, the life,
That stirs us on through midnight mists,
Past scenes of toil and strife.

And brings us to calm, smooth sea
Of perfect faith and trust,
Where righteous laws are understood
As being wise and just.

If I was gay, this friend of mine
Would smile and laugh with me;
Yet urge me on to effort strong,
That all might happier be.

And so I learned to strive and strive
For castles most divine,
Bright castles, planned and built for me
By that old friend of mine.

And up the rugged pathway bent
My footsteps for the goal;
Soon others came and kindly said
They would give heart and soul
In helping me to reach my stores
Of treasures near the sky,
Then leaving that true friend awhile,
And heeding not the cry:—

"Beware, beware! the path you take
Might lead you far away
From that one castle, bright and fair,
Where you should dwell alway."

These other friends seemed strong and good,
And had a way to please;
They flattered me with tender words,
And helped me on with ease,

But when that road came to an end,
I found no castle there;
The later friends turned friends no more,
But left me in despair.

Alone! alone! I cried, and all
My castles in the air!
And then a voice, not far away,
Called sweetly unto me,

"This way dear heart, this is the path,
Now come along with me;
See yonder are thy castles bright,
Still waiting there for thee."

The friends of earth may come and go,
Like steamships on the sea;
But truest, best of all the friends,
My mother is to me.

—Lou Lewis.

IF ALL THAT WE SAY

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.
And then just suppose
Ere one's eyes he could close
He must read the day's record through,
Say, wouldn't he sigh
And the next day try
A great deal less talking to do?
And I more than half think
That many a kink
Would be smoother in life's tangled thread
If one-half that we say
In a single day
Were left forever unsaid.

TRUTH

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

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An Important Epistle on Marriage

By JOHN TAYLOR

President of the Church of Jesus Christ of Latter-day Saints, 1882

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Marriage is the legitimate union of the sexes. God made male and female, not only of man, but of all animals, fowls, fishes, and, as stated, everything that creepeth upon the earth; and endued them with organs and power to propagate their own species. He also endued the herbs, plants, flowers, trees grasses and all the vegetable kingdom with fecundity, whose seed (as expressed in the Scriptures) should be in itself. Thus everything in the Animal and Vegetable Kingdoms was prepared to propagate, increase and perpetuate its own species; that principle, and the organs and media necessary for its development, have continued intact from the commencement up to the present time; and it is a fact that all life in this creation, animal or vegetable, possesses the inherent power within itself to fully maintain and perpetuate its own species. This principle applies to the lower as well as to the higher grades of creation. The most repulsive animal and venomous reptile possess this power, as well as those that are the most refined, symmetrical, beautiful or intellectual; and the most noxious and poisonous weeds or plants possess this fecundity, in common with the most lovely, sweet, nutritive, aromatic, or life-sustaining species. So that this grand, life-giving, preserving and perpetuating power exists among all life, whether vegetable or animal.

There are certain laws or principles regulating all these operations. The animals mingle together by their natural impulses and instincts without any moral law or code to regulate their sexual intercourse or associations; and provision having been made for the plants, herbs and flowers to have the seed, as expressed, within themselves

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

they are also without any law, other than the natural law which was implanted in the originals, which law has continued throughout all time; and impelled by which the plant struggles for its perpetuity and existence as much as do the members of the animal kingdom.

Man stands over the head of creation. God gave unto him dominion over the fish of the sea, the fowls of the air, the beasts of the field, and over every creeping thing that creepeth over the face of the earth. He is lord of all. We are told also that man became a living soul. We are further told that **"the body and the spirit is the soul of man"**; he is therefore a compound being and has a dual capacity—has both a spiritual and fleshly or temporal existence, and, of course, occupies a more exalted sphere than that of the animal or vegetable creations.

Pertaining to the flesh, his faculties, sympathies, instincts, fecundity, organs, and powers of propagation are similar, in many respects, to those of the animal world. A command was given to him to be fruitful and multiply, and replenish the earth. All other animals, possessing like powers of fecundity, are under no oral or written law in relation to the propagation of their species, other than what may be termed the law of nature, implanted by the Almighty and inherent in themselves, which law, attraction, affinity, or impulse alone leads to the propagation of their kind. In this respect, man occupies a different position from that of all other created life. In addition to his natural impulses, instincts and sympathies, a law is given to him, commanding him to be **fruitful and multiply, and replenish the earth; and to so far replenish it that he, as the head of creation, possessing a superior intelligence, may so increase, spread and grow, that according to the eternal fitness of things he may not only have, but also retain, the dominion over all created beings, as at first contemplated by his and their Creator.** This command was given to Adam and Eve, before the Fall, whilst they were in the Garden of Eden, as an eternal law, emanating from the Almighty. But when man fell, he placed himself in other conditions, both in his relationship to and communication with God, his possession of the Garden of Eden, and his subjecting himself to the penalty of death. Nevertheless, the natural instincts of men, as in animals, have continued through all past time from then until the present, in all ages, among all nations and peoples, extending over the whole earth. Nor has the religious or political condition of men made much difference in regard to the association of the sexes; for while one was a law of God pertaining to the eternal exaltation of the human species, the other arose from the natural impulses connected with the organization of the human family as it has existed in all ages.

The Gospel, when introduced and preached to Adam after the Fall, through the atonement of Jesus Christ, placed him in a position not only to have victory over death, but to have within his reach and to possess the perpeuity, not only of earthly, but also of heavenly life; not only of earthly, but also of heavenly dominion; and through the law of that Gospel enabled him (and not him alone, but all his posterity) to obtain, not only his first estate, but a higher exaltation on earth and in the heavens, than he could have enjoyed if he had not fallen; the powers and blessings associated with the atonement being altogether in advance of and superior to any enjoyment or privileges that he could have had in his first estate. Hence, he and his partner became the father and mother of lives—lives temporal, lives spiritual, and lives eternal, and were placed in a position to become Gods, yea, the sons and daughters of God, and to the increase and extent of their dominion there was to be no limit; worlds without end. But

it became necessary that Adam should obey, observe and keep the law of the Gospel, and it also became necessary that his posterity, who would possess the same exaltation and blessings, should also keep and observe the same law; and if they did not, they could not obtain the blessings of celestial lives and exaltations in the eternal worlds. But, while this was the law pertaining to celestial affairs, man was not deprived of the power, the right, and the priviliges, the faculties and instincts of the association of the sexes, nor of the propagation of his own species; and hence, when man had transgressed the law of God and corrupted himself to such a degree that it is said of him that his thoughts were only evil, and that continually; and when it had become an act of justice with the Almighty, in reference to the unborn spirits, in consequence of the extreme degradation of the human family, to introduce a better race, man possessing the power, while living, to propagate his own species, He could only accomplish and bring about this design by destroying that corrupt race, **and appointing a selected and chosen race for the above named purpose.**

The law before referred to was the law of the Gospel. **When the Gospel is lived up to and enjoyed, its powers and blessings are also enjoyed, pertaining both to time and to eternity; but when the law of the Gospel is not lived up to, yet the principle of procreation and the association of the sexes still continues as a principle separate and distinct from that of the Gospel; and the nearer we can approach pure and correct principles, whereby the chastity of the race may be preserved, in our marital relations, the more will our actions be acceptable to our heavenly Father. Hence, it has always been considered, among all intelligent and right thinking people in the nations, both in a social and political capacity, that it is in the interests of humanity that the marital relations should be sustained,.. that.. virtue.. and.. chastity should be preserved, and that in proportion as these principles are disregarded has the elevation or degradation of the race been manifested.**

Paul, in speaking on this subject, tells us that "marriage is honorable in all, and the bed undefiled," and in another place he says:

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; **forbidding to marry.**"—I Timothy, 4, 1-3. (Instant: Present Church attitude towards a certain class.)

Whilst in writing to the Corinthians he enters into a lengthy argument on the subject of marriage. (See I Corinthians, 7, 1-16.)

Statesmen, in different ages, without reference to any particular law of God, have inculcated the principle of marital relations, and in some instances have compelled their peoples to marry; and thus, outside of the more elevated principles of the Gospel law, whether among Jews, Christians, Pagans, the sanctity of the marital relations has been sacredly guarded and protected.

The Lord has revealed unto us the ancient law, which was revealed to Adam through the Gospel, and which is called the law of Celestial Marriage. This, as before stated, applies only to certain conditions of men, and can only be enjoyed by parties who have obeyed the everlasting Gospel. It is one of the eternal principles associated therewith, uniting mortal and immortal beings by eternal covenants, that will live and endure forever. Outside of this covenant, statesmen have, in many instances, enacted laws sanctioning the plurality of wives, but this, of course, has nothing to do with eternal covenants or eternal relations of man, any more than the monogamic relations have; those covenants only have a

reference to time, and not to eternity; and to such an extent has this principle prevailed that it may almost with propriety be called the normal condition of man. But with regard to the law of Celestial Marriage, there are certain safeguards thrown around it, as there always were, and those safeguards are, and always were, in the hands of the proper authorities and Priesthood, delegated by God to man for the protection and preservation and right use of this most important, sacred, exalting and eternal ceremony or covenant. These things are clearly defined in the Revelation on Celestial Marriage, and can rightly only be enjoyed and participated in by such as are considered worthy, according to the laws, rites, privileges and immunities connected therewith. But while this is the case in relation to this everlasting covenant, men and women do now, outside of this arrangement, possess the same instincts, affinities, passions, fecundity and powers of procreation as they have done in other ages and at other times; for, as before stated, this is one of those natural laws and instincts which God has placed in the human system. **It therefore has become and is a question of what shall be done with those who do not fulfill the obligations of the Gospel, and are not prepared to assume the responsibilities and obligations connected therewith. Is the order of God to be violated? Are the barriers placed around this sacred institution to be trampled down and broken under foot? And are unworthy characters who do not fulfill the requirements of the Gospel to have conferred upon them the blessings of eternal lives, of thrones, and powers, the principalities in the Celestial Kingdom of God? We emphatically answer, No!**

On the other hand, are men and women, who, while nothing immoral can be laid on their charge, and who are considered worthy of a standing in the Church, but who may be thoughtless, careless and indifferent in regard to many religious matters, and who either do not comprehend the Gospel, or who do not appreciate the privileges conferred by the Celestial Law of Marriage connected therewith—are they, while they cannot enjoy the greater privileges of the Gospel, to be deprived of the privileges and blessings arising from the marital relations, and of the proper exercise of the impulses and instincts of nature? We as emphatically answer, No! There ought to be placed within the reach of the young of both sexes a full and fair opportunity of correctly fulfilling the perpetuation of their species, free and untrammelled, leaving it for themselves to embrace or reject the higher or more exalted law, as all men are left free to receive or reject the Gospel; thus preserving the free agency of man in this as in all other things. While the parties themselves do not take a course to embrace and enjoy the higher privileges of the Gospel, it is not for us to throw barriers in their way, but to encourage, by all possible means, our youth to enter into such marital relations as they are capable or worthy of enjoying, leaving it for them in the future to receive or reject the fulness of the Gospel; and thus preserve the virtue, chastity and purity of our youth.

Before the Law of Celestial Marriage was given, Joseph Smith gave instructions relative to the marital relations, as contained in the Book of Doctrine and Covenants, wherein he enjoins chastity, virtue and an adherence to the covenants entered into between men and women, according to the laws and usages that then existed in the Christian world. But these covenants and arrangements referred only to time, and had no bearing upon or relation to eternal unions. When the revelation pertaining to Celestial Marriage was given, that revelation superseded everything else that had previously been practiced among the Saints, and thoroughly defined the relations of the sexes to each other

pertaining both to time and eternity. (Sig.) John Taylor.

The following is a matter of counsel and expediency under the existing state of things, in view of the situation of persons who are not prepared to fully comply with the requirements of the Gospel, yet cannot be denied, as above mentioned, the privilege of participating in the marital relations.

The question arises, What shall be done in regard to those persons, who, being members of the Church, are not worthy to enter into those sacred and eternal relations of which we have been speaking? This is probably a question that concerns our civil policy rather than our religion, but we have deemed it worthy of our consideration, and after due deliberation have determined that in cases where recommends cannot be justifiably given for the blessings of the House of the Lord, the parties desiring marriage be united by the Bishop, inasmuch as they are worthy of the recognition of their brethren and sisters and have not forfeited their right to be esteemed members of the Church, **though not sufficiently valiant in the cause of righteousness to be deemed altogether worthy of those weightier blessings that belong to the New and Everlasting Covenant. But that holier order to which we have referred is the law of marriage as it exists in its fulness, in its completeness, in the strength and beauty of its purity, without end or change, but eternal as the existence of the soul, abiding forever.**

This recommendation, with regard to those who cannot live the higher law, who do not possess much faith, but possess a little faith, is given as a means of purification among some of our youth and others, who, while they are desirous to marry and fulfill the great law of nature and be fruitful and multiply, are not justly and consistently entitled to those blessings which the fulness of the Gospel covenant provides. It has therefore been deemed by myself and Council, as well as by the Council of the Apostles, under our present circumstances, to place them in the hands of the Bishops, rather than to have them go for the performance of the marriage ceremony to justices of the peace and others, who, in their operations, do not carry the weight of blessing and responsibility which belongs of right to the Priesthood in all its ministrations and labors.

The foregoing ideas and considerations were submitted by me to the Council of the Apostles, and were approved by that body, and have already been read from the manuscript to assemblies of the Priesthood or Saints in Salt Lake City or other places. They are now presented to the presiding authorities in the various Stakes and Wards, that unity of action and concord of feeling may exist on this as all other subjects in which we, as the servants of the Lord, and all the Saints, are directly concerned.

(Sig.) John Taylor
President of the Church of Jesus Christ of Latter-day Saints.

DESTRUCTION OF THE WORLD (Wilford Woodruff)

When I contemplate the condition of our nation and see that wickedness and abominations are increasing, so much that the whole heavens groan and weep over the abominations of this nation and the nations of the earth, I ask myself the question, Can the American nation escape? The answer comes, No; its destruction, as well as the destruction of the world, is sure; just as sure as the Lord cut off and destroyed the two great and prosperous nations that once inhabited this continent of North and South America, because of their wickedness, so will He then destroy, and sooner or later they will reap the fruits of their own wicked acts, and be numbered among the past.—J. of D., 21:300.

PRIESTHOOD ITEMS

(Contributed)

In conclusion of our last discussion regarding the office and calling of the Prophet Joseph Smith, we now draw to the attention of the reader the Prophet's own conception of his calling:

> "* * * I shall read the 24th Chapter of Matthew, and give it a literal rendering and reading; and when it is rightly understood, it will be edifying. I thought the very oddity of its rendering would be edifying anyhow — 'And it will be preached, the gospel of the kingdom, in the whole world TO A WITNESS OVER ALL PEOPLE: and then will the end come.' * * * The Savior said whene these tribulations should take place, it should be COMMITTED TO A MAN WHO SHOULD BE A WITNESS OVER THE WHOLE WORLD: THE KEYS OF KNOWLEDGE, POWER AND REVELATIONS SHOULD BE REVEALED TO A WITNESS who should hold the testimony to the world. It has always been my province to dig up hidden mysteries —new things—for my hearers. Just at the time WHEN SOME 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 to Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. * * * Woe, woe be to that man or set of men who lift up their hands AGAINST GOD AND HIS WITNESS in these last days. * * *" (Teachings of the Prophet Joseph Smith, Pg. 364-365.)

We feel that this phase of our discussion is conclusive to the honest in heart, and we now proceed to show how the Priesthood order has been established after the order of heaven and in the likeness of heavenly things.

"For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world." (D. & C., 132:5)

"Now the great and grand secret of the whole matter, and the **summum bonum** of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

"Herein is glory and honor, and immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

"Consequently the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead; and that all things may have their likenes, and that they may accord one with another; that which is earthly conforming to that which is heavenly, as Paul hath declared. —1 Cor., XV: 46, 47, 48, D. & C., 128:11, 12, 13.

We wish to draw attention to a few instances where earthly things are shown to be in the likeness of heavenly things:

In the Pearl of Great Price, we find that **"Kolob,** signifying the first crea-

tion, is nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. * * * One day in Kolob is equal to a thousand years according to the measurement of this earth. * *''

Next to Kolob is another great sun, ''called by the Egyptians **Oliblish** which is the next grand, governing creation near to the celestial, or the place where God resides; **holding the key of power also** pertaining to other planets.'' (P. of G. P., Abraham, Pg. 35.)

The reader will note that these two great, governing planets are in the likeness of the Father and the Son. ''There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made. * * *'' (Lect. on Faith, 5:2.)

All things are governed by the ''Spirit of Truth'' emanating from the presence of **''the God of all other Gods,''** and from His Sons, the Gods, to their respective spheres.

Paul says: ''Christ, being the Son of God, thought it not robbery to be made equal with God.'' Christ knew that such was after the order of the heavens.

As the governing planets are in the likeness of the Father and the Son on and of ALL CREATIONS, so, too, they are in the likeness of the governing powers of the earth. As Adam was the father of all living, so Noah was the father of all living in his day. God, the Father, ''possesses all perfections and fulness.'' The Son ''is also in the express image and likeness of the personage of the Father, or the same fulness with the Father.'' (D. and C., Ibid.)

Joseph Smith, the Prophet, held the keys of the Dispensation of the Fulness of Times. Hyrum Smith, the Patriarch, stood next to the Prophet and the fulness of the same keys were committed into his hands during the life of the Prophet. (Ib. 124: 94, 95, 124.)

As the creation of the worlds is after the order or in the likeness of the governing Gods in this first instance, and running down through the eternal worlds, so, also it is shown forth in ALL OF THE ORDERS OF THE PRIESTHOOD UPON THE EARTH.

In the Pearl of Great Price we are told that the second great governing planet, **Oliblish ''is equal with Kolob in its revolution and in its measuring of time,'' and ''holds the key of power also, pertaining to other planets.''**

We are further told that these two great governing, heavenly, celestial bodies govern the fixed stars or suns; that **Enish-go-on-dosh—the Sun,** borrows ''its light from Kolob through the medium of **Kaes-e-vanrash''** which is the governing power of **15 other fixed planets or stars,** and that this planet, governing **fifteen great Suns,** receives its power and light through the medium of **two** other **great stars or suns,** which in turn receive their power, light and government from Kolob. (P. of G. P., Abr., pg. 35.)

The fifteen great governing suns are in the likeness of the First Presidency of the Church and the Quorum of Twelve Apostles. They, the First Presidency and the Twelve, are subject to the governing power of Priesthood over them; while that governing power is in turn governed by two godly beings presiding in their sphere, and, in turn governed by the Gods over them, back through the creations and the eternities.

We find that the earth was created in seven days, or (according to Abraham) periods of time, or ''times''. The spiritual creation took seven days. (P. of G. P., Abr. 4). The Temporal creation also occupies seven days or periods of time, or dispensasations. And under these dispensations God ordained to divide the week

into seven days, the 7th to be a Sabbath, in the likeness of the Lord's Sabbath, in the "creation of the heaven and the earth." God commanded Israel to divide their years of work and planting and harvesting into seven years. The seventh year was to be a year of Sabbath, in which even the tilled earth was to receive its rest. This division of years was to continue until seven times seven years, or forty-nine years, had passed. The forty-ninth year was to be a year of Sabbath, and then, the fiftieth also. This, too, being in the likeness of the Priesthood Government of the earth as it pertains to the civil or political government of the earth, and as perfectly represented by the "Council of Fifty," which is to govern in the Kingdom of God when the earth has attained the perfection of its Sabbaths; having passed through six thousand years, or days of its probation. The fiftieth year of Jubilee symbolizes the great time of rest promised in the coming Millennium.

The great periods of time pertaining to this earth were divided by God into approximately one thousand year periods, each period being equal to one day on the planet Kolob. (Ib., Abr. 5:13.) These periods of time, or dispensations of time, were in their order governed by seven great patriarchs, who attained perfection in their day and received the fulness of the Priesthood **"After the Order of The Son of God" These men were: Adam, Enoch, Noah, Abraham, Moses, Jesus The Christ and Joseph Smith, the Mormon Prophet. These seven were ordained to hold the Keys of power in and over all the dispensations of the earth.**

Some may wonder why Enoch, who was so righteous that he was enabled to perfect his people and his city so that they were translated, does not stand over Noah next in patriarchal authority to Father Adam. This, too, is in keeping with a heavenly pattern. The Lord tells us, **"I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations."** (D. & C., 52:14.) We are also told in the Doctrine and Covenants that "Zion is the pure in heart." The City of Zion was lifted up as a pattern unto all the world. **"And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."** * * **"And lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever."** * * **And Enoch said unto the Lord:** * * **"And Thou hast taken Zion to thine own bosom, FROM ALL THY CREATIONS, FROM ALL ETERNITY TO ALL ETERNITY."** (P. of G. P. Moses, 7:18-31.) From this it is evident that this pattern of redemption of a City of Zion has prevailed down through the worlds and the eternities of time, and Enoch's City is separate and apart from the government of this earth "until the restitution of all things, spoken by the mouths of all the holy prophets, since the world began." Enoch's calling was to preside over a translated sphere, where God might dwell with a holy people, and from which angels might come to administer to "those worthy of salvation" among the children of men. **"And men having this faith, coming up unto this order of God, were translated and taken up into heaven." (Insp. Trans. Bible, Genesis 14:32.)**

The order of government of the seven great patriarchs of the earth is after the **Order of the Son of God.** It is after the order and in the likeness of the order of heaven, or the government of the heavens. And we are promised that more is to be revealed concerning these things in the due time of the Lord. And all this is in accord with the "pattern which God has given" "that all things may have their likeness, and that they may accord one

with another; that which is earthly conforming with that which is heavenly.'' This phase of our subject, particularly as it deals with the number seven, or the seven periods of time, will be continued in our next issue.

THE ONLY SURVIVING SON OF SIDNEY RIGDON

Among the recent visitors to Salt Lake City, not one hase attracted more interest, from early members of the Church, than John W. Rigdon of New York City, the only surviving son of Sidney Rigdon, who was one of the early workers in the cause of God, and once the first counselor to the Prophet Joseph. Patriarch John Smith and John W. Rigdon were school companions in Nauvoo, and Mr. Rigdon also knew President Lorenzo Snow. His object in coming to Utah was to call upon some of his old-time friends. On Saturday, May 19, he visited with President Lorenzo Snow, and spent some time in the President's office. Mr. Rigdon is a pleasant gentleman, well on in years, having been born in Mentor, Ohio, in 1830. His hair and mustache are white. He has a thin face, a round, full voice, bright eyes, and a nervous, sensitive nature. In manner, he is very affable; in conversation, ready and intelligent. He stands erect, and his rather tall but thin form lends him a dignified bearing. He carried as a souvenir a cane which had been taken from the oaken boxes in which the bodies of Joseph and Hyrum were brought from Carthage to Nauvoo, after the martyrdom.

That Mr. Rigdon is by profession a lawyer was evidenced by his ready logic, and the ease in which he gave expression to his sentiments. In speaking of old scenes in and about Nauvoo, he was several times affected to tears, especially was this the case when the later lonely and brooding life of his father was referred to, and when he spoke of his own early days in Nauvoo: ''In Nauvoo were the happiest days of my life'', he said. ''When I went to Pennsylvania, I was a stranger, and I became very homesick for Nauvoo. I think the people ought never to have left Nauvoo; but then, it was, perhaps, for the best.''

On entering the President's office, President Snow introduced Mr. Rigdon to several who were present, and in doing so called him Brother Rigdon, which apparently intentional slip he partly corrected by remarking, ''Mr. Rigdon says he is a half 'Mormon'.'' To this the visitor quickly awakening as if his whole nervous force were called upon in the effort, replied: ''I **am a 'Mormon' this far: I believe in the early 'Mormonism'. I believe Joseph Smith found the plates of that Book of Mormon, when, where and in the manner he claimed he did. I know my father never wrote the book. He never varied in telling the story of how Joseph obtained it. He always related it in the same way, and I believe he told the truth.** At one time'', he continued, ''I had doubts about this, but I have come to know these facts, although I might not be able to prove them as I could prove some other things. When I went to father just before his death, and told him that if he knew anything regarding the coming forth of the Book of Mormon, that had not been told, he owed it as a duty to himself and his family, to tell it, he reiterated that he had but one story to tell, and that was the story told him by the Prophet Joseph Smith, that the records from which the book was taken were engraved on gold plates. Father then testified to me that Joseph was a prophet of God, and that an angel had handed him the plates from which was taken the Book of Mormon. **I believe this testimony, although for a long time I was skeptical about it. So far, I am a 'Mormon', and my heart is with your people. So was my father's; he never permitted any man in his presence to speak disrespectfully of the Church.''**

Speaking of his baptism he seemed proud of having been baptized by Hyrum Smith, the Patriarch, in the presence of his own father and the Prophet Joseph. "I was sick", he said, "and I remember well how father, who was one of those positive men, came in one morning and said, "Well, boys, you are to be baptized today.' Sick as I was, I knew it was no use resisting, and so was taken and baptized in the river. I quickly recovered thereafter." He related other interesting experiences incident to his boyhood life in the Church which were corroborated by Patriarch Smith and deeply enjoyed by the other listeners.

Mr. Rigdon has been in Utah once before, having crossed the plains with an ox team in 1863. He then called on President Young, who urged him to ask his father to come and reside in Salt Lake. He wrote his father to this effect, but the invitation was never accepted. Mr. Rigdon has a wife, two daughters and a son. His son, who resides in California, has visited Salt Lake City, on other occasions.

Speaking of his father, Mr. Rigdon, in a later interview, affirmed that the two points on which his father hung out were polygamy and the accession of Brigham Young to the leadership of the Church, and although he never recovered from the humiliation, and spent the remainder of his days in silence, whenever the Church was assailed, the old fire would kindle in his eyes, he would become animated, and the assailant would soon retire a thoroughly whipped man.—Improvement Era, 3:696-98 (July, 1900).

After the above visit, Mr. Rigdon evidently accepted baptism and joined the Church. At the April Conference of the Church, 1905 (p. 58 of Con. Report) he bore testimony as follows:

John W. Rigdon, a son of Sidney Rigdon, was then introduced. He said that he joined the Church of Jesus Christ of Latter-day Saints six months ago, and hoped to remain firm therein until the end. After a visit to the west in 1864, he had returned to the home of his father, who was near the end of his mortal life. He said to his sire that as the latter had not long to live, he owed it to himself, his family and to the world to tell what he knew about the coming forth of the Book of Mormon. The dying man raised his hand and avowed before heaven that the first he knew of the book was when it was brought to him by Oliver Cowdery, Ziba Peterson and Parley P. Pratt. His wife and daughter (the latter is still living) were present, when the book was presented, and both testified to the son and the brother of the facts as stated by Sidney Rigdon.

Brother Rigdon also said that he was present at Liberty jail with his mother, and with Emma Smith and her little son Joseph, the latter now president of the Reorganized Church, and who is said to have been ordained and set apart by his father on that occasion. **He testified that no such ordination or setting apart took place. The speaker bore a powerful testimony to the truth of the latter-day work.**

MEMORY TEST

Students entering the world-renowned Mohammedan University of El Azhar, at Cairo, Egypt, as one qualification, must be able "to recite from memory the entire Koran verbatim, word for word, from beginning to end," The Koran is said to contain 6000 verses and about 60,000 words.

TROUBLE

"Never before in all the history of civilized man has the world faced a future so dark and ominous. These are days that try men's souls. It has devolved upon our generation to bear the heaviest burdens that have yet descended upon the spirit of Humanity." —Atlanta Constitution.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

BE very careful that you do not so conduct yourselves that when your bodies die you will not receive them in an immortal state. Be careful that your lives are such that you be not deprived entirely of these bodies which have borne so much affliction and pain.—Brigham Young.

PRESIDENT JOHN TAYLOR

November 1st marks the 135th anniversary of the birth in mortality of John Taylor, one of the foremost evangelists and Prophets of God to live on earth. He was born at Milnthorpe, England in the year 1808, accepted baptism May 9, 1836, and was called by revelation into the Quorum of the Twelve July 8, 1838, receiving his higher Apostolic calling and anointings at the hands of the Prophet, Joseph Smith, shortly before the latter's death in 1844.

John Taylor was a voluntary prisoner at Carthage, during the incarceration and martyrdom of the Prophets Joseph and Hyrum, himself being shot in a brutal manner, his body receiving four balls. Recovering from his wounds, under the blessings of God, President Taylor assisted the Saints in their hegira West, and was conspicuous in the building of this western empire. He was a man of letters, a poet and an orator. In Nauvoo he edited the last three volumes of the "Times and Seasons," published the "Nauvoo Neighbor." Later, while on a mission to France, he directed the translation of the Book of Mormon in French and German; published the "L'Etoile du Deseret" ("The Star of Deseret") and in Germany a periodical entitled "Zion's Power." In New York he published the "Mormon," a periodical that championed the cause of patriarchal marriage.

As in all great movements inspired of the Lord each leader is endowed with distinctive virtues and attainments—Joseph Smith being the "Witness and Testator" and the head of the last Gospel Dispensation, Brigham Young endowed with the gift of leadership and empire building—so John Taylor had his special endowments: he was an evangelist, **a guardian and preserver of the faith, a champion of religious and social liberty and a preacher of righteousness, unyielding in his guardianship of the principles of life and salvation.** When the Church received the law of the Priesthood as pertaining to Patriarchal marriage, in 1852, John Taylor was sent to New York and Orson Pratt to Washington to properly present the doctrine to the

nation; and, perhaps the acts of this great man in keeping this principle of marriage alive after the Church should repudiate it, **stand out as the greatest victory and achievement, for religious advancement and social reform attempted in the 19th century.**

Plural marriage, a sacrament of the Gods, perpetuated through the Hebraic race, was unpopular among the Gentile nations of the world, being in direct opposition to the tenets of Rome. And why? Because through this principle the "lives" may be perpetuated and men attain to Godhood and become joint heirs of God with the Lord Jesus Christ. Satan, Prince of the Gentile nations, does not want the principle of eternal lives to survive. It threatens his kingship. John Taylor was for the Lord. During his Presidency he was the guardian of the sacred principle, which, during the life of Brigham Young, was almost entirely vacated by the Saints. Brigham Young had said: **"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 it to advance."**

Like the children of Israel, in their journeyings toward the promised land, the Saints, in large numbers, yearned for the "leeks and onions" of sectarianism; they wanted a change—a Manifesto. Such a document was presented to John Taylor for signature. He was in hiding from the enemy. A price was placed on his arrest. Reflecting upon the proposed Manifesto, he took the matter up with the Lord. This was on the eve of Sept. 26, 1886. During the night he received the following revelation from the Lord:

> 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.

On the morrow, following the instructions of the Lord, and while lifted from the floor and standing in mid-air, the venerable President announced this revelation and stated concerning the proposed manifesto in words of living fire: **"Sign that document,—NEVER! I would suffer my right hand to be severed from my body before I would sign it! Sanction it,—NEVER! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"**

President Taylor seemed not to know, at least in action, the term, "compromise". His was the education that knew no retreat—he knew only "onward" and "upward". Perceiving that the Church would abandon the principle of plural marriage under a future President, President Taylor, under instruction of the Lord, set apart a self-perpetuating body of men —self-perpetuating as the Lord from

time to time would designate successorship—acting in a Priesthood capacity, to keep alive the precious principle of marriage. Fifty-seven years have passed and this body of Priesthood still exists and functions in the majesty and glory of its appointment—it stands as a guard against the ravages of apostacy and that vital principle of patriarchal marriage upon which John Taylor placed the seal of his Priesthood, while in hiding, separated from loved-ones and the needed conveniences of life, survives to bless the congregations of the Saints and to prepare the pure in heart and the courageous for a better and fuller life.

Succeeding Presidents consented to the surrender of the principle, but the works of John Taylor continue on secure and everlasting. He was called—and properly so—the "Lion of the Lord", and his life and actions did not belie the title. He was doubly a martyr: Ist, while in Carthage jail, shot almost to pieces with the martyrs Joseph and Hyrum; and again, while in hiding against Zion's foe—away from kindred, wives and children, and suffering from the ravages of age and confinement, his spirit took its final flight to a region where pain and death cannot enter.

John Taylor had a special part to play and he played it well. He refused to compromise. He now dwells with the Gods, and his name and fame march on!

THE CHALLENGE TO CHURCH LEADERSHIP

Under the above heading an editorial appeared in the Church Edition of the Deseret News, Sept. 18, 1943, from which we give excerpts:

> **The time is certainly here for straight thinking and inspired guidance; for the ability to see clearly, and the power to point the way unerringly. No leader should fail to recognize the gravity of the responsibility which rests upon him.**
> * * *
>
> **From the beginning the Lord has stressed the importance of wise counsel and the advisability of seeking and following it. That counsel may be gleaned from the experience of men in times past as recorded in Holy Writ. Always it is to be found in the kindly but inspired instructions of our living prophets who stand at the helm today, who comprehend the meaning of events as they transpire and who look with accuracy through the mists which obscure the vision of most of us.**
>
> **Their instructions are ever with us. They apply to our times and circumstances. They are sound. They are rooted in the just principles of the Master Himself. This counsel is weighed in the balance of righteousness, not of expediency. It is given without fear or favor, not in the spirit of prejudice.**
> * * *
>
> **There never was a great leader who himself was not a good follower. To accept guidance from those in authority is but an evidence of the quality of our own leadership. Can we expect obedience from those over whom we preside if we disregard the guidance which comes to us?**

The statements presented are live issues and should be considered with frankness and in the light of truth. Straight thinking and inspired guidance are two definite essentials in true leadership. That counsel must be **"weighed in the balance of righteousness and not of expediency"** must be obvious to all thinking minds. The statement that "there never was a great leader who himself was not a good follower", is a commonplace fact; a fact that TRUTH has tenaciously contended for. To successfully govern those of lesser rank the leader must learn to cheerfully accept direction from his superiors—those of higher rank.

Our further conception of a strong leadership is that the governing powers must be united. Orders coming from a body of leaders filled with conflicting meanings are not the emanations of an inspired and united leadership. The head must be united before trying to govern the feet. A corps of Generals—themselves out of har-

mony with each other—issuing contradictory orders, cannot hope to win in battle.

We recall the late Francis M. Lyman, president of the Quorum of Twelve, while trying to correct the attitude of a certain stake President on the subject of Celestial marriage, stated: "**We want you and your High Council to be united as the quorum of First Presidency and the Twelve are united**", to which command the cutting rejoinder came,—"**President Lyman, I thank the Lord we are not united in the same way your quorums are.**" The Quorum of Twelve was split wide open on the subject being discussed, and was not in accord with the then known views of the President of the Church. Reason proclaims in thunder tones the innate weakness in such a leadership. A few examples of evidences of disharmony being expressed by individual members of the governing quorums of the Church:

Ist.—One member of the Quorum of Twelve, Joseph Fielding Smith, states positively over his signature that the Woodruff Manifesto of 1890 was NOT a revelation from God; while another member of the same quorum, Charles A. Callis, just as positively stated it was a revelation from God. Now which was right? If the Manifesto, with its broad range of interpretations and implications given by the leaders, was a revelation from the Lord, then the system of plural marriage should have ceased suddenly and definitely; which, as we have abundantly shown in the columns of TRUTH, was not the case. We have shown — and the record is clear on the fact—that members of the First Presidency and of the Quorum of Twelve disregarded the alleged revelation. And this condition continued with the tacit approval of the Church leaders, at least as late as 1905-6 and as a matter of fact, much later.

If the Manifesto was not a revelation from the Lord, then the Saints are under obligation to carry on in the principle of Celestial or plural marriage, as made clear in the revelation of 1886 to the Prophet John Taylor, wherein the Lord said,—"**I, the Lord, do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: all those who would enter into my glory MUST and SHALL obey my law. * * * 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.**"

This, then, is a case of an unispired leadership—a leadership that cannot inspire confidence in the minds of thinking people.

2nd.—How often have the Saints who are being "handled" and "unchurched" for their continued adherence to the revelations of the Lord been told, and that imperiously, to forget the written word; "forget the Doctrine and Covenants", said a Stake President to a brother he was investigating, "Heber J. Grant is our leader." This, unhappily, is not one case only, but only one of a great number of such cases. The minds of the Saints are being so "catholicised", that we are led to believe that but few of them, comparatively speaking, ever read the Scriptures. The Manifesto has been published in the Doctrine and Covenants for many years, and yet how few of the Saints have ever seen the true text or know where it can be found? And yet we have the very sound statement of Joseph Fielding Smith, while lecturing in the Lion House, October, 1942, as follows:

> I said in the beginning of the first talk that I base everything I say upon the scriptures, that the Standard Works of the Church are the measuring rods the Lord has given us by which we are to measure every doctrine, every theory and teaching, and if there is anything that does not conform to that which is given to us in the revelations, we do not have to accept it, whether I say it or any one else says it. Whether it comes through the philosophy of men, or whenever a statement is made that is in conflict with what the Lord has revealed,

> you should know what course to take. So far as I am concerned I will just put it aside. And I don't care how many men may believe it. I don't care how much backing it has in the world of so-called science or philosophy. If it does not harmonize with what the Lord has revealed to me, it is not worth anything.

Here one of the leaders has the soundness and courage to accept only the Standard Works of the Church, openly counseling the rejection of the voice of "our living prophets" when not in harmony with the written word. Elder Smith is supported in his position by the remarks of Prest. George Q. Cannon, delivered at Manti, Feb. 15, 1891, (Mill. Star, 53:673-4), as follows:

> It is indeed our right and privilege to have the companionship of the Holy Spirit of the Lord, and we need it. Even children may have it if they will, and need not be left to walk alone on earth. Every woman should win and keep it for herself, and never try to walk by another's light. If she puts her whole trust in another, even if he be her husband and a good man, he will surely some time fail her. Let her learn to stand alone so far as human aid is concerned, depending only on God and the Holy Ghost.
>
> Do not, brethren, put your trust in man THOUGH HE BE A BISHOP, AN APOSTLE, OR A PRESIDENT; if you do, they will fail you at some time or place; they will do wrong or seem to, and your support is gone; but if we lean on God, He never will fail us. When men and women depend on God alone, and trust in Him alone, their faith will not be shaken if the highest in the Church should step aside. They could still see that He is just and true, that truth is lovely in His sight, and the pure in heart are dear to Him.
>
> Perhaps it is His own design that faults and weaknesses should appear in high places in order that His Saints may learn to trust in Him, and not in any man or men. Therefore, my brethren and sisters, seek after the Holy Spirit and the unfailing testimony of God and His work upon the earth. Rest not until you know for yourselves that God has set His hand to redeem Israel, and prepare a people for His coming.

If a statement from a higher authority be desired we suggest this from Brigham Young:

> I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the HANDS OF THEIR LEADERS with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not.—Disc. of B. Y., p. 209.

(Let us pause here to state that for doing this very thing, which the Prophet tells us to do, men are being "handled", "unchurched", and blacklisted.)

By way of contrasts, let us take Sec. 132 of the D. & C., together with the revelation to John Taylor of 1886, wherein Celestial or plural marriage is not only permitted but is commanded, and contrast them with the "Official Statement" of the Church of June 17, 1933, in which the principle is regarded as a non-essential, and is positively repudiated.

Which leadership is one to follow, —that of Elder Smith in accepting the revelations of the Lord, and rejecting all in conflict therewith, let them come from the President of the Church or from any other channel, or shall we accept the leadership that advises ignoring the written word of Scripture for the oral word of professedly inspired men? Obviously one position is wrong.

3rd.—The editorial under discussion reads: Wise "counsel may be gleaned from the experience of men in times past as recorded in Holy Writ. ALWAYS it is to be found in the kindly but inspired instructions of our living

prophets who stand at the helm today, who comprehend the meaning of events as they transpire and who look with ACCURACY through the mists which obscure the vision of most of us." Continuing the statement, "Their instructions are ever with us. They apply to our times and circumstances. They are sound. They are rooted in the just principles of the Master Himself. This counsel is weighed in the balance of righteousness, NOT OF EXPEDIENCY. It is given without fear or favor, not in the spirit of prejudice. * * *."

Sounds good to the ears, but is it true? Do we have living prophets today, leading the Church, who comprehend the "meaning of events as they transpire and who have an accurate sense of transpiring events?" We are told by members of the higher quorums of the Church that its leader has frequently lamented his lack of knowledge concerning the meaning of current events. "Oh, if we could only get the word of the Lord upon the matter", and "I have sought the Lord but get no answer, the heavens are as brass", are some expressions attributed to the leader by his associates; and this leader is not the only one who has galled under this burden of silence from heaven.

During the presidency of Joseph F. Smith, a President of one of our southern stakes, discussed a problem pertaining to plural marriage in the office of the First Presidency, with the counselors of President Smith, he being unavailable at the time. The immediate question settled, this brother asked,—"Why don't you brethren take this question of plural marriage up with the Lord and have it settled once and for all?" The reply came from John Henry Smith, a member of the First Presidency: "We have taken it up with the Lord, but HE WILL NOT ANSWER US!"

Why wouldn't the Lord answer His servants upon this question? It pertained to the matter of the Saints living the law of Celestial or plural marriage. He had revealed His law and will upon the subject to the Prophet Joseph Smith in 1831, to John Taylor in 1882 and 1886, and to Wilford Woodruff in 1880 and 1889, all of which revelations had been repudiated by the Church, hence the Lord had nothing further to say upon the subject. And He is still silent to those leaders. The channel of communication to them is closed.

At the October conference, 1942, the First Presidency published an excellent address to the Saints and to the world at large. On the subject of the present war this was said:

> The Church IS and MUST be against war, for war is of Satan and this Church is the Church of Christ, who taught peace and righteousness and brotherhood of man.
>
> As those chosen and ordained to stand at the head of the Savior's Church, as followers of the lowly Jesus trying to live His gospel and to obey His commandments, WE MUST CALL UPON THE LEADERS OF NATIONS, to abandon the fiendishly inspired slaughter of the manhood of the world now carrying on and further planned. * * * We renew our declaration that international disputes CAN and SHOULD be settled by peaceful means. This is the way of the Lord.
>
> We call upon the statesmen of the world to assume their rightful control of the affairs of nations, and to bring this WAR TO AN END, honorably and just to all.

The ink on the message calling for a quick cessation of the dreadful conflict was hardly dry before a member of the First Presidency—was it a statement of expediency exacted by the powers that be in the world—broadcasted to the world the message, (as reported in "Time" Oct. 19.) **"The conflict MUST continue * * * we cannot have peace until the mad gangsters * * * are defeated and branded as murderers, their false aims repudiated, and this war against wickedness ended."**

Here a member of the First Presidency who had, over his signature, declared that the "Church IS and MUST be against war, for war is of Satan * * * a fiendishly inspired slaughter of the manhood of the world", and demanded that it be stopped, states in the next breath, "IT MUST CONTINUE!" Why the sudden change?

True, the war "against wickedness" must end and inevitably will end, in the due time of the Lord; and wickedness, too, will end before peace can come to the world, but why the conflict in the minds and counsels of the First Presidency if they "ALWAYS comprehend the meaning of events as they transpire, and who look with accuracy through the mists which obscure the vision of most of us?"

Enough has been said to show a weak leadership in the Church. We have quoted the statement of the Lord on this question of Celestial marriage. And Joseph Fielding Smith says very emphatically,—and properly, too—that no matter what the leaders say, unless it squares with the written word of the Lord, he will not accept it; and Elder Smith, with all his loyalty to the leaders, will not contend that ALL their actions and words are in harmony with heaven.

Let us then have a leadership in the Church, in the auxiliary organizations and in all the affairs of the Church, that will hew to the line of positive revelation, with the courage to let the chips fall where they will. Let the Gospel be lived even if in the living of it the state prisons are filled, or if death is the reward. Let the Lord God of Israel be served in very deed and the day of expediency be forgotten forever. TRUTH will welcome such a day, and has already cast its strength towards such a glorious consummation.

A TIMELY CONFIRMATION

In the statement of President Heber J. Grant read at the late conference of the Church, there is both consolation and encouragement to those of the Saints who have in the past hesitated doing their full duty respecting keeping the commandments of the Lord, under the false illusion that the law prevents their doing so. How often have we heard the Saints begging the question by stating,—**"We know that plural marriage is a law of God and that the early leaders of the Church made it clear that only those entering and abiding in the law can hope to receive the highest exaltation in the Celestial glory, but President Grant says it cannot be done, hence we will follow his counsel and let him assume the responsibility?"**

In the President's conference address, whatever may have been the situation, theretofore, the responsibility is now placed squarely on the shoulders of each adult member of the Church. We quote from the address; which, by the way, is but a repetition of previous addresses:

> If you want to know how to be saved, I can tell you. It is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest members, with all the ability, all the knowledge, all the power that is necessary faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we alone, will have to answer if we fail in this regard.

No well informed Latter-day Saint will hold that the principle of plural marriage is not one of the commandments of God. It is commanded in the revelation to Joseph Smith known as

Section 132 (D. & C.), then again in the two revelations to President John Taylor of 1882 and 1886; and again, at least by implication, in the two revelations to Wilford Woodruff of 1880 and 1889. This, then, is a law to all Latter-day Saints. Those timid souls who hesitate in accepting the law hide behind the two screens:

1st.—It is forbidden by the Church.

2nd.—It is forbidden by the laws of the land.

The first, if it ever existed, is now entirely removed by the President's remarks: **"If you want to know how to be saved, I can tell you: It is by keeping the commandments of God."** And the second is likewise removed by the further statement: **"No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure."**

The President's statement, clear and easily understood, is true in principle. It may be termed an echo of the Prophet Nephi's memorable declaration, when given a task that appeared humanly impossible of accomplishment, he said:

> * * * I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.—1 Nep. 3:7.

In the present instance what provision has the Lord made to carry on in this law, now that the Church has officially abandoned it? Since the law is purely a Priesthood function (See D. & C., 132:28, 58, 61) and since the Church is an appendage to Priesthood and subject to it, its action in abandoning the principle affected that organization only. By its action, the Church said to the Priesthood Council in effect: "The enemy is determined to destroy the Church; our members are weakening and insist upon the discontinuance of plural marriage in the Church; we are forced to surrender the principle, and from now on the responsibility of carrying on is squarely on your shoulders."

September 26-7, 1886, under instruction of the Lord, His Prophet John Taylor, the President of Priesthood, re-instituted plans whereby the principle could be perpetuated after the Church should abandon it, an event foreseen by the Lord. That arrangement still exists. And this, most likely is **"the power to keep that commandment"**, the President had reference to, for he doubtless knew of the action of President Taylor, having been a beneficiary thereof. (See TRUTH 9:8-9).

The President well said,—**"If we fail (to be saved through not keeping the commandments of the Lord) we, and we alone, are responsible for the failure, because God endows His servants, from the President of the Church down to the humblest members, with all the ability, all the knowledge, all the power that is necessary faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we alone, will have to answer if we fail in this regard."**

This emphatic statement will afford little comfort to those using the present attitude of the Church as an alibi to relieve them of the responsibility of living certain commandments which the Lord has given. And, too, would it not be an act of consistency for the Church to cease its ruthless and feverish "cutting-off" activities, allowing the Saints who have the desire and courage to live all the commandments of the Lord without let or hinderance? It seems so inconsistent for the President of the Church to urge the necessity of the Saints keeping the commandments of God, while his "itchy bitchy" satellites are working overtime to "un-church" them for doing so.

THE NEW APOSTLES

In listening to the remarks of the two young Apostles at the late conference many reflections passed through our minds. We appreciate that in their maiden speeches when called into responsible positions, men often indulge a verboseness of expression; not infrequently, and yet quite unconsciously, assuming to themselves special qualifications and talents for which the position calls, forgetting oftentimes that the humblest and least learned in scholastic training among the servants of the Lord, when endowed with the Holy Ghost, become masters in their special callings.

The two brethren, Spencer W. Kimball, and Ezra Taft Benson, have a splendid background of ancestry, the former being a grandson of President Heber C. Kimball, Prophet of God and one of the foremost disciples of the Lord in establishing His kingdom in the present dispensation; and likewise, Elder Benson is the grandson of Apostle Ezra T. Benson, who took a prominent part in the settlement of the Saints in the "valleys of the mountains."

These young men have good reason to be proud of their ancestral heritages and, through a proper conception of the responsibilities of their present calling, they have a splendid opportunity of becoming helpful in the work of the Lord. Elder Kimball's assumption of coming greatness through predictions of his worthy father, or by reason of patriarchal blessings given to his mother in early womanhood, indicating her numerous posterity would "become mighty men and women in the Church and kingdom of God", had better have gone unsaid, but rather cherished in his breast as a beacon light to travel by through the vicissitudes and disappointments of life. And the inference thrown out in the remarks of both of the brethren that such a call involved great financial sacrifice savors of self praise and personal encomiums in which habit the present leader of the Church has proved a past-master,—as if any call into the service of the Lord could be called a sacrifice. It has been a favorite theme with our present leader to remind the Saints that to retain his Apostleship he refused the proffered political office of Governor of Utah, and turned down an astounding offer for his services by a leading insurance company. Elder Benson spoke of spurning an offer of employment at a figure that shocked him—"running into tens of thousands of dollars", as though such an incident should even be remembered in a call as sacred as the one under discussion.

Too often men are carried off their feet by the praises and flattery of the world and imagine themselves possessed of that which may only be achieved through modesty, humility, and a strict adherance to the commandments of God, the keeping of which, more often than not, brings the scorn and contumely of the worldly minded, rather than merited praises.

Lehi, in grasping the iron rod and partaking of the fruit of the tree of life, received as an earthly reward the sneering contempt of men, though his heavenly crown was rich beyond mortal understanding.

We regret the time has passed when men are called in the Quorum of Twelve by direct revelation of the Lord. The present leader has stated that the call of himself and George Teasdale to that high position is the last of such calls to come direct from the Lord. Whether this assumption be true or not—and we have good reason for disbelieving it—a tradition is developing, and quite freely expressed that in the past years not revelation but "relation" is the selecting motive. So far as these brethren are concerned we prefer to believe that

"relation" had nothing to do with their selection, but it remains for each to work out his salvation in fear and trembling and to understand, as the late J. Golden Kimball expressed it, **"There are no bargain counters in heaven."**

In an editorial, Oct. 9, 1943, in the Church Edition of the Deseret News, the amazing proposition is advanced that because the personnel of the present leadership of the Church comprise men—"leaders in agriculture, education, engineering, business, the arts, the sciences, finance, recreation, literature—in virtually every type of activity in which the membership of the Church and the citizenry at large are engaged and interested", their counsels are listened to by non-members of the Church. **"It is not surprising therefore", the editorial continues, "that the wise men of our communities listen to and read the discourses delivered in the general conferences of the Church."**

It is not our purpose to decry education or the professions. The Lord is very pronounced in counseling the Saints to inform their minds, seeking for knowledge both through study and prayer. They should shun mental laziness. However, it is our experience that many of our people possessed of much worldly learning, are constantly trying to modernize the scriptures and interpret revelation by the standard of so-called scientific thought rather than through the operations of the Spirit of the Lord—employing the wisdom of men rather than the counsels of the Almighty.

But we are told that the **"Wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."** That the **"wisdom of man is foolishness to God."** The Nephite Prophet tells us:

> O that cunning plan of the evil one! O the vainness, and the frailties and the foolishness of men! When they are learned they think they are wise, and they harken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore their wisdom is foolishness and it profiteth them not. And they shall perish. —2 Nep. 9:28.

Our thoughts now suggest the question, How many of these wise men—doctors, lawyers, agriculturists, scientists, artists, etc., now guiding the destiny of the Church, are comparable in true wisdom and understanding, with the humble fishermen the Lord chose to confound the mighty in His day? Who among the present Twelve is a Peter, a James or a John? We have shown in a companion article how weak the present leadership is—with all their education and high sounding titles—in following the inspiration of heaven and in unity and consistency.

The new members of the Twelve bore strong testimony of the truthfulness of the Gospel as revealed through the Prophet Joseph Smith. **Are they prepared to teach and live it as Joseph Smith and his successors, Brigham Young, John Taylor, Heber C. Kimball and Ezra T. Benson taught it?** April 6, 1861, Apostle Benson said: **"I testify that Joseph Smith was a Prophet of the Most High, that he was a minister of life to the nations, that he revealed the will of the Father concerning His sons and daughters * * * shall I continue to aver the truth of the Gospel we have espoused, and the teachings we have received from Presidents Young, Heber C. Kimball, and Daniel H. Wells? Yes; these counsels and teachings have been just as good, just as true as the counsels given by the Prophet Joseph Smith.** —J. of D., 8:369.

What were some of the teachings of Heber C. Kimball?

On the subject of Plural Marriage which the Church has abandoned:

> The Government of the United States are designing to do away with polygamy, * * * Plurality is a law which God established for his elect before the world

was formed, FOR A CONTINUATION OF SEEDS FOREVER. It would be as easy for the United States to build a tower to remove the sun as to remove polygamy.—Mill. Star, 28:190.

And again:

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. What are you opposing it for? It is a principle that God has revealed FOR THE SALVATION OF THE HUMAN FAMILY. He revealed it to Joseph the Prophet in this our dispensation; and that which He revealed He designs to have carried out by His people.—J. of D., 5:203.

On this vital principle Brigham Young said: **"The ONLY MEN who become Gods, even the Sons of Gods, are those who enter into polygamy.**—J. of D., 11:268-9.

This was the law of the Gospel which Joseph Smith established; it is the law today. It has not changed—it cannot be changed for it is eternal. President Grant has re-affirmed the law as essential. At the recent conference he said, **to be saved one must live all the commandments of the Lord.** The law of plural marriage is one of the Lord's commandments as shown in a companion article. Are these new members of the Quorum prepared to accept the teachings of their forebears; are they prepared to risk their freedoms and reputations—risk losing the favors of the Church and the world, by teaching and living this and other laws of the Gospel, a situation contemplated in their call into the Twelve? We hope so, and promise them if they do the praises of men now so generously heaped upon them will live to plague them, bringing persecution in abundance; but if they will keep the commandments of the Lord He will crown them with eternal blessings. Which shall it be?

PRIESTHOOD COVENANT BREAKERS

A valued reader of TRUTH asks the question regarding the preparation necessary for brethren contemplating receiving the Holy Priesthood. He says in the early days when both the Aaronic and Melchisedek Priesthoods were given him, he was put through a preparation by instruction and admonition; he was urged to repent of past sins and "bring forth fruits meet for repentance." Now, he reflects, in a large measure age and not worthiness control in inducting men into the Priesthoods. At 12 years of age Deaconship is conferred; at 15 the Deacon jumps to a Teacher, and at 18 he becomes a Priest, going from that station to the office of an Elder, etc. Our correspondent asks if the system is not faulty and the cause of the present laxity in the Church, a large percentage of the ordained Priesthood, according to conference reports, not attending their quorum meetings, and in other respects being inactive.

Our brother is correct in his conclusions. Priesthood is not a prize-box gift; it should only be conferred on the worthy. Age should not be the controlling element. Certainly Priesthood will not function in full power in men who are not worthy. We recall a certain Bishop, in the early days, hiring his son who was about to marry, to go to the temple and have the ceremony performed there; a free building lot was the consideration. We have had no thought that the ceremony thus performed amounted to more than an ordinary civil marriage, unless the couple subsequently repented of their indifference towards the Gospel and brought forth fruits meet for repentance.

And, too, on this subject of marriage in the temples, we have often reflected on the case in which couples are given the opportunity and how poorly prepared they generally are to receive the sacred sacrament. Perhaps not more

than one in a hundred, among the youth of Zion, understands the covenants they subscribe to in the Celestial order. In the rites administered by the Prophet Joseph Smith (and the same rites should prevail now) the contracting parties undertake to accept and live **all the laws, rites, and ordinances pertaining to the New and Everlasting Covenant of Marriage, and which include the promise to enter into the law of Abraham—plural marriage.**

We opine that if the Saints understood this part of the covenant and ceremony, under their present condition of faith, there would be very few temple marriages in the Church. As it is little or no previous education or preparation is given the candidates hence the ceremony is shrouded with ambiguity to the ordinary mind and the true intent of the covenants entered into is not understood. This procedure produces "covenant breakers" among the Saints—a very serious error and even a sin. The Lord cannot be pleased with this condition. Couples contemplating marriage should be thoroughly instructed by those presiding over them of the nature of the ceremony and the covenants involved; and this before entering the temples.

The same is true with reference to the Priesthood. Before receiving this holy calling the candidates should be fully informed of its requirements, otherwise they may be rushed into a situation of covenant breaking. A like condition exists in the baptismal ceremony; in fact in every step of Gospel advancement, candidates should be fully informed before induction. Of course, since the Church has discontinued the conference of Priesthood, confining the candidates to the office only, the responsibility of the individual is appreciably lessened; for where nothing is given not anything can be expected.

Regarding the two Priesthoods mentioned the Lord says:

> For whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.—D. & C. 84:33-4.

It is this higher Priesthood that qualifies men to see the face of God and live, as **"Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God"; but because of the hardness of their hearts the Lord's anger was kindled against them and He took Moses and the Holy Priesthood out of their midst, permitting only the "lesser priesthood" to remain to comfort and guide them. (See Ib. 22-26).**

It must be clear that men not informed on the sacredness of priesthood callings, and unprepared to live up to their real meaning, cannot enjoy these promises and may be cursed rather than benefited by having the conference of Priesthood upon them; but the word of the Lord must not be lightly considered wherein He said: **"And woe unto those who come not unto this Priesthood (the higher order) which ye (Joseph Smith and six companions) have received." Why woe unto such? Because their progress is halted—they cannot go on.**

Remarks by PRESIDENT BRIGHAM YOUNG Made in the Bowery, Great Salt City, August 12, 1860

(Journal of Discourses, 8:141-44)

I fully understand that all Saints constantly, so to speak, pray for each other. And when I find a person who does not pray for the welfare of the kingdom of God on the earth, and for the honest in heart, I am skeptical in regard to believing that person's religion to be genuine, and his faith I should consider not the faith of Jesus. Those who have the mind of Christ are anxious that it should spread exten-

sively among the people, to bring them to a correct understanding of things as they are, that they may be able to prepare themselves to dwell eternally in the heavens. This is your desire, and is what we continually pray for.

Brother J. V. Long's discourse this morning was sweet to my taste; and the remarks of Brother T. B. H. Stenhouse were very congenial to my feelings and understanding. Brother Long has good command of language, and can readily choose such words as best suit him to convey his ideas.

Brother Stenhouse remarked that the Gospel of salvation is the great foundation of this kingdom—that we have not built up this kingdom, nor established this organization—we have merely embraced it in our faith; that God has established this kingdom, and has bestowed the Priesthood upon the children of men, and has called upon the inhabitants of the earth to receive it, to repent of their sins, and return to him with all their hearts. This portion of his remarks I wish you particularly to treasure up.

If the angel Gabriel were to descend and stand before you, though he said not a word, the influence and power that would proceed from him, were he to look upon you in the power he possesses, would melt this congregation. His eyes would be like flaming fire, and his countenance would be like the sun at mid-day. The countenance of a holy angel would tell more than all the language in the world. If men and power of God, their countenances who are called to speak before a congregation rise full of the Holy Spirit are sermons to the people. But if their affections, feelings, and desires are like the fool's eyes, to the ends of the earth, looking for this, that, and the other, and the kingdom of God is far from them, and not in all their affections, they may rise here and talk what they please, and it is but like sounding brass or a tinkling cymbal—mere empty, unmeaning sounds to the ears of the people. I cannot say this of what I have heard today.

Those faithful Elders who have testified of this work to thousands of people on the continents and islands of the seas will see the fruits of their labors, **whether they have said five words or thousands.** They may not see these fruits immediately, and perhaps, in many cases, not until the millennium; but the savor of their testimony will pass down from father to son. Children will say, **"The words of life were spoken to my grandfather and grandmother: they told me of them, and I wish to become a member of the Church. I also wish to be baptized for my father and mother and grandparents"; and they will come and keep coming—the living and the dead; and you will be satisfied with your labors, whether they have been much or little, if you continue faithful.** Brother Long remarked that before he gathered to Zion he had imbibed an idea that the people were all pure here. This is a day of trial for you. If there is anything that should give us sorrow and pain, it is that any of the brethren and sisters come here and neglect to live their religion. * * * "Such a sister is guilty of pilfering; such a brother is guilty of swearing", etc. "And we have come a long distance to be joined with such a set: we do not care a dime for 'Mormonism', nor for anything else." The enemy takes the advantage of such persons, and leads them to do that for which they are afterwards sorry. This is a matter of great regret to those who wish to be faithful. But no matter how many give themselves up to merchandising, and love it better than their God, how many go to the gold mines, how many go back on the road to trade with the wicked, or how many take their neighbors' wood after it is cut and piled up in the canyons, or steal their neighbors' axes, or anything that is their neighbors'. You live your religion, and we shall see the day when we shall

tread iniquity under foot. But if you listen to those who practice iniquity, you will be carried away by it, as it has carried away thousands. Let every one get a knowledge for himself that this work is true. **We do not want you to say that it is true until you know that it is; and if you know it, that knowledge is as good to you as though the Lord came down and told you. Then let every person say, "I will live my religion, though every other person goes to Hell. I will walk humbly before God, and deal honestly with my fellow-beings."** There are scores of thousands in this Territory who will do this, and who feel as I do on this subject, and we will overcome the wicked. Ten filthy, dirty sheep in a thousand cause the whole flock to appear defiled, and a stranger would pronounce them all filthy; but wash them, and you will find nine hundred and ninety pure and clean. It is so with this people: half-a-dozen horse thieves tend to cause the whole community to appear corrupt in the eyes of a casual observer.

Brother Long said that the Lord will deal out correction to the evil-doer, but that he would have nothing to do with it. I do not know whether I shall or not; but I shall not ask the Lord to do what I am not willing to do; and I do not think that Brother Long is any more or less ready to do so than I am. Ask any earthly king to do a work that you would not do, and he would be insulted. **Were I to ask the Lord to free us from ungodly wretches, and not lend my influence and assistance, he would look upon me differently to what he now does.**

You have read that I have had an agent in China to mix poison in the tea, to kill all the nations; that I was at the head of the Vigilance Committee in California; that I managed the troubles in Kansas from the beginning to the end; that there is not a liquor-shop or distillery but what Brigham Young dictates it: so state the newspapers. In these and all other accusations of evil-doing, I defy them to produce the first show of evidence against me. It is also asserted that President Buchanan and myself concocted the plan for the army to come here, with a view to make money. By-and-by the poor wretches will come bending, and say, "I wish I was a 'Mormon'." All the army, with its teamsters, hangers-on, and followers, with the judges, and nearly all the rest of the civil officers, amounting to some **seventeen thousand men,** have been searching diligently for three years to bring one act to light that would criminate me; but they have not been able to trace out one thread or one particle of evidence that would criminate me. Do you know why? Because I walk humbly with my God and do right, so far as I know how. I do no evil to anyone; and as long as I can have faith in the name of the Lord Jesus Christ to hinder the wolves from tearing the sheep and devouring them, without putting forth my hand, I shall do so.

I can say honestly and truly, before God, and the holy angels, and all men, that not one act of murder or disorder has occurred in this city or territory that I had any knowledge of, any more than a babe a week old, until after the event has transpired. That is the reason they cannot trace any crime to me. **If I have faith enough to cause the devils to eat up the devils, like the Kilkenny cats, I shall certainly exercise it. Joseph Smith said that they would eat each other up, as did those cats. They will do so here, and throughout the world. The nations will consume each other, and the Lord will suffer them to bring it about.** It does not require much talent or tact to get up opposition in these days. You see it rife in communities, in meetings, in neighborhoods, and in cities. That is the knife that will cut down this Government. The axe is laid at the root of the tree, and every tree that bringeth not forth good fruit will

be hewn down.

Out of this Church will grow the kingdom which Daniel saw. This is the very people that Daniel saw would continue to grow and spread and prosper; and if we are not faithful, others will take our places; for this is the Church and people that will possess the kingdom forever and ever. Shall we do this in our present condition as a people? No; for we must be pure and holy, and be prepared for the presence of our Savior and God, in order to possess the kingdom. Selfishness, wickedness, bickering, tattling, lying, and dishonesty must depart from the people before they are prepared for the Savior. We must sanctify ourselves before our God.

I wanted to ask Brother Long a question this morning—what he had learned in regard to the original sin. Let the Elders who like speculation, find out what it is, if they can, and inform us next Sabbath. Or if you have anything else that is good, bring it along. I wish to impress upon your minds to live your religion, and, when you came to this stand to speak,—not to care whether you say five words or five thousand, but to come with the power of God upon you, and you will comfort the hearts of the Saints. All the sophistry in the world will do no good. If you live your religion, you will live with the spirit of Zion within you, and will try by every lawful means to induce your neighbors to live their religion. In this way we will redeem Zion, and cleanse it from sin.

God bless you. Amen.

A WOMAN'S DEFENSE OF PLURAL MARRIAGE

The Following Is Taken from the Editor's Department of the Young Woman's Journal, Vol. 2:283 (Mar., 1891), Susa Young Gates, Editor.

There is one feature of this persecution from the United States Government, and the consequent Manifesto recently issued by the Presidency of the Church, which has received some laughing comment from numbers of people, but only once or twice have I heard the matter spoken of in the grave and serious manner which it assuredly deserves. I have not the statistics of this territory beside me at this moment, but it is a well known fact that there is a preponderance of females over the male population of the Territory of Utah. Now, just add to that fact, the number of miners, rough adventurers and dissolute men generally which have entered into the count, then remember that as a people we have rarely among us a young man over the age of twenty-six unmarried, and there is something in the matter to set our girls, their mothers and fathers, to thinking.

Go into any settlement of this territory, visit the meetings, the places of amusement, parties, theatres, or any like gathering, and you will at once notice the great preponderance of girls over boys, young women over young men. Then, subtract, if you are acquainted with the people present, the young men who are not as respectable as they might be, those whom you would object to have your own daughter or sister marry, and the result is something startling. It may well cause you to ask where are all these nice and really beautiful young women going to find a husband and a home?

Heretofore there has rarely been seen among us such a thing as an old maid; but wait ten years! If the present order of things prevail here then, that does now, you will find some of these girls whose unbridled dispositions have led them to accept sin rather than remain old maids, and then, after that I believe I am safe in asserting that at least one-third of the remaining girls will have faded into a hopeless, helpless old maidenhood.

Oh, exclaims one of my bright young readers, I thought this mani-

festo made the men feel bad. I didn't think I had anything to do with the matter! You didn't? Well, just wait ten years, and then see if this manifesto hasn't as much significance for you, sitting at home with your empty dreams, as it has for the young married man, who has had his choice from a surplus of girls as good and good looking as you are, and who now has, at least, the comforts of home, with one wife and a growing family of children. If you are inclined to philosophize, your reflections will run something after this strain. **"What then have I done to the United States Government, that I am denied the privilege of a husband and home of my own? Am I not more than willing to take a lesser share of a good man's time, but all of his affection, and is not my neighbor ready to give me a portion of his home and maintenance, while his wife stands ready to share all this with me for her present good and eternal welfare? Why must I dwell forever alone to please public opinion?"** Then, again, will come the more serious side of the reflection: you will say, **"what right had the government to demand that I should never have while on earth the privilege of living the highest law of God! The law that crucifies the flesh that it may sanctify the spirit; the law that marks the way to eternal progression?"** While your neighbor is saying to himself, and his wife is telling him that sorry was the day when men undertook to crush what God had planted here upon the earth.

This is no fancy picture of what might well happen in the course of ten years, but what I most particularly wish to call your attention to now, is this fact! That you, as young women of Zion, have as much interest in this matter as do your mothers and fathers. **See to it that not one word of foolish, silly rejoicing passes your lips for what has been done. If you speak of it at all, let it be in the most solemn and sacred spirit.** Beware how you treat lightly the things of the Kingdom, for there will come a time when your words will be known, and you will be held accountable for them. Let your hearts rather be lifted up in earnest prayer for the God of heaven to come out of His hiding place and give to His people the succor and help they so sorely need. I can venture to make one more prediction before closing this article: **Before the Saints receive again the privilege of celestial marriage, there will be a far higher veneration and respect for that sacred order than has existed in the past. Husbands will appreciate their faithful and devoted wives, wives will have more charity and respect for their husbands, while wives will not make for themselves and each other so many unnecessary burdens.**

And to close, young girls will find that not all the advantage of plural marriage belong to the married men. Blessed are they that mourn for they shall be comforted!

THE FESTIVE BOARD

Ha, here we are again; the same beloved few—
Again around the Festive Board, our friendships to renew,
To think sweet thoughts of memories old,
Of kindly deeds of love retold.

The world is full of strife and hate: to be in love is out of date;
But we are told by sages wise that we must all of hate despise,
And think of Him, our Savior true,
Who suffered so for me and you;

That we may learn to know His will, and so our faith in Him fulfill;
And strive in every touch and look, our lives to be an open book
For Him to see and to approve, and fill our hearts with heavenly love.

—"Aunt Emily."

NEWS FLASHES

By Eraphim

SEPTEMBER 16 TO OCTOBER 15)

The United States has spent (to Sept. 20) $124,000,000,000 for war purposes since the start of the defensive program July 1, 1940 the War Production Board reports.

The body of a baby girl was found (Sept. 24) in a refuse can on the City and County building grounds Salt Lake City. The dead infant was clothed in a paper sack.

According to news dispatches, the defeated German army, abandoning Naples (Sept. 25) left the Italian metropolis to be pillaged. Cholera and typhus was rampant in the city.

Construction of the $190,000,000 steel plant at Geneva, near Provo, was ordered completed in compliance with a national policy of decentralizing the steel industry and establishing huge mills on a permanent basis in the West, Jesse Jones, Chairman of the Reconstruction Finance corporation, reported.

After completion of $165,000,000 worth of military construction in Utah since the war started, abolition of the office of the Salt Lake district of United States army engineers and its consolidation with the Sacramento, Cal. district, was announced.

Famine in Calcutta, India, took 2190 lives in six weeks time. In the month between Aug. 16 and Sept. 17, 810 deaths followed starvation cases admitted to hospitals. The famine in the densely populated seaboard of India is reported to be growing worse despite government intervention. Deep concern was manifested (Oct. 1) by British, Indian and American governments. While this is going on in India, in the judgmet of men qualified to know, it is said (Sept. 19) the unavoidable consequences of the lack of anything approaching an adequate food supply policy for the American nation, coming evils of shortages cannot be averted, and things will become acute as never before in this land of abundance.

Switzerland: Federal Counselor Karl Kobelt, Chief of the federal department of war, announced to all warring nations: "Our policy of neutrality is immutable. It remains unchanging toward all belligerents without consideration of their war aims or their chances of success. There is nothing conditional about the neutrality of Switzerland; it is absolute. There will be nothing symbolical about it—it will be backed up by force of arms if necessary.

The third war loan passed the $18 billion mark (Sept. 28). The amount asked for was 15 billion dollars. Utah's quota was 41 million dollars; her people (600,000 persons) subscribed $4,445,650 more than the quota.

On Sept. 30, the U. S. war casualties stood at 117,704, according to Secretary of War, Henry L. Stimson.

The New York Times made the startling statement that over 30,000,000 men, women, and children have been torn from their native soil and homes in Europe since the beginning of the war. These people in the main, have been redistributed over the continent.

During the year ending June 30, liquor amounting to $15.59 per capita, was sold in Utah (reported Oct. 3). Previous year was $9.81 per capita. Sales volume for the current year was $9,253,094.03.

Adolph Hitler was reported to have ordered all Jews cleared out of Europe before the end of the war, with a purge in Italy scheduled to follow after the current persecution in Denmark.

The U. S. Treasury disclosed (Oct. 8) that its monetary experts have drafted "guiding principles" for a possible 10 billion dollar United nations bank to help finance postwar construction and development.

Flying freight cars, an innovation in commercial airline service, will go into coast-tocoast operation for United Airlines between New York, Chicago and California on Oct. 16, according to statement made by C. P. Graddick, director of United's air cargo department, Oct. 11.

Figures reaching the French national committee of liberation here indicate: The Vichy public debt (June 30) amounted to 1,121,000,000,000 francs. In April, May, and June the French paid 62,000,000,000 francs to the Germans while national revenue in the same period amounted to only 28,000,000,000.

Italy formally declared war on Germany Oct. 13, and is now to be recognized as a co-belligerent against her former axis partner. The action was taken with approval of U. S. and Great Britain.

The Tokio radio (Oct. 13) announced that the "military administration over the Philippines has been terminated as of today", and the Islands now had their independence. General Shigenori Kuroda said: "I can well imagine your profound joy at obtaining independence. Japanese troops remain in full control of the Islands.

A candidate for commissioner in Ogden, Utah, commenting over the radio, of the vice conditions in that city, among other things, said: "Thirteen-year-old girls were soliciting soldiers on the streets at 25c per; a girl aged 15 had been arrested five times for prostitution." Ogden commissioners were warned (Oct. 14) by a representative of the federal security administration, they could no longer be "complacent" towards the prevalent vice conditions within the city.

PHILOSOPHY FOR CROAKERS

(Joseph Morris)

Some folks git a heap o' pleasure
Out o' lookin' glum;
Hoard their cares like it was treasure—
Fear they won't have some.
Wear black border on their spirit;
Hang their hopes with crape;
Future's gloomy and they fear it,
Sure there's no escape.

(Now there ain't no use of whinin',
Weightin' joy with lead;
There is silver in the linin'
Somewhere on ahead.)

Can't enjoy the sun today—
It may rain tomorrow;
When a pain won't come their way,
Future pains they borrow.
If there's good news to be heard,
Ears are stuffed with cotton;
Evils dire are oft inferred;
Good is all forgotten.

(When upon a peel I stand,
Slippin' like a goner,
Luck, I trust, will shake my hand
Just around the corner.)

Keep a scarecrow in the yard,
Fierce old bulldog near 'em;
Chase off joy that's tryin' hard
To come in an' cheer 'em.
Wear their blinders big and strong,
Dodge each happy sight;
Like to keep their faces long;
Think the day is night.

(Now I've had my share of trouble;
Back's been bent with ill;
Big load makes the joy seem double
When I mount the hill.)

Got the toothache in their soul;
Corns upon their feelin's;
Get their share but want the whole,
Say it's crooked dealin's.
Nature steeped in indigo;
Got their joy-wires crossed;
Swear it's only weeds that grow;
Flowers always lost.

(Now it's best to sing a song
'Stead o' sit and mourn;
Rose you'll find grows right along
Bigger than the thorn.)

Beat the frogs the way they croak;
See with goggles blue—
Universe is cracked or broke,
'Bout to split in two.
Think the world is full of sin,
Soon go up the spout;
Badness always movin' in,
Goodness movin' out.

(But I've found folks good and kind,
'Cause I thought they would be;
Most men try, at least I find,
To be what they should be.)

TROUBLE

Never go out to meet trouble. If you just sit still, nine times out of ten someone will intercept it before it reaches you.—Calvin Coolidge.

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TRUTH

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

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A Chapter on Washings and Anointings

An Advance Step in the Priesthood Order; Father Smith Anointed as Patriarch; Joseph's Blessings

(History of Church, 2:379, January, 1836)

At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion, met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. **And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.**

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

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

> All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Saviour looked upon them and wept.

I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word, and leaped as a hart, by the mighty power of God. Also, Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of colour, who appeared hostile. **He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.**

Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as to myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

The Bishop of Kirtland with his Counselors, and the Bishop of Zion with his Counselors, were present with us, and received their anointings under the hands of Father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

We then invited the High Councilors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Councilors in Kirtland, and President David Whitmer the head of the President of the Councilors of Zion.

The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the oldest.

The visions of heaven were opened to them also. Some of them saw the face of the Saviour, and others were

ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, **for we all communed with the heavenly host.** And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer was offered up by the head of each Quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands. Retired between one and two o'clock in the morning.

Friday, 22nd. — Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that occurred on the preceding evening, while attending to the ordinance of holy anointing.

In the evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance (of anointing and blessing). The High Councils of Kirtland and Zion were present also.

After calling to order, and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head, in the name of Jesus Christ, and sealed such blessing, upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him each in his turn, beginning at the oldest. He then anointed and blessed his brethren from the oldest to the youngest. I also laid my hands upon them and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened unto Elder Sylvester Smith, and he, leaping up, exclaimed: **"The horsemen of Israel and the chariots thereof."**

Brother Don C. Smith, was also anointed and blessed to preside over the High Priests' Quorum.

President Rigdon arose to conclude the services of the evening by invoking the blessing of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosanna; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.

I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about two o'clock in the morning, and the Spirit and visions of God attended me through the night.

THE WAYS OF GOD AND THE WAYS OF MEN

Death But an Advancement to the Saints; God's Laws Are for Perfection of His Children; Tithing a Lesser Requirement; Consecration to Return When Saints Are Prepared.
(Mill. Star, 14:527—Oct. 16, 1852)

One of the greatest desires of the Saints is, to live to do good, to help build up the kingdom of God. To those who live in obedience to all the requirements of heaven, death has no terrors; but as the quiet, peaceful sleep of the infant imparts renewed

life and vigour, so does death open anew, life to the Saint, as his spirit enters the Paradise of increased happiness and glory among the spirits of the sanctified ones, where they are waiting for their bodies to arise and re-unite, that their souls may be immortalized in newness of life, and enter into the immediate presence of their Eternal Father.

Far different with the unbeliever; he desires to live that he may enjoy life, and escape the fearful looking-for of judgment, or a world unknown, for better or worse he knows not, but fears the worst; and therefore wishes to tarry as long as possible where he is. He fears to meet his last great enemy, death, lest the grim monster should introduce him to some region of despair, where he will find all his faint hopes of an immortal glory for ever blasted, and where the voice of mercy will no more sound its peaceful notes in his doubting ear.

He knows not the purpose for which he came into the world; he knows not the God who sent him here; he knows not the fate that awaits him at his departure; he has seen his fellows come and go, till he is assured that his turn must follow, like all others; and he is all his life long subject to bondage through fear of that uncertain hereafter, concerning which no traveler returns to give him information; he lies down in misery, and awakes in torment, wishing that he knew what he is igorant of, and forgetting that those who will not listen to the voice of God's Prophets, would not believe though one should return to them from the dead. Gold is his god; he worships it at morning and evening, at midday and midnight; and could he have his wish thus far, would seat his last remains, the skeleton of his wasted body, on his golden coffers, to protect the object of his worship from desecration when his spirit shall have taken its departure to the dark, unknown regions of futurity.

Not so with the Saints, who esteem the present only as a preparation for the future; who know and feel that earth is the Lord's and the fulness thereof, the world and they that dwell therein; that what they possess is a stewardship for the passing moment; that having nothing of their own, they can take nothing with them when they depart hence; and if they could take all their gold, and silver, and substance, in their coffins with them, it would do them no good; for all those things that perish with the using are of no value only as they are used for some valuable and useful purpose; and as there is no work, device, or knowledge in the grave, they have no desire to take with them that which they cannot use, and the want of which would deprive others, who remain, of the privilege of doing good, and thus far destroy the end of the creation of those good things, good only for the good which may be done with them.

Loving others as they love themselves, and doing to their neighbours as they would be done unto, they want no means of doing good to be in their hands unimproved, but desire to put everything which God has put in their hands, to be applied in the most active and useful way to promote the best interest of the Redeemer's kingdom, and the greatest amount of happiness that mortals are capable of experiencing here, to prepare them for a more exalted degree of felicity hereafter.

Bad as the world is, and all things connected therewith, it is the privilege of the Saints to live as perfect in their sphere and calling, and according to their knowledge, here in this state of probation, as it will be in the world which is to come; if it were not so, why do they pray their heavenly Father that His will may be done on the earth as it is done in the heavens? And who will do the will of God on the earth as it is done in the heavens, if the Saints will not, do not, do it? Surely no one; for it is those, and those alone, that do the will of God, who are Saints.

In vain ye call me Lord, Lord, and do not the things which I say, says the Saviour. If ye love me, ye will keep my commandments: love is the fulfilling of the law. Men do that which they love to do; those who hate God, hate His law, and of course will not keep or abide it; and those who cannot abide the law of God on the earth, will not do His will on the earth; and consequently will not be prepared to abide the celestial law which governs God and all beings who dwell in His presence in the heavens.

As there is no space where there is no kingdom, there is no kingdom where there is no space. Where there is no law, there is no kingdom; and where there is no kingdom, there is no law; for all kingdoms are composed of intelligent existence or beings, and all beings are subjects of law more or less perfect in themselves, according to the intelligence and purity of the beings to whom the law is given, so far as God's laws are concerned. Where there is no law, there can be no transgression; and where intelligent beings cannot transgress or do wrong, there is no test of their good or evil properties, passions, propensities, or acts; no test by which they can be judged, praised or blamed, punished or rewarded, for what they do.

A kingdom implies a king or lawgiver, laws, and subjects to be governed by those laws; and neither of the three can be without the others, and a perfect kingdom exist; even the kingdom of Satan has the three; the devil is his own king and lawgiver, so far as his power extends, and has his laws and subjects. A telestial being is not capable of keeping a terrestrial law, for want of knowledge; a terrestrial being is not capable of keeping a celestial law for want of knowledge; and he is not capable of receiving that knowledge for want of capacity; his soul is not sufficiently expanded, the terrestrial law fills him full, and he cannot retain more. When any measure is full, to add more is to waste; it will run over and be lost.

As with measures, so with intelligences; when a man is filled with the intelligence, the law pertaining to the kingdom which he inhabits, he can receive no more, he can retain no more; and if a law of higher order were given to him, he would have no room for it, no capacity to improve by it.

Before man sinned, he was perfect in the sphere in which he was placed; and his Creator and Lawgiver gave him but one law, one command or prohibition, and that as a test of his obedience; all things connected with the kingdom in which he lived, and on the earth committed to his charge, were at his disposal, and he was permitted to give free scope to all his desires, and do as he pleased, in his sphere, just as his God did in His, if he would only keep one simple, plain and easy-to-be-understood law; **but the moment he sinned he was under the curse of that broken law,** and many privileges and blessings which he had before enjoyed were taken from him; his hitherto almost unlimited freedom and liberty were taken from him, by his lawgiver's giving him other laws more restricting in their nature, or more extensive in their operation, depriving him of blessings before enjoyed, as a punishment for the one he had broken.

This course God has pursued with his people in all dispensations. The law was changed to Adam to suit his acts and circumstances. The law to Israel, in the days of Moses, was changed to suit their acts and circumstances. God changes not; he does right all the time, and most particularly in this one thing. He does not vary, wherein He shows His disposition to do good unto, and to bless, His children, in that He always adapts His laws to their capacities and necessities. When Israel would not keep the law of the higher Priesthood, God took it from their midst, in mercy to them, lest they

should utterly destroy themselves by sinning against it; and left the lesser Priesthood with them, and the law of carnal commandments, as a schoolmaster, to preserve them a distinct nation, until they should repent, and be ready to receive, and then He was ready to restore, the higher Priesthood, which He did in the person of Christ.

Again, to save man from sinning so that he would be obliged to be destroyed from the earth before the earth had filled up the measure of its creation, He wisely received the Holy Priesthood up into heaven, and with it the opening door to a celestial law and celestial glory; and left man to wander on the earth for centuries in such darkness and ignorance, that he could not commit the unpardonable sin, and utterly and for ever destroy himself from the presence of his Maker; leaving yet a door of hope, through future preaching of the Gospel, to those ignorant beings in the prisons of their spirits; as Jesus did to similar spirits while his body was resting in the sepulchre.

The Eternal Father, having beheld the wickedness of man for many generations; that he had transgressed the laws, changed the ordinances, and broken the everlasting covenant—the only covenant by which he could hope for forgiveness here or hereafter; that the earth was hastening to its consummation, and fast filling up the measure of its creation; that the Sabbath of days, since the end of its creation, numbering with the seventh day, or Sabbath of days during its creation or formation, according to the measurement of time at the planet Kolob, the residence of the Creator; and knowing that without His interposition those living on the earth, those who would live on the earth, those who had lived on the earth, without the Gospel, and the earth itself, could not be prepared for celestial glory, sent forth His holy angels, and committed the greater and the lesser Priesthoods unto His servant Joseph Smith, who, by the virtue and power of that Priesthood, established the Church and kingdom of God on the earth; committed that same Priesthood to many others; opened up the way of life and salvation to the presence of the Father, to the earth and all beings thereon who would receive the glad tidings; SEALED HIS TESTIMONY WITH HIS BLOOD; and fell asleep with all the martyred Prophets which had gone before him to celestial Paradise.

And what was the first great and all-important law given to the Saints through Joseph, for the establishing of the Church and kingdom of God on the earth in this dispensation? Would you say faith, repentance, baptism in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? All this was required of sinners, that they might become Saints; always was, and always will be, required of the inhabitants of the earth that they may be Saints, and without all these things no one can be a Saint.

As every kingdom requires a space, and without a space there can be no kingdom, it was necessary there should be a space for the kingdom of God on earth. And God, foreseeing this, raised up wise men, long before the opening of this last dispensation, and revealed to them a Constitution and form of political government on this land, under which all men could worship God according to their own consciences, and no one should be molested in his worship according to the laws of the land. And knowing also that this government, the best of all governments, in common with all other governments, had assumed to itself the right to control the land which He had formed for the benefit of the creatures of His creation, commanded His Saints to gather up their money, and all their money, without regard to the amount, and send their wise men with it to purchase land, so that there might be

a space on the earth where His Church and kingdom might be established, and no one could have it to say, that space, that land is mine, and the Saints have robbed me.

Did the Saints abide this great command? Some did, and some did not. There were some who sent all they could to purchase land for the establishment of Zion, and there were many who sent little or none, pretending they had none; that what they had was a wife's or children's dowry, and they must not dispose of it; and many excuses were invented by the Saints to keep their money, and comparatively but little land was purchased; and what was the result? **They were few in numbers, and their enemies came upon them, and overcame them, and scattered them, just as the Prophet Joseph told them they would, if they did not keep the commandment.**

From that day almost to the present, the Saints have been driven from city to city, and from place to place; their lives have been wasted from the earth, till few who then were, are left to bear witness of their scourgings; and enough of their property has been wasted to have purchased a resting-place a thousand times; but no thanks to the wicked who have done this scourging, for God will require it at their hands in His own time; and although He uses the wicked as a rod to chastise His people when they transgress, and will not abide His law, they, the wicked, do it voluntarily, in the exercise of their agency; and they must be responsible for their acts, and sooner or later suffer the penalty due their crimes.

But to the Saints, in the opening of this last dispensation, as at the introduction of man on the earth, God gave the most perfect law He could give for the rapid furtherance of His Kingdom, for the good of His people, and endeavored to instil into their minds, that, as they had enlisted in the greatest and most glorious cause that could be instituted, **they ought to consider all they possessed as a loan from their Creator and King, who owned all things; and they ought to use it all freely for the advancement of His kingdom, without querying or gainsaying; not counting themselves, or anything they possessed as their own, but that they had been bought with a price, which blood or treasure could never pay; and themselves and all their possessions were ever ready at the call of their master, to be used even when he would.**

To whom was this law of consecration given? To the Saints, before they had proved themselves disobedient, and for the simple reason that they might receive the greatest blessings possible, through the rapid building up of the kingdom of God. Did they keep the law? No! They refused and were scattered. And what was the result? The law of tithing was given. To whom? To the Saints, after they had proved by their acts that they would not keep the law of consecration. **Did the law of tithing abrogate or destroy the law of consecration? By no means; it is just as good now as it was before the law of tithing was given.**

When the more perfect law of consecration was rejected, the Lord gave the law of tithing. Why? Because God works by means. He formed the world out of the abundance of material that had existed from eternity, and in eternity, and used means to mould and fashion those materials in the form He desired, and uses means for the accomplishment of all His works. And in this thing He gives an example to His people, and requires them to use means in building up His kingdom, and without means He will not have it built. And as all means in creation were His own, He required all He had committed to His Saints, as His stewards, to be brought into use. **And when He had proved that they would not do it, He gave them the least law**

He could have given them, consistent with His purposes, and that was one tenth. And all who are not willing to do that much out of their stewardship, for the advancement of the cause they profess to love above all others, are not worthy to be called Saints, or disciples of Jesus.

And what has been the result? From the day the law of tithing was given, the Saints have been querying whether they understand it; whether they understand just how to divide a beef, as they have but one, and it is not clear in their minds how to arrange all the different parts, so as to select one-tenth of the value of the whole; or how many bushels of wheat they must tithe out of a thousand, when they have paid labour-tithing for every day in the year? Or whether labour-tithing is due at all, while engaged in gardening, or farming? Or if they have but eight pigs, whether they shall tithe them at all, seeing they cannot divide equally without killing one?

Truly may it be said of all Saints who have admitted such queries, and a thousand more of a similar nature, or any queries at all, into their minds about the law of tithing, that they have not understood the subject. **They have been looking at the shadow, and neglecting the substance, having forgotten, or knowing not what manner of persons they ought to be, or what the law of the Priesthood requires.**

What, children of the kingdom and Saints of the Most High God, who are looking for and anticipating thrones, and dominions, and principalities, and powers, and exaltations in the eternal worlds, and joint heirship with their beloved Saviour to all the glories of his Father's kingdom, stooping to admit the temptations of Satan into their souls for one moment, so as to query how they shall divide one-tenth of their possessions and income with Him who has lent them all they have (for they own nothing), and that, too, in the very generation when their God and King had given them a great and glorious law; and they have failed to comply, and lost its benefits and blessings; and on account of the slothfulness, and covetousness, and ignorance, and idolatry that still entwine around them, a new law has been forced, as it were, from the courts of glory, **the least law that could be given,** and the same that was given to ancient Israel in their slothfulness and backwardness in duty; and that, too, that they might attain to salvation with the least faith and works possible! And yet stop to query?

How are you going to get salvation without the ordinances which produce it? And how will you get those ordinances without a place in which to administer? And what is a Temple of the Lord for, but for the Saints to receive of those ordinances which will secure their own salvation and exaltation, with their friends, living and dead? And will mortal immortals, beings destined to the glory you are hoping for and believing in, stoop to inquire about the division of a tenth of your possessions, the mere fruits of a broken but far more full and perfect law, which you ought to have kept, and had you kept which, no soul in Zion would ever have had occasion to say, I am poor, or lack for the comforts of life; for when God's people do His will, He pours them out blessings till they have not room to receive, and their enemies have no power over them.

Ask those few, who have been devoting all their time and talents and substance to the building up of the kingdom, if they regret their course. Ask many more, who have been handing over to the Lord's storehouse without weight or measure for the last six months, if they would exchange the joy they feel at having laid aside their tithing queries, and risen in their feelings towards the fuller enjoyment of the higher law of consecration, by their acts, if they would exchange those

good feelings for all the gold of California.

When the Saints have paid their tithe, or one-tenth of all to the last farthing, how much have they paid? **Just one-tenth of what the law of God requires of them,** only as they have made void that law through their transgressions; and if the Saints should turn to the Lord with their whole heart and substance, and consecrate themselves and all the Lord has lent them to His service, even to the free-offering of their lives, if need be, without the Lord's inviting them to it, they would never hear the law of tithing mouthed to them again; they would soon feel that it was a law for a rebellious people, and not for them; that they lived above it, and had no use for it; and the joy of one year living in such obedience, would overbalance all the joys of their former lives, and the angels of heaven would be their companions by night and by day, and they could converse with them as with each other.

But what does the Lord want of so much tithing and consecration? To build Temples? No! He don't want any of your money. He is not coming down here to work and build houses; He has been here and done His work, and he wants you to use your own means and do your own building. Does He want a Temple wherein He can receive His endowment? No! He received His endowment a long time ago, and has entered into His rest, and He wants you to build a house unto His name, a holy place, where He can meet you, and see that you receive your endowments as He has His, that where He has gone you may go also, and dwell with Him for ever.

Of late, particularly, many of the brethren have done nobly, and God has poured out His Spirit more abundantly, and the Saints have rejoiced more than ever; and we write not to find fault with any, but to spread before you the simple truth, praying that your minds may be opened to reception, that your souls may expand, and your faith increase, so that you may have power to do more and more, and help to roll on the Kingdom of God faster and faster, that Zion may be built up, the Temple of the Lord be reared, salvation flow forth to the honest in heart of all nations, and the earth be purified and made ready, while the Saints shall stand in holy places, and watch the coming of the Son of Man in power and great glory.

PRIESTHOOD ITEMS

(Contributed)

We have shown how the Lord divided the spiritual organization of the earth into seven "times" or days. (See Pearl of Great Price, Moses 3:1-9.)

After this, the earth's periods of temporal existence were again divided into seven days, according to the Lord's time. (Ibid. Abr. 3:4 & 5:13.) Each day was to be a thousand years according to our time upon this earth. Each one of these seven one thousand year periods was to be ruled over by a great presiding Patriarch; and these seven great men, (viz: Adam, Enoch, Noah, Abraham, Moses, Jesus The Christ and Joseph Smith) held the Keys of Presidency over the whole earth.

Individually they acted as the mouth-piece of God to all the peoples of the earth in their respective Dispensations. Collectively they are the Presiding Priesthood authority over the whole earth in all its Dispensations. They hold the Keys of salvation over all men and are to call forth the living and the dead of their respective mortal probations that all may receive a

righteous judgment in that great day of the Lord.—D. and C., 88:94-115.

Others have and will arise during the seven dispensations of the earth who attain to a fulness of the orders of the Priesthood through their righteousness, and by **"keeping all of the commandments of the Lord."** These **"shall have the name of God written upon their foreheads"** and shall hold like Priesthood authority and Keys, presiding over their rightful kingdoms; but under the jurisdiction of that presiding President of Priesthood who lived and presided over his particular dispensation of time. Among such men are: Melchizedek, Elijah, Mahonri Morianchumir (The Brother of Jared), Peter, James and John and others in past times and in our own day.

The Quorum of Twelve Apostles chosen by our Lord was given jurisdiction to judge the "twelve tribes of Israel and none else." The Twelve Disciples chosen by the Saviour on this hemisphere were to judge "the remnants of the house of Israel upon this land", and were to be subject to the Quorum of Twelve on the eastern hemisphere. The Twelve called under the direction of Joseph, The Prophet, were to judge all Israel in this day.—Rev. to W. Woodruff, 1880.

The Twelve Apostles in our day were subject to the direction of the Prophet Joseph Smith, who held the Keys of this Dispensation; and it is equally evident that each mentioned quorum of Twelve was subject to the Great High Priest Apostle who held the Keys of Priesthood power in his Dispensation of time in mortality. And, since "The Twelve" in each instance are to judge those of the House of Israel, (those of the Church) and none else, who, pray, has jurisdiction and authority over the souls of all others who live in their day (except it be by ordination and appointment), if it is not the President of the Dispensation? The Presidency of earth, whether acting individually or collectively, must have jurisdiction over all men and act as God to men. In fact, the scriptures have at divers times so designated them.

The Quorums of Twelve have lawful jurisdiction in the Church of God and in the Kingdom of God, if their members are among the "council of Fifty". But those who have not subjected themselves to either of these bodies of God's organizations upon the earth are, unquestionably, to come under the power and judgment of him who has all power in his day. The day is to come when the Kingdom is to bear rule over all the earth, but even in that day the order of the Priesthood government will be maintained. All this is borne out by the following:

> As was observed by Brother Pratt (this morning) that Kingdom is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, THAT KINGDOM GROWS OUT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, BUT IS NOT THE CHURCH; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to GOVERN ALL THE NATIONS OF THE EARTH and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowlege others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a Kingdom of this kind was on the earth, the same as all other people." (July 8, 1855—Pres. B. Young.)
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> We are asked, is the Church of God and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate. THIS IS THE CORRECT VIEW TO TAKE. THE KINGDOM OF GOD IS A SEPARATE ORGANIZATION

from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet gave particular instructions before his death, and gave an example which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints, but for the protection of all men, whatever their religious views or opinions may be. Under its rule no one will be permitted to overstep the proper bounds or to interfere with the rights of others. (Editorial by Geo. Q. Cannon—Juvenile Instructor.) (See also "Rise and Fall of Nauvoo", pp. 177-182.) We quote the following excerpt from the latter:

> And while the Church of Jesus Christ will enjoy to the full her privileges, promulgate her faith without let or hinderance, make known the truth she holds and her saving grace and power, MANAGE HER OWN AFFAIRS—YET SHE WILL NOT USURP THE PREROGATIVE OF THE KINGDOM OF GOD, nor interfere with those outside the pale of her jurisdiction—outside her membership.

We feel that these quotations effectively outline and place the proper limitations upon the authority of the Presidency of the Church and the Quorum of the Twelve, as such. We also feel that they properly leave the authority of the Priesthood of God where it belongs—presiding over ALL.

Every man who has attained to the fulness of the orders of the Priesthood, as an Apostle of the Lord Jesus Christ in his own right, may lawfully preside over his kingdom and over those committed into his hands by the Lord's appointment. He may be a President of Priesthood, and as such hold Priesthood authority and preside over the Church or the Kingdom of God in harmony with others holding the same fulness of Priesthood. But he will ever be subject to those in authority over him, as they in turn are subject to God.

John The Revelator tells us that there are to be 144,000 of the tribes of Israel who are to have the name of God written upon their foreheads, and are to govern the earth during the millennium. Each will rule over those subject to his immediate government, and each will, of necessity, be subject to him who holds the Keys of the Priesthood in his dispensation of mortal life. None shall detract from the right, powers, authority or greatness of the others, but all shall work together to ascribe glory to their Almighty and Eternal God.

In each dispensation when the fulness of the Gospel and the Priesthood Orders are upon the earth, there are at least seven who are called to hold the Keys of the Priesthood. Though some have assumed that as soon as a man is called and appointed to the Quorum of the Twelve he is thereby in possession of all those keys but such is not the case, as shall be shown. Seven men called by the voice of God in the days of the Prophet Joseph Smith presided over the quorums of the Church. There were designated as the "**First Elders**", the "**Presiding Elders**", the "**Council of the Presidency of the Church**", etc. These comprised God's presiding Priesthood in the earth. The Church officers from the greatest to the least were appointed by or through them and were subject to their judgment. Note the following:

> Joseph Smith was a Prophet, Seer and Revelator before he had power to build up the Kingdom of God, or take the first steps toward it. When did he obtain that power? Not until an angel had ordained him to be an Apostle. Joseph Smith, Oliver Cowdery and David Whitmere were the first Apostles of this dispensation; though in the early days of the Church David Whitmer lost his standing, and another took his place. I have taught the breathren this principle long ago. WHEN A MAN IS AN APOSTLE AND STANDS AT THE HEAD OF THE KINGDOM OF GOD ON EARTH, AND MAGNIFIES HIS CALLING, HE HAS THE KEYS OF ALL THE POWER THAT EVER WAS BESTOWED UPON

MORTAL MAN for the building up of the kingdom of God on the earth. (Journal of Dis., 6:320.)

And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by way of commandment; for behold I command all men everywhere to repent, and I speak unto you, even as Paul mine Apostle, for you ARE CALLED EVEN WITH THAT SAME CALLING with which he was called. (D. & C., 18:9.)

This revelation was given in June, 1829, before the Church was organized and some six years previous to the calling of the Twelve Apostles. These Apostles held the Keys and had the right to govern by the calling of the Lord's own voice and were chosen to organize the Church and the Kingdom of God. And when the time came that the Twelve were called (1835) Oliver Cowdery, David Whitmer and Martin Harris selected them.

Peter comes along with James and John and ordains Joseph to be an Apostle, and then Joseph ordains Oliver and David Whitmer and Martin Harris; and then they were ordered to select Twelve more and ordain them. It was done.—(Heber C. Kimball, J. of D., 6:29). (See D. & C., 18.)

Some of the greatest revelations of the Lord to us in this day were given through the Prophet in the presence of these men. They, with others, totaling seven, received the revelation designating them as Apostles prior to the calling of the Church Presidency or the Council of Twelve. (See Sec. 29 and 84.) This latter was given in September, 1832 to **"Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voice on high."**

* * * Verily, verily, I say unto you who now hear my words which are my voice, blessed are ye inasmuch as you receive these things. * * * And as I said unto mine apostles, even so I say unto you, FOR YOU ARE MINE APOSTLES, EVEN GOD'S HIGH PRIESTS; ye are they whom my Father hath given me—ye are my friends; * * * And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. * * * And again, I say unto you, my friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power. * * * For with you, saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble; for I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people.

From the above quotation we learn that God chose seven Apostles and that from their number some were chosen **to choose the Twelve (See Sec. 18). It** was by their authority, under the direction of the Prophet Joseph Smith, that the First Presidency of the Church was organized with the Prophet at its head.

It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them (there were seven mentioned) THE KEYS OF THE PRIESTHOOD, THE SAME THAT HE HIMSELF HELD; AND WHATEVER MIGHT HAPPEN TO HIM THERE WERE OTHERS NOW WHO HAD THE AUTHORITY TO STEP FORTH AND BUILD UP THE KINGDOM OF GOD ON THE EARTH AND TO PERFORM ALL THE ORDINANCES THEREOF.—Church Historical Record, Vol. 6, p. 515.

The brethren here mentioned were Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newell K. Whitney and William Law.

The members of the Quorum of the Twelve Apostles were called in the year 1835, but it was not until eight years later that some of the original members thereof were called in and received all the Keys which Joseph and these Apostles of the Lord held.

It is also well to note, **when the Twelve were finally chosen to this highest order, in the winter of 1843-4,**

it was by direct command from God through His medium, which is the only way men are chosen for this Apostolic order of the Priesthood.

> Joseph conferred on our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away. And no man or set of men can get between Joseph and the Twelve in this world or in the world to come.—His. of Church, Vol. 7:230.

"Brigham had the 'keys', and therefore the 'means of obtaining the mind of God on the subject'." Did he hold those "keys" by reason of his being the President of the Quorum of Twelve? No, he held them by reason of his ordination unto the higher order of the Priesthood—a Presiding High Priest—and from the fact that he had become, through the death of Joseph and Hyrum, the senior President, by ordination, and therefore the head of that order of Priesthood. He and his associates, then, were the group that possessed the authority to recognize the First Presidency, which was later done in accordance with the will of Heaven. "Brigham Young was the choice of the Lord for the position of President of the Church, as Joseph had been before him, and the Saints sustained him as such, but not by virtue of ihs being the President of the Twelve—**that fact the Saints should get thoroughly fixed in their minds.**" —Priesthood Items, 40-41.

It cannot be urged that the Twelve, as such, have the right to preside over all organizations in the Church and Kingdom, unless they, through their faithfulness and through revelation to the Lord's mouth-piece attain to all the Keys held by the Presiding High Priests in the Priesthood. Unto these Presiding Apostles, the Lord gave all power in their day.

The Twelve received instruction from them at diverse times; each of these High Priest Apostles was designated as a President in the Priesthood. Please note the following:

> I returned home, being fatigued from riding in the rain * * * and in the even- attended a council of the Twelve Apostles; * * * told them that it was the will of God they should take their families to Missouri next season; also this fall to attend the SOLEMN ASSEMBLY OF THE FIRST ELDERS, for the organzation of the School of the Prophets.—Joseph Smith, Oct. 5, 1835; History of Church, Vol. 2:287; also Mill. Star, Vol. 15:369.

When these First Elders met, we find the following recorded in Church History, Vol. 2:430.

> Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Senior, and Hyrum Smith. President Joseph Smith, Junior, washed President Frederick G. Williams, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their counselors were then washed, after which we partook of the bread and wine.

On the following day, this ordinance was proceeded with in behalf of the Council of the Twelve as is noted on Page 431 of the History. It will be noted that the Council of the Presidency, or the "First Elders" were not always the same. During the days of apostacy, some fell by the way or lost their lives and others were appointed to fill their places.

This subject will be continued in our next issue.

IN MEMORIAM

Our very good friend and co-laborer, Joseph Lyman Jessop, Jr., known familiarly as "Jay Jessop", has been called into another and higher field of action. Working with a group of brethren from Short Creek, Arizona, getting out logs for the Johnson saw mill on the Kaibab forest near Jacob's lake, November 2nd a

dead limb from a falling tree struck him on the head and causing a concussion of the brain from which he died early the following day and was buried at Short Creek, the services being held on the 4th. Elder Jessop leaves a family of five. He is the son of Joseph Lyman Jessop of Salt Lake City; was born at Millville, Utah, April 15, 1918. He had but recently moved to the Short Creek section. He was a faithful Latter-day Saint, sound in doctrine and loyal to all the principles of the Gospel. His life's philosophy was that one's life belongs to the Lord and his mission is where the Lord wants him to be. Indeed, in beginning his labors on the day of the accident he is said to have gone about his task humming the tune, "I'll go where you want me to go, dear Lord, I'll be what you want me to be." He had lived the sentiment of that song each day and when his promotion came was amply prepared to answer the call. His absence from his family and friends will leave its scars; his leadership will be greatly missed; he was a kind father, a devoted husband and a loyal friend. The void caused by his taking will be difficult to fill. Let the Lord be praised for the brief loan of such a character.

Our sympathies, inadequate as they may seem to assuage the aching hearts, are extended to the bereaved family. May the comforting Spirit of the Lord ever attend, to the end that true solace shall be found in the contemplated re-union when this life's trials are ended.

The following poem from the pen of Alyne, a surviving wife, was read into the record at the funeral services of her husband:

INTERLUDE

Under the spell of the blood red hills
Where the blood washed sand is clean,
Are the footprints both of man and God
And the veil is this between.

And the crystal nights with magnate stars
That pull at the souls of men
With radium rays, burn out the dross
That the fallen might rise again.

The governing orb with hands of fire,
That hold Idumea's course
Has the strongest hold on this spot
Where men look up to creation's scourge.

And the path is clean and the veil is thin
Twixt we of the Mortal sphere,
And the realm above where heavenly hands
Hold the rudder of life and steer.

Here the vanguard hands of a new frontier
Are hewing a city of rest;
Where those who, weary, may pause in toil
Inheritance of the blessed.

A valiant scout who blazed a trail
To show truth seekers the way
Won a merit badge and a loftier rank—
THERE WAS NO NEED HERE TO STAY.

In another land where wandering souls
Are seeking the path to God,
Our borrowed scout is blazing the trail
Where their groping feet will be trod.

And when our King takes His sceptre up
In the spot where his Kingdom began,
Our valiant Brave will return again
And kneel to the Son of Man.

Under the spell of the blood red hills
His presence is felt from above,
The ethereal sphere and the mortal realm
Are bound by eternal love.

"I had no shoes, and I complained, until I met a man who had no feet."

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EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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EDITORIAL THOUGHT

IF a Bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of the world, I will justify them, and the Lord will justify them in refusing to obey that counsel. — Brigham Young. (J. of D. 12:164).

Do not, brethren, put your trust in man though he be a Bishop, an Apostle, or a President; if you do they will fail you at some time or place.—George Q. Cannon. (Mill. Star 53:673-4.)

JOSEPH SMITH

The 138th anniversary of the birth in mortality of the Prophet Joseph Smith, occurs on the 23rd of December—a noted day in the life of the Church, nation and world. The Prophet was born in the town of Sharon, Windsor County, Vermont, in the year 1805.

Before the organization of the earth three noted personages met with their God, entering into sacred covenants with Him and between themselves, pertaining to their respective dispensations on earth. These personages are called, "God the first, the Creator", who is Adam or Michael; "God the second, the Redeemer", our Lord Jesus Christ; and "God the third, the Witness or Testator". This "Witness or Testator", Joseph Smith, was foully murdered in Carthage jail, June 27, 1844, while under the pledge of protection of the State of Illinois. The mob murderers comprised apostate Mormons, sectarian preachers and State Militia. Thus "God the third" gave his life to seal his testimony which he witnessed to the world. His testament has been in force upon the world from the moment of his death. No effort was made either by the nation or state to bring the perpetrators of the foul deed to justice, hence each is culpable before the bar of heaven.

In the November issue of the Improvement Era ,Dr. John A. Widtsoe, Associate Editor, attempts to name the greatest prophet known to man, and in a course of reasoning, in which the adroit Doctor is said to be skilled, he draws the conclusion that the present leader of the Church, Heber J. Grant, is that prophet.

It is not our intention to dwell at length upon this fallacy. The record is before the Saints and those enjoying the Spirit of the Lord will not be misled by the sophistries of man. The one statement offered,—"The very strength of the Church lies in the doctrine of

continuous revelation through a living prophet", weakens the argument of the Doctor. This conclusion, of course, is fundamental. It is now and ever has been a doctrine to the true Saints, but will the worthy Doctor name a single instance where the present leader, whom he designates as the greatest, has received a revelation for the guidance of the Church? Or will he name a single revelation from the Lord to the Church since the one given to Wilford Woodruff, November 24, 1889, telling him and the Saints not to surrender plural marriage? Did the present leader falsify the truth when he confessed on several occasions, to not ever having received a revelation from the Lord? And if his confessions are true is the Church having **"continuous revelation through a living prophet?"** Does the Doctor contend that further revelation is not needed? Is the Church so surfeited with the word of the Lord, in its present disorganized and disrupted condition, that it has no need of further revelation from heaven? In a pamphlet distributed by the Relief Society teachers of Riverside Stake, for November, the following statement is made:

> Man has always benefited from law and order. WE HAVE DEPARTED FROM THE LORD'S GOVERNMENT, but careful attention to orderliness is a step on the way back to the Lord's way. The Government of God promotes peace, unity and strength, but throughout the world today is found disorder. To promote order and system with intelligent application man needs help from his Maker.

Having "departed from the Lord's government", is it not high time that the leader of the Church received some revelation to enable it to return to the true road? Since the **"Government of God promotes peace, unity and strength"**, why not get a little **"peace, unity, and strength"** in the Church today by supplicating the Lord for His revealed help, or do the leaders think they can retrieve their mistakes without the help of the Lord?

Were it not for the revelations of the Lord through Joseph Smith, Brigham Young, John Taylor and Wilford Woodruff, where could the Saints (indeed if Saints could exist under the circumstances) look for the sustaining strength to keep alive a spark of faith in their hearts?

Of Joseph Smith the Lord said:

> Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him FROM HEAVEN, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; * * *.—D. & C., 1:17-18.

Joseph Smith was ordained a great High Priest Apostle, a calling with which the present leader is not endowed. To Joseph was committed ALL the keys of the present and greatest of all dispensations, and he still holds them. (D. & C., 90:3-4; 115:19). We read in this sacred book, which is the law book to this people and generation:

> Joseph Smith, the Prophet and Seer of the Lord, HAS DONE MORE, save Jesus only, for the salvation of men in this world, THAN ANY OTHER MAN THAT EVER LIVED IN IT. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; (It will be recalled that the present leader, designated by Doctor Widtsoe as the greatest, confessed his inability even to learn the Japanese language while attempting to open up that mission for gospel instructions, and hence left the mission for others to develop); has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has

sealed his mission and his works with his own blood; * * *

They (Joseph and Hyrum) were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their INNOCENT BLOOD on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their INNOCENT BLOOD on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that ALL THE WORLD cannot impeach; and the MAGNA CHARTA of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their INNOCENT BLOOD, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till He avenges that blood on the earth.—D. & C., 135:3, 7.

Will the eminent Doctor tell us what the present leader, whom he denominates as the greatest prophet, has done to overshadow the works of Joseph Smith?

Brigham Young said of Joseph:

If you find out who Joseph was, you will know as much about God as you need to at present; * * * Jesus was a God to the people when he was upon the earth, * * * Moses was a God to the children of Israel, and in this manner you might go right back to Father Adam. * * * If I can pass Brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation.

Joseph Smith's work is before the world. It needs no encomiums of man. He passed on to mingle his efforts with those of the other Gods; under our Lord Jesus Christ and His Father Michael (Adam) he presides over the world, and all prophets in the present dispensation are subject to and must necessarily draw their light through him.

Men trying to force unearned gifts upon the present leaders do them a grave injustice and should, for their sake, desist from such a cheap show of flattery.

IS IT TRUE?

A Correspondent writes:

I am enclosing you an excerpt from our Sunday School lesson on "Destiny of the Church", taken from Gospel Doctrine Lesson, page 93. It is as follows:

Persecution, now practically disappeared, was largely supplimented by admiration. To be known as a "Mormon" is now the equivalent of possession of a Certificate of Character which opens the doors of the most discriminating. Representative Latter-day Saints now hold numerous positions of trust and responsibility in the highest circles of government, business, education and among their fellow religionists. And they constantly add more and more to the good reputation the Latter-day Saints now enjoy in the world.

The most satisfying thought in connection with all this is THAT WE HAVE NOT HAD TO GIVE UP ANY OF OUR FUNDAMENTAL PRINCIPLES to become ingratiated with those who are not of us. Indeed IT IS PRECISELY BECAUSE THE SAINTS LIVED THEIR RELIGION AS WELL AS THEY DID, that they brought about this favorable condition.

As I recount the history of the last few decades since President Grant became head of the Church, the statement is true in its reference to the Saints now holding numerous positions of trust in the nation and among their fellow men, and that this condition followed a long siege of persecution and bitterness towards the Saints by the enemies of God. But the latter part of the statement I cannot feel is true. And this feeling is shared in by others of our class. To say that the Church gave up nothing to accomplish this feat of popularity—no fundamental principle—is, in our minds, untrue.

Skipping over the many Temple ordinances that have been either changed or abolished, under the present regime, including the discarding of the Garments of the Holy Priesthood, we are faced with the abolishment of the law of plural marriage, aside from the acceptance and practice of which we have been taught by every President of the Church to date, and by the Revelation itself (D. & C., Sec. 132) that man cannot obtain the highest exaltation in the Celestial glory. Will it be contended that this principle was not surrendered? I read in the petition of the First Presidency and the Quorum of Twelve to the President of the United States praying for Amnesty, the following:

> We the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg to respectfully represent to your Excellency the following facts:
>
> We formerly taught to our people that polygamy or Celestial Marriage, as commanded by God through Joseph Smith was right; that IT WAS A NECESSITY (fundamental) to man's highest exaltation in the life to come.
>
> That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed on the Latter-day Saints up to September, 1890. * * *
>
> When the Government sought to stamp out the practice, our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men was pledged to a vindication of their creed, and that their duty toward those whose lives were a part of their own was a paramount one, to fufill which they had no right to count anything, not even their own lives, as standing in the way.
>
> Following this conviction hundreds endured arrest, trial, fine and imprisonment, and the immeasurable sufferings borne by the faithful people no language can describe. * * *
>
> In September, 1890, the present head of the Church (Wiford Woodruff) in anguish and prayer, cried to God for help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-day Saints that the law commanding polygamy was henceforth suspended.
>
> At the great semi-annual conference, which was held a few days later, this was submitted to the people, numbering many thousands and representing every community of people in Utah, and was by them, in the most solemn manner, accepted as the future rule of their lives. They have since been faithful to the covenant made that day.
>
> At the late October conference, after a year had passed by, the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner ratified the solemn covenant. * * *
>
> TO BE AT PEACE WITH THE GOVERNMENT AND IN HARMONY WITH THEIR FELLOW-CITIZENS WHO ARE NOT OF THEIR FAITH, AND TO SHARE IN THE CONFIDENCE OF THE GOVERNMENT AND PEOPLE, OUR PEOPLE HAVE VOLUNTARILY PUT ASIDE SOMETHING WHICH ALL THEIR LIVES THEY HAVE BELIEVED TO BE A SACRED PRINCIPLE. * * *
>
> As shepherds of a patient and suffering people we ask amnesty for them and pledge our faith and honor for their future.—Reed Smoot Investigation, Vol. 1:18.

How the present leaders can hope to escape the true meaning of this statement and claim no surrender of a fundamental principle has taken place, is beyond me. That this principle was given up there can be no question, and that these friendly gestures of the non-Mormon world resulted from the surrendering of this and other fundamental principles, is equally true, or language means nothing.

As a High Priest in the Church and a Sunday School student, and knowing the feelings of many others on this point, I am writing to ask if we are misled in our conclusions; if so, please indicate in the columns of your inspirational publication.

As tragic as the situation is our Correspondent has correctly and quite

conclusively stated the case. "We believe in being honest", is the subject of an Editorial offering in the Church edition of the Deseret News of May 22, 1943. Brigham Young is there quoted as saying:

> Woe to those who profess to be Saints and are not honest. Only be honest with yourselves and you will be honest with your brethren. Men must live faithfully before their God and honor their calling. Honest hearts produce honest actions; holy desires produce corresponding outward works. Fulfill your contracts and sacredly keep your word. I have no fellowship for a man who will make a promise and not fulfil it.

The Editorial continues:

> There can be no substitute for honesty. It is a pearl of Great Price in every one's character. Without it we are poor indeed. With it, no matter how we may lack the treasures of the earth, we are rich. "An honest man is the noblest work of God."

Let us ask, Is it being honest to teach to our Sabbath School students that which is not true. Have we not given up the principle of marriage mentioned by our correspondent? President Lorenzo Snow said the Church had abandoned the principle. What does "abandonment" mean if it does not mean giving it up—surrendering? And if we have not surrendered that principle are we to understand that the leaders of the Church certified to an untruth when they told the nation's head they were giving up a principle of salvation—and that VOLUNTARILY? Do the present leaders want the Saints to believe the former leaders lied to the nation?

It is unfortunate that lessons to be taught in the Sabbath Schools are not more carefully edited in order to avoid the gross inconsistencies frequently appearing in their outlines. TRUTH called attention to this matter in an early issue (Vol. 1:88). In the outline then under consideration the following very obvious and consistent truths were stated:

God's laws are all essential.

Man cannot improve on them.

None of them can be disregarded with propriety.

God's laws 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. — Lesson No. 3, Instructor, Nov., 1930, on "Religious Liberalism."

The brethren editing that outline displayed the spirit of honesty. Are God's laws ALL essential? Is not plural marriage one of God's laws? If not, are the former leaders liars, and is Revelation (D. & C.) 132 a fake?

The Lord, in revealing this law, said:

> 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. * * * Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which He made unto Abraham.—D. & C., 132:4, 32-33.

Did the Lord mean what He said? Does the Lord ever give a revelation He does not mean? To Wilford Woodruff, in 1880, the Lord said upon this subject of Celestial or plural marriage:

> And I say again, woe unto that nation, or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, WHICH LEADETH TO A CELESTIAL GLORY, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.

And in 1889, when a Manifesto to

stop plural marriage was being considered, the Lord again said to Wilford Woodruff:

> Place not yourselves in jeopardy to your enemies BY PROMISE. Your enemies seek your destruction and the destruction of my people. * * * Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD. * * * I 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.

Did the Lord mean what He said, or did President Woodruff fake those two revelations? In the Revelation of 1882 to President John Taylor, calling George Teasdale and Heber J. Grant into the Quorum of Twelve and Seymour B. Young into the Presidency of Seventy, He commanded the latter to enter into the order of plural marriage and said: **"For it is not meet that men who will not abide my law shall preside over my Priesthood."** Did the Lord mean what he said on this occasion, or was He just talking presumptuously? In a further revelation (September, 1886) the Lord told Prest. Taylor: **"All those who would enter into my glory MUST and SHALL obey my law (of plural marriage). I have not revoked this law NOR WILL I, for it is everlasting, and those who will enter into my glory MUST obey the conditions thereof.**

Were these mere idle expressions, or did the Lord mean what He said? Are the present leaders prepared to assume the responsobility of repudiating all of these revelations?

Upon the subject of plural marriage Joseph Smith said:

> 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. * * * 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.

Brigham Young said of this principle:

> The only men who become Gods, even the sons of God, are those who enter into polygamy (plural marriage). 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, touching on this subject, said:

> We are not ashamed to proclaim to this great nation (United States), to rulers and people, to the President, Senators, legislators, judges; to high and low, rich and poor, priest and people, that we are firm, conscientious believers in polygamy and that it is PART AND PARCEL OF OUR RELIGIOUS CREED. —Life of J. T., 255.

Did each of these great Prophets lie in maintaining the principle of plural marriage to be **"part and parcel of our religious creed"**, or is not their testimony true? And if true, in giving up this glorious principle to comply with the demands of the government can it be said that we gave up no fundamental principle in order to court the favors of the world?

Contrast these three last statements with the "Official Statement of the Church of June 17, 1933, which states: **"Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, are Celestial marriages.**

The clear implication in this statement is that, as earlier proclaimed by the Church by mouth of Dr. James E. Talmage, **that plural marriage was an incident in the Church, "but never an essential"; and that monogamous marriages, performed as stated, complete-**

ly fulfilled the law.

Again, we ask, Is this interpretation correct, and the former leaders, including the Prophet himself, all deluded or plain falsifiers? If plural marriage was never an essential why did the Lord reveal it and command the Saints to live it? Is not the present attitude of the Church a clear repudiation of the word of the Lord?

Speaking on this subject to the Saints in Centerville, Utah, the late Prest. Charles W. Penrose, a member of the First Presidency of the Church under Joseph F. Smith, also of Heber J. Grant, said, "If the doctrine of plural marriage was repudiated so must be the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other. (Mill. Star, 45:454. (Also see TRUTH 5:41).

Cannot the Saints understand, as the quoted Sunday School outline states, that **"Religious doctrines which come directly from God are beneficial as long as they are not changed by man?"** Is not the law of Celestial or plural marriage a religious doctrine? Does God give any revelation that is not religious? Has not this doctrine of marriage been changed by man—"abandoned" as President Snow said, and monogamy substituted for it? Is it not also clear to the Saints that **"Movements which tend to change the doctrines as they were revealed, will not prove beneficial?"** Do the present leaders claim that their change of the doctrine of Celestial marriage is actually beneficial?

To understand why our people are leading the world in many phases of human endeavor one need only take into account the principle responsible for their birth and rearing—that of Celestial marriage. The Lord's system of marriage is designed to bring forth strong bodies, physical and mental. The present generation of Mormons are generally descendants of polygamous parentage. They were born in the Covenant—the law of Abraham. One can scarcely point to a man or woman of Mormon parentage who is a leader in the world today who has not descended from this system of marriage. The present leaders of the Church, at least in the main, have thus descended. It is God's system of marriage and propagation. Prest. Taylor said of this law, **"If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him."** The offspring of that system is intended to be choice.

When the Lord discontinued the system of plural marriage among the Nephites because of their unworthiness—their moral corruptions—He impliedly promised to re-establish the order at a future date, by saying: **"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall harken unto these things."** (Jacob 2:30). The Lord's system of marriage is the channel through which His choice spirits are born in the flesh. The law was given for the very high purpose as the Lord has explained,—

To multiply and replenish the earth, according to my commandment and to fulfill the promise which was given by my Father before the foundation of the world, AND FOR THEIR EXALTATION IN THE ETERNAL WORLDS, THAT THEY MAY BEAR THE SOULS OF MEN; for herein is the work of the Father continued, that He may be glorified.—D. & C., 132:63.

In the order of Celestial marriage, when lived as God intends it shall be lived, children are begotten and nurtured free from sexual excesses, so often the fruit of monogamy, and are left undisturbed during the period of gestation and lactation. Jesus Christ, our Lord, was the fruit of this system and was born under these perfect conditions.

It is not to be wondered at, therefore, that the sons and daughters of

this marriage system are forging ahead and becoming leaders in the world. It is, however, to be regretted that many of these men and women with their splendid outlook on life, are not "carrying on" as did their noble parents, in this order of marriage, thereby keeping the stock up to the high order, as intended by the Lord.

It is also to be regretted that our pulpit teachings and our lesson outlines, are pointed in the direction of doing away with God's holy system of peopling the world and establishing His kingdom in the earth.

PROPAGANDA

Modern journalism, once a worthy profession, is fast becoming a decadent art. Dishonest propaganda, political intrigue, business skulduggery, dishonest advertising, prejudice, and hate are reflected in much of the public press of the day. The reading public is at the mercy of deceptive practices and dishonorable policies. We are told of a writer on the staff of a popular magazine using this sentence in a story:

"He took his whiskey with plain water as most Englishmen do." The irate editor, fearful of the possible business reaction of such a statement, stormed in the writer's office—**"Do you realize a sentence like that might cost us the White Rock account, the Hoffman Beveridges account, the Canada Dry account? Don't you know how to write?"**

Fortunately, TRUTH carriers no advertisements and has but one policy that of telling the plain truth, hence its columns may be edited without fear or favor. So much of modern newsserving is so tinctured with the desire for gain—in the interest of business expediency, that, as a gentleman of affairs recently stated, "It is doubtful if more than 10 per cent of the present news offerings can be accepted as reliable."

Politicians, too, seeking public patronage seem not to hesitate in making promises unreasonable in their nature and which are not intended to be kept.

Woodrow Wilson, it is understood, gained his second election to the Presidency of the United States on the catch sentence, "He kept us out of war." He pledged by direct promise to continue keeping the nation out of war. And yet, before his second term began, we were involved in the European maelstrom, costing the nation so much in blood and money.

We call it War No. 1, and yet it was but the forerunner of the present war, with brief respite, only to allow the nations better to prepare for an all out and more destructive conflict. The "catch phrase" did its work, but proved meaningless except as a vote catcher.

Franklin D. Roosevelt, seeking a third term as President, repeated the Wilson tactics. He is reported as stating in Boston, October 30, 1940:

> **And while I am talking to you, fathers and mothers, I give you one more assurance. I have said this before, but I shall say it again and AGAIN and AGAIN. Your boys are not going to be sent into any foreign wars.**

And on the same day, at Hartford, Conn., he stated:

> **I notice that for 7½ years, nearly 8, the United States has remained at peace, not only has kept from any foreign entanglements, but the United States today is at peace AND IS GOING TO REMAIN AT PEACE.—Congressional Record.**

Speaking of propaganda; during the third loan drive in September—a drive for 15 billion dollars, in which Utah contributed more than $41,000,000, scarcely anything was dished out to the public from the press, the lecture platform, or the cinema, not intended as propaganda, to influence the unwary working classes and small capitalists.

While we are not pleading the cause of the Axis we cannot help smiling at

the hysteria evoked among the people of the United States by the report of the alleged burning and other demolition of the Italian city of Naples, by the retreating Germans, as a retarding measure against the advance of the Allies. Serious as such an expediency is, it must not be forgotten that in the early drive of the Germans against Russia, as the latter retreated from organized centers, they destroyed that which they were leaving and which might, if permitted to remain, prove a help to the advancing foe, such as oil fields, grain crops, manufacturies, etc. We do not remember that American criticism was registered at such a waste; nor should we forget the famous march by General Sherman to the sea. History informs us that in making this memorable drive, "Sherman's purpose was to **lay waste the resources of Georgia** by a devastating march of some 250 miles to the coast, then by turning northward to execute the final flanking movement against Richmond." Leaving Atlanta Nov. 16, 1864, the Union army, 62,000 strong, was divided into four corps, their march eastward covering a zone 60 miles wide. **"Destruction was a large part of the business of the march; the Union soldiers burned houses and barns, destroying the growing crops, carried off livestock and laid waste the entire region through which they passed,"** reaching Savannah Dec. 24, 1864.

This destruction of a territory 60 by about 250 miles, pillaging as they marched, was considered good military tactics by the Union chiefs, and yet the same thing carried on by the Axis today starts an hysteria of condemnation throughout the allied world, of which the United States is a part. It is all a part of war. "War is hell," Sherman is quoted as saying, and the nations engaging in it, without the direction of heaven, (See D. & C. Sec. 98), must take the consequences, and should do so without inordinate whining and sympathy-begging. The promise of the Lord to fight the battle of the righteous will not register to those who refuse to keep His commandments.

To a true Latter-day Saint nationality is subordinate to citizenship in the kingdom of God. The gospel of Jesus Christ admits of no national prejudices. Among the nations opposing the allies are millions of good, honest men and women, with hearts attuned, no doubt, to the establishment of the kingdom of God with a righteous and perpetual peace; while inversely, there are among the allies some of the meanest, most corrupt and degenerate people that have ever breathed the breath of life.

These facts should cause all honest people to reflect deeply before passing judgment upon those whose national policies we are opposing. Reasoning with the Athenians who were directing their worship to the "unknown God" Paul stated that the God that made the world and all things therein **"hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, for we are also of his offspring.**—Acts 17:26-28.

The Prophet Joseph Smith spoke of a time when father would be arrayed against son; son against father; brother against brother, etc. That prediction is now in course of fulfillment, and, paradoxical as it may appear, in the exigencies of war, cult against cult, catholic against catholic and even Mormon is fighting Mormon—spilling each others blood—and all praying to the same God—the Father of them all—to bless their arms. What a sad medley! What an incongruous mixture of pretended righteousness, pious adulations, and boastful prowess, mingled

with deception and hate! And yet the nations, without rhyme or reason, not mentioning worthiness, have the effrontery to call upon heaven to help them!

Latter-day Saints should not be unreasonably influenced by the propaganda now being sent forth to prejudice the minds of men against their pretended foes, and inductees, on whichever side they may be forced to battle, should not forget the Lord who has promised to fight the battles of the righteous. "The Lord is far from the wicked: but he heareth the prayer of the righteous."

THE WORD OF WISDOM

Under the nom-de-plume of "Omega," we are presenting the very sound and forceful remarks of Patriarch Hyrum Smith on the subject of the Word of Wisdom, as published in the "Times and Seasons" (June 1, 1842) and re-published in Mill. Star 3:97 et seq. The Revelation was given at Kirtland February 27, 1833, "not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days—given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints," (D. & C., 89); and this interpretation of the meaning of the Revelation must be taken to represent the views of the leaders of the Church in that early day.

Our readers are fortunate in having the Patriarch-Prophet's statement on this all-important and almost all-absorbing question now being so generally discussed. Editors:

We had a very instructive, impressive, and salutary discourse delivered to us in the city of Nauvoo, last Sabbath, on the above subject, to a large and attentive congregation, by president H. Smith.

He stated that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter-day Saints, in this respect, were following their old traditions and former practices of spiritualizing the word of God, and, through a vain philosophy, departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The principles that are taught in the Bible are pure, and ought to be adhered to; and if people adhere to that teaching, it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy, and righteous, and will, if followed, lead men to God; and the principles that are taught in the Book of Doctrine and Covenants, are from God—they are principles of righteousness—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his Saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty. The God of the armies of Israel is a wise God, he comprehended the end from beginning, and adapted his plans, his designs and teaching, to the peculiar wants, the local situation, the exigencies of mankind, and the present and future good of the human family; and everything that he has deigned to notice by ways of instruction to the children of men, is given by infinite wisdom, by the intelligence of Jehovah; and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was

strong, athletic, robust, and healthy; his days were prolonged upon the earth—he lived nearly one thousand years; his mind was vigorous and active, and his intelectual faculties clear and comprehensive; but he has become degenerated, his life has dwindled to a span, disease preys upon his system, his body is enervated and feeble, and his mental and intellectual faculties are impaired and weakened; and man is not now that dignified, noble, majestic, honourable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has, in his wise designs, revealed unto us his will; he has made known unto us his future purposes; he has told us, as he did his ancient prophets, that the "earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox—and that they shall not hurt nor destroy; that the knowledge of the Lord shall cover the earth, as the waters cover the sea"—that man's days shall be as "the days of a tree," that he shall again live one thousand years on the earth. This is the "time of the restoration of all things," and this has got to be brought about by the wisdom and power of God, and the wisdom, obedience, and faith of man combined.

Everything has become degenerated from what it was in its primitive state. "God made man pure, but he has found out many inventions"; his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen, fallen, fallen from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect—and power which human philosophy, talent, and ingenuity cannot control. God only is acquainted with the fountain of action, and the main springs of human events; he knows where disease is seated, and what is the cause of it; he is also acquainted with the spring of health, the balm of Gilead, of life; he knows what course to pursue to restore mankind to their pristine excellency, and primitive vigour and health; and he has appointed the word of wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigour, promote peace between him and the brute creation; and, as one of the little wheels in God's designs, to help to regulate the great machinery which shall eventually revolutionize the earth, and bring about the restoration of all things; and when they are restored he will plant "the tree of life, whose leaves shall be for the healing of the nations."

The Lord has told us what is good for us to eat and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders too, pay no regard to it; they think it too little, too foolish for wise men to regard. Fools! Where is their wisdom, philosophy, and intelligence? From whence did they obtain their superior light? Their capacity and their power of reasoning was given them by the great Jehovah; if they have any wisdom they obtained it from him. And have they grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise and what is foolish? They think it too small for him to condescend to tell men what will be nutritious or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? and who was it that organized man, and constituted him as he is found? Who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied, and his form be invigorated by that kind of food which the laws of nature, and the laws of God have said would be good for man? And has God made his food, and pro-

vided it for the use of man, and shall he be ashamed to speak of the work of his hands; has he become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? Oh, shame! Let it not be heard among the Saints; let that man who inculcates such principles hide his face. We are told by some, that circumstances alter the revelations of God. Tell me what circumstances would alter the ten commandments? They were given by revelation—given as a law to the children of Israel? Who has a right alter that law? Some think that they are too small for us to notice: they are not too small for God to notice; and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? Or have we got so weak that we are not fit to be called Saints? For the word of wisdom is adapted to the capacity of all that "are or can be called Saints." Listen not to the teaching of any man, or any elder who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon—that I have always practised; and they are what my family practices; they are what brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviation course can save a man in the kingdom of God.

The Lord has told us that "strong drinks are not good"; who is it that will say they are, when the Lord says they are not? That man who says, "I can drink wine or strong drink, and it does not hurt me." is not wise. But some will say, "I know that it did me good, for I was fatigued and feeble on a certain occasion, and it revived me and I was invigorated thereby, and that is sufficient proof for me." It may be for you, but it would not be for a wise man; for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefited; yes, so does the man who has mortgaged his property know that he is relieved from his present embarrassments; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drink for the belly, "but for the washing of your bodies." And again, "tobacco is not for the body, neither for the belly; and it is not good for man, but as an herb for bruises, and all sick cattle, to be used with judgment and skill." Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it; for an elder especially to eat or smoke it, is a disgrace to him! He is not fit for the office; he ought first to learn to keep the word of wisdom, and then to teach others. God will not prosper the man who uses it. And again, "hot drinks are not for the body or belly"; there are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. Why is it that we are frequently so dull and languid? It is because we break the word of wisdom: disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects; but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made use of these things that are thus spoken of as being evil; and be it remembered that this instruction is given in consequence of evils that do and will exist in the hearts of conspiring men.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man: every herb in the season thereof,

and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts, and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts; to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.

Let men attend to these instructions, let them use the things ordained of God, let them be sparing of the life of animals. "It is pleasing, saith the Lord, that flesh be used only in times of winter or of famine"; and why to be used in famine? Because all domesticated animals would naturally die, and may as well be made use of by man as not.

All grain is good for the food of man, as also the fruit of the vine—that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field; and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, **walking in obedience to the commandments,** shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Let these things be adhered to—let the Saints be wise—let us lay aside our folly and abide by the commandments of God, so shall we be blessed of the great Jehovah in time and in eternity; we shall be healthy, strong, and vigorous; we shall be enabled to resist disease, and wisdom will crown our councils, and our bodies will become strong and powerful; our progeny will become mighty, and will rise up and call us blessed; the daughters of Jesus will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah—for the kingdom of God—for the appearance of Jesus in his glory; "out of Zion, the perfection of beauty", God will shine, Zion will be exalted, and become the praise of the whole earth.

Thus spake the man of God, fired with heavenly, holy zeal for the welfare of the Saints of the Most High who were assembled around him, in breathless silence listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to in this brief sketch; and can only say that, with boldness and firmness he expiated freely and fully upon those principles, opposing vice and error in its various forms. We are persuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness and truth: and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God—"I will declare thy righteousness in the great congregation."

OMEGA.

NEWS FLASHES

By *Eraphim*

(OCTOBER 16 to NOVEMBER 15)

The Berlin correspondent of the Stockholm newspaper Allehanda has reported to his office that Germany is infested by 80,000,000 rats.

The nazi 72-acre ball-bearing plant at Schweinfurt was obliterated October 14th in a day light raid. The American air command announced a record loss to us of 60 bombers.

A terrible famine has descended on parts of the country of India to aggravate an already unhappy situation. Bengal province, with a population of 60,000,000, is hardest hit. Calcutta is a city of living dead. Buzzards by the thousands circle over it. Every animal carcas has been picked to the bone by human hands and every garbage can cleaned out by the starving multitudes.

The senate naval committee declared (October 17) the United States is shipping food and equipment to at least 32 different fronts, some of them 17,000 miles from the point of origin.

American warplanes and crews have shot down 7,312 enemy aircraft from Dec. 7, 1941, to Sept. 1, 1943, the office of war information announced. Our loss during that same period was 1867 warplanes. Our planes dropped 105,649 tons of bombs on the enemies' ground through that same period.

The Germans have deported every Jew they can find in Holland, Premier Pieter S. Gerbrandy said (Oct. 21). At the start of the war Holland had some 120,000 Jews, with another 60,000 persons having some Jewish blood.

At least 6000 persons were killed and few houses escaped damage during the R. A. F. raid on Kassel, Germany, Oct. 22. The dispatch described the city as "blasted from the earth's surface, with enormous fires raging.

Americans will be paying an estimated $49,000,000,000 in federal, state and local taxes this fiscal year. This is more per capita than either Britons or Canadians pay. Comparative estimates for these three countries are: America, for every man, woman and child, $357; Great Britain $291; Canada, $261. Last year Americans paid an aggregate of $32,200,000,000.

An ultimatum was served on key civic and social leaders of Ogden (Oct. 26) by federal, state and military authorities to the effect that "you've got to do something" about the rising tide of venereal diseases. It was asserted venereal disease was running rampant in the city. During the first nine months of 1943 the number of reported and known cases of venereal diseases in Utah reached 1193, and 214 cases, or 18 per cent, were in Ogden, Dr. W. W. Biglow stated.

Marriage has failed as an institution for keeping up the population of Britain, Dr. A. Spencer Paterson of London said. The peerage and business classes are the only two groups which are having enough children to maintain their numbers.

During the past month the United States was made to feel the impact of the fourth general work stoppage by striking coal miners for this year. Secretary Ickes immediately signed an order seizing all coal mines producing 50 tons or more daily where a work stoppage has taken place or is threatened. Approximately 460,000 miners went on strike. The strike terminated in favor of the miners Nov. 3 with the signing of a new wage contract. It provided $1.50 a day increase for soft coal miners.

American, British and Russian representatives following their arrival at Moscow, Oct. 18, to hold a diplomatic conference, concluded their deliberations Nov. 1. The representatives of these governments, allied poples were informed, had built the framework for the global prosecution of the war.

Striking gravediggers at St. Adalbert's cemetery, Chicago, disrupted 15 funerals when they established a picket line outside the cemetery gates and refused to allow vehicles to pass through.

The anniversary of Armistice Day, November 11, 1918, again reminded the nations of the awful cost in lives world war 1 had taken. The conflict snuffed out the lives of 8,538,000 men. Wounded 21,219,000; 65,000 men had been mobilized and more than half—37,500,000 were counted prisoners and missing; 53,608 Americans lost their lives.

TRUTH

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

VOL. 9. JANUARY, 1944 NO. 8.

GOVERNMENT AND POLYGAMY

Among the early arguments against Congressional enactments involving the Mormons and polygamy was published in the "Salt Lake Daily Telegraph," a Utah periodical edited by T. B. H. Stenhouse, and republished October, 1865, in the Mill. Star 27:673-6.

This artcile so well states the question from the standpoint of right and reason, we feel justified in presenting it to our numerous readers. Editors:

For some time back, letters from recent visitors to this Territory have been published in the east, urging interference with the people of Utah on the polygamic question, stating that Government can do so without the odium of warring against the religious faith of a community, inasmuch as polygamy is an innovation upon "Mormon" faith, but partially practiced, and one that a little Governmental severity would easily detach from the body of "Mormon" belief.

It is time that members of the Government and the public at large should understand the true state of the question, and the real issues involved in these propositions. **The doctrine of polygamy with the "Mormons", is not one of that kind that in the religious world is classed with "non-essentials". It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false, or such as God will not sustain in practice against the entire world.**

It claims, false or true, to be a revelation from Deity of his absolute will to the world today, a special declaration of the mind of God on all points of every day faith and practice, in the list of which divine requisitions polygamy—not wild, loose and unrestrained, but polygamy governed and controlled by laws of severer chastity than monogamy knows anything about — is found. It stands in the category of "Mormon" belief, not as a principle of inclination or mere license, but one of heavenly requisition; in a word, it is held, not as the indulgence of a weakness graciously allowed by an indul-

"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."

gent Deity, but absolutely as the method by which, if practiced in its true spirit, sin is avoided and greater personal purity attained.

The whole question, therefore, narrows itself to this in the "Mormon" mind. Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item of belief, is to ask them to relinquish the whole, to acknowledge their Priesthood is 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. Religious bankruptcy is a fearful thing to demand of one hundred thousand people; but the Congress of America asks for more, it demands that they shall virtually acknowledge themselves polluted, their children bastards, and, as thousands of the young men and women in Utah are the offspring of polygamy, it demands of this portion that they shall bastardize themselves.

And who asks such a sacrifice of us? inquire the "Mormons". The reply is, a body of men who, in common with us, base their hopes of salvation on the polygamists themselves. **They ask it, whose whole system of jurisprudence, whose whole theory of morals, is derived either from the writings of polygamists or their children. They who, today, extol certain polygamic writings as containing the loftiest poetry, the sublimest metaphors, and the holiest conceptions; such men demand that polygamy, as a polluting thing, shall be wiped away, and demand it of a people with whom it is today a matter of blood, faith, and a question of obedience to their God.**

What, "Mormons" ask, what right has Congress to demand the overthrow of a practice based upon religious convictions? They are sometimes met by the question, "Has not Congress a right to stop the offering of human sacrifices, if your religion demanded it?" We reply, the case is vastly different. There is a holy law which says, "Thou shalt not kill." There is no such divine law against polygamy, but a vast amount the other way. There is a natural law written within man against murder. There is no such inner law against polygamy, or two-thirds of the world never felt it. A popular London clergyman once said respecting marriage with a deceased wife's sister, before a Parliamentary committee, that it was "a very hard thing to tell the difference between the original instincts of nature and such as were induced by habit and cultivation of society". It is indeed! These instincts went one way with Caesar, and another with the fathers of the head of the Christian faith—possibly Caesar had it after all; but to pass a law based upon undefined instincts is shallow business. Penal laws should be based upon such evidence as is patent to all the world, and not upon the instincts of a few. The violation of the common rights of man, intrusion upon the rights of property, form clear grounds for Congressional action; matters like polygamy, uncondemned by divine law, aye, even sustained by it, are matters of instinct, matters of instinct are questions of conscience, and conscience is no man's business but the owner's.

This is how "Mormons" consider the interference of Congress anyway; it is an array of certain peoples, so-called instincts, against the actual faith of a community. Our people are sometimes insolently told that the British government had a right to oppose the religious convictions of widow-burning Hindoos, and Congress has the same ground to oppose theirs. We reply, that when Congressional gentle-

men talk to the "Mormons", it is not the British Government talking to an inferior race a thousand years behind them in science and intelligence; it is white men talking to white men; it is equal assuming to dictate till the supposed superiority is proved.

If the "Mormons" are not equal in intelligence to those who in lofty Pharisaical spirit are crying out, "we are holier than thou", they have at least done as much. With empty hands they launched into the center of the untrodden wastes of America, and without gold mines, Government patronage, or any help but simple agriculture, reduced its stubborn elements till a paradise smiled in the midst of surrounding desolation, and managed to live themselves the while. They have added to the national domain, and laid the foundation for as much national grandeur as any of their assumed teachers. Where is the Hindoo who, with all the accumulated craft of ages, even paralleled the British as "Mormons" have paralleled the boldest and hardiest and freest thinking of America's sons? By what right of superior judgment, then, do they demand to teach our community what is moral right? They who have intelligence enough to snatch a living out of the jaws of death, and wit enough to choose the choicest regions for good settlements, the most splendid location for commercial capital America presents, have wit enough to choose their articles of faith for themselves, and hardihood enough to hold them in the face of all.

For the benefit, however, of such as wonder what to do with their surplus sympathy in the case of its non-application to the "Mormon" question, we will say, turn your redundant energies toward home. In the big cities of the East, there are enough "miserable women", the victims of men's passions, to people three whole territories as large as Utah, and that without adding a single male. **Not that we for one moment suppose, that prostitution in Washington justifies polygamy in Utah, or proves it right. Polygamy must stand on its own ground or none at all; but this is what we see, the exhibition of such an intense desire that the Government should exert its power about a limited number of women who choose to enter polygamy at the extremity of the continent, while hundreds of thousands are consumed by the foulest diseases the world ever knew, without the enactment of a single Congressional law against their daily life of misery and crime; this ceaseless worry over a few thousand women who ask none of their sympathy, coupled with oblivious silence about fifteen times the same number in undisputed sin and wretchedness close by, while it does not prove polygamy to be right, proves that those who wish to entangle the Government with proceedings against the "Mormons", cry for a purity which they care nothing about, proves that their great pretenses about regeneration are a sham, a mere call-bird, by which they hope to whistle down the golden eagles of patronage, popularity and office within their net.**

That deficiency of effect for legal provision for the condition of these unfortunates, so markedly displayed by these charges upon the "Mormons", their polygamy proposes to supply. The equality of the sexes at the time of birth is often referred to as an argument against polygamy, but "Mormons" say, people do not marry when they are born, they marry about the age of twenty-one, and at that age, in large communities, owing to the fact that it is far harder to rear a boy than a girl, and the ravages of war and accidents to which men are so much exposed, the males at that age are outnumbered by hundreds of thousands in all the big cities of Europe, as statistics have shown. These hun-

dreds of thousands of women must stifle the passions given by God to humanity out of their natures, or indulge those passions criminally. There is no alternative, as Congress blocks the way to double marriage, if they were so disposed. Perhaps it is criminal in the "Mormons", but it appears to them it would be preferable to see a hundred thousand men with two wives each, than that same hundred thousand with only one, and the spare hundred thousand women left to lives of foulest infamy and die deaths of shame.

To return to our starting point, the great question of what Congress demands. We have shown that in requiring the relinquishment of polygamy, they ask the renunciation of the entire faith of this people. No sophistry can get out of this. "Mormonism" is true in every leading doctrine, or it is false as a system altogether. The question for the wise heads of the nation will be, whether Government can constitutionally enforce a law which makes such a demand upon a people. Conclude how they will, before this people will renounce the glorious hopes their faith inspires, before they will renounce that faith for which they have given up home, father, mother, and broken asunder the dearest ties, or before they will put the brand of infamy upon the brows of their own children, or write "house of ill fame" with their own hands upon their Territorial doors, they will await the "extermination" to which they are invited.

There is no half way house. The childish babble about another revelation is only an evidence 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 the moment when most blest in the practice of their faith,** or go calmly on to the same issue which they have always had—"Mormonism" in its entirety the revelation of God, or nothing at all.

If the blasted wilderness, tracked with bleeding feet; if the prairie grave and ruined "Mormon" houses in Eastern cities have not already taught the fact, those who so unwisely seek to stir up the Government to wrath, will yet learn there is but one solution of the "Mormon" problem—**"Mormonism" allowed in its entirety, or "Mormonism" wiped out in blood.**

PRIESTHOOD ITEMS

(Contributed)

In our last issue we made it plain from the history of the Church that there were apostles chosen to preside over God's Priesthood, Church and Kingdom long before the members of the Quorum of Twelve Apostles were called. We showed that the Prophet Joseph Smith and the Apostles, Oliver Cowdery, Martin Harris and David Whitmer, by virtue of their seniority, presided as Presidents over the Priesthood and the Church and, consequently, over the Twelve Apostles. It was further demonstrated that these first chosen Apostles actually called and bestowed the Apostolic authority upon the Quorum of the Twelve, and that the latter met and received instruction from them from time to time. It was made evident from documentary history that the Quorum of Twelve Apostles did not attain to the fulness of the Priesthood powers held by Joseph Smith and others, presiding as Presidents of Priesthood, as God's "First Elders" or friends", until 1843—more than seven years after their calling to the Quorum of the Twelve in the year

1835. The sources of evidence to substantiate these facts are too replete and exhaustive to necessitate further proof.

The questions that arise in the mind of the honest investigator in the face of all this evidence, if new to him, are:

If God actually had High Priest Apostles senior to the Quorum of the Twelve in the days of the organization of the Church, has this order of things continued to exist? If so, do they have the right and authority to dictate the course of the Church and the Kingdom of God?

Does the Quorum of Twelve Apostles, as such, always have the claimed authority to appoint from their midst, the succeeding President of the Church; or is such authority vested in the Senior Apostles of God's Kingdom and Church, irrespective of their membership in the Quorum of the Twelve?

Let us proceed to further answer these questions.

From the History of the Church, Vol. 2, p. 379, we learn that the Presidency of the Priesthood met and received their washings and anointings. Upon this occasion many of them communed wth angels, saw visions, received revelations, or viewed the face of the Savior. At this time, as in former cited incidents, this Presidency received their blessings and bestowed similar endowments upon the heads of the Aaronic Priesthood present. These last mentioned brethren had awaited in an adjoining room while the Presidency were being washed and anointed and later came in to receive their blessings. On the following day, in the evening, this same Presidency of brethren met, "at the same place, with the Council of the Twelve and the Presidency of Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were also present. After calling to order and organizing, the Presidency proceeded to consecrate the oil. We then laid hands upon Elder Thomas B. Marsh, who is President of the Twelve and ordained him to the authority of anointing his brethren." The following brethren were named as members of the Presidency upon this occasion, namely: President Joseph Smith, Jr., President Joseph Smith, Sr., President Hyrum Smith, President David Whitmer, and President Sidney Rigdon. Others were not mentioned by name. It cannot be argued that the Presidency here named were presidents of the Church, or presidents of various quorums as is sometimes claimed, for God by revelation designates that there shall be three who shall preside as Presidents of the Church and the various Quorum Presidents later received their washings and anointings. Following the bestowal of these ordinances upon the heads of the Twelve, we find that the Twelve in turn anointed the Presidency of Seventy, conferring these blessings upon their heads. The order of the Priesthood from above downward is here again made plainly evident.

If this is not enough to satisfy the most skeptical, let us note the following:

"September 26 (1835)—This morning the Twelve returned from their mission to the East, and on the same day the COUNCIL OF THE PRESIDENCY OF THE CHURCH, consisting of Joseph Smith, Jun., Sidney Rigdon, David Whitmer, W. W. Phelps, John Whitmer, Hyrum Smith and Oliver Cowdery, met to consider the case of the Twelve who had previously been reproved in consequence of certain letters and reports coming to the ears of the Council.

An attempt was made in the foregoing council to criminate the Twelve before the High Council, for cutting off Gladden

Bishop at their Bradford conference, but their attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred they were accountable only to the GENERAL COUNCIL of the authorities of the whole Church; according to the revelations.—Hist. of the Church, Vol. 2:283-5.

What right had these seven to judge the Twelve if they did not preside over them?

Please note the distinction made between these brethren as "**a Council of Presidency**" having authority to judge the Twelve and sit as final judges upon all matters pertaining to the Church and Kingdom of God, and the Presidency of the Church.

After President Joseph Smith had been sustained as President of the whole Church by a unanimous vote he "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, Sen., Hyrum Smith and John Smith for assistant Counselors. These last four, together with the first three, are to be considered the HEADS OF THE CHURCH. Carried unanimously.**"—Hist. of the Church, Vol. 2:509.

Since the First Presidency of the Church consists of "three PRESIDING HIGH PRIESTS" (D. & C., 107:22) the choosing of four previously mentioned Presidents—the seven to constitute the "heads of the Church"—must be considered in the broad light of their being the "**Council of the First Presidency**" **of the Priesthood of the Church and the Kingdom of God, having authority to preside in all matters.**

A similar calling under the Presidency of President Brigham Young was made in the year 1873 and the following brethren were chosen as his counselors, namely: Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young, and George Q. Cannon.

The Presidency of Priesthood previously mentioned in the days of the Prophet Joseph Smith frequently met—sometimes to sit as judges in matters concerning the Twelve; sometimes to give instructions to the Twelve; sometimes to bestow blessings upon the Twelve; or to receive blessings direct from God through Joseph Smith their Prophet, these blessings being bestowed upon them for the first time in this dispensation. We will not quote proof for this, but refer the reader to the evidence as found in the History of the Church, Vol. 2:509; Vol. 5:1; Vol. 5:412-3; Vol. 6:515.

But if all the above is still not sufficient to convince the unwilling reader—let us refer to the succession of the Presidency of the Church itself to prove that seniority in the Apostleship of the Twelve, as such, does not determine the right of Presidency in the Church, or place that body in authority to choose the President from their midst.

The Prophet Joseph earnestly desired that his brother Hyrum should live to succeed him in the presidency of the Church. In the year 1841, by command of the Lord, he ordained him to the exalted position, as is quite evident from the following, section 124, verses 94-5, of the Doctrine and Covenants:

And from this time forth I appoint unto him (Hyrum Smith) that he may be a Prophet. and a seer, and a revelator unto my Church as well as my servant Joseph.

That he may act in concert also with my servant Joseph who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.

From this revelation we learn that the Lord appointed Hyrum Smith both

as Patriarch and to act in concert with his brother Joseph in the presidency of the Church. In accordance with this revelation, Hyrum was so ordained January 24, 1841. This was not in the sense of a counselor to Joseph, for at this very appointment Hyrum was removed as counselor to the president, and William Law was ordained in his stead.

"Joseph and Hyrum continued to so act from this time forth until their martydom, June 27, 1844. Shortly before the martydom the Prophet tried with all his power to persuade Hyrum not to accompany him to Carthage, knowing full well the fate that awaited him there. Had Hyrum stayed behind and thereby remained in mortality, he would, by virtue of his position and ordination received in 1841, have become the president of the Church. His brother, intended that this should be (Times and Seasons, 5:683), but through his faithfulness to, and love for, his brother, Hyrum fell a martyr before the Prophet Joseph did." (Scrap-book of Mormon Literature, Vol. 2:460, 461, by Elder Joseph Fielding Smith.)

It is evident to the most casual reader that if Elder Smith's assumption is correct, God, at least in this incident, deviated from the rule of choosing the Presidency from the Quorum of the Twelve. Never at any time was Hyrum numbered among the Quorum of the Twelve, and it would appear from this interpretation of the revelation cited that God entirely overlooked the Quorum of the Twelve and appointed by revelation someone, not of their numbers, to preside over them. However, if we remember that Hyrum Smith had, previous to the time of this revelation, been designated as one of the **"Presidency of the Council of the whole Church"**, as one of God's High Priest Apostles, having the same authority and calling with those who presided over the Quorum of the Twelve with the Prophet Joseph, we can easily see the consistency and propriety of God choosing him to preside in the place of Oliver Cowdery. Oliver Cowdery was previously designated as an Apostle of the Lord Jesus Christ. He was one of the first Apostles chosen in this dispensation. He was called by revelation to assist in the choosing of the Twelve. Here we find Hyrum Smith called by revelation to stand in his place as the **"Second Elder"** in the Church and Kingdom of God. Oliver Cowdery held this station before the Church was organized and it was neccessary for him, as well as Joseph, to be a Prophet, Seer and Revelator, and possess all the authority necessary to take the steps essential to organizing the Church. Thus we see that when Hyrum Smith was called by revelation to lead the people, it was not necessarily just as President of the Church, but as the head of God's Priesthood in the earth. The Church might accept him as their Prophet, Seer and Revelator, but God had, even previous to the time of the cited revelation, designated him as one of his Friends and Apostles, as His Prophet, Seer and Revelator.

This order of things was plainly understood down through the administration of the various presidents of the Church. At the death of President Lorenzo Snow, Joseph F. Smith was his First Counselor. When President Snow passed away, the First Presidency became disorganized and the Quorum of Twelve Apostles became the presiding Quorum in the Church. The President of the Quorum of the Twelve claimed the right by virtue of his seniority to become the next President of the Church. But inasmuch as President Joseph F. Smith was senior in authority and apostleship, notwithstanding he was not a member of the Quorum of the Twelve, he was recognized as the next rightful President of the Church and was ordained and sustained as such in keeping with

the previously revealed will of God.—Comp. Hist. of the Church, 6:382-390.

(To be continued)

A DECLARATION OF BELIEF

Orson Pratt

We believe that great and terrible judgments await the nations of the wicked, and, that after the message of the Book of Mormon has been sufficiently sounded in their ears, if they reject it, they will be overthrown and wasted away until the earth shall no longer be encumbered with them. New and unheard of plagues will sweep through the nations, baffling the skill of the most experienced and learned physicians, **depopulating whole cities and towns, and carrying off millions of wretched beings in every quarter of our globe.** Nations, no longer restrained by the Spirit of God which will cease striving in them, will rise against nations till the whole earth, comparatively speaking, shall be filled with blood and carnage. Thrones and empires shall be cast down—new governments will be erected but to meet with the same fate. Peace shall be taken from among the nations, and it shall happen as with the Papists so with the Protestants, as with their ministers so with the people whom they have deceived—they shall all fall into the ditch and perish together because they reject the voice of the Lord from the heavens, and the voice of his servants whom he hath sent to testify against their wickedness, and prepare the way of the Lord for his second coming.

But the righteous shall escape, for the Lord shall gather them from all nations unto a land of peace, and his arms shall be stretched out over them, and his glory shall be upon them for a defense, and "they shall be the only people under heaven that shall not be at war one with another", for thus hath the Lord spoken.—Remarkable Visions, p. 16, December 14, 1848.

EVERY DAY RELIGION

The every day religion of the Latter-day Saints is shown in the manner of conducting their amusements and other activities. The Lord is invited to be present in their every day thoughts and actions. A practical example of this is reflected in the prayer offered by President Daniel H. Wells at the dedication of the Salt Lake Theatre, March 6, 1862, from which we excerpt the following words:

O Lord, preserve forever this house pure and holy for the habitation of Thy people. Suffer no evil or wicked influences to predominate or prevail within these walls; neither disorder, drunkenness, debauchery, or licentiousness of any sort or kind; but rather than this, sooner than it shall pass into the hands or control of the wicked or ungodly, let it utterly perish and crumble to atoms; let it be as though it had not been, an utter waste, each and every part returning to its natural element; but may order, virtue, cleanliness, sobriety, and excellence obtain and hold fast possession herein, the righteous possess it, and "Holiness to the Lord" forever inscribed therein. * * * Wilt Thou bless the audiences assembled here this evening and those who shall attend hereafter to witness performances in this theatre. As the unstrung bow longer retains its elasticity, strength and powers, so may Thy people who congregate here for recreation, unbending for a while from the sterner and more wearying duties of life, receive that food which in our organization becomes necessary to supply and invigorate our energies and vitality, and stimulate to more enduring exertions in the drama of life, its various scenes and changes which still in Thy providence await us. * * *—Romance of Old Playhouse, pp. 83-4.

DAY-DREAMING

If you have built castles in the air, your work need not be lost; that is where they should be Now put foundations under them.—Theoreau.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

QUIETNESS is often strength; silence wisdom. The swift stream is not always powerful, nor the noisy one deepest. Thus is it in life; the man of moral strength can afford to be patient. Job could wait for his vindication and come out of his ordeal purified like fine gold, an example to the world of patience under suffering and bereavement.—Juvenile Instructor.

SHOULD THE SAINTS YIELD?

Among the early champions of the Gospel of Jesus Christ there stands out in bold relief the name of Geroge Q. Cannon, whose voice and pen were diligently employed in defense of the "faith once delivered to the Saints". Elder Cannon served as a counselor to Brigham Young in the Priesthood Presidency, and as a counselor to John Taylor, Wilford Woodruff, and Lorenzo Snow in the First Presidency of the Church. For several years he represented the Territory of Utah in the Congress of the United States, and was always egarded an able and forceful contender for the truth.

During the Presidency of John Taylor, especially, President Cannon, both in press and pulpit, was busy on the "firing line" defending the Faith, and particularly the part of it that pertains to Celestial marriage, the practice of which was meeting with violent opposition from both the disaffected members within and the natural enemy without. He invariably presented arguments in support of the "non-yield policy" that were unanswerable. He stood firmly for the revelations given by the Lord through His leaders, and which remained a fixed policy of the Church for many years.

We present an article published editorially (May 15, 1885) in the Juvenile Instructor, from the pen of Prest. Cannon. This was during the Presidency of John Taylor and doubtless received his full sanction at the time (Vol. 20:156).

Our contention is that had the Saints, with their leaders, stood faithfully by their guns and refused to yield, the Lord's arm would have been bared in their behalf and the present sorry situation the Church finds itself in would have been avoided. As it is, those still contending for the Faith should take heart and accept the logic of these early adminitions, remaining true and steadfast to the eternal laws of God, let the consequences be as they may. The article referred to follows:

TOPICS OF THE TIMES

Predictions without number have been made to the Latter-day Saints respecting the trials they would have to meet to test their faith in the gospel. The Saints ought to be prepared for persecutions and difficulty if they believed the testimony of the Prophets, Apostles and Elders. These men would

be false prophets unless severe trials did come. The Church has been constantly told that it must be prepared for every kind of tribulation and affliction, and that its members must be willing, if they expected to attain unto celestial glory, **to lay down their lives for the truth.**

Now that trials are upon us, and persecution against the law of patriarchal marriage is raging, it is a consolation for the leading officers of the Church to know that these have not come upon the people unexpectedly and without warning. No member of the Church can truthfully say that he or she has been deceived, or lulled into a false security, or been urged to obey any principle of the gospel without being told the consequences that would be likely to follow such obedience.

These are interesting, and, it may be said, exciting times. But they are times in which Latter-day Saints should rejoice; for this is the command of the Great Head of the Church, the Savior Himself. He says:

> Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

This is precisely the position we are in, and we should rejoice that we are in such honorable company as that of the holy prophets, including our Redeemer Himself.

Such scenes as these are necessary for the people to pass through to prove and test them and to cause them to exhibit their true feelings. Honest, faithful people, who have the true courage of the gospel, will appear, at such times, to advantage. These qualities will be brought to the surface. They will be strong, full of courage, nerve and faith.

The unfaithful and the hypocrite, on the contrary, will be looking around for some way to escape the trial. They will be fearful, full of apprehensions and be ready to yield or to run and abandon their faith. I have already heard that some of this class talk of compromise. What they mean by compromise, I suppose, is to give up some principle of the gospel and promise not to obey or practice it. As the principle of patriarchal marriage is the one now so savagely attacked, this is the one such persons are preparing themselves to yield. **I view such men as apostates already at heart. They are more dangerous than our open enemies. Our open enemies we are prepared to resist. We look for nothing from them but opposition. But not so with those who have a standing in the Church.** They are among us, are called Saints and are inside our citadel. They can betray us because of these advantages. **Judas, as one of the twelve apostles, could do more towards betraying his Lord than would have been possible had he only been a Pharisee, or an open enemy of Jesus. Benedict Arnold, as a trusted general in the Revolutionary army, could do far more towards betraying the cause of liberty and General Washington than any Tory on the continent. William Law, as the counselor of the Prophet Joseph Smith, had advantages as a hypocrite and traitor, in secretly plotting against the life of the Lord's anointed, that no anti-Mormon confederate of his possessed.**

Hence it is that in all ages and among all people, traitors of this character have been execrated as the **lowest and meanest of mankind.** The very persons for whom they sell their souls, and whose infamous tools they become, despise them. They only use them for the purpose of betrayal, and even then are distrustful of them, and throw them aside with contempt and scorn. Of what use was Judas after his act of perfidy? The men who had purchased him scorned him, as is appar-

ent from their reply to him when he told them he had betrayed innocent blood: "What is that to us? See thou to that."

Benedict Arnold, who was a brave and very daring man, and had distinguished himself by brilliant deeds in the service of the colonies, lost even the admiration which such conduct evokes, when he became a traitor. His services for his country were overclouded by the baseness of his treason. He obtained high rank in the British army as the price of his attempt to betray the cause of liberty; bue he never enjoyed the respect of any honorable Briton. He was looked upon and shunned as a traitor, and led an unhappy and miserable life.

Thus it has been and thus it ever will be with people of this class.

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

I look upon such a suggestion as from the devil. It would be quite as proper to propose apostasy for a short season until public opinion would become more favorable to us. If there are any in the Church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone. The latter will then neither be weakened nor betrayed by the association of those who, in their hearts, stand ready to yield. If there are men in the Church who love the world and its favor better than they do God and truth, or if they fear man's displeasure and punishment more than they love eternal exaltation, now is a good time for them to exhibit the feeling. But if they have any regard left for those who have been their friends and brethren, they ought not, while professing to be members of the Church, be consorting with those who are its deadly enemies and assenting to their plans for the destruction of a vital principle of exaltation. They should have so much self-respect that, while professing to worship Jehovah, they will not prostrate themselves before the image of Baal.

BROTHER WIDTSOE WANDERS AGAIN

Dr. John A. Widtsoe, the official Reconciliator of the Church, again attacks the statement credited to Brigham Young having reference to Adam being our Father and our God. His article is published in the December Improvement Era under the heading, "Evidences and Reconciliations, Why are the Words 'God' and 'Father' applied to several personages?"

In a labored effort the Doctor goes on to show, that which to the thinking mind, has always been obvious, that the terms "God", "Christ", "Holy Ghost", "Michael", etc., besides being personal terms denote titles or offices. The writer then launches into another of his shallow reasonings that Brigham Young's statement (J. of D., 1:50) is being grossly misinterpreted and misunderstood, wherein he 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, 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.

The versatile doctor and scientist indignantly denounces those who claim this perfectly plain language actually means what it says, and seeks to clinch his argument by classing those differing with him as "apostates", "enemies of the Church", "stupid peo-

ple", charging them with dealing with "unfounded foolish notions", and with "unscrupulously wresting the scriptures", and who "do not love the truth."

It is not our disposition to again enter into a lengthy discussion of this much talked upon subject, having covered the ground quite thoroughly in past issues of TRUTH (Vol. 3, Nos. 1 to 6: 4: 151; 5:15, 137; 8:37, 97) and in the Pamphlet (a re-print from TRUTH) "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", which, of late, has received broad circulation.

Many attempts have been made by leading brethren to discredit the statements of Brigham Young and others of the early leaders on the subject, but the record shows a perfect coordination of reasoning, uncontradictory and undeviating, in their support of the statement of Brigham Young, as quoted. President Young's first statement was made April 9, 1852, and his subsequent statements supporting the first, are recorded in church annals, to near the death of the great leader in 1877.

In characterizing those not in favor with his theories on the "Michael-God" question, as **"stupid", "foolish", "Apostate"**, etc., Dr. Widtsoe hurls the ugly epithets at the Prophets Joseph Smith, Brigham Young, Heber C. Kimball, and others of the early leaders. In assuming this position the Era writer is biting off a tremendously big chunk. Will it choke him? One would think a man of his educational standing in the community would be wise enough, if unable to grasp the full meaning of President Young's sermon, to let the subject rest until he has grown to the capacity of it, thereby not subjecting the Church, through his childish reasoning, to ridicule and contempt.

At a recent class meeting of some of the brethren in the Priesthood, a prominent High Priest who was leading the class discussions stated in effect: Through his studies and, as he felt, the inspiration of the Lord, he had arrived at some definite conclusions which, however, he was not advancing as doctrine. He had become convinced that Brigham Young's statement that **"Adam is our Father and our God, and the only God with whom we have to do"**, meant what it says and is sound in doctrine. Said he, "Some people claim Brigham Young never made such a statement, and had been misquoted; but Brigham Young did make that statement and he meant every word of it." A recent convert from England was greatly exercised over the statement and took it up with a member of the First Presidency of the Church. This man informed the doubter that the quotation from Prest. Young's sermon was correct and that the doctrine enunciated in it was orthodox. He dismissed the brother with the admonition that he go home and do some more studying on the subject. This member of the First Presidency subsequently called the class leader on the telephone, and assured him that his position was sound and entirely orthodox.

We suggest that Dr. Widtsoe, before launching into another diatribe of criticism on this subject, consult with his file leaders and be guided by their more mature views. The advice also goes for Elder Joseph Fielding Smith, and other members of the leading Quorums, who have gone far afield in their expressions and interpretations on this important subject.

Anent the above the following expression from the late President Joseph F. Smith, should be enlightening:

WHERE TO EXPECT FALSE DOCTRINE

Among the Latter-day Saints, the preaching of false doctrines disguised as truths of the gospel, may be expected

from people of two classes, and practically from these only; they are:

First—The hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth, who make but feeble effort, if indeed at all, to better themselves by reading and study; those who are afflicted with a dread disease that may develop into an incurable malady—laziness.

Second—The proud and self-vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own contriving; who have become a law unto themselves and so pose as the sole judges of their own doings. More dangerously ignorant than the first.

Beware of the lazy and the proud; their infection in each case is contagious; better for them and for all when they are compelled to display the yellow flag of warning, that the clean and uninfected may be protected.—Des. News, 4-22-33.

A TIMELY CAUTION

An early day motto of the Saints was, "Mind your own business", and a typical answer to questions directed particularly to children on intimate and personal matters pertaining to their parents and neighbors, was, "I don't know". In all ages, when the Saints lived close to the Lord, the enemies of truth have busied themselves infringing the privacy and rights of those marked for persecution. With honeyed words and pleasing demeanor they would seek information from non-suspecting neighbors and friends relative to the life and whereabouts of brother so-and-so. Among the early Saints, after the crucifixion of the Savior, extreme caution was exercised in appointing their meeting places; this, to avoid persecution from apostates, pagans and hypocrites then bitterly opposing the truth, and whose inhuman treatment brought distress within the Church.

This situation prevailed in the early days of the present dispensation. Joseph Smith, the Lord's Prophet and mouthpiece, was continuously harrassed by the enemy, many of his own people and professed friends betraying him to those seeking his life. It was under these circumstances that the "Mormon" motto, "Mind your own business" came into general use. It is related that on one occasion a little boy flying a kite was accosted by a soft-tongued scoundrel, with the question,—"Little man, do you know where Brother Joseph can be found today?" The answer came with surprising suddenness, "Yes, he's gone to heaven on Hyrum's white horse, and I'm sending a letter to him."

What is termed the "third degree" is frequently, not to say wholly unlawfully, employed to force confessions from people under arrest, or under suspicion of crime. Brutality and lying are resorted to by detective and peace officers to induce confessions, the victim often being deprived of food and proper sleep in order to undermine his mental and physical resistence. Under such treatment persons innocent of crime have been known to make and sign a "confession" and stand trial on a false charge, rather than endure continued torture. This, of course, is wholly illegal, not to stay archaic and beastial.

Constitutional law assumes innocence of a man until proved otherwise in a competent court of law, and under the advice and counsel of legal help. The Constitution provides:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; * * *

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated, and no Warrants shall issue, but upon probable cause supported by Oath or affirmation, and particularly describing the place to be searched and the person or things to be seized.

No person * * * shall be deprived of life, liberty or property, without due process of law.

Under American jurisprudence no person is compelled to divulge personal matters or answer questions of "investigators", either before or after ar-

rest. If called upon the witness stand, under protection of legal counsel, and placed under oath, then, of course, it is necessary to answer all proper questions truthfully, but not before. People unfamiliar with legal procedure should understand their constitutional rights as citizens and be slow to talk to "inquisitors" whoever they may be, at least before consulting with legal counsel. Adopt the wisdom of Solomon:

> He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

> These six things doth the Lord hate: yea seven are an abomination unto Him:
>
> A proud look, a lying tongue, and hands that shed innocent blood, an heart that diviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and HE THAT SOWETH DISCORD AMONG BRETHREN.

Let us emphasize the fact that even though under arrest the victim has the right to confer with Counsel before making any statements or admissions. Wives and children being questioned concerning the personal affairs of their husbands and fathers, should safeguard their tongues and refrain from volunteering any information to which the questioner is not entitled.

Peace officers, of course, have the right to arrest persons in the act of committing crime in their presence; but even in such cases they have no right to use force or undue influence, to extract confessions or other information. Legal means are amply provided for such exigencies under which both the officer and suspect is amply protected.

The Saints are admonished to refrain from gossiping—cease repeating mere rumor as fact. "Judge not, that ye be not judged."

Latter-day Saints should be builders and not destroyers. In mechanics a building taking months and even years to erect, may be, and in the present exigencies of war, is now being demolished in a few seconds. And so it is with character. To fasten suspicion on the innocent, thus undermining character, is a crime in the eyes of the Lord.

> **"The flying rumor gathers as it rolls,**
> **Scarce any tale was sooner heard than told;**
> **On every ear it spread, and every tongue it grew,**
> **And every one who heard it added something new."**

Remember:

> Who steals my purse steals trash;
> 'Tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands.
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed.

The Saints should use extreme caution in these matters, remembering the **"fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."**

CELESTIAL GLORY

By Dr. W. I. Ghormley of Cisco, Texas.

Note: Dr. Ghormley was a consistent member of the Baptist Church for thirty-two years; was an active Deacon in that Church for over twenty years before being converted to the Mormon faith and baptized May 25, 1930.—Editors.

The Church of Jesus Christ of Latterday Saints purports to be preparing a people for Celestial Glory. Will their members all reach it? I think not. Let us consider some of the qualifications necessary in order to inherit Celestial Glory.

Faith in the ord Jesus LChrist; rapentance of sin; baptism for the remission of sin; the laying on of hands by those in authority for the gift of the Holy Ghost; all are essential ,but, that is only the beginning of our preparation for Celestial Glory.

Do we as a Church, by our teaching, lead people to believe that when they

have complied with the above First Principles, that they will be entitled to receive Celestial Glory? I am persuaded some have so understood. This is erroneous, and such conclusions should be abated.

Jesus Christ gives us three parables in the 25th Chapter of Matthew, explaining the Three Degrees of Glory. The parable of the Virgins describes Celestial Glory. Only those who qualify as Wise Virgins will receive Celestial Glory.

The parable of the Servants describes Terrestrial Glory. Only those who qualify as Faithful Servants will receive Terrestrial Glory.

The parable of the Sheep and Goats describes Telestial Glory. Only those who qualify as Sheep will receive Telestial Glory. The Goats will receive a Kingdom without Glory. That kingdom is denominated Hell—a place of torment—fire and brimstone—where the worm dieth not, and the fire is not quenched.

Only last week I read, from a Salt Lake City publication, of a Mormon Bishop who is quoted as saying in effect, "I am a business man, have given no time to the study of the Gospel, and am not acquainted with the Scriptures. I can only do what I am ordered to do by my leaders."

I hold no brief for the publication that printed that statement; neither do I know anything regarding the veracity of the statement, but, I do say that, if that statement be true, the man making it COULD NOT qualify, in his present condition, for Celestial Glory—even though he has complied with the First Principles of the Gospel, and retains his good standing as a Bishop in the Church; he will have to make progress before he can qualify as a Wise Virgin. I doubt if he could qualify in his present condition, assuming that the statement be true, for a Faithful Servant.

Now, let's look at that statement from another angle. Could a man so dead as to neglect the study of the Gospel for the sake of his business, ever have received a Saving Faith? I doubt it. Seems to me his Faith is dead, being alone.

Has this man ever truly repented? I doubt that, too. Am I sitting in judgment on the man? No. "By their fruits ye shall know them." Just what is the true repentence? It is a Godly sorrow for sin—a turning away and forsaking of sin. Is that all? No. It is a desire to serve and obey God. Minus this desire, it could not be a true repentance.

Now, let us consider the baptism of this Mormon Bishop under discussion. If his faith was a dead faith, and not a living faith, what good did it do to baptise him? Absolutely no good. Did the man receive the Gift of the Holy Ghost, if his faith was dead? No. The ordinance of Baptism is of no effect if administered to a person who had not truly repented, or, who had not exercised a living faith in Christ. How may we know if our faith is a living and not a dead faith? It will produce a true repentance, and works, and a righteous desire to serve and obey God. Will any man who has exercised a living faith in Christ, truly repented, been baptized for the remission of sins, and received the laying on of hands by those in authority for the Gift of the Holy Ghost; make his business ahead of God? No. The order of his life will be: God first—family second—business third—self fourth.

Now, let us consider the ordinance of Baptism and the laying on of hands from another angle. Suppose a person had exercised a living faith in Christ—had truly repented, but was baptized for any other primary purpose than the remission of sins, would that be a Christian baptism? No. Suppose further, that this same truly repentant believer, should be immersed in water by one not holding the Priesthood of

God, and not authorized of God according to the Scriptures to perform such ordinance, would that be a scriptural baptism, even though the administrator used the same ceremony and the same mode? No. It takes a proper subject, a proper administrator, clothed with proper authority, to be a Scriptural Baptism. The administrator has to be clothed with proper authority before he is a proper administrator.

Suppose we dive now, a little deeper for some other pearls of truth. Let us suppose that we have a person who has exercised a living faith in Christ; been baptized by one having authority for the remission of sins; has had the laying on of hands by those in authority for the Gift of the Holy Ghost, is that person a fit subject now to receive Celestial glory? No. These are only the first principles of the Gospel. There must be added to these, if we expect Celestial glory, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity (love). A whole book could be written on these seven Christian graces. They are the extra vessels, in which to carry the extra oil of faith, necessary to become wise virgins.

Could our Mormon Bishop under discussion, accumulate the necessary knowledge to become a wise virgin, if he takes all this time for his business and lets the other fellow do his studying and thinking? "Not much, Mary Ann".

In this day of restriction, is it possible for any of us to qualify for wise virgins? In mind and spirit only. Let us hope that the day of deliverance will soon come, and our President's first freedom will be realized.

WHAT PRAYER MEANS TO ME
(By Mahatma Gandhi)

The greatest crisis in man's history grips the world today. We need many things if we are to overcome it, but our first need is belief in God. Only through belief in God and His eternal wisdom can we find the fortitude to resist the evils that now beset us.

How can such a faith—firm, unquestioning, tranquil—be attained?

There is only one path to it, and that is prayer.

But the word "prayer" signifies different things to different people. To some it is an outworn ritual, devoid of value. Others are inclined to regard it superstitiously, as appeasement of some mysterious force that might otherwise vent its anger on them. And then there are those who pray because they consider it to be proper and respectable to do so, and who therefore are merely following a form that has no life of its own.

These people miss the true significance of prayer. They automatically shut themselves off from the benefits that can be obtained from it. They are living, not a full life, but half a life.

I do not mean to suggest that prayer is a blessing, a power, reserved for a select devout few. Nothing could be more false. The normal and proper way to think of it is as a part of everyday life, available to all, rich and poor, the sick and the healthy, unaffected by worldly estate, as natural and free as the air we breathe.

Prayer can work miracles, but it should not be considered only in terms of miracles. And let us not think that it is concerned solely with spiritual salvation. That is a common error, perhaps the commonest, and if we fall into it we have lost a great part of the meaning that prayer should have for us. It brings an awareness of God, yes, but also it nourishes the one who prays, both mentally and physically.

This is the aspect of prayer that cannot be emphasized sufficiently. It is not a matter of the spirit alone. It has immediate, direct, tangible benefits for mind and body.

This I know as certainly as I know that I have two legs, two arms, two eyes. I know it through my own experience.

I discovered that after a time of prayer, I was capable of far greater amounts of work. A doctor has testified as a medical fact that my blood pressure was lowered by it, my nerves calmer, my mind rested and alert, my whole body in better health. I was refreshed and ready for work, and if previously I had been in a mood of pessimism or despair, after I had prayed I was charged with new hope and confidence.

This discovery made prayer my greatest source of strength. I could survive no fast without it. Whatever bitter trials of body and mind I have come through successfully, I owe to it. Speak of the powers of modern science and medicine—here is a greater power.

All who pray sincerely will make the same discovery and draw the same benefits. Let the skeptic console himself with his bleak philosophy if he can, but should any man, in times so grim and tense as these, deny himself this ever-present source of inner peace, of mental and physical well-being?

If a remarkable new food were to be discovered, a substance that fed body and mind alike, that was available to all, that cost nothing, that could be obtained at any time, in any place—would any of us turn away from it and refuse it?

Then do we not owe prayer to ourselves?

But I do not mean the empty ritual. To sink to the knees and bow the head is the form, not the spirit, of prayer. True prayer is first of all a deeply felt humbleness, an all pervading sincerity. It is the profound belief that God rests, in some part, in all His children, and can be found within if we seek Him constantly and faithfully.

Underline humbleness. To the cynic I would say: **"You will never know the real meaning of prayer until you reduce yourself to a cipher. You must be humble enough to realize that in spite of your self-considered greatness and all-encompassing intellect, you are but a speck in the universe."**

Above all, prayer is a thing of simplicity. We must not make it complicated. It does not demand any special circumstance. Practice it in a hallowed place of worship, yes, but practice it also in your daily surroundings.

This is important, for if we permit intervals of weeks or even days to elapse between times of prayer, it will become ever more difficult to attain the sincerity and simplicity that are essential. We become strangers to it, we begin to think of it as a duty to be discharged, rather than as a blessed privilege.

We should not take prayer in vain for trivial wishes. We should not think of it only as a means of asking for something greatly desired. Let us pray when we wish to find the solution to a serious problem, yes, and when we need help in times of crisis; but first of all let us pray to find communion with the Divine Mind.

Indeed, it is not always necessary to formulate words and thoughts for prayer. Sometimes it need be no more than a period of meditation and silence. This permits one to sink within himself and find the inner calmness—which itself partakes of God—that is so often obscured or lost.

Let us remember, then: prayer aids us physically as well as spiritually; it is a balancing force against stress and strain—it adds to the years we are given to live, it does not take away from them.

Because it aids us so much, surely our resolution should be to practice it daily. And thus we shall bring our-

selves into constant awareness of God.

There is danger these days of coming to believe the greatest lie in the world—the lie that the law of the jungle is the only law the world lives by. Prayer is our strongest defense against that evil, our guarantee of serenity and strength in a world at war, our promise of sanity and peace to come, when agression and bloodshed will be banished forever, when men shall live, as God willed them to live, as brothers.

APOSTATES

(The Millennial Star—Vol. XIV, Page 119)

The Lord has declared that He will have a tried people to serve Him, to become His peculiar people, to administer His perfect laws and righteous government upon the earth, and to shew forth His praises amongst the children of men. And He takes various methods to try the faith of His people; sometimes by persecution from the world; sometimes by heavy afflictions, losses, and crosses; but the crowning trial is to have the heart laid open by those who have been allied to us by the sacred bond of brotherhood, with whom we have taken sweet counsel together, and walked unto the house of God in company.

"It must needs be that offenses come, but woe be to them by whom they come." It would be better for men to have millstones tied around their necks, and to be cast into the sea, than for them to injure the spirits of the meek and contrite, who put their trust in the Lord God. Nevertheless, many will take no heed of this warning, but spend all their strength in endeavoring to bring reproach and suffering upon the Lord's chosen people.

But it is necessary that the people of God should be tried and afflicted in every possible way, that their sterling worth may be manifest in the eyes of all. God bestows not rewards undeservedly. When thrones, principalities, authorities, dominions, crowns, and eternal life are given away, to whom will they be given? To those who have never proven themselves worthy? No. But to those who have most abundantly proven that they are worthy. To those who, like their divine Redeemer, have been made an open spectacle to God, to angels, to men, and to devils; who have born the contradictions of sinners, and have maintained their integrity under all circumstances. Yes, the enduring rewards of a glorious immortality and celestial honors will be apportioned to the worthy only. The crowns of righteousness will be dispensed to those only who have purified themselves from the corruptions of a crooked and perverse generation, and valiantly fought the good fight of faith.

The Lord Jesus Christ, the fairest among ten thousand, and the altogether lovely, was exalted, honored, and crowned upon this very principle. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows", Heb. 1, 9. "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God", Heb. XII, 2. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing", Rev. V, 12.

Jesus was tempted and tried in all points like as we are, yet without sin. That arch-apostate, Lucifer, tried his power in the moments of our Lord's weakness, when he had been fasting forty days; by apostasy tainted not the lovely character of the Savior. One of his twelve Apostles, who had shared in his counsels, and knew more pertaining to the real character of Jesus, and the things of the kingdom of God, than any outside the circle of his disciples,—even Judas Iscariot, had the shameless effrontery to betray the

Lord of glory to his enemies with a kiss. How acutely must the pure and sensitive mind of Jesus have felt the sting of this apostate's fulsome treachery. But Jesus was faithful, and he received the crown, whilst the traitor received thirty pieces of silver,—the price of innocent blood.

In our day, now the Lord has restored the true principles of the Gospel, the Saints have to be tried by the acts and doings of apostasy. The world does not know sufficiently of the Saints of God to try them to the quick. It needs those who are conversant with our conduct, our thoughts, and our motives,—it needs those who are well acquainted with our real character, to lead on the world to the decisive struggle. Those who have been in our midst, and know the policy of the Saints, the power of the Priesthood, and the true genius of the pure Gospel,—those men, when they take sides with Satan, are the persons who fan the flames of persecution to their utmost fierceness, and put the finishing stroke to the trial of our faith.

But shall we flinch from the trial because apostates rage and foam? Shall we give up salvation because men reveal the filthy contents of their own black hearts, charge these things upon us, and then excite persecution because we will not endorse them? No, verily no. The good sheep know the voice of the good shepherd, and him they will follow, pressing closer into the true fold. But a stranger's voice they do not know, and they will not follow him, but will flee from him. Though men who have a knowledge of the pureness of our motives, the truth of our principles, and the power of our calling, wrest those things with a view to our destruction, yet we know, and have experienced, that the Lord causes the wrath of man to praise him, and the remainder of it he restrains, so that the Saints receive no real harm. Nay, "these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory." Truth, Purity, and Virtue, like the three Hebrew children, will abide the fire, though heated seven times hotter than usual, and they will eventually come forth, with all their followers, without even the smell of fire upon their garments. **The time will come when the righteousness of the Saints will shine forth in surpassing splendor, and calumny and misrepresentation will vanish before it like the morning mists before the rising sun. Then the world will acknowledge the worth of the Lord's people, and bow the knee before the inscrutable wisdom, and inflexible justice of Jehovah.**

What then? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and made meet for the master's use, and prepared unto every good work", (2 Tim., II, 20, 21.) **Apostates are vessels created to dishonor; they will fulfill the measure of their creation. They shall be cursed with the heaviest of all cursings, saith the Lord. They are liars at the best; they first testify that we are the Lord's people, and then they testify that we are not. And all liars shall have their portion in that place where the worm dieth not, and the fire is not quenched.** Therefore, O ye Saints of the most High, purge yourselves from the spirit and fellowship of apostates, and ye shall become vessels unto honor, sanctified and made meet for your heavenly master's use, and thoroughly prepared unto every good work.—John Jaques.

CHRISTIANITY

"To have courage without pugnacity, to have conviction without bigotry, to have charity without condescension, to have faith without credulity, to have love of humanity without mere sentimentality, to have meekness without power, and emotion without sanity, that is Christianity."

A TESTIMONY

Excerpted from The Women of Mormondom (Page 207)

(Precinda Huntington Smith, Wife of the Prophet)

In Kirtland, she says, we enjoyed many very great blessings, and often saw the power of God manifested. On one occasion I saw angels clothed in white walking upon the temple. It was during one of our monthly fast meetings, when the saints were in the temple worshipping. A little girl came to our door and in wonder called me out, exclaiming, "The meeting is on the top of the meeting house!" I went to the door, and there I saw on the temple angels clothed in white covering the roof from end to end. They seemed to be walking to and fro; they appeared and disappeared. The third time they appeared and disappeared before I realized that they were not mortal men. Each time in a moment they vanished, and their reappearance was the same. This was in broad daylight, in the afternoon. A number of the children in Kirtland saw the same.

When the brethren and sisters came home in the evening, they told of the power of God manifested in the temple that day, and of the prophesying and speaking in tongues. It was also said, in the interpretation of tongues, "That the angels were resting down upon the house."

At another fast meeting I was in the temple with my sister Zina. The whole of the congregation were on their knees, praying vocally, for such was the custom at the close of these meetings when Father Smith presides; yet their was no confusion; the voices of the congregation mingled softly together. While the congregation was thus praying, we both heard, from one corner of the room above our heads, **a choir of angels singing most beautifully. They were invisible to us, but myriads of angelic voices seemed to be united in singing some song of Zion, and their sweet harmony filled the temple of God.**

We were also in the temple at the pentecost. In the morning Father Smith prayed for a pentecost, in opening the meeting. That day the power of God rested mightily upon the saints. There was poured out upon us abundantly the spirit of revelation, prophecy and tongues. The Holy Ghost filled the house; and along in the afternoon a noise was heard. It was the sound of a mighty rushing wind. But at first the congregation was startled, not knowing what it was. To many it seemed as though the roof was all in flames. Father Smith exclaimed, "Is the house on fire!"

"Do you not remember your prayer this morning, Father Smith?" inquired a brother.

Then the patriarch, clasping his hands, exclaimed, "The spirit of God, like a mighty rushing wind!"

At another time a cousin of ours came to visit us at Kirtland. She wanted to go to one of the saints' fast meetings, to hear some one sing or speak in tongues, but she said she expected to have a hearty laugh.

Accordingly we went with our cousin to the meeting, during which a Brother McCarter rose and sang a song of Zion in tongues; I arose and sang simultaneously with him the same tune and words, beginning and ending each verse in perfect unison, without varying a word. It was just as though we had sung it together a thousand times.

After we came out of meeting our cousin observed, "Instead of laughing, I never felt so solemn in my life."

You cannot run away from a weakness. You must sometime fight it out or perish. And if that is so, why not NOW and WHERE YOU STAND.—Stevenson.

TRIBUTE TO MOTHER

Written by a Boy Missionary, Nineteen Years Old, Now on a Foreign Mission.

DEAR MOTHER:—Come and sit down for a few moments, and rest yourself a little, for you must be tired from having worked so hard. Besides, as I have not seen you for a long time past nor had a chance to visit with you, I would now like to have a little chat. I will not detain you long, for my time is limited, and I will have to return to my work again.

During my absence from home, the one thing that gives me the greatest joy of all is that I have a testimony of the truth of the gospel, and a realization that I am engaged in the work of the Lord. But, as I rejoice in this thought, there comes to me another, which is one that makes my heart swell with gratitude for the noble parents God has given me. This new thought is born of the teachings which I received from a kind and loving mother, and the worthy example set me by an honorable and God-fearing father.

It is not every son who can point with pride to the virtue, honesty and untarnished character of his parents. On the other hand, how many young men are there, who had they profited by the wise lesson, perhaps simply, but lovingly given by God-fearing parents; and had they followed the examples set by their fathers and mothers, would not now be slaves to those vices which lead down to death.

God grant that the blessings of a thankful son may fall upon the head of her, who, with tender words and earnest prayers instilled into my heart a love for God and truth; and who moulded for me the foundation of a life, which, if I build well upon, will be a glorious success not only in this life but in the life to come.

Let there fall from heaven those blessings which a loving son invokes also upon the head of an affectionate father whose hair is now white, like the pure snow upon the mountain peaks; whose life is itself a tower of strength imperishable as an example of complete devotion to the will of our Father in Heaven, and whose advice and counsel, as well as the promises he made to me, have thrilled my entire being until my ideal now is to be the worthy son of such a father; clinging to the truth like the ivy to the oak; that he, in a measure at least may be paid in the joy he will have in knowing that his boy is walking in the fear of the Lord continually. May I be endowed with such fortitude, courage, and integrity as will enable me to be worthy the name of my father and my mother.

When I think of the sacrifices which you, my dear mother, have made for the gospel's sake—the severing of your family ties, the losing the love of an only brother, and the trials incident to celestial marriage—I cannot help thinking, as I look upon your face (picture) before me: there is one of the noble women of the earth, a faithful mother in Israel, destined to become a queen in the kingdom of our God.

Oh! Mother! They talk about the degradation of the "Mormons", and the corruption of the plural marriage system. But, as I look into your face, I see gentleness, love, joy and purity, depicted in every line that marks your features.

My heart swells with emotion as I tell the inquirer to look upon that picture—my mother—the plural wife of my father, than whom no sweeter, purer woman ever lived.

Such are not the features of immoral practices, sorrow or slavery; but the fruits of keeping the commandments of God. The results of plural marriages as manifest in the intelligence, physical strength as well as in the features of the offspring of these relations are, and ever will be, man's ever-able

testimonies against those who assume to criticise, oppose and condemn this divine law.

As ever, dear mother, your loving

MISSIONARY BOY.
—Improvement Era, 5:222.

THE DIVINE PROGRAM

"It has been asked if we intend to settle more valleys. Why, certainly we intend to fill the next valley, then the next, and the next, and so on. It has been the cry that the "Mormons" are going into Mexico! That is quite right —we calculate to go there. Are we going back to Jackson County? Yes. When? As soon as the way opens up. Are we all going? O no! of course not. The country is not large enough to hold our present numbers. When we do return there, will there be any less remaining in these mountains than we number today? No, there may be a hundred then for every single one that there is now. It is folly in men to suppose that we are going to break up these our hard earned homes to make others in a new country. We intend to hold our own here, and also penetrate the north and the south, the east and the west, there to make others and to raise the ensign of truth. This is the work of God, that marvelous work and a wonder referred to by ancient men of God who saw it in its incipiency, as a stone cut out of the mountains without hands, but which rolled and gathered strength and magnitude until it filled the whole earth. We will continue to grow, to increase and spread abroad, and the powers of earth and hell combined cannot hinder it. All who are found opposing God and His people will be swept away and their names be forgotten in the earth. As the Prophets Joseph and Hyrum were murdered, and as they massacred our brethren and sisters in Missouri, so they would have served us years and years ago if they had had the power to do so. But the Lord Almighty has said, 'Thus far shalt thou go and no farther', and hence we are spared to carry on His work.

PRESIDENT BRIGHAM YOUNG,
in St. George Temple,
April 6, 1877.

(Taken from Journal of A. Milton Musser, Asst. Church Historian.)

TO A HUSBAND

(Contributed)

Suppose, dear one, this day should be
The last on earth for you or me;
That one of us, life's journey done,
Would never see another sun
Arise upon the smiling earth,
Or see another spring-day's birth;
Supposing all of this we knew,
But not which one; what should we do?
Would not each moment of our stay
Bring some new token on its way,
Of fond regard, of love supreme,
To make each flying moment seem
A little space of heaven on earth—
A prelude to the heavenly birth?
Would not we each do all we might
To make the other's trials light?

Now very soon, for aught we know,
The call may come for one to go.
Then let us live each passing day
As if it were our last to stay:
You do for me, I'll do for you,
And so we'll pass life's journey through;
And all there is of heaven below
We'll get each moment as we go.

—Luella S. Lindsay Porter.

MY PRAYER

Lord let me live, grow and shine
Through your Spirit so divine,
Keep me clean and sweet, and pure,
So my calling and election 's sure.

Open wide mine eyes to see,
Touch my hearing that I may be
Lead 'mid shafts of truth and right,
Into realms of heavenly light.

Father, never let me stand alone,
Lest I sin and can't atone:
Help me, O I pray, to be
Ever with Thee in Eternity.

John Burt.

Great minds have purposes, others have wishes. Little minds are tamed and subdued by misfortune, but great minds rise above it.—Washington Irving.

OATH OF ALLEGIANCE

To enforce the signing of an oath of allegiance to a man or set of men, is but the echo of the decree of tyrant kings. William of England in the 11th century, on the theory of the "divine right of kings" owned all property, his subjects controlling the same only through his sufferage. At a "Great council" held at Salisbury, "at which not only tenants-in-chief, but sub-tenants also attended in great numbers," they were all forced to take an oath that they would be faithful to the king personally against all other men. Such enforced fealty, the fruits of fear, can but tend to degrade rather than uplift.

NEWS FLASHES

By Eraphim

NOV. 16 TO DEC. 15.

A sharp earthquake rocked east Oakland, Cal. (Nov. 16) for three minutes. Tiles and bricks were toppled from roofs, windows in several buildings were cracked and merchandise was jarred from shelves in several stores.

The War Production Board said expenditures in the first ten months of 1943 amounted to $71,000,000,000 compared with $68,000,000,000 spent in 18 months from July 1, 1940.

Manila was paralized by a typhoon and flood which inundated most of the city (Nov. 18), wrecked homes and disrupted electric power, gas, water and telephone services.

The Germans enter the fifth winter of war with an ersatz product to replace nearly all food shortages caused by the allied blockade, but have yet to find a satisfactory substitute for cooking fats and oils.

Commissioner Don E. Kenney of the Utah Dept. of Agriculture said, "Meat is spoiling in Utah butcher shops, while a meat-hungry populace unable to make purchases because of the lack of ration points, looks at the juicy cuts of beaf, pork and mutton reposing in gleaming show windows. Supplies are piling up faster than they are being eaten (Nov. 20), and refigeration space is now at a premium.

Bootlegging is on the upgrade. Revenue agents have seized 554 stills last month against 442 in October, last year. Altogether 4650 gallons of "illicit spirits" were confiscated, compared with 3473 gallons seized a year ago.

The powerful house ways and means committee, in a bi-partisan chorus, declared the public can stand no more taxes and told the administration to cut down spending if it wants to block inflation. It said its second war time revenue measure, calling for $2,140,000,000 in new taxes—is all that can reasonably be born at this time.

690 allied and neutral cargo ships have been destroyed by axis U-boats in the western Atlantic since Pearl Harbor, said a dispatch Nov. 22.

Total employment, including men in the armed forces, rose to a record peak of 64.7 million persons in September the national industrial board said.

In Ogden, Utah, juvenile delinquency jumped from 179 cases in 1941 to 1148 in 1943, while in Salt Lake City, cases increased from 433 in 1941 to 2072 in 1943.

So serious have vice conditions become in Ogden, Utah, conducive to the spreading of venereal disease to soldiers, that military officials have warned the city administration unless it is cleaned up, "the army will be forced to keep its people out of that city."

The Federal Council of Churches of Christ in America at a meeting held in New York, after witnessing the tremendous break-up in moral standards, called on all moulders of public opinion to halt "the widespread lowering of sex standards throughout the nation."

United States marines and soldiers opened the long awaited offensive against Japan's mid-Pacific strongholds barring the road to Tokyo, having landed on Makin and Tarawa islands in the Gilberts (Nov. 22).

Navy Secretary Knox said the United States fleet—largest in the world—has been doubled in eleven months and now bristles with 817 fighting ships, including more than 40 aircraft carriers. 21 American warships

have been destroyed since January 1 of this year, which would be made up in the coming two weeks.

Berlin, Germany, was virtually paralyzed during the latter portion of November. It became isolated though an inferno of bombs dropped in a series of successive nights. The people stood staggered as wreckage and flaming fires presented itself before them. Deaths have been variously estimated up to 25,000. Berin has become the world's most bombed city, with a total of over 12,000 long tons dropped upon it during the year.

One million non-operating railroad employees concluded a ballot (Nov. 25) which is expected to favor overwhelmingly a general strike while the prolonged coal wage dispute marked time over the holiday. Fifteen railway unions conducted the strike vote in support of their demands for an eight-cent hourly raise.

....A toll of over 1000 people were killed in a series of heavy earthquakes which struck the northern districts of Turkey. Aid was rushed to the sticken people. On the same date (Nov. 27) Columbia, South America, announced a state of war between this nation and Germany.

It was announced Dec. 1, that Roosevelt, Churchill and Chiang, after a five-day deliberation (at Cairo, North Africa) announced they had agreed upon the plans to smash Japan as a military power. She is to be stripped of all territory acquired since 1894. Korea is also to be freed. Since Russia is not at war with Japan Premier Stalin did not attend.

The war to date (Dec. 2) has cost the United States 126,969 military casualties, 27,481 of them killed in action.

Spokesmen for the Southern Appalachian coal operators have stated (Dec. 3) "to hell with the government's attitude" and they engaged in a sitdown strike to block the settlement of the coal wage controversy. This statement was made by Harold L. Ickes.

The Federal Bureau of Investigation revealed that a second front has been launched against America by the rebirth of a gangster era of lawlessness, racketeering and contempt for civil authority.

The army air forces numbering more than all U. S. branches that were able to move into Europe in the first world war, have destroyed or damaged 13,000 enemy planes since Pearl Harbor attack. Swelled to 2,300,000 men, the air arm has flown more than 225,000 individual plane flights, fired 41,000,000 rounds of ammunition and chewed up 2,000,000,000 gallons of gas.

Following what has been declared a history making conference at the capital of Iran, Persia, beginning Sunday, Nov. 28, and running through Wednesday, Dec. 1, a declaration was read signed by President Roosevelt, Premier Stalin and Prime Minister Churchill which carried grim alternatives of mammoth new assaults from the west, south and east, or unconditional surrender. "No power on earth can prevent our destroying the German armies by land, their U-boats at sea, and their war plants from the air. Our attacks will be relentless and increasing * * * our nations shall work together in the war and in the peace that will follow", the leaders in a joint declaration said.

The second anniversary of the United States entry into World War II finds the nations of the world (Dec. 6) lined up 44 on the side of the allies, six with the enemy, nine neutral and seven requiring special classification.

It has been estimated that material being expended in the Pacific has cost approximately $50,000 for each Jap put out of commission.

An earthquake of considerable intensity (Dec. 12) striking in the Erbaa region near the Black sea coast of north-central Turkey, killed 550 persons. A slight quake was felt in Cedar City, Utah, on this date, but no damage was reported.

After 20 hours of blowing, Utah's people caught their breath from a windstorm which reached a velocity of 85 miles an hour in some sections of the state.

California's worst windstorm in years showed signs of diminishing (Dec. 10) in its fury. In its wake lay battered ships, deroofed houses, disrupted communications, toppled trees and fire blackened acreages from Santa Barbara to Eureka. Damage ran into millions of dollars; no lives were lost, but some were injured. Many persons were left homeless. On this same date a wind storm raged across New Mexico reaching a velocity of 90 miles per hour. One life was lost and thousands of dollars in property was wiped out.

A new epidemic of flu has struck England (Dec. 11), laying many hundreds in graves and sending multitudes to receive medical care. Influenza, declared mild in form, but of sufficient virulence to disable 90,000 residents at Washington, D. C., have been ill since Thanksgiving.

TRUTH

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

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Discourse by President George Q. Cannon

Delivered in the Tabernacle, Ogden, Sunday Morning, October 18th, 1884
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Priesthood—Its Authority Necessary to Administer in the Ordinances of the Gospel—This Principle Well Illustrated in the Life and Example of Joseph—Jesus Officiated by Virtue of the Melchisedek Priesthood—Descent of the Priesthood From Adam—Necessity of Temples in Which the Power of the Priesthood Can Be Exercised for Those Who Died Without the Gospel—Restoration of the Priesthood in These Last Days—The Legitimate Acts of Those Holding the Priesthood Are Acknowledged and Ratified by the Lord—Binding Power of the Holy Priesthood—Opposition of Satan to the Priesthood — Virtues of the Latter-day Saints—Conclusion.

I will read a portion of the 7th chapter of Paul's Epistle to the Hebrews.

(The speaker read the whole of the 7th chapter.)

Proceeding he said: This chapter that I have read in your hearing is the 7th chapter of Paul's Epistle to the Hebrews. In this entire book of Hebrews, Paul reasons with the Jews, unto whom the epistle was addressed, to show them that Jesus, the Son of God, whom they had crucified, was a Priest after the order of Melchisedek, and that the Priesthood which had been taken away during the days of Moses in the wilderness, had been restored through Him. The Jews entertained the idea that Priesthood necessarily came through the tribe of Levi, and that the power and the authority thereof—that is, to minister in all things pertaining to the Priesthood were confined to that tribe, and that no one

"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."

had the right outside of that tribe to officiate in the ordinances pertaining to God and to mediation between God and the people or the people and God. But Paul very clearly proved in his reasoning with them that there was a Priesthood higher than that which had been exercised by the descendants of Aaron.

It is well for us, who, as a people, believe in Priesthood, that we should understand the nature and character and power of the Priesthood which God confirms upon man when He calls him to act in His stead in the midst of the people. As a people we differ in our views upon these points from almost every other church. There are one or two sects in existence which attach a great importance to Priesthood, but the most of them which form the so-called Christian world reject the idea of Priesthood, and deny that it is necessary for it to be bestowed upon man. This feeling has doubtless arisen as a consequence of the abuses that have grown up through the maladministration of what is termed the Priesthood. In rebeling against the Catholic Church and its pretensions men have gone to the other extreme, and have discarded the idea of Priesthood entirely, and claimed that all men are alike before God; that all men are equally endowed with authority from God, and to exercise the power and the authority that were originally bestowed upon those who held the truth.

In these last days, in the organization of this Church, God, in His infinite wisdom, impressed upon his servant Joseph Smith the necessity of there being a re-bestowal of the Priesthood, in order to give him the authority to officiate in the ordinances of the Kingdom of God. This must have been impressed upon the prophet's mind at a very early day, from the fact that, notwithstanding he had been brought up among the protestant sects, and had doubtless shared in the views which they entertained respecting the right of all men who were impressed by the spirit, and who were prompted by an inward call to act as ministers of God, he refrained from attempting in the least degree to do anything in the name of God or Jesus Christ until he had received the power and authority from on high through the bestowal of the Priesthood upon him. The revelations he had received from the Lord, with the ministrations of holy angels, did not, he plainly perceived, authorize him to act as a minister of the Lord in the administration of ordinances. He never attempted to do anything in administering ordinances, or anything that a Priest might do, until he had been ordained of God through the administration of John the Baptist. Then, and not till then, did he officiate in the ordinance of baptism. Much as he and his companion desired that ordinance much as they desired to become participants in the blessings that flow from the reception of an ordinance of that holy character, he never attempted, until he had been thus empowered from on high, to administer it.

Now, the prevalent idea in the world has been that if a man should be so favored as to receive the ministrations or visitations of angels, or to receive any manifestations of what might be termed a supernatural character, he would be completely invested with the power necessary to preach the Gospel unto his fellow-men and to administer all the ordinances thereof. But the Prophet Joseph not only received the ministrations of angels, but actually had revelations from God, which are written in the Book of Doctrine and Covenants, and which are now the word of God to the Church. He received these revelations through the inspiration of the Almighty. He also by means of the Urim and Thummim translated the Book of Mormon; was, in fact, a seer as well as a revelator; had the spirit of prophecy to predict those things that should take place in the future, and many events that have since taken place were prophesied of

by him before he was really ordained of God to administer the ordinances of life and salvation. I know that this is an exceptional instance. It may be possible that there is not another like it in the history of our race where a man was so highly favored of God, endowed with such authority, such power and had such manifestations of the mind and will of God as he received without having the Holy Priesthood. But it accords with the ideas so frequently expressed by the brethren respecting the Prophet Joseph and many others, that they were ordained before the foundations of the world were laid to come forth and accomplish the labor and the work that they did. There is no room for doubt in regard to the truth of this statement that is so frequently made. In the early boyhood of the Prophet Joseph, he was moved upon in a mysterious manner to seek unto God. By the exercise of a faith that was uncommon, and in fact it may be said unknown upon the earth, he was able to receive the ministrations of God the Father, and of His Son Jesus Christ; thus showing in the very beginning of his career, that he was a man or a spirit that was highly favored of God—a man to whom God desired to give particular manifestations of his kindness and goodness and power, and this was followed up from that time until his death by continued manifestations of the favor and the will and the power of God unto him. But it is a remarkable fact—and I wish to impress it, I think it is worthy of remembrance by all of us—that notwithstanding the Prophet Joseph had all these manifestations, and was, as I have said, a prophet and seer and revelator, he never attempted—notwithstanding the ideas that were so prevalent among mankind, and especially in the region where he lived and where he received his education—to officiate in any of the ordinances of the house of God, or of the Gospel of salvation, until he received the everlasting Priesthood. When that was bestowed upon him; when he received the Priesthood after the order of Aaron, and was ordained by the angel who alone held the keys, who was a literal descendant of Aaron, and by virtue of that descent entitled to the keys of that Priesthood, having exercised the authority thereof while in the flesh—then and not till then did he administer the ordinance of baptism for the remission of sins. And then he refrained from acting in ordinances belonging to the Melchisedek Priesthood, that higher Priesthood, by the authority of which the baptism of fire and the Holy Ghost is administered unto the children of men.

Having authority to baptize in water given unto him, he did not go any farther, until the Lord in His kindness and mercy bestowed upon him, through the administration of those apostles who held the keys after the death of our Savior, the authority to administer in those higher ordinances and to exercise the power and authority of this higher Priesthood. This illustrates most perfectly how careful men ought to be in acting in the name of God, not to overstep the bounds of the authority conferred upon them, but to carefully keep within those limits that are assigned to them in which to exercise authority. It is a lesson unto us as a people. We should be particular ourselves and should impress every man with the great care that he should exercise to confine his acts to the authority which he has received from the Almighty.

Jesus himself, no doubt, was equally careful in regard to the authority which He held. He was called to be a Priest after the order of Melchisedek —that is, this higher Priesthood. He exercised the authority thereof among the children of men. He still is a Priest after that holy order. It was by virtue of that Priesthood that He officiated in the ordinances that He administered unto men. Though the Son

of God, the Savior himself, did not attempt, because of His sonship, because of His high descent, to officiate among the children of men aside from and independent of the authority of the Holy Priesthood, that is, the Priesthood after the order of Melchisedek. It was by virtue of that Priesthood and authority that he officiated, that he administered the baptism of fire and of the Holy Ghost, which John the Baptist announced unto the people he would do when He came. Jesus in administering that baptism and conferring that blessing, did so by virtue of and in the authority of the Melchisedek Priesthood. He would not, as I have said, have dared to do this independent of that authority; so in laying His hands upon His Apostles He conferred upon them this power and this authority. He commanded them to go forth and administer unto the children of men by virtue of that power and authority, and the Church that He built up, and this Church of His that is now established in these last days, and the officers of it, derive their authority from that source.

It has come down legitimately from the days of Melchisedek; in fact it has come down from our great Father Adam. He received the Priesthood of the Son of God; He was ordained to that Priesthood, and it has come down by lineal descent from him unto all his children who have that authority today and who exercise it upon the earth. It can be traced in the same manner as the descent of man can be traced. It can be traced to Father Adam. He received it through angelic administration. It was bestowed upon him and upon his son Abel and upon his son Seth, and from them it has come down through the line of the Priesthood—from Seth to Enos, from Enos to Cainan, from Cainan to Mahalaleel, and so on down until the days of Noah, who received it from his grandfather.

These men were ordained in their various generations to this Priesthood, the Priesthood after the holiest order, the Priesthood after the order of the Son of God. By virtue of this Priesthood Noah and his sons ministered and labored, as we are told, among the children of men to persuade them to forsake their sins and to turn to righteousness, lest the Lord should overwhelm them with a flood. This flood had been predicted long before it came. Enoch had beheld it in vision, and he went forth, as we are told in the record that has come down to us from him, and labored to the best of his ability among the children of men to avert the dreadful consequences of this threatened flood, which he had been informed by the Lord would overwhelm the inhabitants because of their wickedness. He labored in this Priesthood for 365 years and upwards—that is, he walked with God for that length of time—and by the exercise of that Priesthood he obtained such great power from God that he and his people were translated. Zion was not. It was taken to the bosom of the Lord. The Priesthood, however, was still left. His son Methuselah received it, and he bestowed it upon Lamech, and Noah received it from Methuselah, and the sons of Noah received and exercised the authority of it in the midst of the children of men in order to save them, but were unsuccessful. Melchisedek received it, and because of his greatness and the power that he attained unto with God, he became so distinguished that the Priesthood after the order of the Son of God has been called after his name from that time until the present, to avoid, as we are told in the revelations, the too frequent repetition of the name of our Lord and Savior Jesus Christ. Then Abraham received it, and he bestowed it upon his children. Moses, however, received it through a different line, as we are told. He received it from his father-in-law, Jethro, and exercised it among the people. It was the same Priesthood that ancestor Abraham held, and by it he performed the mighty works

that he accomplished.

To return again to Melchisedek. We find here that Paul in speaking about him says that he was "King of peace". And he goes on to say, as we have it translated, that he was **"without father, without mother, without descent, having neither beginning of days, nor end of life"**, and the whole Christian world have gone astray over this expression of Paul, not being able to understand it, thinking that that which I read in your hearing referred to Melchisedek himself, when in reality it was the Priesthood he bore. It was after the power of an endless life. It had no beginning; no end. It is eternal as our Father and God, and it extends into the eternities to come, and it is as endless as eternity is endless, and as our God is endless; for it is the power and the authority by which our Father and God sits upon His throne and wields the power He does throughout the innumerable worlds over which He exercises dominion. It is the power and authority by which the Son of God, our Lord and Savior Jesus Christ, has attained unto that which has been promised unto Him, and by which He has become the Savior and the Redeemer of the world.

This Priesthood, as I have said, came down unto Moses, but the children of Israel would not have it in their midst. We are told very plainly in the revelation that Moses sought diligently to sanctify his people and to lead them into the presence of God by means of this Priesthood, but they would not have it. The ordinances of godliness that were administered by it were not acceptable to that generation; they rejected them, and besought Moses to stand between them and their Father and God, for they could not endure His presence. Hence the Priesthood was taken away, and there was no exercise of the power and the authority of it among the Jews, except occasionally, when Prophets received authority from the Lord, until the days of the Savior, when it was restored once more in its fullness and in the plenitude of its power to the earth, and men began to exercise the authority thereof.

My brethren and sisters, we are building temples at the present time in which we have ordinances administered unto us for those who have died. Why is this necessary? It is because the Priesthood of the Son of God was withdrawn for a long period of time from the earth. The children of men have been born, they have lived, they have died without any of the ordinances being administered unto them by those who held the Priesthood of the Son of God. It is true that many sought after God in a certain manner and according to the light they had, and many obtained some degree of knowledge concerning God. Some of them had a testimony of Him through their faith, and died at peace with God. Many of our ancestors lived in this condition, and God bore witness to them by His Holy Spirit that He was pleased with them. But what of that? Is that all that is necessary to place them in a saved condition? By no means. Something more than that is necessary to obtain for them the full remission of their sins and to place them in a condition where they can be saved and exalted in God's presence. As I said to you in the beginning, something more was necessary for Joseph than that he was a Revelator, a Seer, and a Prophet to constitute him a servant of God empowered to administer the ordinances of life and salvation. A Wesley, a Luther, a Calvin, a Wycliffe, and a host of others who have arisen in the world, imbued with the highest and purest motives, and the highest and most intense desires for the salvation of their fellow men, have labored zealously to turn men to God, and to bring them to a knowledge of the Savior; but they have not had the authority of the Holy Priesthood. They themselves could not usher people into the Church of God.

They could not legitimately administer an ordinance pertaining to the salvation of the human family. Yet God, in many instances, accepted of them, where they sought unto Him according to the best light they possessed; He accepted of them and their labors, and He witnessed unto them, by the outpouring of His Spirit upon them, that He was pleased with them and He whispered peace to their souls. In every land, in every nation, and among the people of every creed, men and women of this kind have been found, and according to their faith and diligence their works have been acceptable to our Father. Men have thought that the Christian lands and the Christian people, so called, have been the most favored of God in this respect. No doubt they have, because they have had knowledge concerning the Savior that other lands and other peoples have not had; but in pagan lands, where the name of Jesus has never been heard, where men have sought after God and endeavored to live according to the light that He has given unto them and the Spirit that He has bestowed upon them, and which He bestows upon every man and woman born into the world, He has accepted of them, and in the day of the Lord Jesus, the heathen will have part in the first resurrection. Our ancestors have, in common with others, been destitute of the power and the authority of the Holy Priesthood. Hence we build temples; hence we go into these temples and attend to the ordinances of life and salvation for our kindred who have died in ignorance of this power, or were in a position where they could not have it exercised in their behalf. They could not be baptized for the remission of their sins; they could not have hands laid upon them for the reception of the Holy Ghost; they could not have any other ordinance administered unto them, because the authority to administer was not upon the earth, and whatever might be done in the name of God or in the name of Jesus, by those who thought they have the authority, or who assumed to possess it, was of no avail so far as salvation was concerned; so far as acceptance by the Lord our God is concerned it was as though nothing had been done. Hence it is that in these last days, God having in His great kindness and mercy, opened the heavens once more and sent from heaven that authority which has so long been withdrawn—God having done this, we are put in possession of the authority to administer to each other the ordinances of life and salvation, and not only to administer to each other, but to exercise that authority in behalf of those who have lived before us, lived in ages that are past, so that we can connect generation unto generation until we reach back to the time when our ancestors did hold the Holy Priesthood. **In this manner the work of salvation will progress, until throughout the millennium, temples will be built, and the servants and handmaidens of God will go into these temples and officiate, until all who have been born upon the face of the earth, who have not become sons of perdition, will be redeemed, and the entire family be reunited, Adam standing at the head.**

You can see, my brethren and sisters, the importance there is in our having the Priesthood of the Son of God in our midst. You see how necessary it is that it should be exercised and exercised properly. You can see how necessary it is that the ordinances of life and salvation should be administered by those who are legitimately ordained to this authority. When a man lays his hands upon the head of his fellowman and professes to bestow authority, the mere profession of that authority will avail nothing unless he has indeed the authority and has it legitimately. A man who may profess to have the authority; a man who may say I have ordained this person or the other person, unless he has the authority to do so is a mere pretender, and his acts

cannot be recognized nor acknowledged of God. **I believe the time will come when it will be necessary for every man to trace the line in which he has received the Priesthood that he exercises.** It is therefore of great importance in our Church that records should be kept, and that every man should know whence he derives his authority—from what source, through what channel he has received the Holy Priesthood, and by what right he exercises that authority and administers the ordinances thereof. I believe this is of extreme importance, and that where there are doubts as to a man's legitimately exercising that authority, that doubt should be removed. Every man should be careful on this point, to know where he gets his Priesthood; that it has come to him clean and undefiled, legitimately; and when men are cut off from that Priesthood by the voice of the servants of God, there is an authority on the earth which God recognizes in the heavens, and that man is cut off from the Priesthood. He said in ancient days in speaking to His Apostles:

"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain; they are retained."

"Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In these last days God has, in like manner, restored this same authority of the Holy Priesthood. He has restored to man the power to bind on earth and it shall be bound in heaven. He has restored the authority to remit sins on earth and, He, the Great Eternal, our Father in heaven, says that when these sins are remitted they shall be remitted, but when they are not remitted they shall stand against those who commit the sins.

Therefore, there is this authority in the Church, and you can witness the exercise of it, and the power of it, in your own experience. Whenever the voice of the people of God, and the authorities that God has placed in His Church, whom He has ordained—whenever they lift up their hands against a man to cut him off from the Church, to withdraw from him the authority of the Priesthood that he has exercised, in every instance without a single exception, from the beginning of this Church until today, God has most signally and wonderfully manifested His approval of their acts and has withdrawn from that man (whosoever he may be, however great and mighty he may have been in the Church) His power and His blessing. It was so with Oliver Cowdery, the companion of Joseph, the man who received with him the Priesthood, upon whose head John the Baptist laid his hands, and upon whose head, also, the Apostles Peter, James and John laid their hands. These glorious blessings and favors that God gave to him did not prevent his falling into sin. When he did fall into sin and the Church and the Priesthood united in lifting their hands to cut him off from the Church, and take from him the Priesthood and the authority that he has so powerfully exercised and which God had favored him with so much, God recognized the action. Other men fell, also. Six of the original twelve fell into transgression. They were men of ability, men of talent. Some of them were greatly favored. Lyman Johnson had wonderful manifestations given unto him; but when he fell into transgression and the Church with the Priesthood united in lifting up their hands against him the power and authority that had distinguished him before was withdrawn and he became as other men. And so with all of them. So with Sidney Rigdon, that mighty man, that eloquent man, that spokesman for the Prophet Joseph, of whom the Book of Mormon had spoken for hundreds, yes, it may be said for thousands of years before his birth. He also, when the Priesthood and Church

in Nauvoo lifted up their hands against him, fell like Lucifer, who once was a mighty angel in the presence of God, and exercised great authority; like Lucifer he fell, and the authority and power that had attended him were withdrawn, and he became like unto other men. This has been the case in every instance. Can you point out an exception? Look at them wherever you see them, the men that have held the Priesthood, who were bright and influential and powerful, whom God blessed, whose administrations God sealed when they were in the possession of that authority, exercising it in purity and in singleness of purpose—when this was the case he was with them; but when they went into transgression and fell and the Priesthood was taken from them, they became weak, and their strength was gone. They are marked among the people wherever you see them. Thus showing that God in these last days confirms the promise that He made unto His servants, that whatsoever they bound on earth should be bound in heaven, and that whatsoever they loosed on earth should be loosed in heaven.

It is by the exercise of this power in our midst that we are preserved. God has given it unto us. It is true He has placed this authority and power, it may be said, in earthen vessels. He has chosen weak men, fallible men, men who are subject to all the failings and weaknesses of human nature. But, nevertheless, it is the authority of God. It is the authority by which He has built up His Church in all ages. It is the authority, the only authority upon the earth that can act in His name. When a man has this authority and goes forth and confines himself to its legitimate exercise and keeps within the bounds of his authority, God is with him; God confirms that which he does; God places His seal and His blessing and approval upon his acts; and though all the earth should endeavor to undo them and to say they are of no effect, they will stand, nevertheless, and in the Courts of heaven will be recorded and confirmed. There is no power among men that can disannul these acts, that can revoke or invalidate them in any manner. It is this that raises this Church beyond the power and reach of man. Courts cannot affect in any manner the decisions or the acts or the ordinances that are administered by the servants of God. That which is done in the name of the Holy Priesthood will stand and will be fulfilled both in the world and out of the world, both in time and in eternity. Hence it is that when an Elder goes forth in the authority of the Holy Priesthood, and baptizes a candidate who has repented of his sins, God confirms that ordinance; God remits the sins of that individual; God by bestowing His Holy Spirit witnesses unto that soul that his sins or her sins are remitted. In like manner when an Elder lays his hands upon the head of a man or a woman who has been thus baptized and says unto that individual, "receive ye the Holy Ghost", God in heaven bound by the oath and the covenant that He has made, bound by all the conditions that pertain to the everlasting Priesthood, will cause the Holy Ghost to descend upon that soul, and he or she will be filled therewith. He receives the baptism of fire and the Holy Ghost, and it stands on the earth and it stands in heaven recorded in favor of that soul if he continues to observe the conditions under which that baptism and confirmation are administered. There is no human power that can deprive that individual of the fruits of that blessing which has been thus sealed upon him by authority of the Holy Priesthood.

So with other ordinances. When men go forward and attend to other ordinances, such as receiving their endowments, their washings, their anointings, receiving the promises connected therewith, these promises will be fulfilled to the very letter in time and in

eternity—that is, if they themselves are true to the conditions upon which the blessings are promised. And so it is when persons go to the altar and are married for time and eternity. When the man who officiates says: **"I seal upon you the power to come forth in the morning of the first resurrection, crowned with glory, immortality, and eternal lives", just as sure as that promise is made, and the persons united (to whom the promise is made) conform with the conditions thereof, just so sure will it be fulfilled. There is no power anywhere in existence that can invalidate the force, the efficacy, or that can prevent the fulfillment of that promise when it is pronounced upon a man and woman by the authority of the Holy Priesthood—that is, there is no power but that which they themselves can exercise. It is a remarkable fact, that there is no blessing that God has promised unto us that any human being, that any angel, or any devil can take from us. There is no power of that kind that can take it from us. But a man himself, by sinning, can rob himself of his blessing; he can prevent its fulfillment; but no human being can do it beside himself.**

Remember this, Latter-day Saints; remember it, and treasure it up in your hearts, that you have salvation within your own keeping. **If you are damned, you damn yourselves; you will be the instrument of your own damnation.** It will not be because God will damn you; it will not be because Satan has such power that he can take away every blessing from you; it will not be because of anything of that kind. How will it come about? It will come to every soul by wrong-doing on the part of that soul. He or she alone can bring condemnation on himself or herself. There is no other power can do it. Hence if we are damned we shall have no one to blame but ourselves; we shall have no one to condemn but ourselves; it will be the result of our own agency, the exercise of that power which God gave to Adam and Eve in the Garden of Eden when He said, **"of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat."** He gave them their agency. He said to them: "You can eat of every tree but one, and you can eat that also; but I forbid you to eat of it, the tree of the knowledge of good and evil; if you do eat of that tree you will have to endure the penalty."

In the exercise of their agency they did eat of that tree, and the result was expulsion from the garden of Eden and death. And so it has been with all the rest of the human family from that time unto the present. Every one of us will bring upon ourselves either salvation or condemnation as the case may be, according to the manner in which we exercise our agency before God. It is by this Priesthood and the exercise of it, that the blessings of God will flow unto us. It is by this Priesthood that we are bound together. God has surrounded us by bonds that are indissoluble. They cannot be separated. Time cannot wear them out. They will endure throughout eternity. It is a most wonderful tie, the binding tie of the Holy Priesthood. Never were a people upon the face of the earth since the Priesthood was among men, so bound together as we are being bound; and this is the glorious feature of the tie that binds us together; it can only operate upon those who are righteous; it can only have effect when righteousness prevails and where people live in such a manner as to receive the promises of God. A man who practices wrong may have all these blessings pronounced upon him; he may have been baptized and have had hands laid upon him; he may go through the Temple and have wives sealed to him and have every blessing promised unto him that is promised to the most faithful of the children of God, and yet if he does not live so as to be worthy of these blessings he will not receive them; he will, sooner or la-

ter, be bereft of them and left destitute. This is the glorious feature of this great tie that God has restored to the earth. It only binds the righteous. It does not bind the wicked to the righteous. It does not bind the wicked to the wicked. Its power and saving force can only be exercised or enjoyed where righteousness prevails. Hence when the people of God come forth in the resurrection, they will come forth pure. There will then be a separation of the wicked from the righteous. The righteous will enjoy their own society. In this probation it seems to be designed in providence of our God that we should all be mixed up together—no thorough separation. When we came to these valleys we thought we had left the world behind us. We thought that because these mighty mountains, which reared themselves on every hand as an impassible barrier between us and the rest of the world, Babylon was left behind. We thought we could live comparatively pure lives, and that we would be comparatively free from the associations of the world. But such ideas have been dispelled—very rudely dispelled — by that which has occurred. Babylon followed us. We find that these mountains are not sufficient to divide us from the rest of the world; that we must share with the rest of mankind the evils and the blessings that pertain to this mortal condition of existence. We have these circumstances to contend with. We are mixed with the wicked. The tares and the wheat grow together, and will grow until the harvest. This seems to be designed in the providence of our Father. **But the time will come when there will be a separation, a final separation, of the righteous from the wicked, and that separation will be brought about by the exercise of the Priesthood which God has bestowed. That Priesthood will draw up from the earth the pure, the holy, the worthy. It will draw them up to the society of God. Everything that is not pure will be left behind. Then we will feel and know the value of that tie. By it the man will draw his wives to him; by it the father and mother will draw their children to them; by it generation will be linked to generation, until all will be united clear back to our Father Adam, the father of the human race on the earth. All this will be accomplished by the power and authority of the Priesthood.**

Do you understand, then, why the Priesthood of the son of God is hated; why the lives of the servants of God are sought after; why it is that they are sought to be imprisoned and ensnared in various forms? It is because the adversary of souls knows full well that if this Priesthood remains on the earth, then farewell to his authority, farewell to his kingdom, farewell to the dominion that he has exercised over the children of men. It cannot continue its existence. He knows that as well as we do. He understands it perfectly. Hence he has ever sought to destroy from the face of the earth the men who have held the Priesthood of the Son of God. He was not satisfied until the earth drank the precious blood of the Savior of the world, and the life of every man who has held the Priesthood, and has exercised it from the days of righteous Abel down to the present time, has been sought for to a greater or less extent by the adversary of souls. He has used men as his agents to accomplish this. He cannot himself come here and exercise his power in his own person, because it was forbidden him, and his angels who rebelled with him, in consequence of their great transgression, that they should have tabernacles of flesh. This was their punishment, that they should not have tabernacles of flesh. But from the day he entered into the serpent in the garden of Eden to the present he has sought, through the agency of man or beast, the lives of those who have held the Priesthood. In this way he has sought to exercise his power and authority among men. He did so with Cain. Read in the Pearl

of Great Price what he did with him; how he tempted him, and how Cain succumbed to his temptation. He said to Cain, "believe it not", and he has been using the same words to all the children of men from that time to the present. "Believe it not!" When the servants of God have proclaimed the truth Satan has ever been ready to say, "believe it not!" He has instilled into the minds of the children of men hatred for the truth—that is, every one that has been willing to listen to him. He has entered into them, taken possession of their souls, and has used them to accomplish his wicked purposes. He has done this through man. He could not do it without he had some tabernacle to operate through. He could not deceive Eve—or did not deceive her — except through the means of the serpent. He entered into the serpent. The serpent was willing, doubtless, to let him enter, and he spoke through the serpent. It was the mouth of the serpent, but it was the voice of Satan that beguiled the woman. He was determined that God's work should not prosper in the earth. He has determined that the children of men shall do as he wishes. He has been angry from the beginning because his plan was not adopted; because the Father did not see proper to select him to save man without the exercise of man's agency; because of this he has determined that he will destroy the work. He has drenched the earth with innocent blood to accomplish his purpose. He is still engaged in that work. He would destroy us if he could. See what is being done all over the Territory. See the agencies that are at work. See how many men are being used by the adversary of souls to accomplish his purpose in regard to this people—a people unexampled for sobriety, for temperance, for industry, for frugality, for kindness, for good order, for all the virtues that men revere. Where can you find a people like them? There is no place upon the face of the earth where these virtues are better exemplified in the lives of the people than they are in Utah Territory. What woman cries aloud in our streets because of being defiled? What woman cries in vain for protection in all our land, from east to west, from north to south? Has the cry of distress gone up? Has the cry of the poor and the oppressed ascended from these valleys unto God unheard by the people? Do orphans and widows mourn and weep because of the circumstances which surround them? No, not in any part of our land. Not a beggar to be seen throughout all our settlements. No cry of distress either from man or beast. Virtue is upheld. Women are shielded as safely as they were when they were infants in their mothers' bosoms—shielded from harm, shielded from the seducer, from those who would wreck their happiness. This is the case throughout all our society. Do drunkards flourish among us? Are they encouraged? We know they are not. Are persons encouraged in litigation and quarrelling? No; nowhere in the land is there anything of this kind. Peace prevails; good order prevails; quarrelling are seldom heard, virtue is protected and encouraged. Marriage is encouraged everywhere. Yet on this land we are threatened as a people because of these things. Our liberty is jeopardized. All kinds of machinery are put into operation to destroy us, or to entrap and ensnare us, and deprive us of liberty.

Thank God, my brethren and sisters, for the restoration of the Priesthood. Thank God for the blessings we receive every day. **Thank God for the persecutions we are called upon to endure. As the Savior said, let us rejoice and be exceedingly glad because the wicked array themselves against us in this manner.** It is a testimony to us that we are not in harmony with the wicked; that we are not taking the course that Belial would like us to take; that we are pursuing the path that God has marked out for us. We

can do this with perfect safety, and with the perfect assurance that it will all come out right. As I have said, there is no power that can separate a virtuous man and woman who have been united by the power of the Holy Priesthood; no power can do it; they must do it themselves if done at all. These ties that bind us together will endure through time and eternity. Let us so live that we shall never forfeit our claim upon the promises of our God, and that we may ever be faithful from this time forward, until we receive the fulfillment of all those promises in the presence of God and the Lamb, I ask in the name of Jesus, Amen.

BE TOLERANT WITH MEN'S RELIGION

"Make whatever test you please, exclude a man if you like for his political sentiments, or his moral conduct, for his wealth or his poverty, for his youth or his age; make war upon him for the color of his hair; for the length of his legs or the shape of his nose, but let him alone about his religion for that is consecrated ground; that is a point on which the Constitution has refused to trust you with one particle of power; and wisely,too, for mortal men are not fit to be trusted with such power; they have never had it without abusing it."

The above statement appears in an address, or argument rather, by Judge Black who was one of the leading lawyers in the United States. He was engaged by the L. D. S. Church to represent it in a case wherein our legal, religious and constitutional rights as American citizens was involved. It appeals to the undersigned as being sound. In my humble opinion it would be well if we were a little more tolerant toward each other, not only in matters of religion and politics ut in many other ways along the pathway of life.—James E. Hart, 404 Wall Street, Salt Lake City (Copied from Progressive Opinion).

GOD'S ACRE

The highest average of intelligence, happiness and prosperity, is found in villages, where each family owns its home, and the renter is the rare exception. The word "renter" we used Out West as a term of contempt. The ownership of an acre of land gives a sense of security which religion cannot (always) bestow. God's acre, with vegetables, fruits, flowers, a cow and poultry, places a family beyond the reach of famine, even if not of avarice. Moreover, this single acre means sound sleep, good digestion and resultant good thoughts, all from digging in the dirt and mixing with the elements. "All wealth comes from the soil," says Adam Smith, and he might have added, man himself comes from the soil and is brother to the trees, and the flowers. Men can no more live apart from land than can the grass. The ownership of a very small plot of ground steadies life, lends ballast to existence, and is a bond given to society for good behavior.

"I am no longer an anarchist—I have bought a lot and am building a house," a Russian refugee advised his restless colleagues at home, when they wrote asking him for quotations on dynamite.—Elbert Hubbard.

STILL SOME LEFT

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EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*

—Jefferson.

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EDITORIAL THOUGHT

ALMIGHTY GOD, if the message which Jesus gave his fellowmen ever had need of fulment, it is today when distraught peoples seem not inclined to rebuild bridges to one another but only to demolish the few remaining links that bind human beings together. We need Thy guidance and Thy help even as we feel the pain of Thy discipline and strive to understand the meaning of the greatest thing on earth—human love.—David Lawrence.

PRIESTHOOD

In taking action against members of the Church for believing and teaching the essentialities of the Gospel as established by the Prophet Joseph Smith, many ward and stake officers, in their profound ignorance, whetted at times by the rigors of prejudice and hate, inform those against whom action is taken that their Priesthood and other blessings are definitely taken from them.

We have contended that when a person is "unchurched" for attempting to live the Gospel as revealed by the Lord and interpreted by the Prophet to whom it was revealed, nothing can be taken away from him or her, but that to endure such actions in patience and with an eye single to the glory of God will add blessings of incalculable value. To hold otherwise would obviously be wrong. Men cannot be cast out of the Church, by heavenly approval, for doing good—for doing their duty.

In the leading article in the present issue of TRUTH—a "Discourse on Priesthood" by President George Q. Cannon—one might, if highly prejudiced, accept the theory that whatever the leaders of the Church do or sanction, whether it be to bestow the Priesthood or take it away, receives the sanction of heaven. This conclusion seems to rest upon the promise that Christ made to his Apostles:

> **Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain; they are retained.**
>
> **Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.**

In his very excellent and forceful address President Cannon gave a clear analysis of Priesthood powers and authority, together with the rights of men acting in the Priesthood. On the point of the Priesthood's withdrawal from apostates the speaker said:

> **Therefore, there is this authority in the Church, and you can witness the ex-**

> ercise of it, and the power of it, in your experience. Whenever the voice of the people of God, and the authorities that God has placed in His Church, whom He has ordained—whenever they lift up their hands against a man to cut him off from the Church, to withdraw from him the authority of the Priesthood that he has exercised, in every instance without a single exception, from the beginning of this Church until today, God has most signally and wonderfully manifested His approval of their acts and has withdrawn from that man (whosoever he may be, however great and mighty he may have been in the Church) His power and His blessing.

Here the speaker was referring to men handled in the Church for actual apostasy. And, too, it must be noted that such handling is done by the "**authorities that God has placed in His Church WHOM HE HAS ORDAINED**". When such authority acts the Priesthood is bound to function through them; and when men are excommunicated through their Priesthood powers for acts of sin or apostasy, they are deprived of any future exercise of Priesthood rights unless and until they repent and are restored to membership and to their original Priesthood powers. Indeed it is in accord with the revelations of the Lord that one living in sin loses the Priesthood with its powers and authority whether severed from the Church or not. Excommunication procedure may be entirely unnecessary and yet the Priesthood cease to function.

How can such be true? Because the "**rights of the Priesthood are inseparably connected with the powers of heaven**", and, in natural sequence it follows that the "**powers of heaven cannot be controlled nor handled ONLY UPON THE PRINCIPLES OF RIGHTEOUSNESS.**" (D. & C., 121: 36). If it could be otherwise—if the powers of heaven could be handled on the principles of unrighteousness, then Lucifer could and undoubtedly would exercise the powers of Priesthood to the destruction of the Lord's purposes. The Jews, prompted by Lucifer, attempted to exercise the powers of Priesthood in unrighteousness, by casting Jesus Christ from the church and crucifying him, but no sane person will claim their action effectual. The Lord has said in the present dispensation:

> That they (Priesthood powers) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, IN ANY DEGREE OF UNRIGHTEOUSNESS, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the authority of that man. (Ib. 37).

In such an exigency the heavens could not help withdrawing for nothing pertaining to heaven can act in unrighteousness.

In President Cannon's discourse he makes this fact self evident. He says:

> When a man has this authority and goes forth and confines himself to its LEGITIMATE exercise and keeps within the bounds of his authority, God is with him; God confirms that which he does; God places His seal and His blessing and approval upon his acts; and though ALL THE EARTH should endeavor to undo them and to say they are of no effect, they will stand, nevertheless, and in the Courts of heaven will be recorded and confirmed. There is no power among men that can disannul these acts, that can revoke or invalidate them in any manner. * * It is a remarkable fact, that there is no blessing that God has promised unto us that any human being, that any angel, or any devil can take from us. * * * But a man himself, by sinning, can rob himself of his blessing; he can prevent its fulfillment, but no human being can do it besides himself.

The late President Joseph F. Smith confirmed this position in the following language:

> No endowments or blessings in the house of the Lord, no patriarchal blessings, no ordination to the Priesthood, can be taken away, once given. To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood, may be and has been done, and the person so

silenced still remains a member of the Church, but this DOES NOT TAKE away from him any Priesthood that he held.—Imp. Era, 11:466.

From whatsoever angle one views the question he inevitably MUST conclude that man may be handled in the Church, and his Priesthood powers annulled, only through actual sin or apostasy, which in itself is sin; that so long as members adhere to the principles of the Gospel as revealed by the Lord and established by the Prophet Joseph Smith, they are safe from the censure of the Lord, and the Priesthood will continue to function through them. This fact should console the hundreds now, among Latter-day Saints, being "unchurched" for their determination to believe, teach and, when possible, to live all the revelations given to the Church by the Lord.

And who among the present general authorities has been called of God to their present positions, "and ORDAINED BY HIM?" And even were there such in the leadership of the Church today—a very doubtful assumption—Prest. Cannon makes it clear that they must confine themselves to the **"legitimate exercise"** and **"keep within the bounds of their authority"** in order to have the support of God,—a condition that cannot exist where the Saints, as at present, are being unjustly handled.

THE LYMAN CASE

EDITOR OF TRUTH:

In the recent action against Richard R. Lyman, a member of the Quorum of Twelve, wherein he was excommunicated from the Church for an alleged and confessed "violation of the Christian law of chastity", there is much room for speculation. Of course the public is not appraised of Brother Lyman's real act and much is left for conjecture. If his break with his colleagues has come about through entering into the order of plural marriage, the action of his file leaders, while consistent with previous actions in such cases, means but little more than taking the offender off the pay roll of the Church and lifting from his shoulders the empty praises of men. Elder Lyman was a magnetic figure in the Church. He is polished in the learning of Babylon and popular among men. The position he occupied gave him prestige in his business affiliations, the loss of which may prove a disadvantage. But there is another question which the action stirs up. For some years the Church has had a questionnaire for certain of its members to subscribe to, refusing to sign which action has been taken against them. One question—a major one—placed before the subject is:

That we accept and believe the solemn affirmation by the Presidency and Apostles of the Church THAT NO ONE OF THEM is living a double life; that we repudiate those who are accusing them of leading such a life.

Whatever Brother Lyman's act was it must have been going on over a period of years. Whether so or of recent appearance the same principle is involved. The act of excommunication has been taken against a large number of the members of the Church who did not feel to accept every officer in the higher brackets of the Church as spotlessly clean. Those refusing to sign were handled. Now it appears that at least one member of the Quorum has been living what the other members construe to be a "double life". What is the plain duty of the Church now? Will it invite back into its fold those whom it has taken unjust action against? It seems to me this is an excellent opportunity for the Church to prove its worthiness to the title of the Church of Jesus Christ. Would like your comments.

Our Correspondent is correct. The Church has run a high handed game of weeding from its ranks members who have claimed the right to think and to express their thoughts. Whatever has been the mistake of Brother Lyman,

we are not concerned with—that is a matter between him and his God, and a righteous judgment will be given. The Lord makes no mistakes. The Church is the Church of Jesus Christ of Latter-day Saints, but men rule in it and "when the wicked rule (either in church or state) the people mourn."

The hundreds who have been excommunicated from the Church during the past few years for refusal to sign the mongrel document are guilty of nothing greater than a determination to think and act within legitimate bounds. The Presidency and Apostles of the Church constitute 15 persons. How is anyone to know that none of these fifteen are living a double life? What reason or sense is there in trying to force the minds of the people—compelling them to sign a statement of repudiation against anyone who does not believe every member of the fifteen spotlessly white and scrupulously clean?

Now that at least one member of the Quorum is discovered soiled it would seem but just to reinstate those cast out of the Church for anticipating just such a calamity and, in consequence of which, refused to sign the ecclesiastical ukase.

PRESIDENT GRANT'S LONG REGIME

In a recent article appearing in the Church Edition of the Deseret News (October 16) President Heber J. Grant is eulogistically commended for his long service in the Church, having served in an official capacity as one of the General Authorities longer than any other man, living or dead—61 years to date; an outstanding achievement credited to him being the dedication of "literally hundreds" of stake and ward chapels.

There is much in the aged President's life and labors to admire and it is farthest from our thoughts or desires to in any sense minimize his efforts for righteousness or reflect upon his integrity as a servant of the Lord. Sixty-one years in active service in the Gospel cause is a long time as mortal years are measured; and could a mortal being, in the present dispensation claim such a distinction, unmarred by human errors, it would be a record to marvel at and to pass down as a shining example through the succeeding generations. Indeed, the President's record has so impressed some of the Saints that in their unbridled enthusiasm they have proclaimed his achievements greater than those of the Prophet Joseph Smith, whose service to the Church in mortality covered only a third of the time as measured by years.

The Saints must not forget, however, that works and not years must mark the achievements of men. The official life of Christ lasted only three years, and yet he surpassed all other human beings in actual accomplishments. And next to Jesus Christ came Joseph Smith with a mission and accomplishments that definitely dwarfs all other records.

True, the record of the present Church leader ranks high in miles traveled, money made, tracts distributed, meeting-houses dedicated, debts accumulated. Those things have been a sort of hobby with him, as his numerous testimonies have borne out; but who was it that bore the heat of the day against a world opposition, that faced the terrors of blood-thirsty mobs, sweltered in foul prisons and finally gave their lives to establish the Gospel, that men, obeying the commandments of God, might regain His presence and rule with Him eternally? Who, though he might labor a thousand years in mortality, could match accomplishments with our Lord and Master Jesus Christ, or with our Prophet Joseph Smith and his immediate associates?

It's not years but acts that make men great. The Prophet Joseph Smith in his fourteen years of service between the organization of the Church and his martyrdom, and while being pursued day and night by mobocrats, established the great principle of life that affords the opportunity for men to achieve Godhood. His lot was to swim against the current. No downy pillow nor easy couch were his. No sudden victory marked his fighting blows. His final triumph was achieved in an advance where every inch was contested by the army of anti-Christ. His victory was full and complete when the Lord took him home.

Joseph's successor, Brigham Young, donned his mantle and against the same kind of opposition, Moses-like, guided the Saints to their haven in the mountains, fighting the ravages of time, the cruelties of the elements, the threats of starvation and, finally, the armies of the great United States. He, as God's agent, established the feet of the Saints in their mountain home, where the principle for which Joseph gave his life, could be established in the virgin soil of freedom. Weary of the strife he was given his rest after some thirty-three years of leadership. The scepter was taken up by the unconquerable "lion of the Lord", John Taylor, who, in the succeeding ten years, championed that which Joseph established and which Brigham nurtured, rooting it permanently in the hearts of men. Singlehandedly, Elijah-like, facing the armies of Baal, he stood immovable for truth and righteousness, giving neither "ground nor quarter."

The labors of John Taylor formed an impregnable wall of defense about the patriarchal order of life, protecting the principle of marriage from the onslaughts of the enemy, and keeping open the opportunity for an exaltation into the presence of the Father and the Son, an eventuality which his satanic majesty has used his heaviest weapons to defeat.

Have succeeding leaders of Israel held intact the fields won by these mighty warriors, or have they, through the apostasy and threats of the Saints, given ground, retreated from the fight, until the enemy has broken down the walls of their faith, overrun the strongholds of righteousness and set the Saints adrift on the troubled sea of life with neither oar nor rudder? Has the aged President whose life is now being lionized and excessively eulogized, stood by his guns and championed God's cause with a like determination, courage and loyalty marking the acts of his predecessors whom we have menetioned? Or has he wavered and slackened the holy vigil? Has not his administration echoed the cry of the weak—"**What need hath my Lord of this tower, seeing this is a time of peace. Might not this money be given to the exchangers? For there is no need of these things?**" Has not the effort of this leader of years sought, rather than hold the fields won, to win the praises of men—to make friends of the "Mammon of unrighteousness?" And instead of protecting the Saints in their efforts at living the fulness of the Gospel, exposed them to the ravaging wolves of apostasy, contributing to their persecution, boasting of sending them to jail, and pledging the means and prowess of the Church to break up their lives, scatter their families and return the Church to the traditions of the Gentiles? These are some of the questions that men should consider in valuating the services of our leaders. Not years served but works performed should impress the mind—

'Tis not birth, nor rank, nor state,
But the holding of the Fort
That makes men great.

PRIESTHOOD ITEMS

(Contributed)

Reason tells us that a government of heaven, one which comes down from God to His creatures, must always be from above downward. It must descend from the greatest to the next greatest, until it finally sheds its beneficent rays and saving influences upon the very least of all God's creatures.

> Joseph Smith was a Prophet, seer and revelator before he had power to build up the kingdom of God, or take the first steps toward it. When did he obtain that power? Not until the angel had ordained him to be an apostle. Joseph Smith, Oliver Cowdery and David Whitmer were the first Apostles of this dispensation; though in the early days of the Church David Whitmer lost his standing, and another took his place. I have taught the brethren this principle years ago. When a man is an Apostle and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man for the building up of the kingdom of God on the earth.—J. of D., 6:320.

Thus, when God called Joseph Smith, the Mormon Prophet, and bestowed upon him the "Keys of the Dispensation of the fulness of times", it was in keeping with the order of heaven that no one could usurp the Prophet's heaven-conferred powers, nor dictate to him in any matters pertaining to doctrine, or the revelations of God, or His kingdom upon the earth.

It was for this reason that the Prophet so firmly stood his ground and refused to be corrected in matters of doctrine by those ordained after him. It was for this reason that he said:

> It is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.—His. of Church, Vol. 6:251.

> We do not consider ourselves bound to receive any revelation from anyone, man or woman, without his being legally constituted and ordained to that authority, and giving sufficient proof of it.
>
> I will inform you that it is contrary to the economy of God for any member of the Church, or anyone, to receive instruction for those in authority, higher than themselves; therefore you will see the improprity of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for THE FUNDAMENTAL PRINCIPLES, GOVERNMENT, AND DOCTRINE OF THE CHURCH ARE VESTED IN THE KEYS OF THE KINGDOM. —Ib. 1:338.

> I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign you may set it down that he is an adulterous man.—Ib. 3:385.

President Brigham Young said:

> I do not care who leads the Church, even though it were Ann Lee, but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.—Ib. 7:230.
>
> Does the Church want it as God organized it? or do you want to clip the power of the Priesthood, and let those who have the Keys of the Priesthood go and build up the Kingdom in all the world wherever the people will hear them.—Ib. 7:235.

Some have argued that in the Prophet Joseph Smith's above quotation he spoke specifically against all

who opposed any position of the Church as a body, that anyone who opposes the opinions held by the majority of the Church is, of necessity, wrong, and on the high road to apostasy. If this position is true, then Brigham Young and his associates, the Apostles, were in the attitude of apostasy, and, if they had done as President Young suggested, left the body of the Church to itself and gone into the world to build up the kingdom, they would have been in the act of apostasy.

It is a well known fact that the body of the Church must be led "line upon line and precept upon precept, here a little and there a little, until they come to a knowledge of the truth." The Church, as a body is often unwilling and unable to receive and obey certain principles of the gospel. This is especially true as it relates to the higher principles of the gospel.

Speaking upon this subject the Prophet Joseph Smith said:

> I am going to have a reformation and the Saints must regard Hyrum, for he has the authority (Hyrum appointed to Second Eldership formerly held by Oliver Cowdery, Sec. 124:94-5-6. Hyrum to act in concert with Joseph as a Prophet, Seer and Revelator, on the principle that in the mouths of two or more witnesses shall all things be established), that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I CANNOT REVEAL THE FULNESS OF THESE THINGS AT PRESENT.—Ib. 5:510.

> It is the privilege of the Melchisedek Priesthood to rebuke, reprove and admonish, as well as to receive revelations. IF THE CHURCH KNEW ALL THE COMMANDMENTS, ONE HALF THEY WOULD CONDEMN THROUGH PREJUDICE AND IGNORANCE.—Ib. 2:477.

> My only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up and scattered, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes. The question is frequently asked, "Can we not be saved without going through with all those ordinances, etc.?" I would answer, No, not the fulness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." "House"here named should have been translated "kingdom"; AND ANY PERSON WHO IS EXALTED TO THE HIGHEST MANSION HAS TO ABIDE A CELESTIAL LAW, AND THE WHOLE LAW, TOO. But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetel Even the Saints are slow to understand. If a man gets a fulness of the priesthood of God, he has to get it 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, 126, 127, 128.

> The Lord will have a place where His word will go forth, in these last days, in purity; FOR IF ZION WILL NOT PURIFY HERSELF, SO AS TO BE APPROVED IN ALL THINGS, IN HIS SIGHT, HE WILL SEEK ANOTHER PEOPLE; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and, strange as it may appear, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter in to His rest.—History of the Church, 1:316.

In spite of the plainness of all this, still many of the Saints today will persist in demanding that all those who do not have the same opinions, faith and the system of practice as approved

by the majority of the Church, must be on the high road to apostasy."

"But", argues the objector, "the LEADERS of the Church today are opposed to your viewpoint. (They are also opposed to all the early Prophets in regard to all these same principles and doctrines). Therefore, you must be apostates, and what Joseph Smith said about apostates applies to you." "The leaders oppose you on every issue. They are against the continuance of the practice of Celestial or Plural Marriage. They will put you off the Church if you express a belief in it as a necessary principle of the gospel. They say that the living of the United Order is not a necessity and that **it is wrong** to live it now. They say that the Adam God Doctrine is false; that it is only advocated by apostates. They oppose your views as to the way the Priesthood should be conferred, and descend from God. They say that your belief regarding the Garments of the Priesthood is wrong, and that these Garments need not be worn **"unchanged and unaltered from the very pattern which God revealed"**, (as stated by President Joseph F. Smith.) In fact, the leaders of the Church denounce all these things as false and unnecessary. Though they admit that all this was FORMERLY TAUGHT AS THE REVEALED WORD OF GOD, they insist that it is not applicable today." (In substance, "Our leaders have the right to transgress the law, change the ordinances and break the everlasting covenants, if they want to, and we must follow them in it or mark ourselves as apostates.") "Surely", insists the Church advocate, "a mere handful of people believe as you do, and, therefore, since they are opposed by the leaders and the body of the Church, they must be wrong and thus are apostates."

The above oft expressed opinion of Church representatives from the greatest to the least is hardly in accord with their predecessors. Said Pres. Heber C. Kimball:

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.

But, of course, such statements leave no impression upon those who feel that it lies within the rights of the present leaders of the Church to interpret and live the gospel as they see fit, even though in direct opposition to the words of Christ and the former Prophets. "Why, we need not suffer from the hands of the wicked world today." Paul's statement that "all who live Godly in Christ Jesus MUST suffer persecution" does not apply today. Such statements are only of worth as applied to yesterday, or perhaps tomorrow; our leaders have told us that these things do not concern us today. Why, if we believe and practice these things, as some do, we like they, will be persecuted, or lose our jobs, or our properties. We may be cast into the jails or the penitentiaries, as these have been, for advocating such doctrines. And, finally, we will be cut off from the church and numbered with those the leaders call apostates. All this is too great a price to pay for just believing what Christ and the former prophets taught.

Christ said: **"And ye shall be hated of all men for my name's sake."** But, our leaders say we no longer need be, so we rejoice that we are friends of the world. The Lord also said: **"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. * * * Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."** We admit that the world and all men

speak well of us, but it is different today, and our leaders rejoice in it.

We acknowledge that President Grant once 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. * * * 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."** We admit that upon this occasion he was upholding the Saints in living Plural Marriage, but we do not believe that his words apply now, because he has altered his viewpoint.

Now, the reader will likely say: "Oh, this is overdrawn and ridiculous. We do not have people who adopt such a false position. Our leaders are consistent, at least, and do not openly advocate such false positions." Let us consider the record.

As of record, a Bishop when discussing these things with the writer said: "We admit that all this is true and that the laws you advocate are of God, but we do not have to live them now. Our former leaders and the Saints underwent great persecution for the gospel's sake so that we wouldn't have to suffer as they did. We are not required to endure those things today."

One brother (?) who makes it his duty to call upon the Saints and pry into their personal affairs to see if he can't find something which he can turn over to the authorities so that advocates of the fulness of the gospel may be testified against and cut off from the church, or thrown into jail, recently said about exactly the following before several witnesses who held an opposite view: **"If President Grant admitted before the courts that he was living with more than one wife after the signing of the Manifesto (which he did do), then he is guilty of adultery."** Upon being asked if he felt obliged to follow the President in all things if he was an adulterer, he said: **"He is our Prophet, Seer and Revelator, and we have to follow him and do as he says."**

Such ridiculous attitudes are commonplace today. One of the First Presidency, in a recent letter, assumed the position that we did not have to live certain of the laws of the Gospel to day and that those who did so contrary to the present policy of the Church were guilty of adultery, and the Church was seeking to have them imprisoned. When he was asked if it was in accord with the will of heaven that those holding a view contrary to his own should thus be persecuted, he said: "Jesus said that we should rejoice when we were persecuted **falsely,** but this does not apply to those living plural marriage now. It is all right if they are persecuted." This member of the Presidency doubtless holds that the word of the Lord does not apply to the members of the Church when He 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."**

(To be continued)

UNSELFISH

Mrs. Tiltsnoot—Why are you leaving us like this, Nora?

Nora—Indade, an' me reasons are philanthropic, mum. Oi want to give some wan else a chancet at th' joys o' livin' wid yez.

A Strong Man:
For where he fixed his heart he set his hand
To do the thing he willed, and bore it thru.
—Tennyson.

A SPECIAL GROUP PREDICTED

In former issues of TRUTH we have published statements from leaders of the Priesthood which clearly indicate a quite general apostasy from much of the Gospel among the Saints in the "Mountains", and that the Lord will carry on His work with a few who will remain faithful to their covenants, and who will be willing to "carry on" in the face of fiercest opposition both from within and out; "FOR", said the Lord (D. & C., 100:16) "I WILL RAISE UP UNTO MYSELF A PURE PEOPLE, THAT WILL SERVE ME IN RIGHTEOUSNESS. AND ALL THAT CALL UPON THE NAME OF THE LORD AND KEEP HIS COMMANDMENTS, SHALL BE SAVED."

This small group, according to prophecy, will "come out of the Church" (or be driven out) and will help keep the fires of faith burning in the hearts of the honest. We deem it wise to republish one such article appearing in TRUTH (Vol. 4:231-4), with some additional information on the subject.—Editors.

To some of the Saints the mere mention of the Church being out of order —that the body of Saints are straying from the truths established under the leadership of Joseph Smith, the Prophet—is sacrilege or extreme apostasy. It is strange that men and women professing intelligence and knowing the history of former-day Saints in their periodical wanderings from the basic truths of the Gospel, cannot in this day discern a like tendency. The Scriptures are filled with examples of "falling away". In fact the Saints today are much as they were after the crucifixion of the Savior. After a hundred years had elapsed no one then alive was known to the populace, who had seen the Savior and heard his teachings. Even the men who had worked with him were dead, with one exception, that of John the Revelator, who was translated. In this condition the Saints strayed off and those not persecuted unto death imbibed all kinds of ideas not in consonance with the spirit of the Gospel. John's message to the seven surviving churches was a sad recital of their "falling away" from the Gospel as originally taught.

The Nephites experienced like changes; and so the Saints today are straying off into various channels of sectarian and traditional folly. Joseph Smith is gone. There are none left who knew him. There are few who have intimate knowledge of his immediate successors, Brigham Young and John Taylor. While in mortal life the Prophet's views were fixed and certain, but in the lapse of the few years since his death, his teachings are being forgotten and views more in keeping with the times and more in harmony with the spirit of Babylon are being adopted. Sectarianism is insinuating its poison into the flock and the sheep of the Lord are being scattered. Such a condition is regarded as inevitable under present environments. Cause and effect unerringly repeat. Paul saw the present day. He said:

> **Now the Spirit speaketh expressly, that in the latter times (the present day) some shall DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrine of devils;**
>
> **Speaking LIES IN HYPOCRISY; having their conscience seared with a hot iron;**
>
> **FORBIDING TO MARRY, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.—I Tim. 4:1-3.**

And again:

> **For the time will come when they WILL NOT ENDURE sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;**
>
> **And they shall TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.—2 Tim. 4:3-4.**

One honest with himself and at all informed on the situation of the Saints today, cannot resist the conviction that Paul's warning applies to the present condition of the Church. There is a definite **"departure from the faith"**, the Saints are **"forbidding to marry"** in the Celestial order as taught by Jo-

seph Smith; many of them "will not **endure sound doctrine**", which fact has caused the ordinances, garments, etc., to be changed, and they have definitely **"turned away their ears from the truth"** and are **"turned into fables"**—all kinds of foolish notions regarding Godhood, Priesthood, doing away with the **Gathering**—with the principle of working in the missionary field without **Purse or Scrip**—with **Plural Marriage,** the **United Order,** etc.

A major reminder in the early days of the present dispensation was just this situation, the fear being expressed that the body of Saints would wander off, leaving only a fragment of the Church to carry on the work. Fortunately this is the last dispensation and in ushering it in the provision was made that the Gospel should never again be taken from the earth or given to another people. So unlike former experiences there will **not again be a complete "falling away"**, but some will be inspired with courage and faith sufficient to enable them to weather the storm of infidelity now inundating the people. As early as 1853 the world was warned of the approaching troubles. Speaking of a coming crisis the Church, in an article published in the Millennial Star, said:

> Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when not only God, the Highest of all, shall be revealed in Spirit and in mighty power, but the Devil, or Satan also, will be revealed in signs and wonders, and in mighty deeds! * * * And such will be the greatness of his power that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his SORCERIES, ENCHANTMENTS, and MIRACLES! And even God Himself, the true God, will contribute to put means and instruments in his way and at hand, for his use, so that he can have a full trial of his strength and cunning with all deceiveableness of unrighteousness in them that perish.—Mill Star 15: 273-4.

No doubt we are living in a day when these events are beginning to be manifested in the fulness of power. Lucifer's designs are being accomplished and the hearts of the Saints are being changed and they are wandering from their true Shepherd. The servants of the Lord have repeatedly warned the Church of this approaching calamity, making it clear that but few would remain steadfast in their faith. It became a common topic in the Church in early days. Brigham Young hinted at the situation in this language:

> The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. * * * God will preserve a PORTION OF THIS PEOPLE, of the MEEK AND THE HUMBLE, to BEAR OFF THE KINGDOM TO THE INHABITANTS OF THE EARTH, and will defend His Priesthood; for it is the last time, the last gathering time.—Contributor 10:362.

And again:

> Out of this Church will grow the kingdom which Daniel saw. This is the very people that Daniel saw would continue to grow and spread and prosper; and if we are not faithful, OTHERS WILL TAKE OUR PLACES; for this is the church and people that will possess the kingdom for ever and ever. Shall we do this in our present condition as a people? No; for we must be pure and holy, and be prepared for the presence of the Savior and God, in order to possess the kingdom.—J. of D., 8:141-4.

Can the Saints in their present state of apostasy from many of the principles of salvation, consider themselves better, or as good, as those the President was speaking of?

In the year 1865, President Heber C. Kimball frankly stated:

> But the time will come when the Lord will choose a people OUT OF THIS PEOPLE, upon whom He will bestow His choicest blessings.—Des. News, Nov. 9, 1865.

March 9, 1873, Apostle Orson Pratt, speaking in the 16th Ward, Salt Lake

City, on the subject of "Consecration", made the following observations:

> This is plain preaching, and perhaps some of you will not like it. I cannot help it, these are the things that present themselves before my mind. THERE MUST BE A REFORMATION, THERE WILL BE A REFORMATION AMONG THIS PEOPLE, FOR GOD WILL NOT CAST OFF THIS KINGDOM AND THIS PEOPLE, BUT HE WILL PLEAD WITH THE STRONG ONES OF ZION, HE WILL PLEAD WITH THIS PEOPLE, HE WILL PLEAD WITH THOSE IN HIGH PLACES, HE WILL PLEAD WITH THE PRIESTHOOD OF THIS CHURCH, UNTIL ZION SHALL BECOME CLEAN BEFORE HIM. I DO NOT KNOW BUT THAT IT WOULD BE AN UTTER IMPOSSIBILITY TO COMMENCE AND CARRY OUT SOME PRINCIPLES PERTAINING TO ZION RIGHT IN THE MIDST OF THIS PEOPLE. THEY HAVE STRAYED SO FAR THAT TO GET A PEOPLE WHO WOULD CONFORM TO HEAVENLY LAWS IT MAY BE NEEDFUL TO LEAD SOME FROM THE MIDST OF THIS PEOPLE AND COMMENCE ANEW SOMEWHERE IN THE REGIONS ROUND ABOUT IN THESE MOUNTAINS. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of every one would be up almost without exception, but when it comes to the very point, when consecration in part might be required at their hands, that is the time to prove them and to see whether they would or would not be obedient. "Oh, I have such a fine house, and such a fine carriage and horses, such an abundance of merchandise and good things. It has taken me years and years to get these things, and it is hard to give one-half, three-fourths or nine-tenths of them to establish another order of things, and I rather think I had better keep on the background, and see how the order flourishes. Let others try it first, and if they get on very well and become wealthy, then perhaps I will venture to give a little of my property." These are the feelings that exist in the hearts of some individuals among the Latter-day Saints, but they have got to be rooted out, or those who give way to them will lose the Spirit of the Lord. * * * But I will prophesy concerning this Church and people, that all who will not come into that order of things, when God, by His servants, counsels them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it.—J. of D., 15:357-361.

In 1875, President Daniel H. Wells, a member of the First Presidency, sounded a similar warning. He said:

> Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the Kingdom will not be taken from this people and given to another. BUT A PEOPLE WILL COME FORTH FROM AMONG US, who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in His ways, and who will walk in His paths.—Des. News, Nov. 6, 1875.

Repeating in 1882:

> And if we as a people do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of His Kingdom upon the earth, HE WILL PASS ON AND GET SOMEBODY ELSE; because He WILL get a people that will do it. I do not mean to say that He will pass on and leave this people; no, there will come up from the MIDST OF THIS PEOPLE that people which has been talked so much about.—Oct. Conf., 1882; Des. News, Dec. 9, 1882.

Quoting again from the Millennial Star, 42:584 (1880):

> Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a CHOICE PEOPLE, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. Such a body WILL EVOLVE from those called Latter-day Saints, who as a Church, possess the fulness and power of the pure plan of Salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the nucleus or FOUNDATION FROM WHICH WILL SPRING THE RIGHTEOUS MILLENNIAL POPULATION OF OUR GLOBE.—Mill. Star, 42:584 (1880).

And in 1882:

> Let the weak knees quake, and the false hearts flutter and tremble; let those of LITTLE FAITH ignore and forsake, if they choose, the holy principles of eternal life committed to their care! Let the winds howl, and the waves dash, and the storms burst forth in all their fury! There are those remaining whom God hath reserved for perilous times, WHOSE KNEES HAVE NEVER BOWED TO BAAL, WHOSE HANDS HAVE NEVER FALTERED, WHOSE HEARTS HAVE NAVER TREMBLED; * * * These shall stand steadfast, firmrooted as the rock upon which their hopes are built, and though the floods come and the rain descend and the winds blow and beat upon their house, IT SHALL NOT FALL.—Mill. Star, 44:312-14.

Three years later the Deseret News editorially expressed:

> What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism", more properly termed the Gospel of the Son of God? Simply to renounce, abrogate, or apostatize from the New and Everlasting Covenant of Marriage in its fulness, (plural or Celestial Marriage). Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people, the heavens would permanently withdraw themselves, and the Lord would RAISE UP ANOTHER PEOPLE of greater valor and stability, for His work MUST, according to His unalterable decrees, GO FORWARD, for the time of the second coming of the Savior is near, even at the doors. Therefore the Saints have no alternative but to stand by the truth and sustain WHAT THE HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. This they will do come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise the fact.—April 23, 1885.

It was in 1889 that the late Apostle Orson F. Whitney expressed the thought in this language:

> Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the HEART'S CORE OF THIS PEOPLE, that will ARISE IN THEIR MAJESTY in a day that is NEAR AT HAND, and push SPIRITUAL THINGS TO THE FRONT; a people who will STAND UP FOR GOD, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.—Des. News Weekly, Aug. 11, 1889.

These and many other evidences of a "straying off"— a "falling away" —foreshadowed a condition now confronting the Church. The frequent cry that "Zion prospereth, all is well", is but an empty clang when viewed in the light of history and prophecy. In fact the very condition we are speaking of was assigned by the Nephite Prophet as a reason for the following indictment against the people of God:

> For behold, at that day shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good.
>
> And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.
>
> And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence THERE IS NO DELIVERANCE.—2 Nep. 28:20-22.

The late President Wilford Woodruff, in his day, viewing the situation in the light of prophecy, said that there were more dead people (spiritually dead, he meant) among the Latter-day Saints than in any other community of like size. And dwelling upon this phase of the subject, his counselor, George Q. Cannon, with clearness and emphasis expressed the feelings of the leaders as follows:

> I feel therefore, as one of the servants of the Lord, to call upon the Latter-day Saints with all solemnity and earnestness, to put away their sins far

from them. I call upon myself with all the power I have got; I call upon my family to put away everything from us that is offensive in the sight of God. I feel to lift my voice and warn my brethren and sisters of these things. It is true, he is not coming out in every case in his anger to destroy us: but THE WORK OF DESTRUCTION IS OPERATING SILENTLY AMONG US. I do not mean physical destruction altogether, BUT SPIRITUAL DESTRUCTION. It is operating among us and because of the process being silent the people do not perceive it. Men and women are droping off like worm-eaten apples from our trees. They are losing their faith and their standing; and family after family, member after member, is disappearing and being forgotten. I CALL THIS A WORK OF SPIRITUAL DESTRUCTION; for when men and women lose their faith they are spiritually destroyed. Their names are blotted out of the records of the just, and their condition is a most awful one.—Deseret News, Dec. 7, 1895.

Clearly, as we view the situation, this "work of **Spiritual Destruction**" is still operating among this people and its deadly force is increasing; and as surely as the Prophets have so stated the Lord will "choose a people out of this people", "a people", as Apostle Whitney explained, now nestled in the **"heart's core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people that will stand up for God"**, and not be ashamed of His Gospel, nor afraid to proclaim the same, **and live it** in its fulness, though it cost them their fellowship with the members of the Church, and even their lives!

This specially chosen people will doubtless fit in and harmonize with the prophecy mentioned in the "Coming Crisis" already quoted from:

And further, when you see also the gross and beastly sexual abominations that are practiced and are increasing among ALL NATIONS, without shame or fear, you will not marvel that God is determined to raise up a righteous seed and glorious branch, by RE-ESTABLISHING THE PATRIARCHAL ORDER, as in the days of Abraham, Jacob, David, Solomon, and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneers? Because we have been distinctly and emphatically forewarned that in the last days (this day) there shall arise scoffers, (in the Church as well as in Babylon) walking after their own hearts' lusts, who shall speak evil of dignities and things that they know not, having men's persons in admiration because of gain. You would have more cause to marvel and disbelieve the scriptures of truth, if sensual men and women did not speak evil of the Patriarchal order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy order.—Mill. Star, 14:91.

It will be this group of people—the group that carries on—doubtless that Isaiah referred to:

Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.—Isaiah 66:5.

ACKNOWLEDGMENT

Deacon Jones sent Parson Simpson a gift of a case of wine for the holiday season, requesting that the same be acknowledged in the "church monthly" paper.

In the next number of the "Monthly" there appeared: "We gratefully acknowledge the delicious gift of Fruit from Deacon Jones, also the Spirit with which it was given."

In essentials, unity; in non-essentials, liberty; in all things, charity.—A. Lincoln.

Not the clamour of the crowded street,
Not in the shouts and plaudits of the strong,
But in ourselves, are triumph and defeat.
—Longfellow.

Rejoice, and men will seek you;
Grieve, and they turn to go;
They want full measure of all your pleasure,
But they do not need your woe.
Ella Wheeler Wilcox.

NEWS FLASHES

By Eraphim

December 16, 1943, to January 15, 1944

A vote taken by the five railway operating brotherhoods manifested the desire by an overwhelming majority, 97.7 per cent of 350,000 members, to strike. It was in protest of frozen wages and the rising cost of living. The nation-wide strike was declared to commence December 30. The brotherhoods said, "it was a strike against inflation for the privileged few and deflation for the many. This is action to halt policies which, if continued, will throw this country into a major economic crises, with its consequent destruction of public morale, that will be far more hurtful to the war effort than any temporary wage stoppage against them".

Later, Dec. 24, the U. S. Army assumed full control of the nation's railways, prepared to use troops if necessary to keep trains moving. The strike was called off on the 28th accepting the President's offer to arbitrate.

Mayor-elect Kent S. Bramwell of Ogden, Utah, has had his life threatened because he has pledged to proceed with plans to clean up vice and gambling in that city.

A railroad tragedy which chilled the nation was reported near Red Springs, N. C. 81 persons were reported killed and another 100 injured as men in the glare of acetylene torches and rescue workers extricated the riders from two streamliners.

The influenza epidemic soared to a new high in London, the Associated Press said (Dec. 18). 1148 deaths were reported for the week ending Dec. 11. The week previously 709 had died.

A report issued by the State Health Commission of Utah disclosed a flu epidemic sweeping this state. Ending with the week of December 17, 1205 new cases had devoloped. It was stated between 10 and 20 per cent of school students were absent because of illness. A new total of 2030 cases were listed by Jan. 11, and 1767 the week previously. This was a partial survey only.

After a series of merciless bombings, Nazi authorities are arranging a 100 per cent evacuation of Berlin. Dispatches say: "Berlin is a ghost city—a home for corpses and gray-faced inhabitants living in basements." "You find people who begin to cry when they see the ruins everywhere."

The pro-Allied Bolivian government of President Enrique Penaranda was overthrown (Dec. 19) by a coup d'etat by leaders of the Nationalist Revolutionary Movement. The organization is said to be strongly opposed to the policies of the United States.

The whirling gears and shuttling metal punches, which had turned out cartridges that found their way to streaming jungles in the South Pacific and frozen countries to the north, came to a full stop at the Utah Ordinance plant December 21st. Some 10,000 employes had been used at this plant. Operations at this plant began January, 1942.

A condition designated as "a burlesque and travesty" is found to exist in this state. With some 575,000 civiilans, including men, women and children making up the population, some 300,000 liquor permits have been purchased during the past five months in comparison to 244,000 liquor permits for the preceding 12 months.

An earthquake of moderate intensity, but strong enough to do considerable damage, was recorded at Pasadena, Calif., December 23. Two earth tremors some 2,300 miles southwest of New York were recorded on Fordham University seismograph Dec. 24. Three sharp quakes within a period of 25 minutes jarred southern Mexico Jan. 10th. Traffic was stopped as office buildings swayed and people ran frantically into streets.

The United States nation leads the world in divorce. We have one divorce for every four marriages. Sixty-two per cent of the nation's families have no children, if any, just one child. Seventy-one per cent of all divorces showed there were no children in those homes.

A steel strike in which nine states were involved and some 350,000 employes was suddenly terminated (Dec. 27) following a statement by the war Labor Board at Washington which issued a directive incorporating suggestions of President Roosevelt that retroactive pay be guaranteed.

The nation's traffic death toll for 1943 was placed near 23,000 by the National Safety Council Dec. 29. This was a drop of 20% from last year and 40% over the year before.

Every hour of 1943 witnessed the expenditure of more than $10,000,000. Indications available are that 1943 government spending will reach $88,000,000,000, more than $82,000,000,000, of which will have been for war purposes alone. The national debt climbed from $112,471,000,000 at the end of last year to nearly $170,000,000,000.

Adolf Hitler in a New Year's message (Dec. 30) grimly told the German people, "In this war there will be no victors and losers, but merely survivors and annihilated".

What is said to have closed the "most turbulent four-year terms as mayor and public safety commissioner", in Salt Lake's history terminated December 31. Mayor Ab Jenkins terminated his services; he is succeeded by Earl J. Glade. "They say I've raised h—— while I've been in office * * * well, as a taxpayer, I'm not through yet", the outgoing mayor said.

The Britain-based U. S. Eighth air force destroyed 4100 German fighter planes during 1943 and dropped 55,000 tons of bombs on nazi-occupied Europe at an over all loss of less than 4%, Lieut. General Ira C. Eaker, commander of the group, reported.

Dead and wounded in the rice bowl battles in China from Nov. 1st to mid-December totaled 100,000 for both sides. The Japanese lost three men to every four Chinese.

Rear Admiral E. S. Land, chairman of the maritime commission, revealed Jan. 3, the nation's shipyards turned out a record total of 208 merchant vessels in December to swell the year's production to 1896 ships. Five and six ships were averaged daily totaling 19,238,626 deadweight tons.

The first of three 1200-ton blast furnaces at the Geneva, Utah steel works, largest industrial plant in the west, was blown in Jan. 3rd. To the builders and operators of the $190,000,000 government-owned facility, the event was a mile post in an important war assignment—to produce steel for the west coast shipbuilding industry.

Airplane factories in the U. S. turned out 86,000 planes during the year 1943, it was announced January 3rd. This was 80% more than 1942, and 342% more than in 1941.

In sharp contrast with the days when it was a rarity to fly across an ocean, Pan-American Airways clipper planes carried 16,000 passengers across the Atlantic Ocean in 1943. They carried 832,086 pounds of mail and more than 4,131,000 pounds of high priority express.

Since the spring of 1942 the U. S. air transport command has built an aerial highway into China that now sets down (Jan. 6) on coolie-built runways more tonnage than was previously trucked over the Burma road.

Flying over rugged spurs of the lofty Himalayas at altitudes of 25,000 feet, cargoes carried and landed include ten wheeled army trucks, machine tools for ammunition factories, ambulance bodies and heavy guns, bombs, gasoline and ammunition.

Navy Undersecretary James Forrestal said that 65 aircraft carriers and 13,617 combatant naval planes were built in 1943 and he said the navy now has in being, forces which constitute the greatest sea and air striking power in the world.

President Roosevelt credited lend-lease equipment from the U. S. with playing a major roll in the savage red army offensive which is hurling the Germans out of Russia and bringing devastation of German War centers from the skies. In 33 months, to Dec. 1, 1943, lend-lease aid to the allies has totaled $18,608,000,000.

A total of 85,964 military planes of all types were produced in the United States during the year 1943, the Aircraft Production Board announced Jan. 7. Production for the year 1942 was 47,873.

Government officials estimate that between ten and fifteen billion pounds of food from all allied sources, over and above supplies the liberated countries themselves may be able to furnish, will be needed to meet barest relief needs for the first year after the big invasion gets under way in Europe. It is estimated that some 23,000,000 persons will have to be fed for at least

American war casualties now (Jan. 14) total 139,752. These figures include 32,017 killed, 45,532 wounded, 32,496 missing and 29,707 prisoners.

Congress received from President Roosevelt a $99,769,000,000 budget for the 1945 fiscal year. The amount was staggering to the American public and was received with mixed feelings of reactions at the capital city in Washington.

The dread disease of typhus has been spreading in Naples, Italy, rapidly since October last. Army medical authorities say, "never in history has a similar population had such an intense seeding of typhus without the epidemic having burned itself out. The disease thrives in cold weather and it is expected that it will extend to southern Italy.

TRUTH

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

VOL. 9. MARCH, 1944 NO. 10.

Praise to Our Women

"So God created man in his own image, in the image of God created He him; male and female created He them, and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it * * *"

It is clear from this early enunciation of the law of creation and life that the man and the woman are one--neither perfect or whole without the other. While man, in the Priesthood and the patriarchal family is the head; as Paul explained, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"; and while it is meant that the man should be the leader, woman has her distinct place in the affairs of the Kingdom. Her part in the great drama of life is not to be ignored or belittled. It must be remembered that she brought forth the Christ, and a woman was the first at His tomb on the morning of the resurrection, and to her was intrusted the mission of informing the apostles that their Master had risen!



Eliza R. Snow Smith

"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."

The Revelator saw the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. She was delivered of a man child, "who was to rule all nations with a rod of iron". Lucifer was shown as a great red dragon who stood before the woman "ready to devour her child after it was born." The child was caught up unto God and his throne, while the woman fled into the wilderness to a place prepared of God.

This vision of John represents the woman as being the Church or subordinate power, bringing forth the kingdom with its great King, which kingdom, in the words of Brigham Young, "grows out of the church, * * * but is not the church."

This revelation, in clearness, appraises the mighty mission of woman and her place in the kingdom of God, and little wonder she is called "the glory of the man", and she is united to man "that the earth might answer the end of its creation."

The emancipation of woman in the present dispensation took a decisive step forward on March 17, 1842, when the Prophet Joseph Smith organized the Relief Society, strictly a woman's order. The organization took place in the "Lodge room above Joseph's store" at Nauvoo, Illinois; the announced purpose being, **"not only to relieve the poor, but to save souls"**. There were present on the occasion the Prophet Joseph Smith together with Elders John Taylor and Willard Richards, representing the Priesthood, and eighteen women.

Certain sisters in Nauvoo had discussed the advisability of forming a "Ladies' Society" to work much along the lines later set forth as the work of the Relief Society. A Constitution and set of by-laws were prepared by Sister Eliza R. Snow Smith at the request of the women, for presentation to the Prophet Joseph Smith. After reading this document the Prophet is quoted as stating they were the best he had ever seen. "But", said he, "this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the Priesthood after a pattern of the Priesthood." He further said, "This Church was never perfectly organized until the women were thus organized."—A Century of Relief Society, p. 14.

At the organization's Centennial held at Salt Lake in 1942 a membership of 115,000 with 2202 organized branches was reported, distributed throughout continental United States, in the territories of Alaska and Hawaii, in the District of Columbia, and in 21 other countries—in fact in six of the seven continents.

We deem it a privilege to feature this important organization in the columns of TRUTH. In doing so, and seeking a woman prominent in the workings of the Relief Society, one in whose nature, life and labors is epitomized all that is grand in womanhood, and whose life every informed Latter-day Saint female worker is wont to pattern after, we have chosen as our subject Eliza R. Snow Smith, wife of the Prophet Joseph Smith. At the time of the oragnization Sister Eliza was chosen as Secretary, with Emma Smith its President, Sarah M. Cleveland, wife of Judge Cleveland of Nauvoo, and Elizabeth Ann Whitney, wife of Bishop Newel K. Whitney, as counselors.

When the Saints were driven from Nauvoo two years after the organization, Sister Eliza followed them, bringing the Relief Society records with her. In the two years the Society had grown from a membership of 26 to 1341.

Due to unsettled conditions in Utah in its early settlement, capped by the

coming of Johnson's Army and the move of the Saints south, the organization was interrupted in its regular work, though much was done to relieve the poor, care for the sick and teach the Gospel, until the fall of 1867, when, according to the history, a complete and permanent organization was again effected, with Sister Eliza, its President, Zina D. H. Young first counselor, and Eliza A. Whitney second counselor.

After this reorganization (April, 1868) Sister Eliza gave the following information:

> This is the name of a society which was organized in Nauvoo, on the 17th of March, 1842, by President Joseph Smith, assisted by Willard Richards and John Taylor. Although the name may be of modern date, the institution is of ancient origin. We were told by our martyred Prophet, that the same organization existed in the church anciently, allusions to which are made in some of the Epistles recorded in the New Testament, making use of the title, "Elect Lady".
>
> This is an organization that cannot exist without the Priesthood, from the fact that it derives all its authority and influence from that source. When the Priesthood was taken from the earth (from the church: brackets ours) this institution, as well as every other appendage to the true order of the Church of Jesus Christ on the earth, became extinct, and had never been restored until the time referred to above.—Des. News, Apr. 18, 1868.

August 8, 1880, President John Taylor gave the folowing very interesting history:

> We have our Relief Societies, and they have done a good work. And people are desirous to know something of these organizations. I was in Nauvoo at the time the Relief Society was organized by the Prophet Joseph Smith, and I was present on the occasion. AT A LATE MEETING OF THE SOCIETY HELD IN SALT LAKE CITY I WAS PRESENT, AND READ FROM A RECORD CALLED THE BOOK OF THE LAW OF THE LORD, THE MINUTES OF THAT MEETING. At that meeting the prophet called Sister Emma to be an elect lady. That means that she was called to a certain work; and that was in fulfillment of a certain revelation concerning her. She was elected to preside over the Relief Society, and she was ordained to expound the scriptures. In compliance with brother Joseph's request I set her apart, and also ordained Sister Whitney, wife of Bishop Newel K. Whitney, and Sister Cleveland, wife of Judge Cleveland, to be her counselors. Some of the sisters have thought that these sisters mentioned were, in this ordination, ORDAINED TO THE PRIESTHOOD. And for the information of all interested in this subject I will say, IT IS NOT THE CALLING OF THESE SISTERS TO HOLD THE PRIESTHOOD, ONLY IN CONNECTION WITH THEIR HUSBANDS, they being one with their husbands. Sister Emma was elected to expound the Scriptures, and to preside over the Relief Society; then Sisters Whitney and Cleveland were ordained to the same office, and I think Sister Eliza R. Snow to be secretary. A SHORT TIME AGO I ATTENDED A MEETING IN SALT LAKE CITY, WHERE SISTER SNOW AND SISTER WHITNEY WERE SET APART. I happened to be the only member of the Twelve in town at the time, the other members of the Quorum being unavoidably absent. I WENT TO THIS MEETING AND SET APART SISTER WHITNEY AND SISTER SNOW WHO WERE TWO OF THOSE I SET APART SOME FORTY YEARS AGO IN NAUVOO. And after I had done so, they reminded me of the coincidence. At this meeting, however, Sister Snow was set apart to preside over the Relief Societies in the land of Zion, and Sister Whitney, her counselor, with Sister Zina D. Young, her other counselor. I speak of this for the information of the sisters, although I presume they may have read of it in their paper, the Exponent.—J. of D., 21:367-8.

Sister Smith held the position of President up to the time of her death (Dec. 5, 1887) after which "Aunt Zina" (D. H. Young) as she was affectionately called, was sustained as President.

It is interesting to note that the women of Utah were the first women in the United States to vote, having been granted the franchise in 1870. (1)

(1) A Bill enfranchising the women of the territory of Wyoming became a law December 10, 1869, more than two months before the Utah Act was approved. But since a municipal election in Utah preceded an election in Wyoming the women of Utah were the first to exercise the voting franchise.

Woman's suffrage was abolished in Utah in 1887 by the Congress of the United States, and was returned with Statehood January 4, 1896.

The relief Society was early recognized by the forward looking women of the country for its unusual achievements and it value in national affairs. It became a charter member of the National Council of Women, through which organization its maintains official contact with the International Council.

So much, then, on the mere skeleton of the organization and its work in its initial life. And now for some reflections on that marvelous character who, first as Secretary and later as President, mingled into the organization her life and works.

The faith, genius and determination of Sister Eliza over-ran the walls of the Relief Society, entering into all the activities of the female Saints. She was foremost in the organization of the Ladies Retrenchment Association, now the Young Ladies Mutual Improvement Association; also the Primary Association. So completely absorbed was she in the work of the Lord that the impress of her soul was stamped on every fibre of Gospel progress, ever maintaining a humble and modest attitude, holding the Priesthood in sacred reverence. To the latter she was ever faithful and unmurmuringly true.

An outstanding assignment Sister Eliza filled was a trip to the Holy Land where a mission of the Priesthood was sent to dedicate the land for the future gathering of the Jews. She left Salt Lake City on this important mission Oct. 26, 1872, and on March 2nd, 1873, the Mission ascended the "Mount of Olives", holding services there "after the manner of the Holy Priesthood".

In that early day travel conditions in the part of Europe traversed by this Mission lacked all the comforts of modern conveniences in the United States, and in her seventieth year Sister Eliza endured 29 days of tent life and spent 21 days riding horseback to accomplish the assignment, visiting enroute Naples, Corfu, Alexandria, Cairo, Suez, Joppa, the plains of Sharon, the valley of Ajelon, and Jerusalem. The Mission also visited Athens, Constantinople, Munich, Vienna, Hamburg, and London, returning home in May, 1873. (For a more complete description of the Holy Land mission see TRUTH 7·17-19).

Ever attuned to the spirit and genius of the Gospel, however forbidding parts of it might appear to the minds of those who are incapable of delving beneath the surface for precious pearls, Sister Eliza embraced it all as revealed. By inclination, by traditional teachings, and by reason of her deep spiritual convictions her whole being revolted against any taint of immorality or sex complexes, yet she accepted the principle of plural marriage as one of the wives of the Prophet Joseph Smith; this on June 29, 1842. Deep down in her soul was a conviction that this principle was a part of the economy of heaven and must be lived by those reaching for the highest exaltation; and she was seeking the best. This coalition, of necessity, must be kept a profound secret from the world. The good woman did not stand on the dignity of her marital relations but entered the home of the Prophet as the governess of his children and a companion to his wife, Emma—and a cheerful and affectionate companion she proved, and a governess PERSONA GRATA. To her mortality was but a moment in the ocean of eternity and earthly contacts and endearments, while desirable and appreciated, need not be openly manifested for the eternities were before her, and she waited in sublime patience for the day that the mortal spark of life would break into a flame immortal and give freedom for the fullest expression of joy and peace.

In defending the principle of plural or patriarchal marriage this good woman said:

> It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us.—Historical Record, p. 224.

Sister Eliza was a prophetess, a poetess, an executive of renown, a preacher of righteousness, a home builder, a leader of her sex, an inspiration to all whom she contacted, and an "Elect Lady". Many of her prophetic announcements she set forth in verse. Her foremost and best known poem, depicting eternal parenthood—"O My Father", is too well known by the Saints to need a reproduction here. This song came as a revelation to thousands of the Saints and is the marvel of Gentiles who hear it sung. Taught by the Prophet that earth conditions, when conforming to heavenly pattern, are fashioned after the order of heaven, and since there are earthly parents in like manner and in our first existence are heavenly parents—a father and a mother. Sister Eliza expressed the sublime theme in song which has become a classic of Mormonism. (2) Another expression of prophetic ecstasy emanating from this marvelous mind are the following lines revealed to her while at the Sea of Gallilee:

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

No sound was astir—not a murmuring wave—
Not a motion was seen, but the tremulous lave,
A gentle heave of the water's crest—
As the infant breathes on a mother's breast.
I thought of the present—the past: it seemed
That the silent sea, with instruction teem'd;
For often, indeed, the heart can hear
What never, in sound has approached the ear.

Full oft has silence been richly fraught
With treasures of wisdom, and stores of thought,
With sacred, heavenly whisperings, too,
That are sweeter than roses, and honey dew.

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

'Tis the heart's receptacle, nought can supply,
But the streams that flow from the fount on high.
An instinct divine, of immortal worth,
An inherited gift, through primeval birth.

* * * * * *

Again, when the shades of night, were gone,
In the clear, bright rays of the morning dawn,
I walked on the bank of this selfsame Sea,
Where once our Redeemer was wont to be.

Where, "Lord save, or I perish", was Peter's prayer,
Befitting the weak and the faithless elsewhere.
And here while admiring this Scriptural Sea,
Th' bold vista of Time, brought th' past up to me;

Embos'd with events when the Prince of Life,
Endured this world's hatred—its envy and strife;
When, in Him, the Omnipotent was revealed,
And, by Him, the wide breach of the law, was healed.

The gates, He unbarred, and led the way.

(2) Among the sixteen other hymns credited to Sister Smith and published in the "Latter-day Saint Hymns" are "How Great the Wisdom and the Love", "Truth Reflects Upon Our Senses", "The Time Is Far Spent", "Behold the Great Redeemer Died", etc.

Through the shadow of death, to the courts of day:
And "led captivity captive", when
"He ascended on high and gave gifts unto men."

In prose, our Sister was clear, concise, expressive and, when occasion demanded, biting. In an article entitled "Missouri", she wrote:

MISSOURI

What aileth thee, O Missouri! that thy face should gather blackness? and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals, corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What meaneth thy shaking? and why art thou terrified? Thou hast become like Belshazzar. "Mene, mene, tekel, upharsin!" is indeed written against thee; but it is the work of thine own hand; the characters upon thy wall are of thine own inscription; and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to decare it unto thee? Verily one greater than a Daniel was in thy midst; but thou hast butchered the Saints, and hast hunted the Phophets like Ahab of old.

Thou hast extinguished the light of thine own glory; thou hast plucked from thy head the crown of honor; thou hast divested thyself of the robe of respectability; thou hast thrust from thine own bosom the veins that flowed with virtue and integrity.

Thou hast violated he laws of our sacred consitution; thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hadst torn from helpless innocence its rightful protectors thou didst pollute the holy sanctuary of female virtue and barbarously trampled upon the most sacred gems of domestic felicity.

Therefore the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou hast become an ignominious stain on the escutcheon of a noble, free and independent republic; thou hast become a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set forever, thy memory will not be erased; thou wilt be had in remembrance even until the Saints of God shall forget that the way to the celestial kingdom is "through great tribulation."

Though thou shouldest be severed from the body of the Union, like a mortified member—though the lion from the thicket should devour thee, thy doings will be perpetuated; mention will be made of them by the generations to come.

Thou art already associated wth Herod, Nero, and the bloody Inquisition; thy name has become synonymous with oppression, cruelty, treachery, and murder.

Thou wilt rank high with the haters of righteousness and the shedders of innocent blood: the hosts of tyrants are waiting beneath to meet thee at thy coming.

O ye wise legislators! ye executives of the nation! ye distributors of justice! ye advocates of equal rights! arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Let not the contagious spirit of corruption wither the sacred wreath that encircles you, and spread a cloud of darkness over the glory of your star-spangled banner;

Lest monarchs of the earth should have you in derision; lest you should be weighed in the balance with the heathen nations, and should be found wanting; lest the arm of the Lord should be revealed in judgment against you; lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest!

For the cries of the widow and fatherless, the groans of the oppressed and the prayers of the suffering exile have come up before the God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington

to break the yoke of foreign oppression. —Documentary His. of the Church, 6: 192-3.

All the strength, all the inspiration, all the virtue, the sanctity of thought and the resolution to accomplish stored mountain high in the mind and will of Sister Eliza, were resolved into the one single purpose in life—the upbuilding of the kingdom of God on earth and the enthroning of the great King on whose earth his blood was spilled in the program of redemption. In Kirtland, her savings and strength went into the building of the Temple; in fated and cruel Missouri she rose mountain high in succoring the sick and strengthening the weary and discouraged; in Nauvoo the force of her convictions and the gentleness of her nature were continuously manifest, and on the plains and in the mountain defiles leading into the new haven of rest, her labors varied from the tender cares of nursing and buoying up the sick to driving a yoke of oxen. No task seemed too gruesome, none too difficult. She literally "fitted in" to every emergency, and in her every move she had but one song: "The kingdom of God".

A tremendous task of Sister Eliza was that of editing the book, "Women of Mormondom", and raising means for its publication. She succeeded and the work, published by Tullidge, stands as a literary and historic testimony to the mission of womanhood, and proclaims the genius and lofty conceptions of a marvelous mind.

Not only among the Ephraimites was Sister Eliza active, but in the tribe of Manassa she did her work. President John Taylor ordained her President of the Woman's organizations throughout the world. In August she visited Sanpete county and in Thistle valley assisted the Bishop in effecting an organization with an Indian sister as a counselor. She, in company with Zina D. Young, went to St. George to work in the Temple. They traveled over 1000 miles in carriages and wagons, doing missionary work among the Saints. In September, 1882, she again visited Thistle valley and organized a Primary Association with ten Indian children enrolled as members, and in April, 1883, the Relief Society was organized among the Indians of Washakie, an Indian village in Box Elder county.

Considering the needs of the sick and afflicted of the Saints whose home environments were not conducive to health, Sister Eliza assisted in the promotion of the Deseret Hospital.

Our subject came of pioneer stock. Her father was a soldier in the Revolutionary war. Independence was gained through the blood of the patriots and the blessings of the Lord. Independence was her constant theme—the right to worship God as the conscience dictates. Her life was robed in this holy right. She could not compromise with sin. Coming to Utah she accepted the protection of Brigham Young and when the Lion House was built she was assigned an apartment in that historic building where she resided until her death. She was born in Breckert, Berkshire county, Mass., January 21, 1804, and died in Salt Lake City, December 5, 1887.

Among the many poems of Sister Eliza (two volumes she published) the following impressive lines were sung by the choir at her funeral—a testimony to the democracy of her life and faith:

BURY ME QUIETLY WHEN I DIE

When my spirit ascends to the world above,
To unite with the choirs in celestial love,
Let the finger of silence control the bell,
To restrain the chimes of a funeral knell,
Let no mourning strain—not a sound be heard,
By which a pulse of the heart is stirred—
No note of sorrow to prompt a sigh;
Bury me quietly when I die.

I am aiming to earn a celestial crown—
To merit a heavenly, pure renown;
And, whether in grave or in tomb I'm laid,
Beneath the tall oak or the cypress shade;
Whether at home with dear friends around;
Or in distant lands upon strangers' ground—
Under Wintery clouds or Summer sky;
Bury me quietly when I die.

What avail the parade and the splendor here,
To a legal heir to a heavenly sphere?
To the heirs of salvation what is the worth,
In their perishing state, these frail things of earth?
What is death to the good but an entrance gate
That is placed on the verge of a rich estate
Where commissioned escorts are waiting by?
Bury me quietly when I die.

On the "iron rod" I have laid my hold;
If I keep the faith, and like Paul of old,
Shall have "fought the good fight" and Christ the Lord
Has a crown in store with a full reward
Of the holy Priesthood in fulness rife,
With the gifts and the powers of an endless life,
And a glorious mansion for me on high;
Bury me quietly when I die.

When the orb of day sinks down in the west—
When its light reclines in the evening's crest—
When the lamp in the socket is low and dim—
When the cup of life is filled up to the brim—
When the golden Autumn's brief glass has run,
And gray Winter with whit'ning tread moves on—
When the arrow of death from its bow shall fly;
Bury me quietly when I die.

Like a beacon that rises o'er ocean's wave,
There's a light—there's a life beyond the grave;
The future is bright and it beckons me on
Where the noble and pure and the brave have gone;
Those who have battled for truth with their mind and might,
With their garments clean and their armor bright;
They are dwelling with God in a world on high:
Bury me quietly when I die.

In July, 1842, under direction of Emma Smith, the Prophet's first wife, Sister Eliza wrote a petition, signed by several hundred ladies, to the Governor of Illinois, asking for the protection of Joseph. She accompanied Emma and Sister Warren Smith to the Governor at his residence in Quincy, Ill., and elicited from him the statement: "I believe Mr. Smith is innocent." This statement, while doubltess expressing the Governor's feelings at the moment, belied the executive's real intentions, for a plot was soon under way between the Governor and certain Missouri officials, to destroy the life of the Prophet, which later was accomplished.

In the early efforts of the women of Mormondom in Utah to defend their political franchise, which Congress was plotting to deprive them of, and in their resistance of indecencies practiced by the Federal officers and the Territorial courts towards Mormon women, Sister Eliza took a prominent part; ever alert to the interests of mankind and a worthy contender for the freedom belonging to her sex and her people. On one such occasion a great mass meeting of women was held in the Salt Lake Theatre, March 6, 1886, at which over 2000 women were present from all parts of the Territory. While this conclave proceeded Sister Eliza was in the East using her logic and persuasive powers to annul the efforts of Utah's enemies among the national law makers and lobyists. She submitted her protest to be read at the meeting couched in the following brief and telling words:

To the Women of Utah in Mass Meeting Assembled:

Dearly beloved Latter-day Saint Sisters: Although absent in body, I am one with you in faith and spirit and a hearty approval of this movement whereby to

give free expression to your sense of the injustice and oppression heaped upon us.

Why should we remain silent when our dearest rights as American citizens are trampled upon, and every vestige of our liberties threatened with annihilation?

(Signed) ELIZA R. SNOW SMITH.

In her determined fight to preserve the rights of franchise for women, Sister Eliza was thrown in association with and gave much encouragement and help to the cause arresting the attention of such national figures as Susan B. Anthony and Elizabeth Cady Stanton, whose lives were devoted to this cause to its final achievement. Miss Anthony was credited with speaking "from more public platforms than any other woman in history". When told her cause was hopeless, she is quoted as saying, "NOTHING IS HOPELESS THAT IS RIGHT!", thus expressing tersely a definite truth and Sister Eliza's philosophy—the energizing motto of her life.

As a crowning glory to the life and labors of Sister Eliza—a glory rendered the more resplendant through her unfaltering insistence upon the rights of her sex in the freedom guaranteed man and woman alike by the God inspired Constitution of this American republic, we quote some of the closing lines from the "Women of Mormondom", which this good woman edited and which definitely places the stamp of nobility upon her brow, while pointing the way to woman's final enthronement:

Who is she that looketh forth in the morning, "fair as the moon, clear as the sun, and terrible as an army of banners?"

The Daughters of Zion!

Fifty thousand daughters of Zion! Each with her banner!

Her banner, female suffrage!

It is the great battle of woman for woman's rights. The Lord of Hosts is with her.

The rights of the women of Zion, and the rights of the women of all nations.

Her battle-field: America first; the great world next. And the God of Israel is in the controversy.

The chiefest right of woman is in the shaping and settlement of the marriage question. The voice of civilization well enunciates this supreme doctrine. To commit this all-sacred matter to a congress of politicians, or to leave it to the narrow exactitude of the law-making department, is as barbaric as any monstrous thing the imagination can conceive. Not ruder was it in the warlike founders of Rome to seize the virgins as spoil, and make them wives to accomplish their empire-founding ambitions, than for a congress of American legislators to seize and prostitute the marriage question to their own political ends and popularity.

Can there be any doubt that the men of Washington have seized polygamy for their own ends? And are these men of the parliamentary Sodom of modern times the proper persons to decide the marriage question? Will woman allow her sanctuary to be thus invaded and her supremest subject thus defiled?

If there is anything divine in human affairs it is marriage, or the relations between man and woman. Here love, not congressional law, must be the arbitrator. Here woman, not man, must give consent. It is the divine law of nature, illustrated in all civilized examples. What is not thus is barbaric.

Woman is chief in the consents of marriage. It is her right, under God her father and God her mother, to say to society what shall be the relations between man and woman—hers, in plain fact, to decide the marriage question.

The women of Mormondom have thus far decided on the marriage order of the patriarchs of Israel; for they have

the Israelitish genius and conception of the object of man's creation. In the everlasting covenant of marriage they have considered and honored their God-father and God-mother.

In turn the Gentile woman must decide the marriage question for herself. The law of God and nature is the same to her. The question still is the woman's. She can decide with or without God, as seemeth her best; but the Mormon woman has decided upon the experience and righteousness of her Heavenly Father and her Heavenly Mother.

A certain manifest destiny has made the marriage problem the supreme of Mormonism. How suggestive, in this view, is the fact that Congress, by special legislation, has made polygamy the very alpha and omega of the Mormon problem. The Mormon women, therefore, must perforce of circumstances, by their faith and action greatly influence the future destiny of Mormonism.

The enfranchisement of the Mormon women was suggested by the country, to give them the power to rule their own fate and to choose according to their own free will. Nothing but their free will can now prevail.

Their legislature enfranchised them —gave them the power absolute, not only to determine their own lives, but to hold the very destiny of Utah.

If it was Brigham Young who gave to them that unparalleled power, no matter what should be declared by the enemy as his motive, then has he done more for woman than any man living. But Mormon apostles and representatives executed this grand charter of woman's rights; and George Q. Cannon's noble declaration at the time —that the charter of female suffrage ought to be extended to the entire republic—is deserving the acclamations of the women of America. * * *

This is the woman's age. The universal voice of society proclaims the fact. Woman must, therefore, lay the corner-stone of the new civilization. Her arm will be the most potent in rearing the glorious structure of the future. Man cannot prevent it, for in it is a divine intending.

There is a providence in the very attitude of the Mormon women. The prophecy is distinctly pronounced in the whole history of their lives, that they shall be apostolic to the age.

A new apostleship is ever innovative. The Mormon women have established an astounding innovation in polygamy. It has been infinitely offensive. So much the better! For it has made a great noise in the world, and has shaken the old and rotten institutions of Christendom. That shaking was not only inevitable, but necessary, before a new civilization.

We have seen the daughters of Zion, with her sons, establish their institutions upon the foundation of new revelation. We have seen them rearing temples to the august name of the God of Israel. We have seen their matchless faith, their devotion, their heroism.

We have seen them, because of their fidelity to their religion, driven from city to city and from State to State.

We have seen them in the awful hour of martyrdom.

We have seen them in the exodus of modern Israel from Gentile civilization, following their Moses.

The daughters of Zion were going up to the chambers of the mountains, to hide from the oppressor till the day of their strength.

Their banners were then their pioneer whips. Their banner now is female suffrage—on it is inscribed, "Woman's Rights! in the name of the God of Israel!"

Fifty thousand of the daughters of

Zion! Each with her banner!

We have seen them on the cross, with their crown of thorns. We SHALL see them on their throne, with their crown of glory. In this is divine and everlasting justice.

They have sown in tears. They shall reap in gladness.

With their pioneer whips in their hands they came up to the chambers of refuge, as exiles.

With the scepter of woman's rights, they will go down as apostles to evangelize the nation.

Who is she that looketh forth in the morning, "fair as the moon, clear as the sun, and terrible as an army of banners?"

The Daughters of Zion!

Sister Eliza has gone. Her earthly mission is ended. Her path was deep and clear. Her work carries on. She returned to her Heavenly parents, to her Prophet husband, to the realms of joy and peace to continue in her Third Estate, in teaching the Gospel to those who in mortality did not hear it. As an "Elect Lady", a Priestess of the Lord she reigns in immortal light and power doubtless to become an Eve with her noble and revered husband in the building of his kingdom.

The Relief Society, in which she took such a prominent part and which witnessed such phenomenal growth under her leadership, continues on with younger minds and more supple hands to guide its work. As stated, it is strictly a female organization—one that provides a field for the fullest expression of thought and action in the sphere of womanhood. It is an organization sublime in its calling and powerful in its concepts, and, when fully functioning, lending an enormous strength to the Priesthood. As to its specific mission we quote from the Woman's Exponent, Oct. 1, 1895:

> **The main object of the Society is the care of the needy, the sick, the helpless and the unfortunate, to visit the widow and the fatherless, to administer comfort and consolation as well as temporal relief to physical wants, to see that none are left to suffer, and to encourage habits of industry and economy in those who are able to do something towards their own support, to provide ways and means for such persons, and give instruction if necessary to those who through lack of training or misfortune need special attention. Also to care for the dying and the dead, to be at the bedside of the lonely ones when death is near, to robe the body neatly and properly for burial when all is over, and to perform those kindly deeds wth tenderness and grace.**

TRUTH salutes the Relief Societies of the Church and bids them Godspeed in their upward climb.

PRIESTHOOD ITEMS

(Contributed)

Did the Church want the Priesthood and the Fulness of the Gospel as God restored them, or did they (as Brigham Young had stated) "want to clip the power of the Priesthood?" Under such circumstances is it not reasonable that God should let "those who have the keys of the Priesthood go and build up the kingdom in all the world, wherever the people will hear them?"

The Prophet Joseph Smith had said, "For if Zion will not purify herself, so as to be approved in all things, in His sight, He will seek another people; * * * and they who will not hear His voice, must expect to feel His wrath."

If God is to raise up another people, because of the failure of the Church to purify itself and abide by the fulness of the Gospel, is He doing

it now? In the last issue of TRUTH, many quotations were given showing that the Prophets of God had foreseen the time when the people as a body would fall short of their callings and that God would raise up another people who would "push spiritual things to the fore", and keep all of the commandments of God at any cost; such a people were to be "raised up out of the heart's core of the Latter-day Saints."

In order to show the consistency of such a course, it is needful that we understand the subject more fully by reverting to history which confirms such action on the part of God under such conditions.

Ancient Israel repeatedly fell away from the Gospel. At the times they were the most blessed with the visions and powers of heaven, they fell short of their glorious calling, and though the servants of God sought diligently to sanctify the people, that they might be perfected and enter into the presence of God, how often they hardened their hearts and refused to endure His law that they might enjoy His presence. The Bible is too replete with evidences of the truth of this position to make it necessary to quote, but we will refer the reader to one or two references: Ist Samuel 8:7, "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

In the 32nd Chapter of the Book of Exodus, we find another example of the children of Israel turning away from God while under the direction of Moses, their prophet. The consequences of this action are best understood by reading the Doc. & Cov., Sec. 84:23-26.

The Nephites were among the most blessed of God's people, yet they continually departed from the ways of the Lord. This was not only true of the body of the people, but of the Church itself. For instance, Alma 4:3-11:

> **And so great were their afflictions, that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them, because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty. And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon, and were joined to the Church of God; yea, they were baptized by the hand of Alma, who had been consecrated the High Priest over the people of the church, by the hand of his father Alma.**
>
> **And it came to pass in the seventh year of the reign of the Judges, there were about three thousand five hundred souls that united themselves to the church of God, and were baptized. And thus ended the seventh year of the reign of the judges over the people of Nephi; and there was continual peace in all that time.**
>
> **And it came to pass in the eighth year of the reign of the Judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel.**
>
> **Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.**
>
> **For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their hearts upon riches and upon the vain things of the world; that they began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.**
>
> **And thus in this eighth year of the reign of the Judges, there began to be great contentions among the people of the church; yea, there were envyings, and**

strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

And thus ended the eighth year of the reign of the Judges; and the wickedness of the church was a great stumbling block to those who did not belong to the church; and thus the church began to fail in its progress.

And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.

Joseph the Prophet desired with all his heart to reveal the fulness of the Gospel to the saints in his day and upon at least one occasion tried to teach the church that the law of plural marriage had been restored, but so great was their animosity that he did not try again. Instead, he revealed this law to a few of his faithful associates, who he knew would live and abide it in holiness. However, when the Lord led the saints under President Brigham Young to these mountain fastnesses, their Prophet sought to sanctify them and teach them the fulness of these things.

Every member of the church who might be called a saint, from the presidency and the apostles to the least among them, was commanded to be rebaptized and again covenant to walk in obedience to all the revealed commandments of God.

In August, 1852, the law of celestial or plural marriage was revealed to the church as a body in conference assembly, and the people with uplifted hands covenanted to receive and obey it. It had taken the Church more than twenty years to grow enough to be able to receive this law in their hearts—let alone abide it—and even after this time, less than three per cent of the priesthood ever lived in obedience to this commandment.

Some will say: "Why do you present plural marriage as a necessary part of the gospel—or, as the fulness of the Gospel?" In answer, it is evident that God in this last dispensation restored that principle along with the other eternal principles of the Gospel and that if we, as a people, cease to live that law or any other law of the Gospel, we fall short of living the fulness of the restored gospel and must, of necessity, fall short of obtaining the blessings predicated upon obedience to the revealed law.

Brigham Young, 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 Plural Marriage, and I fear that when I am gone the people will depart from these principles which we have prized so highly, and if they do the church cannot advance as God wishes it to."**

God repeatedly exhorted His saints to obey the law of Abraham through His apostles, but the people could not or would not attain sufficient greatness to abide it.

Some time before the signing of the Manifesto, as has been previously quoted, President Franklin D. Richards said, **"Israel in this day will be judged as ancient Israel was. If they will not abide the law revealed to them by their Moses, God will perchance take from them that portion of the Priesthood which has the power of endless lives and suffer them to retain only sufficient priesthood to bear off the kingdom."**

Those who believe in the necessity of obeying all of the laws of the Gospel in order that they might attain the fulness of celestial glory do not claim that God has rejected the church, for He has not. They admit that God permitted the presidency of the church and the present leadership thereof to be upheld and sustained by the people that they might obtain all they were

willing to receive. But even admitting that our present president is the president of the church, it does not necessarily follow that he, as such, is president of the Priesthood. Nor does it follow that he or any other man or group of men can change, revoke, or alter the revealed word of God to the people without their forfeiting the blessings predicated upon obedience to those laws and ordinances.

We have previously shown from quotations from the prophets that the Priesthood was revealed to administer the laws and ordinances of the Gospel and that men holding the Priesthood are not empowered by virtue of it to change the laws or transgress the commandments.

But even if they were so endowed, in the instance in question, God had specifically, by His own mouth, and by the mouths of His prophets in this day, repeatedly stated that He would not revoke, abrogate or do away with the law of celestial or plural marriage. In fact, the continuance of the fulness of the powers of the Priesthood were definitely, by the word of God, to be retained in the Church and by the people upon condition of their faithfulness to this law.

We have already shown how in 1885 the people had been warned that if they rejected that law as a body, God would reject them as a people.

The writer is not going to attempt to again quote verbatim nor to give all the references of the citations here given, for they have been given repeatedly and are at the command of every diligent Saint seeking after truth. But, to continue, in June of the year 1885 the people were told that it was the desire of the enemy to get them to reject the law of celestial or plural marriage and that if they did the powers of heaven would withdraw from them, God would reject their priesthood, and they would become like the rest of the world, having surrendered their integrity. The evidences of the fulfillment of this prophetic utterance are all about us.

When Pres. Lorenzo Snow was sentenced to the penitentiary for living the law of plural marriage, the prosecuting attorney pleaded with the court and the people of the United States to assist him in imprisoning Apostle Snow. And he predicted that if Mr. Snow was sent to prison the leaders of the Church would receive a revelation changing their law of celestial marriage. When President Snow was given an opportunity to answer, he said: "**Whatever fame Mr. Bierbauer may attain as a lawyer, he certainly will fail as a prophet, for God has never changed a divine law because of imprisonment of His people, or even if they lost their lives. God will not change the law of celestial marriage, but that people which fight against it and the church and kingdom of God shall be overthrown.**"

President Joseph Smith had earlier told the saints that this law "**was given by way of commandment and not by way of instruction, and that we have got to obey it.**"

President Young had said, that this law will ride triumphant over all malice, prejudice and hatred of the world and will never be done away.

In the revelation of 1886, the Lord had stated that He would not revoke that law for it was everlasting and all who would enter into the fulness of His glory must abide it.

Heber C. Kimball told the saints that if the presidency and the quorum of the Twelve apostles and all the church united and said with one voice they would reject that law, **the whole of them would be damned.**

President Wilford Woodruff said that this law was as necessary in this dispensation as the ordinance of the baptism of the dead, and that the peo-

ple would have to abide it or be damned.

In the revelation of 1889 to Wilford Woodruff, the Lord had warned the leaders of the church not to make any covenants with the Government concerning the law of celestial marriage, for this government sought to destroy His people.

Already we have shown in previous articles under this heading that the year 1890 had been set apart as a year in which some great event pertaining to the Kingdom of God should take place and that Christ should either appear to the salvation of the Saints or that it should be the time of the fulness of the Gentiles—a time when God would reject His people as unworthy of obtaining the fulness of His glory.

President Richards told the saints that if the church rejected the law of plural marriage in their conferences, it would be tantamount to an apostasy.

Now, let us be honest with ourselves. If God through His servants and through His own mouth has so plainly told us that if we reject this one law we will fall short of obtaining the fulness of His blessings, and be rejected as a people, we must admit He knows what He is talking about. Conditions all about us bear out the fulfillment of His words and the words of His prophets. Yet, God has said **that the Gospel in its fulness has been restored to the earth never to be taken from the earth again.** Then it must follow that somewhere God has preserved the fulness of the Priesthood, the fulness of these ordinances and that there are somewhere a people **"in the heartscore of the Mormon people"** who are keeping alive the fulness of the Gospel of Jesus Christ.

And if, in fulfillment of the words of the prophets, such a people do live in these mountains, then, most certainly, God has preserved, pure and undefiled, the right to officiate in the fulness of the ordinances pertaining to endless lives.

And it consistently follows that though the Presidency of the Church continued after the signing of the Manifesto, to be appointed from the members of the Quorum of the Twelve, nevertheless, in keeping with the warning of God's prophets, when the Church leaders and people abrogated the law of celestial marriage, God raised up from the Apostles those who had not **"made a covenant with death and an agreement with hell"** (Isaiah 28) to perpetuate the fulness of the Priesthood and the rites and ordinances of the Gospel. Those who agreed to the Manifesto automatically forfeited their former seniority, as upon previous occasions others had done and those chosen by President Taylor at Centerville became Senior and the lawful administrators of the fulness of the ordinances, holding the keys to bind or loose on earth and in heaven.

The conditions under which they were called and appointed and their names will be given in our next issue.

WASHINGTON AND PROFANITY

(From Irving's Life of Washington: Part of Order Issued by George Washington to His Troops).

"The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in our American Army, is growing into fashion. He hopes that the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can little hope of the BLESSING OF HEAVEN ON OUR ARMY IF WE INSULT IT BY OUR IMPIETY AND FOLLY. Added to this it is a vice so mean and low without any temptation that every man of sense and character detests and despises it.

(Signed) GEORGE WASHINGTON."

Salt your food with humor, pepper it with wit, and sprinkle over it the charm of fellowship. Never poison it with the cares of life.

A sand-pile and dirt in which to dig is the divine right of every child.—Lindsay.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

I HAVE no wife nor child that has any right to rebel against me. If they violate my laws and rebel against me they will get into trouble, just as quickly as though they transgressed the counsels and teachings of Brother Brigham. Does it give a woman a right to sin against me, because she is my wife? No, but it is her duty to do my will, as I do the will of my Father and my God.—Heber C. Kimball.

"THIS IS THE WAY"

In an editorial published in the Church section of the Deseret News, Jan. 22, 1944, under the above title, an effort is made to convince the Saints that the leaders of the Church are Apostles and Prophets, and their words must be received as if God Himself uttered them; that those refusing to thus receive them are "on the high road to apostasy." The Editorial, in part, states:

> Discussing this subject at one time the Prophet Joseph Smith said, "I will give you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity:
>
> "That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, know assuredly that that man is on the high road to apostasy, and if he does not repent he will apostatize as God lives."
>
> Before raising their hands or their voices against "Mine apostles whom my Father hath given me", Latter-day Saints who are engaged in activities which are known to be at variance with the teachings of the Church should take stock of their position.
>
> They should determine whether they are building their house upon the sands. They should ask themselves whether they wish to class themselves with those who opposed the prophets anciently, and who opposed Joseph Smith, Brigham Young and other modern leaders who were ordained to the apostolic calling.
>
> And when uninspired men seek to gain their support to plans which are not in harmony with Church POLICY, they should ask, as did the ancient Saints, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

In principle we agree with this statement. When an Apostle or Prophet of God speaks in the name of the Lord and under the direction of the Holy Ghost, his words should be heeded as if they came direct from the mouth of God. On this point there should be no side-stepping or avoidance. The Church is supposed to be guided by

divine revelation, and when such is the case woe be unto the man opposing it; for they, like Saul of old, may find themselves "kicking against the pricks".

The Editorial obviously is directed against those who, in the present day, refuse to accept in fulness the teachings of the leaders of the Church in opposition to the teachings of the Prophet Joseph Smith and his immediate successors in the Priesthood, wherein interpretations are given on the laws of heaven

Obviously the laws pertaining to salvation do not change—they are eternal; and when the professed leaders—be they called Apostles or Prophets—seek to change eternal laws, or to void them, it would be wrong—yes, disastrous—to follow them. The statement of Joseph Smith so frequently quoted and relied upon by the present leaders of the Church, assumes the Church is following in detail the Gospel of the Lord Jesus Christ. And to oppose the Church in such a situation would be a grievous mistake. In Joseph's day he was opposed by a coterie of men more or less prominent in the affairs of the Church—one of them—William Law, his counselor in the Presidency. These men were opposing a law, on the observance of which salvation and exaltation depended. This clique succeeded in having the Prophet and his brother Hyrum, Patriarch, martyred and the Saints driven from their homes in Nauvoo across the trackless desert and mountains into the valleys of Utah. In such acts of course they were on "the high road to apostasy"—they had already apostatized, and were on the road to damnation. They were opposing the revelations of the Lord.

But such cannot be said, as we have abundantly shown in the columns of TRUTH, of many "Latter-day Saints who are engaged in activities which are known to be at variance with the (present) teachings of the Church." These are not opposing "the prophets anciently", such as "Joseph Smith, Brigham Young, and other modern leaders who were ordained to the Apostolic calling", and who have continued consistent supporters of the revelations of the Lord.

It was Brigham Young who taught the Saints that the fulness of the Gospel consisted of the United Order and the order of Plural Marriage, and that if these principles were given up the Church could not go on as God wants it to. It was the same leader—an Apostle and Prophet—that said, "The Church would be led onto the very brink of hell by its leaders, previous to the coming of the one "Mighty and Strong" (D. & C. 85). It was the same leader that plead with the Saints not to follow their leaders in all things, only as the Lord made it known to them that their leaders were right. Was Brigham Young correct in this attitude? Are the Saints today apostates for believing he was correct? The Prophet Joseph Smith himself taught the Saints to accept no other Gospel than that which he was teaching.

Is it apostasy to follow in the teachings of Joseph Smith, Brigham Young, John Taylor, and others of the early Apostles, or must we follow the present leaders who are obviously doing away with certain eternal laws, or voiding them, in order to be at friendship with the world?

We have the following words from former leaders of Israel:

Prom President Joseph F. Smith:

> The time has arrived in the history of this people when EVERY Latter-day Saint must stand on his own responsibility as a tub stands on its bottom; live the gospel of Jesus Christ according to the dictates of their own conscience and get the reward; otherwise he must suffer the consequences.

President Charles W. Penrose, a Member of the First Presidency:

> President Wilford Woodruff is a man of wisdom and experience, and we re-

spect him, but we do not believe his personal views or utterances are revelations from God; and when "Thus saith the Lord" comes from him, the Saints investigate it: they do not shut their eyes and take it down like a pill.

President B. H. Roberts of the Council of Seventies:

We believe in an inspired Priesthood for the Church, we believe in inspired teachers; but that does not require us to believe that every word that is spoken from the pulpit is the very word of God. Sometimes they (the leaders) speak merely from their human knowledge, influenced by passions; influenced by interests of men, and by anger, and vexation, and all those things that surge in upon the minds of every servant of God. When they so speak, then that is not scripture, that is not the word of God, nor the power of God unto salvation; but when they speak as moved upon by the Holy Ghost, their voice then becomes the voice of God.

Is it a sin to expect the leaders today to be measured by these measuring rods? Is every member of the leading quorums of the Church inspired in all they say; have all of them been called of the Lord, and are they Apostles in very deed?

As we have heretofore shown, the Lord gave four revelations which are now available to the Saints but which have not been published in the English Edition of the Doctrine and Covenants (Two to Wilford Woodruff, 1880 and 1889; and two to John Taylor, 1882 and 1886). These revelations all support the law of Plural marriage, actually commanding it. In one revelation (1886) He said he had not revoked the law, nor would He, for it is eternal, and those expecting to receive the blessings of Abraham must do the works of Abraham. In the 1889 revelation the Lord told the leaders to make no further promises or concessions on this question of plural marriage, but remain true and faithful to the principle and let Him fight the battles of the Saints for them. Ten months after this revelation was given a Manifesto was issued by the President of the Church resulting in the Church giving up the principle and throwing it back upon the shoulders of the Priesthood where the Lord originally placed it, it being a law of the Priesthood.

Some of the Saints refused to accept this ignominious surrender of an eternal principle and law and have continued to defend it; and they have been greatly blessed in their position. It is these the Editorial referred to is insinuating are apostates, and yet they are the ones who are championing every law, every revelation from the Lord, every teaching of the early Prophets based upon such revelations and, in all matters, they sustain their present brethren as far as they consistently can; they reverence the Church; the Gospel is their meat and drink. They are living the law of Consecration and sacrifice, and are ready to respond to any proper call coming from their leaders.

Who are the apostates? Let the word of the Lord to this generation speak!

PETITION FOR AMNESTY

We are asked for a copy of the Amnesty proclamation issued in 1893 by Benjamin Harrison, President of the United States, and which was intended to afford relief to those of the Mormon people residing under Territorial laws, and who had been living in the polygamous relations, from further prosecutions as criminals. The Act forgave the Saints for their past actions in abiding in the Priesthood law of marriage as revealed by the Lord through the Prophet Joseph Smith.

To make this part of the record complete we first publish the petition of the leaders of the Church for Amnesty, endorsed by Federal officials, followed by a copy of the official Proclamation by the President:

The following petition for amnesty has been presented to the President of the United States:

Salt Lake City, Dec. 19, 1891.

We, the First Presidency and Apos-

tles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your Excellency the following facts:

We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; **that it was a necessity to man's highest exaltation in the life to come.**

That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to a short time before September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.

When the Government sought to stamp the practice out, our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men were pledged to a vindication of their faith; and that their duty towards those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way. Following this conviction hundreds endured arrest, trial, fine and imprisonment, and the immeasurable suffering borne by the faithful people, no language can describe. That suffering, in abated form, still continues.

More, the Government added disfranchisement to its other punishments for those who clung to their faith and fulfilled its covenants.

According to our faith the head of our Church receives, from time to time, revelations for the religious guidance of his people.

In September, 1890, the present head of the Church, in anguish and prayer, cried to God for help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-day Saints, that the law commanding polygamy was henceforth suspended.

At the great semi-annual conference which was held a few days later, this was submitted to the people, numbering many thousands and representing every community of the people in Utah, and was by them in the most solemn manner accepted as the future rule of their lives.

They have since been faithful to the covenant made that day.

At the late October conference, after a year had passed by, the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner, ratified the solemn covenant.

This being the true situation and believing that the object of the government was simply the vindication of its own authority and to compel obedience to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called Edmunds and Edmunds-Tucker laws. Our people are scattered; homes are made desolate; many are still imprisoned; others are banished or in hiding. Our hearts bleed for those. In the past they followed our counsels, and while they are thus afflicted our souls are in sackcloth and ashes.

We believe there are nowhere in the Union a more loyal people than the Latter-day Saints. They know no other country except this. They expect to live and die on this soil.

When the men of the South, who were in rebellion against the government, in 1865, threw down their arms and asked for recognition along the

old lines of citizenship, the Government hastened to grant their prayer.

To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, **our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.**

Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

As shepherds of a patient and suffering people, we ask amnesty for them, and pledge our faith and honor for their future.

And your petitioners will ever pray.

Wilford Woodruff
George Q. Cannon
Joseph F. Smith
Lorenzo Snow
Franklin D. Richards
Moses Thatcher
Francis M. Lyman
H. J. Grant
John Henry Smith
John W. Taylor
M. W. Merrill
Anthon H. Lund
Abraham H. Cannon.

This petition is accompanied by the following endorsement by the Governor and Chief Justice of the Territory:

Salt Lake City, Utah,
December 21, 1891.

To the President:

We have the honor to forward herewith a petition signed by the President and most influential members of the Mormon Church. We have no doubt of its sincerity, and no doubt that it is tendered in absolute good faith. The signers include some who were most determined in adhering to their religious faith, while polygamy, either mandatory or permissive, was one of its tenets, and they are men who would not lightly pledge their faith and honor to the Government or subscribe to such a document without having fully resolved to make their words good in letter and spirit.

We warmly recommend a favorable consideration of this petition, and if your Excellency shall find it consistent with your public duties to grant the relief asked, we believe it would be graciously received by the Mormon people and tend to evince to them what has always been asserted, that the government is beneficent in its intentions, only ask obedience to its laws, and desires all law abiding citizens to enjoy all the benefits and privileges of citizenship. We think it will be better for the future if the Mormon people should now receive this mark of confidence.

As to the form and scope of a reprieve or pardon, granted in the exercise of your constitutional prerogative, we make no suggestions. You and your law advisers will best know how to grant what you may think should be granted.

We are, very respectfully,

ARTHUR L. THOMAS,
Governor of Utah.

CHARLES S. ZANE,
Chief Justice of Utah Territory.

The President and the Cabinet have discussed this earnest appeal, and it is understood are favorable to granting the amnesty. The power to do so, however, has been questioned, and Senator Paddock has introduced a bill amending the Edmunds-Tucker act so as to give the President the desired authority.—Contributor 13:196.

By the President of the United States of America

A Proclamation

Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof defined the crimes of bigamy, polygamy and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States and prescribed a penalty for such crimes; and

Whereas on or about the 6th day of October, 1890, the Church of the Latter-day Saints, commonly known as the Mormon Church, through its president

issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject-matter; and

Whereas it is represented that since the date of said declaration the members and adherents of said church have generally obeyed said laws and have abstained from plural marriages and polygamous cohabitation; and

Whereas by a petition dated December 19, 1891, the officials of said church, pledging the membership thereof to a faithful obedience to the laws against plural marriage and unlawful cohabitation, have applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons residing in the Territories have also strongly urged; and

Whereas the Utah Commission in their report bearing date September 15, 1892, recommend that said petition be granted and said amnesty proclaimed under proper conditions as to the future observance of the law, with a view to the encouragement of those now disposed to become law-abiding citizens; and

Whereas during the past two years such amnesty has been granted to individual applicants in a very large number of cases, conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation, and there are now pending many more such applications:

Now, therefore, I, Benjamin Harrison, President of the United States by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons liable to the penalties of said act by reason of unlawful cohabitation under the color of polygamous or plural marriage who have since November 1, 1890, abstained from such unlawful cohabitation, but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

(Seal) Done at the City of Washington, this 4th day of January, A. D. 1893, and of the Independence of the United States the one hundred and seventeenth.

BENJ. HARRISON.

By the President:

John W. Foster, Secretary of State.

—Messages and Papers of the Presidents, Vol. 8:5803.

It should be remembered that the Federal laws against polygamy and unlawful cohabitation applied to Territories only. The Congress can make no laws pertaining to marriage or divorce that bind the States, or that pertains to domestic relations in the States. When Utah became a State, January 4, 1896, congressional actions against polygamy became void, the question being passed on to the Legislature of the State to regulate its domestic relations. Since the personnel of the law-making bodies in Utah has been overwhelmingly Mormon since Statehood, there has been ample opportunity to correct the laws in such a way as to enable the citizenry to comply with the revelations of the Lord upon the subject of marriage. Other than an attempt to make the laws more vicious and cruel no action has been taken by the Legislative assemblies.

OLIVE OIL

Among Latter-day Saints the oil of the olive is a household necessity. Its antiquity is said to be as ancient as time. The olive from which the oil is extracted, itself, is a food of practically universal usage. The tree is indigenous to many parts of the earth, Syria probably being its home, although

it is now grown in various localities, California producing a splendid variety. In the early Mosaic writings (Deut. 7:13) the olive oil is mentioned along with corn and wine as a principle source of national wealth. According to a leading authority, the trees "attain to a prodigious age; some plantations, as those at Terni, Italy, are supposed to have existed from the time of Pliny" (nearly 2000 years ago.) Trees in Turkey are credited with an age of 1200 years. Quoting from Chambers Encyclopedia:

"Olive oil may be said to form the cream and the butter of Spain and Italy, as it takes the place of those products; of milk in the cookery and table uses of those countries. Being highly nutritious, it is also regarded as more wholesome than animal fats in warm climates." The finest quality of olive oil is said to be obtained from Livorne (on the west coast of northern Italy) . The oil, according to this authority, is contained in the fleshy part of the fruit. The first extraction is called "Virgin oil", the pulp being moistened with water and again pressed brings an oil of inferior quality, yet used by some people for table purposes. A third pressing, after steeping the pulp in water, is used for soap making and other manufacturing purposes.

Lecturing in London, Dr. Alex Robertson, of Venice, spoke of the olive as follows:

> Few evergreen trees bear fruit, the olive being one of the exceptions, and the most remarkable one. Its average crop is greater than that of any other tree, and it will flourish on the poorest soil. Its quality is actually bettered by the struggle for life, wringing oil out of the flinty rock, and better oil for the hard fight. The olive never becomes unfruitful. It will never stop bearing. Many oive trees are bearing richly after living 500, 600, or 700 years.
>
> Every part of the olive is useful; its berries are wholesome, and are used as a staple food in the East, not as a mere relish, after the English fashion. Olive oil is the only oil spoken of in the Bible, and it is also spoken of in connection with hallowed purposes. Its culinary properties are unrivaled. The beautiful, hard olive wood is of utmost utility. The roots and leaves are useful also. The leaves by their shade promote the growth of other plants, which cannot be said of any other tree.
>
> Ruskin said that the olive leaf was for beauty without rival, and the blossom, though minute, is equally lovely. Nothing can be more exquisite than the shimmer of the myriads of leaves in an olive plantation changing in hues with the color of the sky.—Mill Star, 67:47.

As olive oil is cheap in this country, it ought to be found in every family of Latter-day Saints. The following article on the many uses to which olive oil may be put is taken from "Medical Talk."—Ed.

USES OF OLIVE OIL

(From Millennial Star, Vol. 67, Page 494-6.)

Olive oil is a wonderful thing for those who are looking for health. Have you ever thought of the many uses it has? No home should be without it. Nearly everybody can be benefited by taking two or three tablespoonfuls a day.

An acquaintance of mine was cured of rheumatism by giving up meat, taking three tablespoonfuls of olive oil a day, rubbing the body thoroughly with it after each daily bath, and taking two vapor baths a week. Isn't that a simple way to overcome rheumatism?

Many other ailments are cured the same way. We don't need any drugs in our stomachs; we shall never need surgery if we live right (unless we meet with an accident); we shall not have to pay big fees to doctors if we follow nature's laws.

If you have an earache, drop a few drops of warm olive oil in the ear (better use a dropper); if you are troubled with catarrh and your nose gets sore, drop some warm olive oil in your nostrils. Hold your head back for quite a little while.

If your skin is not as soft and lovely as you would have it, rub a little olive

oil into it after each bath. Rub the oil well in, so none of it will come off on your clothes.

If an enema is required, put a tablespoonful of olive oil into a quart of slightly warmed water. That will be soothing.

I have bound up cuts and burns with oive oil, and the result has been most benefiicial.

If possible, have a vegetable salad every day of your life. For one meal, just eat the salad with whole-wheat bread and butter, and if you must end up with something sweet, eat an apple, or a few dates, or a fig or two.

There are so many things one can use in the vegetable salad. Lettuce, tomatoes, onions, cucumbers, celery, radishes, cabbage, cooked asparagus, cooked string beans, wax-beans, cooked peas, beets, carrots, nuts, apples, etc. Select what you like from that list for your salad.

We must keep our bodies lubricated inside and out, so that we may not stiffen up as we grow older. Many people today say that their elasticity and young appearance is due to the use of olive oil.

Some people do not care to take it the first thing in the morning. It is not necessary to take it then. A glass of hot or cold water with lemon or orange juice is better the first thing in the morning.

A few minutes before the noon meal take a teaspoonful or tablespoonful of oil. If at first you do not like the taste of it, eat a bit of something immediately after. Most people seem to prefer taking the oil before the meal rather than after.

If you are so situated that you can have the vegetable salad at the evening meal, you can use the oil that way instead of from the spoon.

If you are troubled with constipation, just before retiring take olive oil and orange juice; the juice of one orange and two teaspoonfuls of the oil.

If you are thin, you will find that by taking the oil three times a day—noon, night, and upon retiring, you will begin to take on flesh.

For diabetes, rheumatism, intestinal troubles, etc., olive oil will do wonders.

It is good for babies and growing children, as well as for adults. It is being used by physicians in appendicitis cases; cathartic doses of castor oil, with olive oil, followed with hot water until the bowels are emptied. This is followed by olive oil and glycerine—flaxseed poultices soaked in olive oil applied to the abdomen.

Rub stiff joints with olive oil, and the glands of the throat when sore.

I have used it in facial massage for over a year, without a sign of superfluous hairs. It is good for chapped hands, and if housekeepers will rub a little on their hands after taking them from the dishwater, they will be pleased with the result.

After soaking tired feet in warm water, massage them well with a little oil.

I think I have shown you that olive oil pays a very important part in the new hygienic way of iving. It is nourishing, strengthening, cleansing, palatable and life-giving. People should buy it in half-gallon cans and make a business of using it internally and externally.

With Latter-day Saints the oil, consecrated and set apart by the Holy Priesthood, for the anointing of the sick and for other holy purposes, is used extensively.

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5:13-15.

A MIRACULOUS CURE

The Haun's Mill massacre, in Caldwell County, Missouri, forever remains a blotch upon the escutcheon of that State. The perpetrators were never brought to trial. The following incident told of the miraculous cure of her son, by Amanda Smith, clearly shows the power of God extended to those of the Saints having faith in His promises.

It will be recalled that the Exterminating order had been issued by Govern-

or Boggs, expelling every member of the Church from the State. Ignorant of these orders a company of refugees driven from Kirtland, entered the State expecting to find succor among the Saints in Missouri. They were headed for Far West. They were confronted by a band of well-armed mobocrats who demanded them to stop and leave the State. "Wherefore", inquired the pilgrims. "You are damned Mormons." "We are law-abiding Americans, and have given no cause of offense." "You are damned Mormons. That's offense enough. Within ten days every Mormon must be out of Missouri, or men, women and children will be shot down indiscriminately. No mercy will be shown. It is the order of the Governor that you should all be exterminated; and by God you will be."

In consternation the refugees retreated and gathered at Haun's mill. While camping there, and without previous warning a mob of some 240 swooped down upon the camp and began shooting. Among the killed and wounded were two sons of Sister Smith, Sardius, killed outright, and Alma. We proceed with Sister Smith's recital:

Among the wounded who recovered were Isaac Laney, Nathaniel K. Knight, Mr. Yokum, two brothers by the name of Myers, Tarlton Lewis, Mr. Haun and several others, besides Miss Mary Stedwell, who was shot through the hand while fleeing with me, and who fainting, fell over the log into which the mob shot upwards of twenty balls.

The crawling of my boys under the bellows in the blacksmith's shop where the tragedy occurred, is an incident familiar to all our people. Alma's hip was shot away while thus hiding. Sardius was discovered after the massacre by the monsters who came in to despoil the bodies. The eldest, Willard, was not discovered. In cold blood, one Glaze, of Carroll county, presented a rifle near the head of Sardius and literally blew off the upper part of it, leaving the skull empty and dry while the brains and hair of the murdered boy were scattered around and on the walls.

At this one of the men, more merciful than the rest, observed:

"It was a d—d shame to kill those little boys."

"D—n the difference!" retorted the other; "nits make lice."

My son who escaped, also says that the mobocrat William Mann took from my husband's feet, before he was dead. a pair of new boots. From his hiding place, the boy saw the ruffian drag his father across the shop in the act of pulling off his boots.

"Oh! you hurt me!" groaned my husband. But the murderer dragged him back again, pulling off the other boot. "And there", says the boy, "my father fell over dead."

Afterwards this William Mann showed the boots on his own feet, in Far West, saying: "Here is a pair of boots that I pulled off before the d—d Mo. on was done kicking;"

The murderer Glaze also boasted over the country, as a heroic deed, the blowing off the head of my young son.

But to return to Alma, and how the Lord helped me to save his life.

I removed the wounded boy to a house, some distance off, the next day, and dressed his hip; the Lord directing me as before. I was reminded that in my husband's trunk there was a bottle of balsam. This I poured into the wound, greatly soothing Alma's pain.

"Alma, my child", I said, "you believe that the Lord made your hip?"

"Yes, mother."

"Well, the Lord can make something there in the place of your hip, don't you believe he can, Alma?"

"Do you think that the Lord can, mother?" inquired the child, in his simplicity.

"Yes, my son", I replied, "he has shown it all to me in a vision."

Then I laid him comfortably on his face, and said: "Now you lay like that, and don't move, and the Lord will make you another hip."

So Alma laid on his face for five weeks, until he was entirely recovered —a flexible gristle having grown in place of the missing joint and socket, which remains to this day a marvel to physicians.

On the day that he walked again I was out of the house fetching a bucket of water, when I heard screams from the children. Running back in affright, I entered, and there was Alma on the floor, dancing around, and the children screaming in astonishment and joy.

It is now nearly forty years ago, but Alma has never been the least crippled during his life, and he has traveled quite a long period of the time as a missionary of the gospel and a living miracle of the power of God.—Women of Mormondom, p. 126.

A REMARKABLE TESTIMONY

By Vilate Kimball (Women of Mormondom, p. 107)

Here I will relate a marvelous incident, of date previous to our entering the church:

On the night of the 22d of September, 1827, while living in the town of Mendon, after we retired to bed, John P. Green, who was then a traveling Reformed Methodist preacher, living within one hundred steps of our house, came and called my husband to come out and see the sight in the heavens. Heber awoke me, and Sister Fanny Young (sister of Brigham), who was living with us, and we all went out of doors.

"It was one of the most beautiful starlight nights, so clear we could see to pick up a pin. We looked to the eastern horizon, and beheld a white smoke arise towards the heavens. As it ascended, it formed into a belt, and made a noise like the rushing wind, and continued southwest, forming a regular bow dipping in the western horizon.

"After the bow had formed, it began to widen out, growing transparent, of a bluish cast. It grew wide enough to contain twelve men abreast. In this bow an army moved, commencing from the east and marching to the west. They continued moving until they reached the western horizon. They moved in platoons, and walked so close the rear ranks trod in the steps of their file leaders, until the whole bow was literally crowded with soldiers.

We could distinctly see the muskets, bayonets and knapsacks of the men, who wore caps and feathers like those used by the American soldiers in the last war with Great Britain. We also saw their officers with their swords and the jingling of their instruments and equipage, and heard the clashing of war, and could discern the form and features of the men. The most profound order existed throughout the entire army. When the foremost man stepped every man stepped at the same time. We could hear their steps.

When the front rank reached the western horizon, a battle ensued, as we could hear the report of the arms, and the rush.

None can judge of our feelings as we beheld this army of spirits as plainly as ever armies of men were seen in the flesh. Every hair of our heads seemed alive.

We gazed upon this scenery for hours, until it began to disappear.

After we became acquainted with Mormonism, we learned that this took place the same evening that Joseph Smith received the records of the Book

of Mormon from the Angel Moroni, who had held those records in his possession.

Father Young, and John P. Green's wife (Brigham's sister Rhoda), were also witnesses of this marvelous scene.

J. EDGAR HOOVER ON JUVENILE DELINQUENCY

J. Edgar Hoover makes the following statement: "I am not easily shocked nor easily alarmed. But today; like thousands of others, I am both shocked and alarmed. The arrests of teen-age boys and girls all over the country are staggering; it is an ugly situation, but it must be met. In the last year, 17 per cent more boys under 21 were arrested for assault than the year before; 26 per cent more for disorderly conduct, 30 per cent more for drunkenness, 10 per cent more for rape. And that in spite of the fact many of this age group had already gone into the war or were productively employed. For girls, the figures are even more startling: 39 per cent more for drunkenness, 64 per cent more for prostitution, 69 per cent more for disorderly conduct, 124 per cent more for vagrancy. And these are only the ones who are arrested—the advanced cases."—(Copied from Progressive Opinion).

HAPPINESS

"What is happiness?"I queried
Of the fellow by my side.
"Getting everything I long for",
Thus the selfish man replied.

Then I questioned yet another:
"What is happiness?" and he,
Tied to uncongenial spouse, said,
"Happiness is getting free."

Of a third I sought an answer,
"What is it? I prithee tell."
Faintly from his bed of sickness
This man answered, "Getting well."

Next I sought the social climber;
"Long", she said, "I've tried to win
Entrance to the upper circle.
Happiness is getting in."

On to gloomy Folsom Prison,
Quite the other way about
Was the questioned convict's answer:
"Happiness is getting out."

Then the miser, bent and twisted,
Old and crabbed, mean and small;
Grasping at his gold he murmured,
"Getting, getting—that is all."

As I pondered o'er these answers,
One word stood out bold and clear—
Happiness to most was "getting"—
Getting something or somewhere.

Not so to the last I questioned;
His a wisdom beyond price.
"Happiness", he said, "is giving,
Self-forgetting, sacrifice."

HEAVEN ON EARTH

Here's the time of mirth and laughter,
Not in some far-off hereafter.
Here's the land of smiling faces,
Not in strange and distant places
Which perhaps we'll see tomorrow—
In a world where is no sorrow—
Here's the land where men are blest,
And where they achieve their best.

Here is heaven in the making
Despite hearts that may be aching,
And the cares that men are bearing
As the roads of life they're faring.
Here are joys and merry laughter
And the peace we want hereafter—
We must learn to know them here,
Not in some celestial sphere.

—Edgar A. Guest.

Read anything half an hour a day, and in ten years you will be learned.—Emerson.

NEWS FLASHES

By Eraphim

January 16 to February 15th

America has become a haven for some 580,000 refugees from war-torn countries, the state department reveaed.

A severe earthquake struck the city of San Juan, Argentina (Jan. 17). Its population was estimated at 40,000. Not more than 20 houses remained standing in this ancient capital. The quake was so severe

the government ordered all theatres, dance halls and other places of amusement closed throughout Argentina.

News from Ankara, Turkey, (Feb. 1) said the city of Gerede with a population of near 25,000 was reported 80% destroyed by an earthquake, 103 persons being killed.

London dispatches (Feb. 8) brought information of two additional earthquakes striking Ankara province. Casualties from the three quakes during seven days, the Turkish broadcast informed, had listed 2,381 dead, with some 3000 injured and over 6900 houses destroyed.

General Nikola F. Vatutin announced that in three weeks, ending Jan. 17, his army alone had killed 100,000 German soldiers in a sweep which carried the Russian armies 55 miles inside old Poland.

International Red Cross representatives in the countries holding German prisoners, a news dispatch says, are kept busy getting signatures on declarations establishing the paternity of illegitimate children. The German army transmits these declarations on behalf of women expecting children. If signed, the mother is entitled to a government grant of $12 per month, which continues until the child reaches its 16th year.

The publication of a report by the Russian Government's official newspaper (Jan. 17) of "Cairo Rumors" that two British officials had conferred secretly with German Foreign Minister Joachim von Ribbentrop to bring about a separate peace, came near br nging about ruptured relations with her allies.

Vice President Wallace told the southern governors' conference which he addressed (Jan. 17) that the federal government must break the "Monopoly power" of the New York money market if the south is to achieve economic equality with other sections. The Governors of the western states were invited to help break and abolish trade barriers.

The fourth war loan drive embarked on its mission to raise $14,000,000,000. The gigantic undertaking to help finance the most expensive war in history went way beyond its quota continuing through February 15.

A dispatch from London brought word a train wreck, the most disastrous recorded in history, had occurred in the Leon province of Spain. More than 500 persons were killed. The train was wrecked inside a tunnel and rescue squads were unable to reach the scene for two days.

More than 14,000 American soldiers out of 18,000 originally listed as missing in action in the Philippines have been reported prisoners of war, including 55 of 66 Army nurses. Of the total, 1,555 were reported to have died from disease in Japanese prison camps, another 300 of wounds.

Miss Vivien Kellems, of Westport, Conn., war industrialist, informed the government and business heads of the nation she had refused to pay her December 15th income tax. She called upon "all business, both big and small, to follow her example and place aside postwar reserves out of their taxes." "It is impossible for anyone to emerge with hugh sums of money with the present tax rates, but it is insanity to tax so that there will be no private business after the war. All those not financed and therefore, controlled, by the government, will go into bankruptcy. * * * ! for one refuse to liquidate without a struggle."

Secretary of War Henry L. Stimson, acting on President Roosevelt's authorization (Jan. 18) restored the nation's railroads to private ownership. Termination of government control was made possible by a wage agreement affecting 15 non-operating unions and the carriers. It wound up a 16 months' controversy involving 20 brotherhoods.

Mrs. T. Grafton Abbott, educational consultant of the American Social Hygiene Association, at a meeting in Salt Lake City (Jan. 22) declared it was lack of wise parental supervision that lies behind the rise in juvenile delinquency. She said: "We find a growing sexual promiscuity, especially among girls, and it must be met by education of parents to their family problems and properly supervised sex education in public schools."

The government reported (Jan. 23) that lend lease shipments of food and farm products 11 months of 1943 had amounted to 10,500,000,000 pounds.

Lend-lease food shipments in November totalled slightly more than one billion pounds, Great Britain getting 60%, Russia 38%, north and west Africa, 2%. Minor quantities were slated for export to Dutch possessions and for Greek relief.

Ruin and desolation were spread by pounding waves and racing tides along California beaches Jan. 26. The raging surf pounded boardwalks and houses into wreckage olong the strand at Redondo.

Thirty-one thousand tons of bombs—which is believed an all-time record for

the period—have been dropped on Hitler's Europe up to Jan. 26 of this year.

Argentina junked her zealously guarded, traditional policy of neutrality (Jan. 26) breaking relations with Germany and Japan in a sudden diplomatic reversal that snapped the axis' last formal ties with the American continents.

Lawrence A. Johnson of the Utah liquor control commission in explanation of the terrific increase in number of individual purchase permits for liquor sold during the current fiscal year and particularly since rationing was imposed, said: "While some persons have bought more than one license, still a check of our records show that whereas prior to rationing a single permit would suffice for the entire family, now the wife, brothers, sisters, aunts and uncles all have permits."

A modern monster of the sea, the 45,000 ton battleship, U. S. S. Missouri, designed to destroy ANY SHIP AFLOAT, was launched Jan. 29. When loaded the battlewagon will weigh 52,600 tons. Her construction commenced Jan. 6, 1941. Her final cost will be in the neighborhood of $100,000,000.

In addition to the 500,000,000 francs a day which the Germans are levying on France for costs of occupation, they are now receiving the 1,000,000,000 francs monthly which was Italy's share. Costs of occupation now amount to more than 320,000,000,000 francs, which there is no hope of ever repaying.

A million Chinese have died of famine and cholera in Kwangtung province, George Edgar Adams, secretary of the American advisory committee for southeast China asserted January 31.

The office of war information disclosed that armed services casualties officially reported since Pearl Harbor now number 146,186, exclusive of the 7,700 American defenders of Bataan and Corriegidor starved, shot or tortured to death by their Japanese captors.

National Social Hygiene day was observed in Utah February 3 as a part of a widespread educational effort to reduce the incidents of syphillis and gonorrhea. Governor Herbert B. Maw issued a proclamation urging Utah's people to unite with the social hygiene association and its affiliates in a campaign against the spread of these two diseases.

A force of 30,000 U. S. marine and army troops, supported by the most powerful striking force in history, battled ashore on Kwajalein atill in the Marshall islands, February 1, and established permanent beachheads and operating bases.

A dispatch, Feb. 2, stated Soviet Russia has handed Finland a virtual ultimatum that she get out of the war within six weeks or face the consequences.

The Chicago Sun said that an organization was being effected in that city (Feb. 4), which had for its aim "to halt the growing Jewish power in America". The organization is to be known as the "Gentile Cooperative Association". It is asking up to $100 each from as many as 5,000,000 Americans. A similar organization exists in Wisconsin. Its name is the "Gentile League of Wisconsin".

The home front casualties for the United States for the year 1943 were listed as follows: Killed in traffic accidents, 23,300; accidental deaths in homes, 33,000; children (under 15) killed in accidents, 11,500; total injured in 1943 accidents 9,700,000; total killed in 1943 accidents, 94,500.

Secretary of Labor Perkins reported (Feb. 9) that there were 3,750 strikes in 1943 involving 1,900,000 workers, which had resulted in 13,500, 300 idle man-days—the second largest number of work stoppages since the European war began.

The U. S. Public Health Service issued the statement a near record-breaking number of cases of meningitis had been reported for this year, and virtually a nation-wide outbreak of scarlet fever and measles affecting more persons than in any comparable period for five or six years.

A Berlin broadcast stated that 2,646 of 3,713 Italian prisoners were drowned when a German transport was sunk by a submarine torpedo 17 miles off Crete.

The American Navy disclosed that the sinking of twelve additional ships the loss to Japan now since Pearl Harbor time has been raised to 1037 as definitely sunk. Of this number 434 had been accounted for by the submarines.

A near order of chaos exists over France. "All laws and regulations are flouted, conscript youth refuse to register, prisoners and workers on furloughs refuse to return to Germany, farmers refuse to deliver foodstuffs, lawlessness is rampant, everywhere firearms are brought out from hiding."

TRUTH

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

VOL. 9. APRIL, 1944 NO. 11.

Discourse by President John Taylor

(February, 1885)

Persecution of the Saints—Un-Constitutional Laws Being Enacted—Keep Laws of Man as Far as Possible—Possible Migration to Other Lands—The Lord Will Vindicate

(Journal of Discourses, 26:148-156)

I and a few others have been away from here for some time, visiting among our southern brethren; Brother Snow, who has just spoken to you, was one of the party. It appears rather an inclement season of the year to go on a journey of that kind; but circumstances seemed to make it necessary that we should go and look after the interests of the people, socially and politically; for nothwithstanding our religious ideas, we still have certain rights, privileges and immunities, which belong to us as individuals and as citizens of the United States, in common with others, and seeing that things were quite loose in those far-off settlements, and that men and their families were being subjected to various kinds of outrage, usurpation and imposition, in many instances under the form of law, it seemed necessary that somebody should attend to these matters, and I thought it best for me to go, in company with others of our brethren, to ascertain what was the true position of affairs, and to give such counsel as the circumstances might demand. (Prest. Taylor was 77 years of age, and travel was by horse conveyance). We found that a great many outrages had been perpetrated upon many of our brethren; that they had been dealt with contrary to law, and in violation, as has been referred to, of the rules of jurisprudence governing such matters; that a vindictive and persecuting spirit had been manifested, and that several of the brethren had been sent off to a distant land from their own. I did not know but that they were without a prison in Ari-

"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."

zona, when I heard of these things, and that therefore they had sent a number of honorable men who differed from them in their religious sentiments off to Detroit.

I had these things inquired into and found they had a good penitentiary in Arizona, and that there was no necessity for any such outrage as this to be perpetrated upon decent men. I was sorry to find that things had been conducted in this unusual and vindictive manner, and without any ostensible reason for such extra-judicial acts. Not only because injustice had been heaped upon honorable men, but also because of the position in which it places the nation which was once the pride and glory of all lovers of freedom and equal rights, and boasted of as being **"the land of the free, the home of the brave, and an asylum for the oppressed"**. These foolish men are now seeking to carry out the enormities that existed among what was called the civilization and intelligence of ancient barbarism, then, as now, under the name of Christianity, and other euphonious appellations which are common to us, and that we are well acquainted with. I was in hopes that things were not so bad as they were represented to be, but I found that I was mistaken in that matter, and I was sorry to find myself so mistaken.

In relation to this anomalous form of proceeding they are now copying the example of Russia, which is generally considered an arbitrary government, and whose despotism has been supposed to reign supreme; they have in that nation a place called Siberia, to which they banish men, under a despotic rule, without much formality or trial. I was hardly prepared today to suppose that we needed an American Siberia under the form and in the name of liberty and the rights of men. But this is the fact. We have here in America today an American Siberia in Detroit, to which place, upwards of two thousand miles from their homes, men are banished for a term of years; and what for? **Because they have the temerity to worship God according to the dictates of their own conscience, and cannot fall down and worship before the Moloch of an effete Christianity.**

These extraordinary proceedings that have been going on in this Territory, in Arizona and in other places, simply exhibit the very principle that Brother Snow has been speaking of. I need not tell you about affairs that have transpired here. You are quite as well acquainted with them as I am, and ought to be better: for I have been away from here for about four weeks visiting the Saints in our southern settlements, and we have had a most pleasant visit. Outside of these extraordinary proceedings, we found the people prospering very well, with pleasant homes and bright prospects before them. We had with us several of our best brethren, and we visited many of our settlements in that district of the country, the residents of which were very much gratified at our appearance in their midst, and for the counsels they received. But I had found that such had been the outrages committed that it was impossible almost for any man standing in an honorable position to maintain his position unless he broke the law by resisting the officers, and they thought it not prudent to do so, and so did I. It may suit others to violate the law, to trample upon human rights, and desecrate the sacred term of liberty, and this is frequently done by the arbiters and minions of the law in the name of justice; but we profess to be governed by higher, by nobler and more exalted principles, and to move on a higher plane; and if Jesus could afford to endure the attacks of sinners against himself, we, if we have the Gospel that we profess to have, ought to be able to endure a little of the same thing. There is nothing new in these affairs, nothing strange in this at all. Many of you have had

much to do with these matters. Some of these gray-headed men that I see before me know a little more about those matters than some of the younger portion do.

Many of you have been driven from your homes, robbed of your property, dispossessed of your positions and had to flee from your homes to these mountain valleys, and seek an asylum among the red savages which was denied you by your so-called Christian brethren. Before you came here you were banished from the State of Missouri into the State of Illinois. What for? Because you had the audacity to worship God according to the dictates of your own consciences. I have had to flee from blood-thirsty bandits time and time again. Brother Snow had to do it, and many of you gray headed men and women have had to do it. What for? Because of polygamy? No, there was no such thing then alleged. What for? **Because you had the hardihood, in this land of freedom, to worship God according to the dictates of your own consciences. For this crime you had to leave your homes, and you were despoiled and robbed and plundered, and had to flee as exiles into another land. I had to do it, you have had to do it. You fled from Missouri to Illinois, and then from Illinois to this land, and why? Why did you leave Illinois and come here? Did you injure anybody? No. They killed your prophets, and I saw them martyred, and was shot most unmercifully myself, under the pledge of protection from the Governor, and they thought they had killed me; but I am alive yet by the grace of God (sensation).**

Why had you to leave? Because they murdered your Prophets, and wanted to possess themselves of your property; murder and spoliation generally go together. And because they killed them, they accused you of doing some wrong, said you must leave your homes, and there was nobody found in all that wide land to check the outrages of those red-handed assassins, to administer justice and to preserve you in your rights. I do not know any other reason; I never did know any other, and never expect to be informed of any other.

The history of these things is quite familiar to you as Latter-day Saints, and you do not think it anything strange. Some of our young people think that the present proceedings are very remarkable. But many of us, gray-headed folks, have seen plenty of such proceedings, and have had many experiences of this kind; they are nothing new to us at all. And did we ever expect them to get better? We have not so understood it. We are told in the scriptures, and we have kept teaching it all the while, that **"the wicked would grow worse and worse, deceiving and being deceived".** That is doctrine which I have believed in for the last 50 years and I have had a good deal of testimony and practical confirmation on that point. We expect that these things will transpire. We have been told about secret organizations that should exist, and they are beginning to permeate these United States, and are laying the foundation for disruption, disintegration and destruction. It is not necessary that Congress and the Judiciary should set examples of tyranny and violation of Constitutional law, and attack the fundamental principles of free government and the rights of man; for there is plenty of that kind of spirit abroad; **yet men who profess to be the conservators of the peace and the maintainers of law join in these nefarious, unholy, tyrannical and oppressive measures. There are any number who are ready to follow in their footsteps, and the whole nation today is standing on a volcano; but they do not seem to comprehend it.** Well, are we surprised? I am not. It is strictly in accordance with my faith; it is strictly in accordance with the Old Testament Scriptures; and it

is strictly in accordance with the Book of Mormon; it is strictly in accordance with the revelations given to us by Joseph Smith, and all these events that have been predicted will most assuredly transpire. **But I suppose it is necessary that "judgment should first begin at the House of God", and if it does, "Where will the wicked and ungodly appear", when it comes upon them?** We are told that the wicked shall slay the wicked.

We need not trouble ourselves about the affairs of the nations, the Lord will manipulate them in His own way. I feel full sympathy for the nation in which we live, and for other nations, in consequence of the troubles with which they are beset and which are now threatening them; yet they do not seem to comprehend the position. I know a little of some of the things that will transpire among them, and I feel sorry. Do you feel sorry for yourself? Not at all, not at all. Do you feel sorry for your people? Not at all, not at all. The Lord God has revealed unto us great and eternal principles which reach beyond this earth into the eternal heavens, and which have put us in possession of light and truth and intelligence, and promises and blessings that the world are ignorant of and do not and cannot comprehend. **I feel every day to bless the name of the God of Israel, and feel like shouting, "Hosanna! Hosanna!! Hosannah!!! to the God of Israel, Amen and Amen", who will rule the nations of the earth, and manipulate things according to the counsel of His own will.** These are my feelings in regard to these matters. But when I feel interested in the welfare of my brethren and sisters, and when I see their rights interfered with and trampled ruthlessly under foot, I feel that there is something at work that ought not to be, and yet that is quite necessary to teach us some of the principles of human nature, that we may be able to discern between the good, the virtuous, the upright and the holy; and the impure, the foolish, the vindictive, the corrupt, the lascivious, and those who are trampling under foot the laws and principles of eternal truth.

God has revealed unto us certain principles pertaining to the future which men may take objection to. He has revealed unto us certain principles pertaining to the perpetuity of man and of woman; pertaining to the sacred rights and obligations which existed from the beginning; and He has told us to obey these laws. **The Nation tells us: "If you do we will persecute you and proscribe you." Which shall we obey? I would like to obey and place myself in subjection to every law of man. What then? Am I to disobey the law of God? Has any man a right to control my conscience, or your conscience, or to tell me I shall believe this or believe the other, or reject this or reject the other? No man has a right to do it.** These principles are sacred, and the forefathers of this nation felt so and so proclaimed it in the Constitution of the United States, and said "**Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof**". Now, I believe they have violated that, and have violated their oaths, those that have engaged in these things and passed that law, and those that are seeking to carry it out.

Congress and the President of the United States and the Judiciary, and all administrators of the law are as much bound by that instrument as I am and as you are, and have sworn to maintain it inviolate. It is for them to settle these matters between themselves and their God. This is my faith in relation to this matter. Yet by their action they are interfering with my rights, my liberty and religion, and with those sacred principles that bind me to my God, to my family, to my wives and to my children; and shall I be recreant to all these noble principles that ought to guide and govern men? **No, never; No, never!!**

No, never!!! I can endure more than I have done, and all that God will enable me to endure, I can die for the truth; but I cannot as an honorable man disobey my God at their behest, forsake my wives and my children, and trample these holy and eternal obligations under foot, that God has given to me to keep, and which reach into the eternities that are to come. I won't do it, so help me, God. (Here the speaker vigorously struck the book on the desk, and the large audience responded with a loud "Amen.")

The Constitution expressly says that no law shall be passed impairing the obligation of contracts. But we have entered into covenants and contracts in our most sacred places, and that, too, in many instances, before there was any law prohibiting the same, and yet the attempt is now being made to give the Edmunds law an **Ex Post Factor** application and to punish us for these contracts which were not criminal, even from the standpoint of our enemies, at the time they were formed. I myself married my wives long before there was any law upon the subject, and many of you did the same, yet by an **Ex Post Facto** application of laws since enacted the attempt is now made to punish us as criminals. I have never broken any law of these United States, and I presume that some of you, whom our enemies now seek to criminate and drag into court as violators of law, can say the same.

Under the present system of things in this Territory, **harlotry and adultery are vindicated, sustained, and unblushingly protected, and honorable and virtuous wedlock is trampled upon, condemned and punished. Well,** what will you do? **I will obey every Constitutional law so far as God gives me ability.** What else will I do? I will meet these men as far as I can **without violating principle, and I have done it. When this infamous Edmunds law was passed, I saw that there were features in that which were contrary to law, violative of the Constitution, contrary to Justice and the rights and the freedom of men.** But I said to myself, I will let that law take its course; I will place myself in accordance with it, so far as I can. Did I do it? I did. I remember talking to Mr. Pierrepont, who was Attorney-General under President Grant's administration. He with his son called upon me. They dined with me, and perhaps I can explain my views on this subject by repeating our conversation as well as in any other way. I have a sister keeping my house for me—the Gardo House. When Mr. Pierrepont came in, I said:

"Mr. Pierrepont, permit me to introduce you to my sister, who is my housekeeper. It is not lawful for us to have wives now. And when the Edmunds law was passed I looked carefully over the document, and saw that if I was to continue to live in the same house with my wives that I should render myself liable to that law. I did not wish—although I considered the law infamous—to be an obstructionist, or act the part of a Fenian, or of a Nihilist, or of a Kuklux, or Communist, or Molly Maguire, or any of those secret societies that are set on foot to produce the disintegration of society and disturb the relations that ought to exist between man and man, between man and woman, or man and his God. I desired to place myself in obedience or in as close conformity as practicable to the law, and thought I would wait and see what the result would be; and that if the nation can stand these things I can or we can. These are my feelings. Men and nations and legislators often act foolishly, and do things that are unwise, and it is not proper that a nation should be condemned for the unwise actions of some few men. Therefore I have sought to place myself in accord with the law. I said to my wives: "We are living in this building together. We were quite

comfortably situated, and we might so have continued, but I said to them that under the circumstances it will be better for me or for you to leave this place; you can take your choice. They had their homes down here which they now inhabit; which were quite comfortable. So I said to them, you can go there and I will stay here, or you can stay at the Gardo House and I will go there or somewhere else; for I wish to conform to this Edmunds law as much as I can."

I am always desirous to let everything have its perfect working. We talk sometimes about patience having its perfect work. If we have laws passed against us I like to see them have a fair opportunity to develop and see what the result will be. These were my feelings then, and they are my feelings today.

Well, do you think, then, that the people have been outraged? I most certainly do. The usage has been in all legal trials among all civilized nations to presume that all men are innocent until proven guilty; **but we now have test oaths introduced, which is another violation of the Constitution and by which an attempt is being made to hold all men guilty until they prove themselves innocent. Again: there is a usage which has existed among the civilized nations, and in this nation also, that a man must be tried by a jury of his peers, selected from the vicinage, but the juries selected for our courts are composed today of our bitter persecutors and our most relentless enemies, and in many instances selected from the lowest and most debased men who can be found or picked up from the gutters.** We also have another class of courts improvised for the occasion in the shape of "U. S. Commissioners' courts", which are operated and run after the order of the ancient notorious "Star Chamber". Such institutions provoke the contempt of all honorable men, and the parties assuming such offices place themselves in a position to be despised of their fellows. I might enumerate many other outrages, but time will not permit on this occasion. No man's liberties are safe under such administration. What will be the result? **The result will be that those that sow the wind will reap the whirlwind. When men begin to tear down the barriers and tamper with the fundamental principles and institutions of our country, they are playing a very dangerous game, and are severing the bonds which hold society together, and the beginning of these irregularities is like the letting out of water.** The next step that followed the Edmunds act was the introduction of a test oath. The legislation already provided was not good enough for some of our officials here and another portion of the Constitution must be broken to introduce a test oath without any authority. I think this was introduced by our Governor. Then comes another class of men called Commissioners, rather a new idea in American government. Yet it was thought necessary that extraordinary operations should be entered into in relation to the Mormons. Why? Because it is necessary that they should be dealt with differently from anybody else.

Now, I have seen some of my brethren shot to pieces in cold blood and under the protection of the State Government, and the promise of the Governor made to myself and Dr. John M. Bernhisel, who is sometime ago dead. In Missouri a great deal of that thing was done. In Georgia lately, and in Tennessee acts of the same kind have been perpetrated. Now, I want to know if anybody can tell me—here is a large congregation, and many thousands of you acquainted with our history—I want to know if any one of you can tell me of any individual that was ever punished according to law for killing a Mormon. Speak it out, if you know it. I do not know of any such thing. Brother

Snow says there is not an instance on record. Well, I would rather be on the side of the Mormons in that case than on the side of those who are their persecutors and murderers, for they have got something to atone for yet, which we have not under those circumstances. We have got through with our part of it. The other is not through with yet. There are eternal principles of justice and equity that exist in the bosom of God, and He, in His own time, will manipulate these things according to the counsel of His own will; and with what measure men mete, as sure as God lives, it will be measured to them again, pressed down and running over.

Very well, what would you advise us to do? Are we suffering any wrongs? Yes. Well, what would you do? I would do as I said some time ago. If you were out in a storm, pull up the collar of your coat and button yourself up, keep the cold out until the storm blows past. This storm will blow past as others have done; and you will see that many of the miserable sneaks who are active in those measures, and who are crawling about your doors, and trying to spy into your houses, etc., will be glad to crawl into their holes bye-and-bye.

Well, what will you do? Get angry? No, not at all. Let these men have their day and pursue their own course; we will protect ourselves from them as well as we can. Why, some of our folks in the South were actually trying to seek an asylum in another land away from the persecutions of free America, and I do not know but we shall have a lot of pilgrim Fathers again here in this country, fleeing, not from England by way of Holland, nor from France, nor from any of those countries where they used to persecute people and proscribe them for their religion, but from America, "The land of the free, the home of the brave, and the asylum for the oppressed" — fleeing from there because of their religious sentiments. What an idea! Who could have thought of it? People say that history repeats itself. It is so doing in our day. Well, what would you do? Observe the laws as much as you can. Bear with these indignities as much as you can. But it would not be well for these men to perform their antics anywhere else than among the Saints, or they would dangle to the poles, lots of them, by the neck, if they attempted any such acts. No people would endure these things as the Latter-day Saints do. Will you endure them? Yes, a little longer. Wait a little longer. And after you have borne with a good deal, then endure "as seeing Him that is invisible", and cultivate those principles that Brother Snow has so beautifully set before us, and feel, **"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad for great is your reward in heaven; for so persecuted they the Prophets which were before you."**

Well, what would you do? Would you resent these outrages and break the heads of the men engaged in them, and spill their blood? No. Avoid them as much as you possibly can—just as you would wolves, or hyenas, or crocodiles, or snakes, or any of these beasts or reptiles; avoid them as much as you can, and take care they do not bite you. (Laughter). And get out of the way as much as you can. What? Won't you submit to the dignity of the law? Well, I would if the law would only be a little dignified. But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may.

That is what I have told people while I have been in the south—to take care of their liberties, to put their trust in the living God, to obey

every constitutional law, and to adhere to all correct principles. But when men tamper with your rights and with your liberties, when the cities are full of spies and the lowest and meanest of men are set to watch and dog your footsteps; when little children are set in array against their fathers and mothers and women and children are badgered before courts, and made to submit, unprotected, to the gibes of libertines and corrupt men; when wives and husbands are pitted against each other and threatened with pains, penalties and imprisonment, if they will not disclose that which among all decent people is considered sacred, and which no man of delicacy, whose sensibilities had not been blunted by low associations, would ever ask; when such a condition of affairs exists, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we may, and avoid being caught in any of their snares.

I cannot think that this crusade is aimed entirely at us; from many circumstances that have transpired, I have been led to believe that whilst we are made the victims, these proceedings are introduced as a political ruse, for the purpose of embarrassing the incoming administration. What would you do? Would you fight them? No. I would take care of myself as best I can, and I would advise my brethren to do the same. Would you resist law? No. As I have said before, I can stand it if they can. It is for us to do what is right, to fear God, to observe His laws, and keep His commandments, and the Lord will manage all the rest. But no breaking of heads, no bloodshed, no rendering evil for evil. Let us try and cultivate the spirit of the Gospel, and adhere to the principles of truth. Let us honor our God and be true to those eternal principles which God has given us to hold sacred. Keep them as sacredly as you would the apple of your eye. And while other men are seeking to trample the Constitution under foot, we will try to maintain it.

We have prophecies something like this somewhere; that the time would come when this nation would do as they are now doing—that is, they would trample under foot the Constitution and institutions of the nation, and the Elders of this Church would rally around the standard and maintain those principles which were introduced for the freedom and protection of men.

We expect to do that, and to maintain all correct principles. I will tell you what you will see bye and bye. You will see trouble, **trouble, TROUBLE** enough in these United States. And as I have said before I say today, I will tell you in the name of God, woe! to them that fight against Zion, for God will fight against them. But let us be on the side of human liberty and human rights, and the protection of all correct principles and laws and government, and maintain every principle that is upright and virtuous and honorable, and let the world take the balance if they want, we don't want it. We will cleave to the truth, God being our helper, and try to introduce principles whereby the will of God will be done on earth as it is in heaven. And we will obey every institution of man for the Lord's sake so far as we can without violating our consciences and doing things that are wrong and improper. God bless you and lead you in the paths of life, in the name of Jesus, Amen.

LIFE

Life is a voyage, Time is the stream;
Gospel is vision, and Peace is our dream—
Mortality the craft, Traits are the crew,
Fear is the curr nt we all must pass through.
So then let the tides, be blessings of gain,
And Eternity the shore for souls to attain.

—Fred Jessop.

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

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EDITORIAL THOUGHT

BUT this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—II Corinthians, 9-7.

THE CHURCH JUDICIARY

A vital branch of the Church is its judicial system—that department appointed to settle difficulties between brethren and to keep the Church cleansed of iniquity; and this without cost to the litigants. One of the leading crafts plying its trade to prevent the people of God enjoying freedom in fullness, was referred to by Brigham Young as "Lawyer-craft". This is one of the powers opposing with determined obstinancy Joseph Smith, the Prophet, keeping him almost continuously on the defensive. The Saints have had ample evidence of the evils arising from the operations of this craft. Shorn of all technical inhibitions, archaic rules of procedure and evidence, the church judiciary has a definite and permanent mission in the world. Of course we must not underestimate the value of services rendered our country and its citizenry by members of the legal profession whose efforts are honestly directed to the promulgation of justice and in the defense of human rights. Lawyer-craft, as spoken of by President Young, is but a prostitution of the high and noble calling of the legal profession.

However, as other departments in the Church, through disuse or mismanagement, fall into error and imbibe false notions, the judiciary is no exception.

The initial step in the settlement of difficulties between members of the Church where their differences cannot be adjusted between the parties immediately involved, is to call to their assistance brethren from that great body of peace makers, the Ward Teachers. These and all other agencies failing, the next step is the Bishop's Court.

Among the Church Courts are:

1st. The Bishop's Court, presided over in each ward by a Bishop and two counselors. This court has original jurisdiction but is limited in its ecclesiastical powers. It may withdraw fellowship or excommunicate lay members and others not holding the Melchisedek Priesthood; but in the case of High

Priesthood members it may only withdraw fellowship, remanding the case for final action to the higher court—the High Council.

2nd. Is the High Council organized in each Stake of Zion. This is presided over by a President and two counselors, in addition to whom there are twelve councilmen holding the High Priesthood. This court has both original and appelate jurisdiction, (Keeler on Church Government, p. 124), its powers being limited to the act of excommunication. It receives cases from the Bishop's Court, on appeal, along with cases where fellowship has been withdrawn and grounds for excommunication alleged.

3rd. An appeal lies from the verdict of the Bishop's court and of the High Council to the "Council of the Church, before the Presidency of the High Priesthood." (D. & C., 107:78-79). This judicial body may be termed the Supreme Court of the Church. So far as available records show its powers have been invoked but seldom, and is now in disuse until the Church is set in order.

These courts, when properly functioning, reach every member of the Church; except the President of the High Priesthood; and since, as the Lord states, **"there is not any person belonging to the Church who is exempt from this Council; and inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the Common Council of the Church, who shall be assisted by twelve counselors of the High Priesthood. * * * Thus, none shall be exempted from the justice of the laws of God, that all things may be done in order and in solemnity before Him, according to truth and righteousness."** (Ib. 81, 82, 84).

The "Common Council of the Church" is presided over by the Presiding Bishop and twelve High Priests, selected for the purpose. (At the trial of Sidney Rigdon, a member of the First Presidency of the Church, at Nauvoo, Sept. 8, 1844, Bishop Newell K. Whitney presided and the Presidency and High Council of Nauvoo were the High Priests chosen for the occasion.—Keeler on Church Government, p. 133; Historical Record, p. 799).

We have but briefly described the judicial procedure within the organized stakes of the Church. The Quorum of Twelve, acting under the direction of the First Presidency of the Church, form a "Traveling Presiding High Council", with judicial jurisdiction outside of the organized wards and stakes, but not within them.

Church jurisprudence was hinted at by the Prophet Joseph Smith before the organization of the Church, the High Council being mentioned (D. & C., 20:67), by the "Spirit of prophecy and revelation". The functions of this body of the Priesthood, together with those of the Bishopric, were mentioned (Ib. 42), February 9th, 1831. The organization of the first High Council in the Church took place at Kirtland, February 17, 1834. (See D. & C., Sec. 102).

So important was this matter of the members of the Church settling their difficulties between one another and refrain from submitting their differences to the courts of the land, that members disregarding the Church instructions were severely chastized. On one occasion, visiting Provo, President John Taylor learned of some water difficulties arising between the Saints at Provo and Salt Lake County, which were about to be submitted to the civil courts, he made these caustic remarks:

* * * There has been some considerable difficulty between you people of Provo and those of Salt Lake County about water. You should come together as men, and if you cannot compromise the matter, BRING IT BEFORE YOUR HIGH COUNCIL, AND HAVE IT REGULATED THERE: and I will tell you here today, that if you take this matter to law before the courts of the ungodly, YOU SHALL BE CUT OFF FROM THE CHURCH. Now, do you hear that? If I have any voice in the matter I wish to be heard, and I tell you in the name of Israel's God, we will not tolerate such flagrant violations of the law of God, among the Latter-day Saints. No man

shall hold a standing in the Church and kingdom of God, or preside in that Church, who will violate the laws of God, and seek to the ungodly, inasmuch as God has laws by which He expects us to be governed. This is my feeling about it; and we will carry it out, God being our helper. For we will not suffer this kind of iniquity; and if they do it in the other county, WE WILL TREAT THEM THE SAME.—President John Taylor, Provo, Aug. 28, 1881; J. of D., 22:311.

Of late years the Quorum of Twelve, against the commandments and against precedence, has sat as a court in the trial of members of the Church who were regarded out of harmony with the teachings of the Church on the subject of marriage. The Quorum spent much of its time, instead of regulating the affairs of the Church in the world, interfering in local affairs; some of its members acting as spies, special prosecutors, "peeping Toms" and whatnot. This situation became so rank that in 1909, President Joseph F. Smith attempted to set the Quorum right. He instructed most emphatically that the Twelve had no business going into the organized wards and stakes, unless sent there specially by the First Presidency; that in their judicial meanderings, "twisting and turnings" they had no right to handle cases, or mix up with them, in the organized stakes. The Prophet Joseph Smith had already instructed the Priesthood on this matter. He said: **"The Twelve will have no right to go into Zion, or any of her Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church."** Similarly the Prophet instructed, "No standing High Council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the Twelve".—History of Church, 2:220.

As precedence we have this from the Historical Record (page 692):

John Whitmer and W. W. Phelps were excommunicated by the High Council at Far West, March 10, 1838; Oliver Cowder on April 12th, and David Whitmer on April 13th following. About the same time Luke S. Johnson, Lyman E. Johnson and John F. Boynton, three of the Twelve Apostles, were cut off, and on May 11th following, a similar fate befell Wm. E. McLellin, another of the Twelve. All of these by the High Council.

We recall in the case of Moses Thatcher, a member of the Quorum of Twelve, after having been dropped from his Quorum by its members, he was tried in 1897 on the charge of "Apostasy and un-christianlike conduct" before the Presidency and High Council of the Salt Lake Stake of Zion. He was not excommunicated. It will be noted here that while he was dropped from his Quorum by action of the members thereof, his trial on the question of church membership, was had before the High Council of the Stake in which he resided.

There is justice in this procedure. The Quorum dropping Brother Thatcher would most likely have been prejudiced in sitting on his case as being worthy of retaining his membership in the Church. They rightfully excluded him as a member of their Quorum, he being, as they interpreted his position, out of harmony with their actions, but such action did not affect his real Apostleship or Priesthood. The question of "apostasy and un-shristianlike conduct was considered by an unprejudiced body of men, the case being tried on its merits and amicable adjustment effected. While his membership in the Quorum had been successfully challenged, his Apostleship and Priesthood were not disturbed.

Our attention is called to the case of Richard R. Lyman, notice of whose excommunication recently appeared in the press as coming from the Quorum of Twelve. Brother Lyman, according to his alleged confession, violated the "Christian law of chastity", and under such conditions he may not ex-

pect to retain his position in the Quorum of Twelve; yet, as we understand it, the Quorum exceeded its jurisdictional powers in presuming to excommunicate him from the Church. Being dropped from the Quorum of Twelve, his case should have gone before the Bishopric or the High Council in the Ward or Stake where his membership rested, those men forming a proper court to handle his case without prejudice.

It is our judgment that Brother Lyman has not been excommunicated from the Church and is still a member thereof.

There should be no meddling or tampering with the institutions of the Church as the Prophet established them. The judiciary especially should be well protected from unlawful innovations and from prostitutions. Man cannot hope to improve on the heavenly pattern.

The Church proclaims to the world, through its official organ, the Deseret News, its **"Stand for the Constitution of the United States, with its three departments of government as therein set forth, each one fully independent in its own field."**

It is well to re-commit and re-express our fealty toward this sacred instrument now that the tendency is for the executive branch to swallow up the legislative and judicial branches of government. Once the walls of protection of the citizenry is broken down the rights of the minority disappear and man returns to the archaic claim that "might is right".

In the language of President J. Reuben Clark, Jr., in a recent speech at the annual dinner of the Los Angeles Bar association, to be consistent and effective, **"We must come to the loftiest patriotism, with a single allegiance, undivided, unshared, undefiled, for the Constitution under which we live. * * * The Constitution and its free institutions must be our ensign."** He avers in truth **"From those who should have revered that great document, we have had flippancy and derision. To many of the people there has come a disrespect for, and a desire to rid themselves of, what they have been encouraged to think are the shackles of the Constitution. The Constitution is, in the matter of fostering and protecting human rights, the inspired crystallization of the wisdom of man and the embodiment of all his experiences from the beginning."** And, he might have added, was inspired of the Lord.

Among those holding light reverence for the Constitution is Prof. Rex Tugwell, once one of President Roosevelt's personal advisors, and now Governor of Puerto Rico. Speaking on the subject of "Planning", he is reported as criticising the "unreasoning and almost hysterical attachment of certain Americans to the Constitution."

Unfortunately the Church is leaning toward this tendency and, probably, on the hypothesis that the "end justifies the means", its institutions are being weakened by unwarranted changes and innovations, as has abundantly been shown in the columns of TRUTH.

We hope this tendency is apparent to the minds of President Clark and his associates, and that they will attach to the Constitution of the Church, as established by the Lord through the Prophet Joseph Smith, the same reverence as they profess to render to the Constitution of the United States.

Let the Church carry out this policy in its judicial acts, in the interest of justice, safety and righteousness and much future annoyance will be obviated.

GOOD DOCTRINAL SERMON

Our leaders, in order to justify their spiritual wrigglings in their efforts to make friends of the world, frequently

distort the real meaning of the Gospel plan, making changes in the laws and ordinances thereof. Occasionally, however, perhaps while off-guard, a sermon goes out to the world generally sound in its structure. Such an one is the radio address of Doctor John A. Widtsoe of the Council of the Twelve, February 6, 1944, on the subject, "Why Should There Be Ordinances in Religion?", published in the Church edition of the Deseret News of February 12th.

We agree with much of the position of the Doctor and heartily commend the address to the attention of all seekers after truth.

> **"God, as we know Him", said the Doctor, "performs His work through unchanging laws." And again: "A religion built upon change is unsafe. It rests upon sand; therefore, the storms of life may destroy it. A safe religion must be built upon the rock of certainty, permanence, and invariability. Such a religion is unshaken by the hurricane; it prevails, and gives hopeful assurance, throughout the ages. It enables us to achieve our high destiny.**

God is governed by law. It is a complete understanding of the law and exact adherence to it, that makes Him a God. He operates through eternal laws which were made known, at least in part, to earth's inhabitants, before coming into mortality. If laws were not fixed and eternal, as the speaker ably maintained, there could be no assurance of men serving God acceptably and obtaining salvation. "Heaven and earth", said the Master, "must pass, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven".

Today we see all about us the confusion and tragedies caused by the ever changing laws of cities, states and nations. Legislators go on grinding out new laws, changing the old and creating complexes that challenge the understanding of the best minds of the nations. Courts reverse their decisions until the understanding of man "comes to naught". It is generally conceded that no Judge or Lawyer knows the meaning of or is familiar with every law on our statute books. This is true of man and man governed institutions; while the institutions of heaven, based upon eternal and unchanging law, are safe guide-posts for mankind in every age and under all circumstances.

Doctor Widtsoe remarked:

> **Spiritual law, binding upon man, if he desires certain blessings, has been repeatedly set forth in sacred writ. Obedience to God's laws is the major theme of ancient and modern revelation. Thus, in our day, the Lord has said, through the Prophet Joseph Smith, "I am your lawgiver." (D. & C., 38:22); and, "None shall be exempted from the justice and the laws of God, that all things may be done in order" (D. & C., 107:84); and further, "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it was predicated." (D. & C., 130:20-21). * * ***
>
> **Thus it comes to be, in logical, rational order, THAT IMMUTABLE, UNCHANGING RULES AND REGULATIONS, call them laws, principles, or ordinances, exist for the organization and perpetuation of the Church of Christ, and for life within it. These form the framework of religion, the framework of the Church of Jesus Christ of Latter-day Saints. They must be accepted and complied with, if the desired rewards are to be obtained. For example, baptism is such an ordinance. It is necessary because, as Jesus taught, "He that believeth and is baptized shall be saved" (Mark 16:16); and salvation for humankind is the objective of the Church, and by the demand of immutable law, cannot be set aside.**

All that is good. However, we find a definite error in the Doctor's reasoning; the error of thinking "law helps, never hinders", and that man should conform to them all. He states:

> **The greatest sufferings of the world may be traced to the unholy, destructive**

> doctrine that man need not conform to law, WHETHER OF MAN, NATURE, OR GOD. Recognize the law, conform to it, obey it; and the LAW HELPS, NEVER HINDERS.

It was refusal to obey certain man-made laws that gave to the world the wholesome examples and the sublime and character creating faith of an Enoch, a Noah, an Abraham, the three Hebrews, a Daniel, The Christ, Joseph Smith and the great army of true Christians who challenge the wisdom of man and clung with tenacity to the laws of heaven.

As we have abundantly shown in TRUTH, theconstitutional laws of the land are the laws enjoined upon the Saints to be observed. God having inspired the Constitution, knows its meaning and intent and, under divine interpretation, its requirements may be received as the laws of heaven to mankind. This conclusion must, in the light of divine revelation, appeal to the Latter-day Saints as sound.

A very wholesome example of the Lord requiring the breaking of man's laws is found in the revelation to John Taylor of 1882. After the Morrill law of 1862, outlawing polygamy, was declared constitutional by the Supreme Court of the United States in 1879, and after the passage of the Edmunds' Bill, placing teeth in the law, the Lord in calling Heber J. Grant into the Quorum of the Twelve, called Seymour B. Young into the Presidency of Seventy, provided he would enter into plural marriage. He did that and was inducted into the office.

Now that the Doctor, as one of the leaders of the Church, has, in clearness, set forth to the world, the necessity for eternal principles, ordinances and laws for human guidance, and since the Church, for which he was the spokesman, has undertaken to change many of these principles, ordinances and laws, driving out of the Church many who are trying to cling to the Doctor's teachings, we strongly urge him to see that the Church returns to its original moorings. Let Doctor Widtsoe make good his statement:

> The rigid insistance of the Church of Jesus Christ of Latter-day Saints upon the acceptance of its basic laws and regulations, call them principles and ordinances, revealed from heaven, and under God's control, is another convincing evidence of the truth of its claims. There can be no hesitation, vacillation, or surrender in the field of truth. WE SHOULD LOOK WITH SUSPICION UPON ANY RELIGIOUS ORGANIZATION that feels itself above the law, or that undertakes to make its own fundamental laws. Indeed, in view of the universal reign of law, a religion or church which does not prescribe binding requirements, DERIVED FROM GOD, upon its members, is not worth the having. * * * Religion, to have value, must furnish a safe and constant anchorage on the voyage of life.

The Church must leave its false position as it was expressed at the 1932 April conference by Stephen L. Richards, a member of the Quorum of Twelve, as follows:

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

This position is unsound as Doctor Widtsoe abundantly shows. It should be repudiated, and the Church, in order to enjoy the blessings of the Gospel, should return to its early fundamentals. Some of its members, it is true are not prepared to receive the Gospel as revealed—many never will be—but strict adherence to law and order will place the Church back on the rock where it was first established, and Zion will proceed to its final redemption.

MORMONISM AND ICONOCLASM

An "Iconoclast" is an "image breaker"; "one who assails traditional beliefs". Joseph Smith was an iconoclast with reference to the religions of his day. He was taught such by the Lord Jesus Christ, who said, speaking of the religions then extant, "All their creeds were an abomination in his sight; that those professors were all corrupt; that they draw near to me with their lips but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

Iconoclasm, properly administered has done much in the present day to loosen the fetters of religious fanaticism from the spiritual limbs of the people. A leading iconoclast of the past generation was W. C. Brann of Waco, Texas. His mental genius did much to destroy traditional error in church, state and society. While a confirmed monogamist Mr. Brann extolled the results of the Mormon marriage system (plural marriage) as it existed in his day. The Brann type of logic coupled with his blunt frankness, is far too scant in the present day of social and spiritual decay.

A valued correspondent has submitted a speech delivered by Mr. Brann during the early days of Mormon persecution in Utah, from which we give interesting and impressive excerpts.—Editors.

After suffering unremitting persecution at the hands of the religious bigots for half a century, the Mormons are moving into Mexico, where, I am informed, there is little inclination to interfere with their polygamous practices. And they are repaying our sister republic by transforming her arid wastes into fruitful farms. A dispatch announced as an item of news, that **"They are industrious and law-abiding citizens who are aiding wonderfully in the development of the country."** The same could be said of the Mormons in America so long as the religious fanatics could be kept off their collars. The United States never had better citizens than the Mormons so long as they were let alone. Their industry, thrift and penchant for attending strictly to their own business has passed into a proverb. This much can be said of them without endorsing their religious doctrines. I have ever been undecided whether Joseph Smith was a fakir or a fool; **but certain am I that the brutal treatment accorded him and his followers in this country should cause a blush of shame to the cheek of every American citizen. It was a crime unparalleled since the persecution of the Quakers by the Puritans; was committed by a country posing as the refuge of the world's oppressed—the chief exponent of individual liberty.** There was not the slightest danger that polygamy would become a serious menace to American morals; * * * Instead of warring upon the seraglios of the Latter-day Saints, we should have considered ways and means for the abolishment of our own bagnios. We should have gotten the beam out of our own eye before going for the mote in the optic of the Mormon. * * * **Having murdered the founder of the new faith, we drove his followers—men, women and children—into the snow-clad blizzard-cursed western waste. It was not a social convulsion that expelled the Mormons from the older states, but a religious intolerance pure and simple. New York, where Joseph Smith began his ministry, suffered a free-love colony to exist in its midst in peaceful prosperity; but the Mormons were aggressive proselytizers and thereby evoked the undying enmity of other religious sects. Polygamy, as subsequently practiced, appears to have had no place in the Mormon cult until after the murder of Joseph Smith; but they were hated and harried as vindictively by their Christian neighbors before as after it became an accepted tenet of their faith.** They were expelled, not because of their immorality, but because of difference with their neighbors anent religious dogma. They abandoned their magnificent city of Nauvoo, their fruitful farms and pleasant homes in Illinois and Missouri, and tramped resolutely a thousand miles into the wilderness, hoping they might there enjoy that religious liberty to which they were entitled as

American citizens. Tireless industry soon retrieved their fallen fortunes, but with prosperity came the development of polygamy. Utah was at once denounced as a moral plague-spot demanding heroic treatment, and the Federal officers became the agents of the new persecution.

I rejoice that polygamy exists no longer on American soil; but **the remedy adopted was infinitely worse than the disease. Religious liberty and local self-government are the very pillars of this Republic, and the integrity of both was fiercely assailed in our dealings with the Latter-day Saints. It is questionable whether we have done the monogamic doctrine any real good by the persecution of a few polygamists. Our crusade sufficed to call the world's attention to the fact that while dominated by the polygamous Saints, Utah was a veritable Arcadia, practically free of pimps and prostitutes, bloated millionaires and groveling mendicants —strange contrast to those communities where our religious ideas and social ethics have long been paramount. It has served to remind untold millions that while accepting the Hebrew prophets and patriarchs as God's anointed, we have persistently hounded as public enemies a people who moulded their social life by those divine models.** * * *

Furthermore the anti-Mormon crusade has set the anthropologists to prattling again; and shocking as it may seem to our modern civilization and its monogamic ideas, they are inclined to agree with Solomon that it is difficult for a man to get too much of a really good thing. Science does not show much respect for modern creeds and cults, environments and education, but tells us plainly that man is naturally a polygamous animal—even intimates that a thousand years of monogamy, strictly enforced, would sweep the human race from the face of the earth. Progressive physicians inform us, sub rosa, of course, that the loss of virility is the reward of male virtue—even prescribe an occasional violation of the moral law as a preventive of impotency. * * *

Candor compels the admission that the polygamists have both science and the accumulative wisdom of sixty centuries on their side, while we are little more than experimentalists, who may be riding to a fall. In the discussion of all problems of such import we should be rigidly honest with both our opponents and ourselves. * * *

Polygamy has gone, but America has forever lost her reputation for religious tolerance. Columbia can pose no longer as a champion of liberty of conscience. The man who desires to worship God according to the dictates of his own conscience had best charter a balloon. The Mormons are drifting to Mexico, and while these home-builders and desert subduers are going out at one gate, the anarchist and ignoramuses of Italy and Russia are rolling in at the other. Even the Mormons who remain and have renounced polygamy, are subject to gross indignities. We send our missionaries among the Mohammedans and Buddhists of Asia to destroy the time honored faith of their fathers, and shield them from insult with double shotted guns. If one of them chances to catch an over-ripe egg in his ample ear, we shriek about "Moslem fanaticism" and demand that the government tie loose the dogs of war; but let a Mormon come into a Christian community and begin proselyting for his faith—even since shorn of polygamy—and he is given time to leave town. Should he stand upon the order of his going instead of humping himself down the turn pike with has back to the burg, he is treated to a coat of tar and feathers, supplemented with a ride on a triangular rail. **The fact is that despite our boasted civilization and prattle anent our freedom of thought, we are about the most**

narrow-brained bigots and intolerant fanatics to be found on God's footstool. Our very atheists are dogmatic in their denial; our agnostics are Pharisees in their pride of ignorance; while the American definition of a liberalist is a man who thinks as he durn pleases and protests against others exercising the same prerogative.

LIMITATIONS OF MODERN CHURCHES

The church, too often is relied upon as the natural and legitimate guardian of the morals of the people. This very reliance, coupled with the boastful and even vehement claims of the church to a monopoly on Christian tolerance and righteous living, has evoked such a protest among many broad and liberal thinkers that their attitude has branded them as atheists and agnostics. Not that such people are actually atheists or agnostics, but their open and in many instances, justified revolt against the teachings of the church so classifies them in the minds of many pulpit haranguers.

When the lad, Joseph Smith, (in his 15th year of age) became bewildered by the many contradictory claims of the churches of his day, he was led to his knees to plead unto heaven for light. The light came. The Father and the Son appeared before him. To the question, "Which church shall I join?" he was told to join none of them, for they are all wrong; their professors were all corrupt, "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

Our observations of these Divines are that in order to ingratiate themselves into the hearts of their flocks they attempt to give them the food desired rather than that which the Lord wants them to have; at times reaching into fields of personal liberties after the fashion of the world. One such example is before us. It seems a news gatherer —a Columnist—furnished information to her papers of what she termed a general and well understood custom of the idle rich at Phoenix, Arizona; that during the summer months they shunt their wives to cooler places while they remain put and are known as "summer widowers". These, the claim goes, form clandestine association with other women and carry on with them unrestrictedly, immoral social relations during the absence of their wives.

The charge caused a furor in Phoenix society and was hotly resisted in the "Arizona Republic", published at that place. The subject is treated under the heading, "Moral Standards of Phoenix Girls Warmly Defended". We quote an expression in the article accredited to "The Rev. Victor A. Rule, Pastor of the First Presbyterian Church of Phoenix":

> The article of Nida Martin appearing in the August 23rd issue of Liberty is certainly an outspoken piece of belief, even if we cannot agree that it is fact. To couple together the general Christian attitude toward young women smoking and having illicit relations is to confound ethics with morality and the custom of people with the commandments of God. During the seven summers I have been a resident of Phoenix I have come into quite intimate contact with so-called "summer widowers" and do not believe that anywhere near a majority of them have "legitimate play-fellows", such as Nida Martin says. To agree with her closing paragraph is but to say that we do not believe in a double standard of morals, which is pre-eminently right. I have always looked upon all the commandments of God, including the one which touches on this question, as being sign posts along the way to happiness for humanity. I CANNOT SEE THAT IT WOULD MAKE ANY TREMENDOUS AMOUNT OF DIFFERENCE TO GOD, IF MAN CHEATED, LIED, KILLED, OR COMMITTED ADULTERY, except insofar as these practices are undoubtedly detrimental to the best interests of humanity and are not productive of any permanent happiness.

Such a broad license expressed publicly by a modern divine, can have no other effect, with many, than to open to them the floodgates of vice and invite illicit practices. Coming as it does from an acknowledged leadership in religion the harm to society may prove irreparable. Humanity, in the present state of social looseness, needs no such encouragement to embrace debauchery.

"I cannot see that it would make any tremendous amount of difference with God if man cheated, lied, killed or committed adultery, except insofar as those practices undoubtedly are detrimental to the best interests of humanity, and are not productive of any permanent happiness." There are doubtless millions of others that feel the same way, many of whom indulge themselves with the thought that they are actually being benefited from engaging in such practices; and they justify their actions on just such authority as we have quoted.

The Prophet Nephi (Book of Mormon, 2 Nephi, 28), commenting upon this very condition—a condition existing in the present day—says:

> Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.
>
> And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. * * *
>
> And others will he (Satan) pacify, and lull them away into carnal security, that they may say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

How cunningly and tellingly is this process being put over by the expressions of such men as we have quoted. In our own Church (the Mormon church) many so-called Saints are said to be indulging themselves in iniquitous practices reasoning as Nephi stated, and justifying their wickedness before high heaven as a permissive indulgence, disregarding the injunction, **"The Lord cannot look upon sin with the least degree of allowance"**; and those foolish ones sleeping, with no oil in their lamps, when the Bridegroom cometh, will be shut off from the glorious contacts because of their boastful and bestial transgressions.

Paradoxical as it appears, while the reverends are justifying the rape of the moral code, so far as the Lord is concerned, the whole of Christian civilization is agog and horrified at the report of a few Latter-day Saints adopting the marital religion of Abraham in whose arms these critics profess wanting to recline during the vast eternities to come. It is said that polygamy is being practiced! How horrible! Even if some of this people are polygamists after the order of Abraham, no one seems to accuse them of promiscuity, race-suicide, birth-control, child murder, or other infractions of the moral code. No, they are said to be "Mormon polygamists" and the sharp nosed "snoopers" from the inside, in league with Federal Investigators and court prosecutors, are alert to the situation; these with the gymnastic pulpit harranguers of Christendom, swing their arms with horror, proclaim an "open season" and want them all locked up.

The children of these polygamists, are too numerous to please the fastidious matrons of society and are dubbed "bastards" and of poor quality. It matters not that when these children attain their majority the Church uses them in its missionary work and the Nation places them in high and responsible positions, while they rank high

in the fighting forces of the country. As children they are "bastards", while as grown-ups they lead the world! They are descendants of the marriage order of Abraham.

CICERO ON "OLD AGE"

(Editor's Note: Marcus Tullius Cicero, born 106 B. C., is conceded the greatest of Roman orators and philosophers; his skill, wit and eloquence has never been surpassed. The following is an excerpt from his treatise on "Old Age" (Harvard Classics), and has proved of most permanent interest to posterity.)

More than anything else that appears to torment men and keep them in a flutter is THE NEARNESS OF DEATH, which it must be allowed, cannot be far from an old man. But what a poor dotard must he be who has not learnt in the course of so long a life that death is not a thing to be feared? Death, that is either to be totally disregarded, if it extinguishes the soul, or is even to be desired, if it brings him where he is to exist forever. A third alternative, at any rate, cannot possibly be discovered. Why then should I be afraid if I am destined, either not to be miserable after death or even to be happy?

After all, who is such a fool as to feel certain—however young he may be—that he will be alive in the evening? Nay, that time of life has many more chances of death than when old.

Yes, you will say; but a young man expects to live long; an old man cannot expect to do so. Well, he is a fool to expect it. For what can be more foolish than to regard the uncertain as certain, the false true? "An old man has nothing even to hope." Ah, but it is just there that he is in better position than a young man, since what the latter only hopes, he has obtained. The one wishes to live long; the other has lived long.

And yet, good heavens! what is "long" in a man's life? To my mind nothing seems even long in which there is any "last", for when that arrives, then all the past has slipped away—only that remains to which you have attained by virtue and righteous actions. Now the harvest of old age is the memory and rich store of blessings laid up in earlier life. Again, all things that accord with nature are to be counted as good. But what could be more in accordance with nature than for old men to die? A thing, indeed, which also befalls young men, though nature revolts and fights against it. Accordingly, the death of young men seems to me like putting out a great fire with a deluge of water; but old men die like a fire going out because it has burnt down of its own nature without artificial means. Again, just as apples when unripe are torn from trees, but when ripe and mellow drop down, so it is violence that takes life from young men, ripeness from old. The ripeness is so delightful to me, that, as I approach nearer to death, I seem as it were to be sighting land, and to be coming to port at last.

As long as we are imprisoned in this framework of the body, we perform a certain function and laborious work assigned us by fate. The soul, in fact, is of heavenly origin, forced down from its home in the highest, and, so to speak, buried in earth, a place quite opposed to its divine nature and its immortality. But I suppose the immortal gods to have sown souls broadcast in human bodies, that there might be some to survey the world, and while contemplating the order of the heavenly bodies to imitate it in the varying regularity of their life. Nor is it only reason and argument that have brought me to this belief, but the great fame and authority of the most distinguished philosophers.

I have convinced myself, and I hold —in view of the rapid movement of the soul, its vivid memory of the past and its prophetic knowledge of the future, its many accomplishments, its vast

range of knowledge, its numerous discoveries—that a nature embracing such varied gifts cannot itself be mortal. And since the soul is always in motion and yet has no external source of motion, for it is self-moved, I conclude that it will also have no end to its motion, because it is not likely ever to abandon itself.

Again, since the nature of the soul is not composite, nor has in it any admixture that is not homogeneous and similar, I conclude that it is indivisible, and, if indivisible, that it cannot perish. It is again a strong proof of men knowing most things before birth, that when mere children they grasp innumerable facts with such speed as to show that they are not taking them in for the first time, but remembering and recalling them.

To disregard death is a lesson which must be studied from our youth up; for unless that is learnt, no one can have a quiet mind. For die we certainly must, and that, too, without being certain whether it may not be this very day. As death, therefore is hanging over our head every hour, how can a man ever be unshaken in soul if he fears it?

MAN'S VICTORY PRAYER

Lord, give me the strength of the pioneer
And the faith of his hardy soul!
Provide me with courage to persevere:
Make me fight till I reach my goal.

Let weaklings indulge in a sheltered life
Where they curse when their luck goes bad,
But fit me for battle with storm and strife;
Give me brawn like my fathers had!

I want to be known as a man who wins,
As a fellow with nerve and pluck
Who finishes everything he begins,
And as one who can whip his luck!

THE "PROPHET"

Among the early publications backing the missionary efforts of the Church was THE PROPHET, the first number of which was issued May 18, 1844, in New York. The paper is described by Elder B. H. Roberts in his Comprehensive History of the Church (2:458), as an "imperial folio sheet published weekly by the Society for the Diffusion of Truth, of which G. T. Leach was president." The paper was edited successively by Samuel Brannon, William Smith and Parley P. Pratt.

Elder Pratt was sent to New York in the latter part of 1844 to take charge of the work in the New England and middle eastern states, and to take charge of THE PROPHET. The history relates:

"As an illustration of the spirit in which Elder Pratt undertook his work as president over the eastern states, I quote from his Proclamation to the Saints, published in THE PROPHET. The Proclamation is dated Jan. 1, 1845. Having reviewed the events of the martyrdom of the late President Joseph Smith he, said:

> Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly, now rests upon the Twelve.
>
> He has organized the kingdom of God. —We will extend its dominion.
>
> He has restored the fulness of the gospel.—We will spread it abroad.
>
> He has laid the foundation of Nauvoo. —We will build it up.
>
> He has laid the foundation of the temple.—We will bring up the top-stone with shouting.
>
> He has kindled a fire.—We will fan the flame.
>
> He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendor.
>
> He was a "little one" and become a thousand.—We are a small one and will become a strong nation.
>
> In short, he quarried the stone from the mountain; we will cause it to become a "great mountain and fill the whole earth!

The right of TRUTH to continue as a publication, including the constitutional right to FREE SPEECH and FREE PRESS, is now being attacked. Great expense will be involved in our defense. The Editor will welcome contributions towards this defense. Send contributions to 1153 Third Avenue, Salt Lake City, Utah.

TRUTH'S POSITION VINDICATED

As we go to press we learn that the indictments against twelve of the accused in the "Conspiracy" cases have been quashed by United States District Judge, J. Foster Symes, of Denver, who had been assigned to the Utah District to consider and rule on affidavits and motions in the case.

This action, according to Defendants' Attorneys, vindicates these three principles:

1. **That a man may have a belief.**
2. **That he may express that belief.**
3. **And that he may advocate changes and amendments in the laws to conform to that belief.**

In other issues before the Federal court jury trials are waived, and the questions of law, on stipulated agreements, will be considered by the Court.

Trial of the State cases of "Conspiracy" and "Unlawful Cohabitation", are set to begin April 11th.

Henry George was right in the same class with Spencer, Huxley, Tyndall and John Stuart Mills, none of whom happily, was a college man and therefore all were free from the handicap of dead learning and ossified opinion and saw things as if they were new. Ignorance is a very necessary equipment in doing a great and sublime work that is to eclipse anything heretofore performed.—Elbert Hubbard.

HOLLOW! HOLLOW!!

I stood beneath a hollow tree,
The blast it hollow blew,
I thought upon the hollow world
And all its hollow crew;
Ambition and its hollow schemes,
The hollow hopes we follow,
Imagination's hollow dreams;
All hollow, hollow, hollow!

A crown is but a hollow thing,
And hollow heads oft wear it;
The hollow title of a king,
What hollow hearts oft bear it!
No hollow wiles or honeyed smiles
Of ladies fair I follow,
For beauty sweet still hides deceit,
'Tis hollow, hollow, hollow!

The hollow leader but betrays
The hollow dupes who heed him;
The hollow critic vends his praise
The hollow fools who feed him;
The hollow friend who takes your hand,
Is but a summer swallow;
What e'er I see is like this tree,—
All hollow, hollow, hollow!

—Author Unknown.

The countless leaves of the pines are strings
Tuned to the lay the wood-god sings.
O mortal, thy ears are stones;
These echoes are laden with tones
Which only the pure can hear.

—Emerson.

I LOVE YOU, MOTHER

"I love you, mother", said little John,
Then forgetting his work his cap went on,
And off he ran to the garden swing
And left her the wood and the water to bring.

"I love you, mother, said little Nell,
"I love you more than tongue can tell."
Then she teased and pouted full half the day
Till her mother rejoiced when she went to play.

"I love you, mother", said little Nan.
"Today I'll help you all I can.
How glad I am the school doesn't keep."
Then she rocked the baby till he fell asleep.

Then stepping lightly she fetched the broom
And swept the floor and tidied the room.
Busy and happy all day was she,
Busy and happy as a child could be.

"I love you, mother", again they said,
Three little children going to bed.
But how do you think that mother guessed,
Which of them really loved her best?

NEWS FLASHES

By Eraphim

February 16 to March 15

At the beginning of 1943 there were 14,170 persons receiving old age assistance in Utah. One year later, Jan. 1, 1944, the number dropped to 13,696.

More than 200 American bombers and scores of heavy field guns wrecked the fortified Monte Cassino abbey (Feb. 15), and other U. S. planes battered targets in Rome itself. It was a blow to end German immunity behind holy walls. A 24-hour warning by means of a leaflet barrage was given to the 2000 monks and civilians believed sheltered in the monastery to leave at once.

Working feverishly to try to control an inferno of flames after almost 1000 RAF bombers had rained 2800 tons of bombs upon the German capital, greatest air assault in history, German people and government aids seemed helpless before the carnage and wreckage of blocks and thousands of business buildings; 60,000 air men were involved in this tremendous task.

Wendell L. Willkie declared at Great Falls, Mont., "The Government is mortgaging the future in the war's financial cost, and predicted a soaring national debt of $300,000,000,000, and advocated additional taxes."

A new pay roll record for Utah was established in 1943 when private employers paid out more than $252,000,000 to approximately 125,000 workers.

The Senate passed (Feb. 17) and returned to the House a resolution authorizing a $1,350,000,000 U. S. contribution to the united nations relief and rehabilitation administration program for the aid of civilians in liberated territory.

In what is designated as the worst military disaster of its kinds in our American history, 1000 soldiers were lost when a troop ship was struck by enemy attack in a heavy sea in European waters, the war department announced Feb. 17.

Russian troops in the Ukraine completely liquidated ten divisions and one brigade of the 8th German army surrounded near Korsum after a 14-day battle in which some 52,000 Germans died and 11,000 surrendered, Stalin announceed Feb. 18.

During the year, 1943, 1083 couples were divorced in the Third District court, Salt Lake County. During the sessions held so far this year some 140 divorces have been granted. There is hardly a break in the daily routine of divorce action.

V. H. Anderson of the Salt Lake health department disclosed that 10,000 rats have been killed in Salt Lake City in recent months.

Sweeping low over Parliament square in London, a German bomber strewed incendiaries over the area, which had gone undamaged since the aerial attacks of 1941. One started a fire in Westminster hall, adjoining parliament, and others burned to piles of white ashes, dotting Cromwell green and the new palace yard between Parliament and Westminster Abbey, as firefighters fought through the night of February 18.

Juvenile delinquency in Utah increased 100 per cent between 1941 and 1943, a report submitted before the State Welfare commission (Feb. 18) by A. O. Ellett, secretary of the juvenile court and probation department, says. Utah juvenile courts handled 6074 delinquency cases last year. During the year 1942 some 4069 cases were handled, and for 1941 some 3186.

Dr. Harry P. van Walt, driven from Holland, says: "His people have been stripped of their treasures of art and antiquity, robbed of their savings and personal property, deprived of food and resources, confine to concentration camps, enslaved in German munition factories and 20,000 have been killed in cold blood for refusing to 'heil Hitler' or yield to his underlings. In addition to this confiscation, spoliation and starvation, the Netherlands has been billed for the sum of $1,648,000,000 as costs of occupation."

Allied submarines, ranging from deep in Japanese waters to the Atlantic Mediterranean and the southeast Asia area, have sunk another 32 enemy vessels (Feb. 19). 1844 Jananese ships of all types have been

reported sunk, probably sunk or damaged by submarines, airplanes and surface craft. Of this number 968 enemy craft of all kinds have been sunk, 99 probably sunk and 777 damaged.

Nineteen Japanese ships were sunk, 201 enemy planes were destroyed, in a historic two-day attack on Truk island naval base the Japanese Pearl Harbor of the Pacific, Feb. 17. The Pacific fleet returned at Truk the visit made by the Jap fleet to Pearl Harbor December 7, 1941, making a partial settlement of the debt, Admiral Nimitz said. For 30 years the Nipponese have been building this central Pacific atoll into a super bastion.

The greatest American air fleet ever assembled, made up of 2000 heavy bombers and long-range fighters, dealt a crushing blow to nazi fighter aircraft factories deep in Germany, Feb. 21.

The breach between the White House and Congress widened Feb. 22, when President Roosevelt vetoed the new tax bill with a stinging message. The President is quoted as saying, "It is not a tax bill, but a tax relief bill providing relief not for the needy, but the greedy". The President had asked for "a loaf of bread" ($10,500,000,000 in new taxes), he received "a small piece of crust" ($2,300,000,000 new revenue).

The increasingly bitter feud between the President and Congress exploded into a sensational climax Feb. 23 as Senator A. W. Barkley of Kentucky renounced his "Chief" and resigned as senate Democratic leader. His action brought an unprecedented plea from the President that Barkley reconsider. By a stinging rebuff the House (Feb. 25) passed the tax measure over the President's veto, the vote being 299 to 95. In the Senate 52 Senators upheld the measure, while 13 dissented. Senator Barkley reconsidered his resignation and out of the interests of the nation in the present crisis resumed his former position.

Premier General Hideki Tojo (Japan), in a statement before cabinet members, informed them in connection with the ministerial shake-up and the summary dismissal of the chiefs of army and navy staffs, that the survival of their nation was now at stake in the most decisive stage of the war.

All Los Angeles schools closed (Feb. 22) and more than 100 war factories suspended work as the worst storm in a decade drenched southern California for the third consecutive day. Disruption of service on 54 feeder power lines by the storm cut off electricity to 125,000 homes and businesses.

News from Stockholm stated that Leipzig was as nearly 100 per cent destroyed as any large city can be and almost every building is roofless after the week-end attacks, eye witnesses declared.

Two bodyguards of Queen Wilhelmina of the Netherlands were killed, but the queen herself escaped injury when a bomb hit the house where she was staying near London during the raid of Feb. 24.

War Food Administrator Marvin Jones estimated that 20 per cent of all food produced in this country goes into the garbage pail—enough to feed the combined population of Belgium, Norway, Czechoslovakia and Greece.

The Hungarian MTI agency said that a "strong earthquake, accompanied by underground rumblings", had been felt (Feb. 25) in Bucharest, Rumanian capital.

More than 1200 prisoners paroled from correctional institutions have gone directly into the army in the last six months, and well over 100,000 men who have been convicted of felonies are wearing army khaki, the House military committee was informed.

In a week long air battle in which 12 big allied raids were staged the Germans lost 652 fighters and had 17,000 tons of explosives rained upon their industrial centers. The U. S. lost 234 bombers, and the RAF 148.

The United States has contributed 7800 planes, 4700 tanks and tank destroyers, and 177,000 tons of explosives to the red army's drive against Hitler, the foreign economic administration announced (Feb. 27).

Shipments valued at $4,243,804,000 were sent to Russia from the start of the soviet aid program in October, 1941, to the end of last year.

Congress was asked (Feb. 29) to approve a $3,000,000,000 postwar road building program so that work might start immediately when war hostilities cease. A bill was introduced in both houses to set up the machinery.

It cost the Americans $6,000,000,000 to quench their prodigious thirst for alcoholic beverages during the year 1943. The nation's drinking bill was 17 per cent higher for 1943 than for 1942, and 80 per cent above 1939. A per capita estimate shows an outlay of $46 last year for every man, woman and child in the nation; in 1942 it was $39 and in 1939 $26.

Secretary of the Treasury Henry Morgenthau said (March 2) the American people answered the treasury's fourth war loan call with $16,730,000,000—$2,730,000,000 above the goal set for the month long campaign that ended Feb. 15.

German military authorities, fearful of meeting the same conditions that hampered the French army in 1940, are evacuating nearly 5,000,000 French civilians from the channel provinces to permit easy movement of motorized defense forces in the event of an allied invasion.

Banner headilnes appearing in Istanbul newspapers stated (March 2) the United States and Britain have halted the flow of lend-lease and mutal aid of war supplies to Turkey. This portends a new turn in Turkish-British relations.

The new British six-ton super blockbuster has made its appearance. The explosion is so terrific that it rocks a plane several thousand feet above the target and illuminates the sky with the brilliance of daylight.

In what the press characterized as a sensational raid Tuesday, March 7, Federal and state agents took into possession 46 persons believed to be involved in the principle of plural or celestial marriage. Warrants for the arrest of persons reached out in three states. The officers struck simultaneously in early morning hours before most inmates had arisen. By the 15th, all of the 46 persons arrested were at liberty after some $125,000.00 had been posted in bonds.

Price Chief, Chester Bowles, in his weekly radio talk (March 8) said a study made by the OPA of industrial costs during the present war and world war I showed that $67,000,000,000 had been saved by price restrictions on military goods. He estimated that consumers had been saved another $22,000,000,000 through regulations on civilian goods and services.

U. S. Flying Fortresses and Liberators with a tremendous fighter escort, which made up an armada estimated at between 1600 and 2000 planes, struck at Berlin March 8) for the third time in five days with effective results. Out of the huge fleet, 38 bombers and 16 fighters were lost. Escorting planes alone knocked down 83 enemy aircraft. It has been estimated that some 600,000 men were involved on both sides of this great American bombing of Berlin, placing the whole operation in the "Battle" class.

Five hundred ninety-nine Utah farmers have filed petitions to stay foreclosures during the 11-year period in which the Frazier-Lemke act, known as the "debtors' relief act for farmers", has been in effect, was announced by V. P. Ahlstrom, chief deputy clerk, U. S. district court.

The nation's battle casualties, reported by Secretary of War Stimson, now stands at more than 162,282 (March 10).

A dispatch from Switzerland said "Rome was without water, gas or electricity and was verging on famine". Due to the influx of refugees Rome now has a population of 2,500,000; one year ago it was estimated at 1,150,000 persons. Field kitchens have been installed in main squares and food is labeled out to 500,000 hungry persons daily.

More than 100,000 miners are on strike in the United Kingdom. Six additional anthracite colleries closed, making the South Wales coal stoppage virtually complete.

At least 34,000 Utah women are today employed in private industry in the State, and thousands more are working at Ogden air service command, Hill Field; the naval supply depot at Clearfield and in other government units.

British air raid casualties during February totaled 961 killed or missing—the highest total since the month of May, 1941, during which London was subjected to the heaviest German raid of the war—the home security ministry announced March 13.

President Roosevelt (March 14) denounced the Germans' use of Rome as a military center and said their action was "a logical step in the nazi policy of total war—a policy which treats nothing as sacred. Everybody knows the nazi record on religion. Both at home and abroad, Hitler and his followers have waged a ruthless war against the churches of all faiths. We on our side HAVE MADE FREEDOM OF RELIGION ONE OF THE PRINCIPLES FOR WHICH WE ARE FIGHTING THIS WAR. We have tried scrupulously—often at considerable sacrifice—to spare religious and cultural monuments and we shall continue to do so".

The Supreme court ruled (March 15) that liquor shipments consigned to military reservations are interstate commerce and cannot be controlled by the individual states. The case, involved confiscation by Oklahoma of 225 cases of liquor consigned to the Fort Sill Officers' club on grounds it represented illegal importation into a dry state.

TRUTH

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

VOL. 9. MAY, 1944 NO. 12.

INDICTMENTS QUASHED

United States District Court Decides Truth Magazine Not Obscene, Lewd or Lascivious; Twelve Men Attached to Original Doctrines of Mormon Church Freed From Federal Charge of Conspiracy—Defendants' Brief and Decision of Court.

Editor's note: In the indictments brought by the Federal Court of Utah against twelve defendants, charged with "conspiracy to commit an offense against the United States" in the alleged mailing of obscene matter, we are presenting the Brief of Defendants supporting their motion to quash, and the opinion of Hon. Judge J. Foster Symes quashing the indictments.

It should be noted that Judge Tillman D. Johnson, on affidavits of prejudice, was disqualified to hear the cases. Judge Symes of Denver, was appointed to hear and pass on the motions in the case. The decision of Justice Symes finds very broad endorsement of the thinking people, both in and out of Utah, and universal endorsement of the readers of the TRUTH Magazine.

It is obvious to all grades of intelligences that nothing goes into the columns of TRUTH that is **"obscene, lewd or lascivious"** as contemplated in the statute. Certainly nothing of such a character has possessed the minds of the Magazine's Editor or other contributors. The decision of Justice Symes is regarded as an highly deserved victory for the defendants named in the indictments.

We take pleasure in presenting the following documents that the reading public may be fully advised in the

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

matter. Other information will be published as the cases progress:

IN THE UNITED STATES DISTRICT COURT IN AND FOR THE DISTRICT OF UTAH

CENTRAL DIVISION

UNITED STATES OF AMERICA,
Plaintiff,
vs.
JOHN Y. BARLOW, et al.,
Defendants.

BRIEF

The Defendants, twelve in number, through their counsel respectfully submit to your Honorable Court the following brief on motion to Quash True Bill, supplementing the oral argument before the court on the 14th day of March, 1944.

The Motion to Quash presents three assignments:

(a) Said True Bill fails to set forth any public offense under the laws of the United States, and in particular fails to allege a conspiracy under the laws of the United States.

(b) The Court is without jurisdiction to try said cause.

(c) That the Motion to Quash has a statement of facts founded upon an affidavit attached to the motion which challenges the jurisdiction of the Court by reason of the charge that the grand jury presenting the True Bill was biased and prejudiced against the defendants and requesting that the court make its order authorizing the defendants to inspect the grand jury records and ascertain the facts in relation to the presentation of the True Bill.

ASSIGNMENT NO. 1

The first point we desire to urge is this: That the practice complained of, that is to say the use of the mails to disseminate literature of the Latter-day Saints Church, commonly called the Mormon Church, has been in continuous use for just about one century, and that for the last half of said century there was constant conflict between the Church and the Federal authorities with reference to one of the chief tenets of the Church, namely Celestial or plural marriages, commonly known as the practice of polygamy.

Through this time the government was fully advised of the detailed operations of the Mormon Church and of its continuous use of public facilities, including mails, for the dissemination of its views and teachings, and during the latter half of said century the practice of the use of the mails in disseminating such views and teachings has continued unabated without molestation or interference on the part of the Federal Government in any manner.

That is to say, the rights of the Church to preach and teach and to disseminate such preachings and teachings with the use of the mail has never been questioned, and throughout said period of a century the teachings and preachings and the sacred belief of the people of the Mormon Church have been in effect of a specific character of that which is now charged by the True Bill as being "obscene, lewd, lascivious, indecent and immoral".

The action is founded upon Section 88, Title 18, USCA, relating to conspiracies to violate Section 334, Title 18, USCA. These statutes are of equal importance in this prosecution, the conspiracy under the one and the mailing of obscene, lewd, lascivious, indecent and immoral publications under the other.

Taking up the principle announced in the case of Wisconsin vs. Illinois, 1929, 278 U. S. 367, to-wit:

Nothing is more convincing, in interpretation of a doubtful and ambiguous statute, than the uniform administration practice for a series of years.

We recall briefly from historical records, records held sacred and Divine by the Mormon people, which we urge not only in support of the doctrine an-

nounced by the cited case, but in particular in arriving at a just conclusion as to whether the publication complained of, "TRUTH", falls in the category of being obscene, lewd, lascivious, indecent and immoral.

It will be understood that the Mormon religion was founded by one Joseph Smith a little more than a century ago; that he became a Prophet to his followers and handed down to them, through his revelations from the Lord, the basic principles of what is now the Mormon religion, held absolutely by these people to be sacred and divine. The sincerity and earnestness of the belief of these people cannot be questioned.

The doctrine of the church was compiled at an early date in writings known as the "DOCTRINE AND COVENANTS". This is the Mormon Bible, so to speak, and all sincere followers of this faith believe it implicitly. It is sacred to them.

The original situs of the Mormon Church was in Illinois and Missouri.

We quote from Section 131 of the "Doctrine and Covenants" remarks of Joseph the Prophet, at Ramus, Illinois, May 16th and 17th, 1843:

1. In the Celestial glory there are three heavens or degrees;

2. And in order to obtain the highest, a man must enter in to this Order of Priesthood; (meaning the New and Everlasting covenant of marriage);

3. And if he does not, he cannot obtain it.

4. He may enter into the other, but this is the end of his kingdom; he cannot have an increase.

5. (May 17th, 1843.) The more sure word of prophecy (mentioned by Peter) means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

6. It is impossible for a man to be saved in ignorance.

7. There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes.

8. We cannot see it; but when our bodies are purified, we shall see that it is all matter.

Further we quote from Section 132 of said writing, giving a revelation on the eternity of the marriage covenant, including plurality of wives, by Joseph the Seer in Nauvoo, Hancock County, Illinois, July 12th, 1843:

1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:

2. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

3. 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:

4. 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;

* * * * *

61. And again, as pertaining to the law of the Priesthood: if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else;

62. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified.

63. But if one or either of the ten virgins, after she is espoused, shall be with another man; she has committed adultery, and hall be destroyed; for they are given unto him to multiply and replenish the earth, according to my command-

ment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

64. And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

65. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife.

66. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

After the organization of the Church, and after its tenets with reference to plural marriages became generally known, immediate opposition by other churches manifested itself, prejudice and bitterness grew against the Mormon Church until its founders saw the necessity of moving from Illinois to the far west, and thus was established the Mormon colonies in what was then the Territory of Utah, this settlement being established about the year 1847. Opposition to the Church and its doctrine of plural marriages continued with increasing intensity, resulting in many bills being introduced into Congress, all opposed to polygamy.

As a result of the bitterness developed through the years toward the Mormon people, many laws were introduced in the Congress of the United States for the prohibition of teaching, preaching or practicing polygamy. Notably the Strubble Bill which had for its purpose the entire disfranchisement of all of the Mormon people and forfeiture and confiscation of their property, finally resulting in the so-called Edmunds-Tucker Bill which became a law about 1887, and was finally upheld as constitutional by the Supreme Court of the United States in 1888 (or 1890). This law provided that the practice of polygamy in the territories of the United States, of which Utah was one at that time, should be absolutely prohibited.

On the passage of this law, the people of Utah saw the necessity of Statehood to eliminate the rigors of the Edmunds-Tucker law and bring the question of polygamy squarely under the civil law of states.

Immediate agitation for statehood began and continued until statehood in 1896. In the interim, however, many, many conferences were held with legislative bodies to arrive at a solution which would protect the views of Congress against polygamous marriages and at the same time stabilize the doctrine of the Church. This finally resulted in the Enabling Act by the Congress of the United States accepting the proposed constitution of Utah, and giving statehood to the territory.

The Court will recall historically the many bitter controversies between the people of Utah and the Congress of the United States over the admission of Utah as a State and the control of plural marriages. Certainly the Congress of the United States at that time well knew the practice and operation of the Mormon Church, its spread throughout the nation and the means employed for the dissemination of its views; certainly it knew that the Mormon people were using the mails of the United States to distribute literature. It could not have been otherwise.

The expediency of the situation demanded official declaration by the Church with reference to the practice of polygamy, and accordingly there was a declaration of the President of the church which was commonly called the Manifesto, dated at Salt Lake City, Utah, October 6, 1890, a paragraph of which reads:

> **Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.**

It will be observed that this declaration, while of great significance, does not purport to be a revelation or a direct command of God, and could not spiritually overthrow the law of God given to these people with reference to plural marriages, such laws having been given by the Lord through the Prophet Joseph, and being everlastingly sacred, and could not be abrogated or changed except by further revelation from God.

Let it be remembered, also, the tragic struggle between the United States marshals and the people who practiced the doctrine of polygamy in the United States—a struggle which taxed the ingenuity of government and brought into exercise every known law to restrain the practice. Yet during this campaign the Federal authorities never resorted to prosecution under this statute barring the use of the mails, even though it was adopted in 1876.

We come now to the Enabling Act which brought Utah Statehood. This is a very significant document and must be read in the light of the struggle between the government and the people of Utah in arriving at the just solution of the problem of statehood. In the Act we find the following language:

> **That perfect tolerance of religious sentiment shall be secured, and that no inhabitant of said state shall ever be molested in person or property on account of his or her mode of religious worship; provided, that polygamous or plural marriages are forever prohibited.**

We emphasize the point that there is nothing whatever against religious belief or religious teachings of any kind or character. This question must have been considered from every point of view in arriving at the language employed. The term, "religious sentiment", must be read in its broadest sense. There can be no doubt that the Congress of the United States left the Mormon people absolutely free with reference to their religious sentiment, barring only the actual practice of polygamy. They must have understood that the mails of the United States would be used to disseminate the views and teachings of the Mormon people.

This, then, is followed by Article III of the Utah Constitution almost in the exact language of the Enabling Act:

> **Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited.**

Then following in the course of events, the legislature adopted a law against the practice of polygamy and the State of Utah, ever since statehood, has had full, complete legal control over violations in this regard and to implement them enacted statutes against unlawful cohabitation, each such law carrying now a penalty up to five years in the penitentiary.

We believe it pertinent here to discuss the effect of the so-called Manifesto, from which we quoted above, upon the theory and spirit of celestial or plural marriages.

It may be noted that subsequent to the Manifesto, and subsequent to the

admission of Utah as a state, the present presiding President of the Church was charged with unlawful cohabitation, pleaded guilty and paid a fine on such charge. Records may be found in the Third Judicial District of Salt Lake County, Utah; and thereafter many prominent officials, including a man presiding as President of the Church at that time, were likewise prosecuted for infraction of this law. Thus, clearly is established not only the fact of practice of polygamy, but the fact that the fundamental principles of plural marriage continued to exist within the state and we assert it as a fact that the belief in the principles does now exist and has at all times existed in the faithful followers of Joseph the Prophet.

Surely it cannot be said that the practice of polygamy is so bad per se that these people have not the right to advocate a change in the law to the end that they may enjoy their religion to the fullest.

From earliest Biblical history to the present time, polygamy has been recognized from time to time the world over.

We have recognized Russia whose doctrine with reference to reproduction of the race has stricken down all marriage ties and their literature is freely circulated in the United States.

Who now may say that the time may not arrive within the life of many now living that plural marriages may not be restored?

Please observe articles published in "Collier's" magazine of June 26, 1943, under the caption, "The Husband Shortage", by Amran Scheinfeld. (Some emphasis noted by us.)

Also see article published in the "Deseret News" Sept. 10, 1899, quoting the words of one of the First Presidency of the Mormon Church with reference to celestial marriage:

I have read to you a portion of the revelation (Doctrine and Covenants, section 88, verses 21 to 31) that God gave to his Church very many years ago. It has been often spoken upon by the elders. It is a revelation full of meaning, and revelation of great plainness, and one that appeals to us because we can perceive its truth, if we have the spirit of God. We are told that there are laws which God has revealed—laws pertaining to the celestial kingdom, laws pertaining to the terrestrial kingdom; and that in order to inherit the glory pertaining to each of these kingdoms the law that pertaineth to that kingdom must be obeyed.

We are told that the earth has received and obeyed a law—the law of the celestial kingdom of our God, and that the earth will be redeemed because of its obedience to law. It may die, as we shall die; for we all shall taste of death, whether we sleep in the ground or not; but it shall be renewed again—we may say resurrected again—and be made the abode of all those who have subscribed to and obeyed the celestial law, the same law which it has obeyed.

We can see in our midst men and women who are abiding these different laws. We can see men and women who are up to the mark, and who do everything that God requires of them. They are prompt and zealous; they are constantly striving to bring themselves into entire subjection to the celestial law which God has revealed. We found it in the days when God revealed to us the law concerning plural marriage. You could then see a number of men who were zealous to obey that law, notwithstanding the difficulties that laid in their pathway that were serious to overcome. You could find women also bringing themselves into entire subjection to that law which God revealed concerning that state, and they sacrificed themselves, their desires, their inclinations and their worldly tastes, in order that they might obey that law. Hundreds of women among us have displayed the greatest obedience and willingness to make any sacrifice that should be required of them, living in peace, in love and in union, and determined that whatever it might cost they would submit to the law of God.

Now, that disposition is what is required of all of us, and I am happy to say that a great many Latter-day Saints have manifested that disposition in their lives. They have not hesitated at

making any and every sacrifice that the Lord might require or that their duty to the Lord might have them submit to. And they have done it willingly and cheerfully, because they have had in view the celestial glory. They wanted to attain the celestial glory in the presence of the Lord. And men have done the same. I speak particularly of the women, because their trials have been very severe, and they have shown a power to obey and a willingness to submit that has been most admirable. Many men likewise have been willing in their sphere to go on missions, to do anything, to make any sacrifice that has been required of them to obey the will of the Lord and they have been blessed in doing so. The motive that has prompted them to obey the Lord and to submit to the laws that he gave them has been their desire to attain unto celestial glory.

This has lifted the people up and made them in many respects a great people. The Lord has manifested his pleasure unto them, and they will receive celestial glory. They may die having a portion of that glory and spirit, but they will be raised with a fullness of it; and they will dwell with those who like themselves have been obedient to the law of the celestial kingdom.

There is another class among us who are not willing to do all these things. They are willing, however, to obey—shall we say—a lesser law?—the law of the terrestrial kingdom. There is a certain height to which they attain, but they have not faith enough to go beyond that.

Then there is another class still lower, who only conform to the law of the telestial kingdom. We see exhibited in our own midst, to a certain extent, these various degrees and this difference in obedience.

Quoting further:

The Lord has made plain to us that there are three degrees of glory, described in the language of the scriptures as the CELESTIAL GLORY, THE TERRESTRIAL GLORY AND THE TELESTIAL GLORY. The Celestial glory is the highest, and is attained to ONLY BY MEN WHO OBEY ALL THE COMMANDMENTS OF GOD AND ARE WORTHY TO ENTER INTO THE PRESENCE OF GOD AND THE LAMB. We may rest assured that a man who obeys the laws that pertain to the celestial kingdom will not get a terrestrial glory. He will not get a glory greater than that which he lives for.

I want to impress upon your minds the fact that being Latter-day Saints does not entitle us to a glory greater than that which we have lived for. If we have been content to obey laws that belong to the terrestrial kingdom, it will be hopeless for us to expect to attain unto celestial glory. That is one reason why we are so importunate in our exhortations to the people. WE WANT THEM TO OBEY THE HIGHEST LAWS THAT GOD HAS REVEALED, THAT THEY MAY ATTAIN UNTO CELESTIAL GLORY. Moses had no greater anxiety on this point when he led and labored with the children of Israel, than the leading elders of this Church have.

Many declarations of principles similar to the above have been annunciated by the official leaders of the Church from time to time and up to the present time, and the belief in the doctrine of plural marriages can never be eradicated from the minds of these people.

Is "TRUTH" Obscene, Lewd, Lascivious, Indecent and Immoral?

The natural reaction to the reading of a document setting forth that polygamy is essential to salvation, is one of repugnance, not increased sexual desire. Women instantly revolt against any such suggestion and men appreciate that it is not only unlawful, but also economically impractical. The reading of it would incite grave, serious, contemplative thoughts rather than sexual desire. One cannot pick up a national magazine without finding therein illustrations of semi-nude women in advertisements or news columns that incite more desire than all the publications of the Mormon Church or "TRUTH" combined. Sex incitement seems to be the very selling point of innumerable publications, but "TRUTH" is a magazine on religious sanctity.

Take movie pictures, the material for which must be transported by the use of the mails.

Then take all church publications from time immemorial which treat upon domestic relations and there must be found many such which must be construed as being violations of the postal laws if "TRUTH" is barred.

Furthermore, let us look to the direful and far-reaching effect of this prosecution. It must be admitted in the last analysis that inspiration for it derives from a difference of religious opinion within the Church and nothing is to be gained for it. The success of this prosecution would be just as inimical to the dominant church as to those prosecuting it.

Take the Mormon Bible—Doctrine and Covenants—: We have quoted sufficiently to show that the language therein employed has a far greater tendency to violate Section 334 USCA than does "TRUTH", and yet many passages therein are much more offending than those quoted. So we have here the fundamental principles of a religion which has been established for more than a century, whose covenants and doctrines could not be admitted to the mail if "TRUTH" is barred. Recriminations would surely follow the success of this prosecution. It is, in fact, an unusual attack upon the Church and the principles of a great people. The dominant church should appreciate this fact.

(On Assignment No. 3, challenging the jurisdiction of the Court by reason of the charge that the grand jury presenting the True Bill was biased and prejudiced against the defendants: Since the Court quashed the indictments on the showing in the first assignment, and did not deem it necessary to give consideration to this 3rd assignment, we omit many of the authorities sustaining the theory that jurors selected to pass upon such cases be free from personal prejudice and be fair and impartial, and excerpt from the brief the following which we believe will be of interest to our readers):

It is entirely appropriate that the Court now make full inquiry and so allow a full consideration of all matters set out in said motion to quash.

What are the facts set out with respect to these defendants having been unfairly considered by the grand jury in this matter?

The Motion (pgf. 6) sets out that: religious antagonism permeated these grand jurors, of course that antagonism could not be against any persons, in the circumstances, other than these defendants, who are the only persons in this case in this court charged with crime by them.

The court must take judicial notice that religious prejudices and animosities are, perhaps, the strongest, the most violent, the most rigorous, the most destroying of any emotion of which the human mind and soul can entertain. The ramifications of such animosities cannot be set as to limits. They vary with each person. In some they have no bounds. In others they reach not so far. In all, they influence, adversely and prejudicially to their opponents or non-comformists to their mode of belief. They run the whole gamut of detestation and hate, mild and loving to vicious and destroying.

Appreciating the foregoing, these defendants have the strongest reason to look askance upon that grand jury here bringing this true bill against them, and to mistrust the fairness and impartiality of the jurors. This mistrust and doubt is the most natural and best founded.

Facts as to which the Court will take judicial knowledge need not be set out with the particularity required to facts not so within the judicial ken. The suggestion of this sort of fact, calls the whole matter immediately to the mind of the Court, and all persons of this community, and it would be a duplication to set them out in great detail.

When the antagonisms shall be suggested; when the doctrine of the dominant church, past and present, be shown to the Court on the hearing; when the defendant freely admits his

having opposing principles; when he relates that discussions have occurred between himself and those of his religious opposers, and upon the gravamen of the charges here brought, over a long period of years, his excommunication by the church of which the foreman, and most likely many other members, of the grand jury and in which they are high officials and priests; when all of these matters are known to this court or are such that require judicial knowledge to be taken of them:—

As well might St. Paul have submitted to examination by the High Priests without protest, and have not challenged the fairness of that body of men sitting to try him, as that these defendants be charged here by this grand jury. (See: The acts, 22nd chapter, verse 22 to chapter 23, verse 10.) There is set out a splendid example of what we here contend for.

This character of circumstances is not novel. It is as old as man; as old as religious intolerance.

Thomas Jefferson began in 1779 to urge the adoption of the following resolution by the legislature of Virginia; and only in 1785, was he successful in procuring its being made a part of the laws of that State. It reads:—

*** * * that no man shall be compelled to support any religious worship, place, or ministry whatsoever; nor shall be forced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer, ON ACCOUNT OF HIS RELIGIOUS OPINIONS OR BELIEF. But that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion; and that the same shall in no wise diminish, enlarge, or effect their civil capacities.—Works of Thomas Jefferson, Vol. 8, p. 454n.**

The great Jefferson did not wage that struggle without cause, or in absence of facts, the knowledge of which we all even to this day have.

The setting is different. The circumstances unchanged.

The very direct predecessors of the foreman of the Grand Jury here, and perhaps of many others composing it, certainly contended to the last ditch for these freedoms from domination by others of different religious beliefs.

The people of Utah have ever been, and now are, fully conversant with the evils that grow up out of religious intolerances. They experienced it too well and too long not to fully know of it. The Utah courts, likewise, both State and Federal, as we believe, are charged with full knowledge of the same, and so must take judicial knowledge of such, and all facts thereof.

The use of the powers of the State to vent religious punishments and wrath is not new. The Pagan priests of Rome so did with the early Christians.

Jefferson knew of this and intended that such should not obtain in this land, and wrote its prohibition into the laws of Virginia.

The State of Utah has also so provided in its statutes.

A challenge to an individual grand juror may be interposed for one or more of the following causes only:

(1) That he is not an eligible juror as provided by law.

*** * * * ***

(4) That he has formed OR expressed an unqualified opinion or belief that the defendant is guilty or not guilty of the offense charged; but a hypothetical opinion, founded on hearsay or information supposed to be true, unaccompanied with malice or ill-will, shall not disqualify a juror or be a cause of challenge.

Utah Code, Annotated, 1943, Title 105; Chapter 18, Section 5.

Utah also has said:

The challenges mentioned in the three next preceding sections may be oral or in writing and MUST BE TRIED BY THE COURT. (Caps ours).

—Utah C. A. 1943; Title 28, Ch. 18, Sec. 6.

Utah requires minutes of the proceed-

ings of a grand jury to be made and preserved, showing their proceedings and the evidence presented, except the individual votes of the members.

SEE: Sec. 105-28-16, U. C. A., 1943.

Certainly the requirement that the record be made and preserved by a Utah grand jury falls under the necessary trial of the matters when the same may come before the Court for its review on challenge being made. The full record must be available, except that as to how the individual members actually vote.

We urge that, when a grand jury has been assembled to hear matters such as are now before this court, and when its members are fully known to be priests of the church opposing vigorously those who believe in the principle of polygamy, and openly avow the same, while those jurors (priests) are committed to the suppression of that religious dogma, these requirements of the Utah statutes come into play with redoubled force.

"Away with such a fellow from the earth; for it is not fit that he should live".

So said the Jews of St. Paul.

How felt those jurymen toward these defendants?

Need one really inquire? Cannot we take judicial notice?

And how felt those to whom these defendants are charged with having sent "TRUTH?"

And how, in case of the one the inquisitor and the other the witness, could these defendants not anticipate, and fairly, that they (these defendants) might not so much as hope for any fair consideration of the matter? This had they known they were to be investigated?

But they could not know in advance. They come to this knowledge **after** the true bill is laid.

Shades of Thomas Jefferson! Tom Paine! James Madison! George Mason!

Clearly the intendment and the whole doctrine of the law of this nation is that grand jurors may, as nearly as may be, be free of religious quarrel with one to be brought before them; be of a mind and manner to impartially consider and weigh such matter as may be laid before them.

Here we have the exact antithesis!

The motion to quash ought of right to be granted.

ALLEGATIONS OF FACT SET OUT IN THE MOTION TO QUASH AND SUPPORTING AFFIDAVIT.

1. At paragraph three of the Statement of Facts it is positively alleged that the members of the Grand Jury who brought this True Bill are highly antagonistic and opposed to the religious beliefs of the defendants.

The statement alone, being one of ultimate fact, calls to the mind of the court, by reason of the principle of judicial knowledge, the whole history of mankind having to do with religious quarrels; the feeding of the early Christian martyrs to the lions in Ancient Rome, directly incited by the Pagan priests; the bull of the Pope excommunicating Martin Luther; the driving of Roger Williams into the deep snow of the winter by the Massachusetts Puritans; the struggle between the Anglican Church and the Baptists and Presbyterians in Colonial Virginia; the open warfare in Missouri between the troops of Governor Boggs and Mormon settlers in its attendant slaughter; the driving of the Mormon people out of the city of Nauvoo, Illinois, in the 1840's; and last, but not least, and here most applicable, the struggle between the Mormon Church and the United States Government on this very question of polygamy in Utah.

All of these and many, many more similar events and facts arise immediately in the mind of every person: judge, juror, and layman, upon statements of religious antagonism between groups. The degree of antagonism only remains to be ascertained. Any degree of such antagonism being present in a Grand Jury, as against a person charged before it, disqualifies every member of such Grand Jury entertaining such antagonism.

2. Paragraph four of said Statement of Facts alleges as an ultimate fact that said Grand Jurors could not sit in this case fairly and impartially.

This statement of ultimate fact, when considered in connection with the statement of ultimate fact next hereabove treated, we respectfully submit, destroys utterly the legal concepts upon which all Grand Juries' investigations must rest in this land, should the motion to quash be denied.

We therefore respectfully urge the Court to give consideration to that part of our motion having to do with the inspection and consideration of grand jury records.

Under all of the authorities herein cited, we respectfully submit that the motion to quash should be granted.

Enclosed with the Brief is an article from "Collier's" Magazine of June 26, 1943, and also enclosed is the first publication of "TRUTH" which sets forth its purposes, which we kindly ask the court to read.

Very respectfully submitted,

CLAUDE T. BARNES
J. H. McKNIGHT
KNOX PATTERSON
Attorneys for Defendants.

UNITED STATES DISTRICT COURT
DISTRICT OF UTAH
CENTRAL DIVISION

UNITED STATES OF AMERICA,
Plaintiff,

vs.

JOHN Y. BARLOW, et al.,
Defendants.

No. 14479—Criminal

MEMORANDUM OPINION ON DEFENDANTS' MOTION TO QUASH INDICTMENT

This matter is before me on defendant's motion to quash the indictment. Several grounds are set forth. Being of the opinion that the first ground, to wit, that the indictment be quashed and set aside because it does not state a Federal offense, is good. It will not be necessary to discuss other grounds set out in the motion.

The indictment charges a group of defendants with conspiring to commit an offense against the United States, 88, Tit, 18, U. S. C. A. (37 Crim. Code). The object of the conspiracy as charged is to violate No. 334, Tit. 18, U. S. C. A. (No. 211 Crim. Code), as amended, which denounces as a crime the mailing of obscene matter, and is in part as follows:

> **Every obscene, lewd, or lascivious, and every filthy book, pamphlet, picture, paper, letter, writing, print, or other publications of an indecent character, * * * is hereby declared to be nonmailable matter * * *. Whoever shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be nonmailable * * * shall be fined * * *, etc.**

The facts alleged in the indictment are: The defendants in order to carry out the conspiracy after it was formed, mailed out to certain parties named copies of a publication entitled "TRUTH", published monthly by the Truth Publishing Company in Salt Lake City. By agreement of counsel several editorials from this publica-

tion of different months—which form the gravamen of the Government's case and which it claims contain non-mailable matter under the above statute—were submitted to the court on the understanding they constituted the proof that the Government would offer in support of the charges. These editorials simply advocate the restoration of "Celestial or plural marriage", stating that the Lord has restored the principle thereof.

A sample editorial from said publication for the Month of April, 1943—which the Government says is typical of all and which it is claimed is within the prohibition of the statute as being lewd, lascivious and filthy—is as follows:

> The Lord restored the principle of Celestial or plural marriage in line with His promise that in this the last dispensation there would 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 statute in question provides that the obscenity, lewdness or lasciviousness be contained in a book, pamphlet, picture, paper, letter, writing, printing or other publication and be of an indecent character.

The argument of the Government, as I understand it, is that these editorials—of which a fair sample is the quotation supra—by advocating the practice of polygamy, comes within the definition found in Swearingen vs. U. S. 161 U. S. 446, p. 451:

> The words "obscene", "lewd" and "lascivious" as used in the statute signify that form of immorality which has relation to sexual impurity, and have the same meaning as is given them at common law in prosecutions for obscene libel * * *.

In other words it is a violation of the law to advocate through the mails plural marriages, because in so doing the defendants necessarily advocate the violation of law and incite thoughts of sexual impurity and practices in many of their readers.

A careful reading of the editorial discloses no obscene or filthy word or expression of lewd suggestion is used or contained therein. It is restrained and nothing more than an argument in favor of a practice that for many years **was a tenet of the Mormon Church, until abolished as a condition of the admission of Utah to statehood.** I cannot see how any word or sentence in these editorials submitted to the court can be denominated as lascivious, or of a nature to excite erotic feelings or thoughts in the mind of the ordinary reader, or as tending to deprave public morals, or lead to impure purposes or practices.

As stated in Knowles vs. U. S., 170 Fed. 409:

> * * * the only question before us is whether the article is obscene, lewd, or lascivious within the meaning of the statue. That: In all indictments under this statute there is a preliminary question for the court to say whether the writing could by any reasonable judgment be held to come within the prohibition of the law.

P. 412:

> The true test to determine whether a writing comes within the meaning of the statute is whether its language has a tendency to deprave and corrupt the morals of those whose minds are open to such influences, and into whose

> hands it may fall, by arousing or implanting in such minds obscene, lewd or lascivious thoughts or desires.

In the Swearingen case, 161, U. S. (supra), the defendant, a publisher, was indicted for having mailed copies of his newspaper containing an article that was a very bitter personal attack upon a person described, describing him in the most abusive terms, i. e.:

> A mental and physical bastard, a black hearted coward, a liar, perjurer, and slanderer, who would sell a mother's honor with less hesitancy and for much less silver than Judas betrayed the Savior. Time and again has he been proven a wilful, malicious and cowardly liar.

The Supreme Court held that the article in question was not obscene and non-mailable, the Court saying, p. 450:

> The offense aimed at, in that portion of the statute we are now considering, was the use of the mails to circulate or deliver matter to corrupt the morals of the people. The words "obscene", "lewd", and "lascivious", as used in the statute, signify that form of immorality which has relation to sexual impurity, and have the same meaning as is given them at common law in prosecutions for obscene libel. AS THE STATUTE IS HIGHLY PENAL, IT SHOULD NOT BE HELD TO EMBRACE LANGUAGE UNLESS IT IS FAIRLY WITHIN ITS LETTER AND SPIRIT. (Caps ours).

The Court held that the whole article was exceedingly coarse and vulger. It could not perceive anything in it of a lewd, lascivious and obscene tendency, calculated to corrupt and debauch the minds and morals of those in whose hands it might fall.

A reading of the publication here involved forces us to the same conclusion. As stated, it is nothing more than advocacy of a certain practice that was once part of the religion of the Mormon Church, and which this group of defendants still advocates. There is nothing in it that comes within the language of the Swearingen case, or which tends to corrupt and debauch the minds and morals of those in whose hands it might fall.

The Supreme Court passed upon this same statute later in U. S. vs. Limehouse, 285 U. S. 424, wherein the defendant was charged with sending out certain filthy letters and writings through the mails, containing charges of sexual immorality and miscegnation and similar practices. The Court found the language was coarse, vulgar and unquestionably filthy within the popular meaning of that term, and following the Swearingen case (Supra), held that in order to constitute a crime the language must be

> "calculated to corrupt and debauch the mind and morals of those in whose hands it might fall."

In McKnight vs. U. S., 78 Fed. (2d) 931, it was held (syllabus 2):

> Court in considering indictments under statute prohibiting mailing of libelous and indecent matter must first determine as matter of law whether writing complained of could by any reasonable judgment be held to come within prohibition of law.

And the statute being penal must be strictly construed.

The court takes judicial notice that the Mormon Church for many years advocated polygamy, and in so doing used the mails to disseminate its literature, advocating "Celestial or plural marriages". Such a use of the mails has continued for many years without molestation, and has never before been questioned. In the interpretation of a doubtful and ambiguous statute—a uniform administration practice by the authorities in respect thereto over a considerable period of time carries weight with the court, especially where, as here, thousands of good citizens sincerely and honestly believe in it as part of their religion.

It was quite natural that when the Congress forbade plural marriages and the Church agreed to submit to those laws many of the followers of the Mormon faith felt they could not con-

scientiously and sincerely change their beliefs in the face of what they considered the direct command of God to the contrary.

The Constitution of Utah prohibits polygamous or plural marriages. It might well be said that any prosecution for violations thereof under our theory of government is a purely local matter for the state rather than the Federal Government, in the absence of a widespread violation of the law.

In conclusion, it might be said that the natural reaction to reading a publication setting forth that polygamy is essential to salvation is one of repugnance and does not tend to increase sexual desire or impure thoughts. We also bear in mind that one cannot pick up a national magazine, or go to the theatre or movie without being confronted with illustrations and advertisements that tend more to incite sexual desire than do any of the publications in this magazine that have been called to our attention. In fact, sex incitement is a selling point of innumerable publications and advertisements that pass without comment or prosecution.

It follows that the motion to quash the indictment should be granted and the indictment dismissed, and

IT IS SO ORDERED:

(Sig.) J. FOSTER SYMES.
U. S. District Judge Assigned Sitting Within and for the District Court of the United States for the District of Utah, Central Division.

March 18, 1944.

WOMAN'S FAITHFUL TESTIMONY

By Bathsheba W. Smith, Wife of Apostle George A. Smith

I heard the Prophet give instructions concerning plural marriage; he counseled the sisters not to trouble themselves in consequence of it, that all would be right, and the result would be for their glory and exaltation. * * *

Being thoroughly convinced, as well as my husband, that the doctrine of plurality of wives was from God, and having a fixed determination to attain to celestial glory, I felt to embrace the whole gospel, and believing that it was for my husband's exaltation that he should obey the revelation on celestial marriage, that he might attain to kingdoms, thrones, principalities and powers, firmly believing that I should participate with him in all his blessings, glory and honor; accordingly, within the last year, like Sarah of old, I had given to my husband five wives, good, virtuous, honorable young women. They all had their home with us; I being proud of my husband, and loving him very much, knowing him to be a man of God, and believing he would not love them less because he loved me more for doing this. I had joy in having a testimony that what I had done was acceptable to my Father in Heaven.—Women of Mormondom, p. 320.

When you get in a tight place and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.—Harriet Beecher Stowe.

We take this opportunity to thank our many friends for their financial help which is being used in defending our rights in the present court proceedings. Further contributions are urgently needed, and will be sincerely appreciated. Contributions may be mailed to the TRUTH PUBLISHING COMPANY, 1153 Third Avenue, Salt Lake City, Utah.

Thank you!

EDITORIAL

"I would rather be chopped to pieces and resurrected in the morning, each day throughout a period of three score years and ten, than to be deprived of speaking freely, or to be afraid of doing so."—Brigham Young.

*"He that gave us life gave us liberty. * * * I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."*
—Jefferson.

TRUTH

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EDITORIAL THOUGHT

MAY every father and mother so order their lives that their example will be an inspiration to their children. * * * May the Lord, our Father in heaven, help each and every Latter-day Saint to become familiar with the commandments of the Lord as contained in the Doctrine and Covenants; to become familiar with the history and the dealings of God with Joseph Smith, with the marvelous inspiration of the living God to him who was the founder, under God, of the church of Christ. Above all, may each Latter-day Saint live the gospel so that the truth may be proclaimed by his example.—Heber J. Grant, in Improvement Era, March, 1944.

POLYGAMY

Polygamy, to the thoughtless, to the selfish, to the depraved, is as a red flag before a bull. The mere mention of the subject seems to infuriate the opposition—those both in and out of the Church.

Polygamy is one of those acts that is not MALUM IN SE (wrong in itself), but is MALUM PROHIBITUM (or wrong because the law prohibits it). Legislation against baptism by immersion may make the act wrong in law, but not in fact. It was not wrong for Abraham to have more than one wife, or for the Lord to give David the wives of Saul, but since the so-called Christian world has adopted the principle of monogamy—the Roman ideology of marriage—polygamy has been made wrong by legislation; and were Abraham with us today there are those, now professing belief in him, who would persecute him into prison or unto death.

Another fact must also be borne in mind: that while the Abrahamic or Mormon system of polygamy—that of recognizing wives as such and giving them, with their children, honorable status—is opposed with fiendish severity, the world system of polygamy —that of having a legal wife and a number of mistresses, or indulging in promiscuity (plain whoredom) — is condoned by society. The former is practiced by an infinitismal number, while the latter's adherents number well over two-thirds of the Christian world. The Mormon system, when given a fair opportunity, breeds happiness to all concerned, builds the State and sends forth its blessings upon all mankind—"In thy seed (Abraham) shall all the nations of the earth be blessed"—while the seeds of

world polygamy produce sorrow, jealousy, selfishness, disappointment, degradation, disease and death. The one is God's system of peopling earths and building kingdoms, while the latter is Satan's system of depopulating earths and destroying kingdoms. Strange it is that professed Christians are asleep to these facts!

It must also be borne in mind that in the present legal controversy over the alleged living of polygamy by a few of the Mormon people, persecution, in its most violent form, came upon the Church before polygamy was even mooted as a Mormon sacrament. The driving of the Saints from Kirtland, Ohio, into Missouri, followed by the more than brutal and inhuman drivings from Missouri into Illinois, all happened before polygamy was in any sense an issue. The real attacks were upon the Priesthood. The Saints listened to the voice of revelation; they were too prone to follow their leaders; too progressive, too united, thrifty. Their neighbors became jealous and envious. These high Christian qualities in the Saints inspired hatred in the hearts of their neighbors, their anger giving way to blood spilling, arson, violations of virtue, etc. In this respect we are reminded of this principle of fiendishness through a clipping from the Millennial Star on "Missouri Persecutions", published in the current issue of TRUTH.

Another grievance was that the sectarian churches began losing membership to the rapidly growing faith based on present and continuous revelation. This reduced revenues and affected salaries of the clergy. They resented the loss; their vanity was injured. Jealousy demanded revenge and hell turned loose upon a religious sect that had the courage to believe in the Bible and in latter-day revelation from heaven.

Plural marriage became a later issue. For a long time it has served the purpose of would-be reformers. Modern Christendom professes great love for Father Abraham, with a desire to rest eternally in his bosom, but his family life is repudiated. Modern Christendom professes belief in the Holy Bible, but repudiates the actions of God as recorded therein in not only permitting plural marriage but in certain exigencies inforcing it.

TRUTH has no quarrel with these people, but in behalf of its followers, believes it not a crime to "claim the privilege of worshiping Almighty God according to the dictates of our own conscience, allowing all men the same privilege, let them worship how, where, or what they may."

Let the people learn the plain truth —that the Mormon religion as instituted by the Prophet Joseph Smith is hated because of its Priesthood and its claim upon present-day revelation, and not primarily on their doctrine of Celestial or plural marriage. And let the Mormons realize that their faith is based upon the revelations contained in the Doctrine and Covenants—the law book to the Church—and that Section 132 is a revelation from the Lord not only approving plural marriage, under certain restrictive regulations, but actually commanding it as a means of obtaining the highest degree of glory. Let them appreciate, as the Lord says, **"In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into THIS ORDER OF THE PRIESTHOOD (meaning the new and everlasting covenant of marriage); and if he does not he cannot obtain it. He may enter into the other, but that is the END OF HIS KINGDOM; he cannot have an increase."— D. & C., Sec. 131.**

Let the Mormon membership either sense this clear meaning of their religion or separate themselves from the Church; but let them be tolerant towards those sensing their sacred obligations as members of the Church. This accomplished it will not take long

to find a legislative body that will respect the will of the people, as expressed by their faith, and repeal all laws that subvert the principles of life and salvation. This accomplished, the ideology expressed by Utah's Senator, the Hon. Elbert D. Thomas, before the Institute of Religious Studies at the Jewish Theological Seminary in America, at New York City, Nov. 16, 1943, will be realized. He said:

"Among America's contributions to a better world is her theory of freedom of religion, which embraces the concept of freedom for religions. American theory says to the state: There shall be no state church; politics and religion shall remain in separate spheres; no religious test shall ever be exacted for office holding. To the individual this same American theory says: You may believe what you wish; you may worship what you choose", and we say further, that under the Constitution, **you may practice your religion insofar as that practice does not infringe the rights or liberties of others.**

WOMEN AND POLYGAMY

Among the critics of Celestial or plural marriage women engrossed in the social amenities of the day are said to be playing a leading role. It is claimed that while men are inherently polygamous, women, being natural monogamists, have no sympathy for the principle; and, if the question were left for them to decide there could be no such marriage system as the Mormon church proclaims in its law book, the Doctrine and Covenants.

This is true only in part. Mormon women, the first of their sex in the United States to vote at an election, have shown themselves loyal to the principle of plural marriage. It is an historic fact that a petition signed by 26,626 women in the Territory of Utah was presented to both houses of Congress in defense of the Mormon marriage system; also praying for homestead rights and statehood.

In addition to this the Mormon women addressed the following petition to Mrs. Grant, wife of Ulysses S. Grant, President of the United States, and which petition was thought to have had due weight in accomplishing the dismissal of Chief Justice James B. McKean (1), which afterward occurred:

Mrs. President Grant:

HONORED LADY: Deeming it proper for woman to appeal to woman, we, Latter-day Saints, ladies of Utah, take the liberty of preferring our humble and earnest petition for your kindly and generous aid; not merely that you are the wife of the chief magistrate of this great nation, but we are also induced to appeal to you because of your high personal reputation for nobility and excellence of character.

Believing that you, as all true women should do (for in our estimation every wife should fill the position of counselor to her husband), possess the confidence of and have much influence with his excellency, President Grant, we earnestly solicit the exercise of that influence with him in behalf of our husbands, fathers, sons and brothers, who are now being exposed to the murderous policy of a clique of federal officers, intent on the destruction of our honest, happy, industrious and prosperous people.

We have broken no constitutional law; violated no obligation, either national or sectional; we revere the sacred constitution of our country, and have ever been an order-loving, law-abiding people.

We believe the institution of marriage to have been ordained of God, and therefore subject to his all-wise direction. It is a divine rite, and not a civil contract, and hence no man, unauthorized of God, can legally administer in this holy ordinance.

We also believe in the Holy Bible,

(1) In Washington, January, 1872, Judge McKean avowed his principles to Judge Louis Dent, in these words: "Judge Dent, the mission which God has called on me to perform in Utah is as much above the duties of other courts and judges as the heavens are above the earth; and whenever and wherever I may find the local or federal laws obstructing or interfering therewith, by God's blessing I shall trample them under my feet."—Whitney's Popular History of Utah, p. 264.

and that God did anciently institute the order of plurality of wives, and sanctioned and honored it in the advent of the Saviour of the world, whose birth, on the mother's side, was in that polygamous lineage, as he testified to his servant John, on the Isle of Patmos, saying: "I am the root and the offspring of David"; and we not only believe, but most assuredly know, that the Almighty has restored the fullness of the everlasting gospel, through the Prophet Joseph Smith, and with it the plurality of wives. This we accept as a purely divine institution. With us it is a matter of conscience, knowing that God commanded its practice.

Our territorial laws make adultery and licentiousness penal offenses, the breach of which subjects offenders to fine and imprisonment. These laws are being basely subverted by our federal officers, who after unscrupulously wresting the territorial offices from their legitimate incumbents, in order to carry out suicidal schemes, are substituting licentiousness for the sacred order of marriage, and seeking by these measures to incarcerate the most moral and upright men of this territory, and thus destroy the peace and prosperity of this entire community. They evidently design to sever the conjugal, parental and paternal ties, which are dearer to us than our lives.

We appreciate our husbands as highly as it is possible for you, honored madam, to appreciate yours. They have no interests but such as we share in common with them. If they are persecuted, we are persecuted also. If they are imprisoned, we and are children are left unprotected.

As a community we love peace and promote it. Our leaders are peacemakers, and invariably stimulate the people to pacific measures, even when subjected to the grossest injustice. President Brigham Young and several of his associates, all noble and philanthropic gentlemen, are already under indictment to be arraigned, before a packed jury, mostly non-residents, for the crime of licentiousness, than which a more outrageous absurdity could not exist.

Under these cruel and forbidding circumstances, dear madam, our most fervent petition to you is, that through the sympathy of your womanly heart you will persuade the President to remove these malicious disturbers of the peace, or at least that he will stop the disgraceful court proceedings, and send from Washington a committee of candid, intelligent, reliable men, who shall investigate matters which involve the rights of property, perhaps life, and more than all, the constitutional liberties of more than one hundred thousand citizens.

By doing this you will be the honored instrument, in the hands of God, of preventing a foul disgrace to the present administration, and an eternal blot on our national escutcheon.

And your petitioners will ever pray, etc.—Women of Mormondom, pp. 528-30.

REPERCUSSIONS

"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him."

The defendants in the "polygamy" cases now before the courts of Utah have no reason to voice displeasure over public comments reaching them from various sources. In the main the "press" and magazine articles which have come to our attention have shown a spirit of fairness. It is especially gratifying to have our mails heavy with messages of endorsement and encouragement from parties residing in the United States from ocean to ocean; also in Europe, Mexico, Puerto Rico, and other places.

A Judge from Maryland can see no reason for prosecuting a group of people whose motives are to increase the birth rate of the country with strong,

healthy babies, many of whom, as war veterans, are now at the front fighting the nation's battles.

A West-coaster deprecates the public state of mind that overlooks the sexual rottenness of our towns and cities, while seeking to crush a small group of people patterning their lives after that of Abraham, through whose family system all the nations of the earth are to be blessed.

A writer from Seattle, Washington, makes these observations:

"As I see it, then, the truth of the matter is that ethical mediocrity seeks forever to suppress all ambitious attempts at ethical excellence which it finds inconvenient. From Socrates down to these Fundamentalists history records many instances of ethically ambitious persons being attacked and persecuted by well established ethical mediocrity as heretics and conspirators against public morals. The Christ myth, rightly understood, is but a fine dramatization thereof. Little has been learned from it. * * *

"After all, why should we not from time to time reconsider so vital a thing as our method of breeding? No serious sociologist, it seems to me, can maintain that our present rules and popular conceptions of propriety in matters of human mating will forever endure under changing social and economic conditions, nor could the honest biologist say that they are a highly intelligent solution even now. As I contemplate the trend of our present way of reproduction or non-production, which is approved or condoned by state and church, I ask myself how we proud North American Whites can hope to retain the leadership on this continent unless we learn to mend our ways radically before long. How then are we to make progress in this field unless pioneer spirits among us have a chance to say how they think we might do better? * * *

"I have an idea that the sex behavior of these defendants, which is being branded as 'lewd', and for which they are being hailed into court, may be more truly decent and more productive of national good than much that is now respected and protected as lawful cohabitation and 'holy matrimony'. Anyway, to try and combat by persecution and suppression a pamphlet offered as Truth would seem to show more fear than wisdom. * * *

"Would it not be advisable to point to our ever rising number of broken monogamous homes, to mention that according to the 1935-1940 U. S. census our over-all white population was declining in the proportion from 1000 persons to 957, and to ask: Can a nation threatened even more from within by the disintegration of its family life than by enemies from without, can such a nation afford to carry on an ill-conceived legal war against those of its own citizens who help in their way to solve a vital problem? And has the Mormon Church of 1944, which is joining in this war against the Fundamentalist section, purified its morals to the point where it would rather see our population of Japanese greatly expand by their much more efficient monogamist (?) breeding than to let American Whites prosper through intelligent cooperation of an expanded family life? * * * What I would like to know: Who is being harmed by these people raising good-sized families, apparently not of inferior stock, while preventing prostitution? Who can give a valid reason why they should be persecuted? And that at a time when we are losing many thousands of our best young men in battle, when army rejections for physical or mental inferiority run alarmingly high, while our over-all white population is declining in numbers, also while our fight at home against venereal disease is going none too well!"

Coming from another "candid" observer is a letter addressed to Jean

Barlow Darger, whose name appears first in the group picture taken of the alleged polygamous women, March 7th, while in the County jail. The message is so replete with good common sense we publish it IN EXTENSO, omitting only the name of the writer:

March 31, 1944.

Jean Barlow Darger:

Greetings to you and others as in enclosed photo.

Since reading the first news item relative to case in question, have followed and thought of the matter considerably. Was impressed to write, so chose you or the leader of your group.

While meditating on the situation you are in or facing, there came to me an epigram. Am entering it among my collection of sayings. Perhaps there are others like it, but this is my own—"Any honest enterprise, effort, truth or belief will withstand and welcome investigation or criticism no matter how severe".

Have studied this picture considerably and find nothing displeasing about any of you, nor do I find anything in your faces indicative of a shady character. Have shown the picture to a number of persons and all agree you are a clean looking, cheerful group. As the above epigram implies—you **must** have a belief or conviction, then accept my admiration for standing your ground.

Do not know whether you have any connection with the belief of early Salt Lake settlers, namely Brigham Young and others, but about a year ago an acquaintance of mine, a Mormon, loaned me a history of early Mormons and the "persecution" they went through. They were of hardy stock, their travels and experiences **prove** it. Take the one case alone; grasshoppers were destroying their crops. Young, his wives and his followers prayed that their crops be saved and what happened? Seagulls by the thousands came (an unheard of thing so far inland) and devoured so many of the hoppers the grain was saved. They did not pray to Baal, they prayed to God. There is no doubt in my mind; it was He who answered their prayers. No doubt they were good, God-fearing people. In my study of Brigham Young, it is my understanding he had a number of wives, twelve, I believe, or a few more.

A few days ago my wife and I were discussing this matter. I told her: "Seems to me these folks have something to stand on. Compare King David, Brigham Young and others. Looks to me they have biblical backing". David, "a man after God's own heart", had many wives, even concubines, but did not arouse the wrath of God till he went too far and caused the death of his general, Uriah, because he had unlawfully taken Uriah's wife. Up to that time God had not objected to David's many wives. It is my conviction David really loved his wives, as did Brigham.

I reason it this way: God's love is big enough to love **all** of this human race, both male and female, in spite of our being born in sin. David had love big enough to take in all his people as well as his wives. In sparing King Saul's life so many times, David **proved** how **deeply he loved even** his sworn enemies. If David was capable of so big a love, then it stands to reason there were others before him and after. Some people will say those things were permitted only in old Bible times. My answer to that one is: tear out the dividing page between the old Bible and new and **see if** there is any difference. It will have to be proved to me. Brigham lived long after the new testament was written. God answered his prayers as well as those of David. I further believe David would have been allowed Uriah's wife had it come about in God's way and had David not committed murder to gain his ends.

In my 43 years of life, I have loved a number of girls; one case particularly where I really loved two girls at once. It was a real trial to me, which one to choose. To take both was, according to public opinion, out of the question. Both were beautiful, wonderful, upright girls, Christians and both loved me with all their heart. Had I understood the Bible and what a multitude of things love covers, then, like now, public opinion would have ceased to me. Would have taken both and believe they loved me enough to approve. Some misunderstanding people would laugh at this; some would **shout** "polygamist". I married one, leaving the other completely broken in heart and spirit. She married a man just a few hours later she did not love; her life was sad I learned not so long ago. Could I live a thousand years, will never forget the **real** pain in her voice when informed of my decision. Some of these folks who call others polygamists I'll bet are either living with or in love with some other person's companion and on the "q. t." Have known and know of many such cases of "judging of others while guiltier than all."

Take this enclosed picture—here's what I see—a decided fearlessness, smiles of perfect confidence ("perfect love casteth out all fear"). I find no trace of haughtiness or presumption. The world is full of "so-called" respectable married men or should I say married-to-one-wife-men who **secretly** are having affairs with other women and many are high in various church or social circles. This is one of the worst forms of hypocracy, and God sure hates a hypocrite. I know, for I was one for several years.

Brigham and David were not hypocrites in my opinion.

In my study of the scriptures, it seems this war will leave the world with seven women to one man. What of the many lonely women who will have dead sweethearts and husbands only as a memory? Most certainly, any sensible human should love God **first**, above all earthly things.

If we love Him first, then we will be able to love humans as the occasion calls for, permits or is consistent with the Love of God. **I most certainly** believe it is possible for one man to truly love more than one wife. The world may see and accept same before time is over.

It is God's right **only**, to judge the man that has more than one wife. The "You - can't-have-more-than-one-wife-law" is strictly man-made, and I defy any one to prove otherwise.

The Savior was God's Son in Heaven before the world was. He was conceived of Mary by the Holy Ghost, not of the seed of Joseph, for she was a virgin. Looking at this through the much distorted human eye, what would that make Jesus? From the spiritual side, it was the only way fallen man could be redeemed to God and **His Love is sufficient, so who are we** to question? Even though Jesus was a spiritual child born in the flesh, his human side craved love and companionship. I have seen many a clean girl who was starving for companionship and love because she chose not to marry a man she knew would be a "not-at-home", drinking, gambling, pursuing strange women and generally carousing around.

Personally, I'd rather see a number of women married to one man and see him good to them and true, than a "carouser" married to one woman, having ten on the "q. t." and true to none of them.

Again I say, what of the hundreds of lonely women today and those this war is yet to bring about? Honest and before God, I cannot see where it is so terrible for a group of women to have one man as their companion, especially if he were an upright individual and God-fearing.

I have a wonderful wife, she is good in all she does, is God-fearing, and what a cook, a real stay-at-home. We just bought a ranch back in the hills, next to God. Our nearest neighbor is one mile, but we love the quiet away from beer parlors and dives. She gets lots of petting and making over; that is part of my privilege and God-given duty. Would she see it as I do, there are lonely girls no doubt who could share with her my affections, thus keeping them from the ravages of some "he-wolves" that are out for their destruction, **both body and soul**. From my heart I believe I could face God without fear if I had six wives on each side on the day of judgment. It is a God-given trait of women to be caressed, loved and petted (not babied). Few men realize that this is almost as necessary to woman as food, especially after being married a time.

Is it not a **greater sin** for these extra women to go out and be made over promiscuously than to belong to one man, even if she were one of twelve? A multitude of sins could be prevented by this method, not to mention case upon case of sickness and disease. What is going to be the life of the hundreds upon hundreds of "war widows", not to mention others when the real shortage of men arrives, as this war goes on? Unless some upright, sane method of meeting the situation is devised by our government. Certainly Hitler's system of illegitimacy is **not** the answer. Some of our writers have mentioned a possible wave of immorality after the war. Now is the time to meet and plan against it —not when it arrives.

I know of the nudist colonies in Oregon and understand there are many in California. If having more than one wife is so terrible, there must be varying stages of blindness among those who seek to persecute you if they can't see nude men and women galavanting around together a slight way from the famous Mt. Hood in Oregon. Just why they can't get the "needed sunshine" individually instead of in mixed groups, I have been, as yet, unable to figure out. I know some of them personally and many are **not married**, either. Looks to me these reformers are getting the "cart before the horse", or is it some more of our federal or church or social inconsistency?

Sooner or later many of these surplus women, in their daily travels are going to run into the "over-age wolf" or "rich play-boy" and the like who are out to "capitalize" on loneliness and absence of husband or sweetheart, to the sorrow of the women, most, who have hearts as good as the gold that paves the streets of the Holy City.

This may seem strange, but two weeks before the enclosed picture was in the paper I awoke about 1:00 a. m. and never slept a wink till time to get up. Realization and revelation came to me along these very lines, relative to your case and what is written herein. Believe me, this is true, and startled me at first. Even through this letter I see things never seen before in my life.

Should this case go against you, there is the possibility of jail sentences—what is the secret of your courage in view of this—think I know. Would like to learn of your beliefs and conviction of heart.

It is my hope and belief that persecution and prosecution will fall by the wayside. What ever may come, you have my backing in thought, meditation and prayer, so keep those cheery smiles and your courage and "cheerio" to all.

If you want your attorney to read this and he cares to, would be pleased for him to do so.

The public is fast awakening to the realization that in the Mormon cases now before the public, the prosecution is gagging at a gnat while swallowing a camel.

MISSOURI PERSECUTIONS

It seems, the bloody governor of Missouri, after massacring many of the Saints, and driving all of them from the state, has at length made a demand on Governor Carlin, of Illinois, for some of them to be delivered up for further tortures. The following is from the Quincy (Illinois) Whig:

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

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

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

Did Mr. Boggs, as the controversy proceeded, remain a neutral spectator, as his first intimation had given the Saints to understand? Oh, no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and oath bound Executive, called out the militia of the state, to aid, in expediting—or rather, to use one of the expressions of Mr. Boggs,—in "exterminating" the Saints. Which is as much as to say—if the Saints cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, anything, so the Saints are "exterminated" from the state! Most just, humane, wise, and patriotic Governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! And to such men and to such people, would Governor Carlin deliv-

er up two of our citizens for a sacrifice!

We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the governor. If we believed that Smith and Rigdon had been guilty of criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the surrender of those gentlemen. It is not the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws. Their conduct must be forever reprobated—it is a lasting disgrace to the State.

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

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

We repeat that compliance on the part of Governor Carlin, would be to deliver them not to be tried for crime, but to be punished without crime; and that under those circumstances, they had a right to claim protection as citizens of this state.—Mill. Star, 1:229.

THE HAPPIEST HEART

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done
And kept the numble way.

The rust will find the sword of fame,
The dust shall hide the crown;
And none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest.

—John Vance Cheney.

DO DOGS GO TO HEAVEN?

"Say, Dad, when Rover dies, will he
Go to heaven same as me?
I think he ought to don't you, Dad?
'Cause Rover's never mean or bad.
I'd like to know, Dad, for in case
He can't, I'll go some other place."

"I think that heaven will be glad
To have you both my little lad.
For it is little boys like you
And friends like Rover, fine and true,
That heaven uses now and then
To bring faith wondrously to men.

"Has Rover a soul or spirit, then,
To live and love someday again?
If he has not, what can it be
In Rover's eyes and heart we see?
There's faith, there's love, there's courage, too;
My boy I'm sure he'll go with you."

SPECIAL

This issue of TRUTH completes Volume 9. Those wishing their Magazines bound in heavy 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 at the same price.

A GRECIAN LEGEND

Children, here's a little story
Told of Bacchus yet a boy,
When he started on a journey
Vigorous and full of joy.

Growing weary, on a wayside
Stone, he found a pleasant seat,
And while resting watched a tiny
Plant spring up between his feet.
"Oh", he cried, "I'll take the beauty
Root and branch". He had no pot,
And was anxious lest it wither
For the sun was very hot.
Looking out for something, soon he
Found a songbird's skeleton
Into which recess he placed it
Tenderly and hurried on.
For the little vine was twining
Round the bones on every side,
And he sought the fragile tendrils
From the scorching beams to hide.
Finding there a Lion's carcass
In it he arranged the mass;
But the plant grew fast and faster
Green and thrifty as the grass;
Than the lion's now a larger
Structure of an ass was found.
Into which once more his treasure
Was transplanted safe and sound.
Having reached his destination
And about his vine to set,
Saw he round the bird, ass, lion,
Roots had twined a living net.
Carefully the whole was buried
Lest he hurt a a single shoot
Rapidly it grew and blessed him
With the most delicious fruit.

So he took the grapes and pressed them,
Giving men the wine to drink—
Lo! a miracle he witnessed,
From the picture you will shrink;
First they sipped, then sang a chorus
Happy as a wildbird's song;
When a second draught was swallowed
Like a lion they were strong.
When they drank once more, ah! broken
Was the charm, now stupid grown,
They could only bray like asses,
All their song and strength had flown.

SPEAKIN' O' FRIENDS

Old friends ain't the best? Well, say,
I ain't never felt that way.
Life has taught me that a man
Ain't yer pal unless you can
Turn the leaves o' memory
An' recall when you an' he
Helped t' bear each other's load
Over rough spots on the road!

Old friends ain't the best? Well, now,
I don't get yer point, somehow!
Seems t' me that frien'ship grows
Somethin' like a river flows—
Runnin' deeper mile by mile,
Gettin' stronger all the while.
Seems like when they travel far,
Friends can prove how good they are!

—Lawrence Hawthorne

Lincoln's Emancipation Proclamation did not free the colored race, because it is the law of God that he who would be free must free himself. A servile people are slaves by habit, and habit is the only fetter. Freedom, like happiness, is a condition of mind. A whining complaining, pinching pilfering class that listens for the whistle, watches the clock, that works only when under the menacing eye of the boss, and stands in eternal fear of the blue envelope here, and perdition hereafter, can never be made free by legislative enactment. Freedom cannot be granted any more than education can be imparted: both must be achieved, or we yammer forever without the pale. A SIMPLE, STRONG AND HONEST PEOPLE IS FREE.—Elbert Hubbard.

The will of the people 's supreme. When we cease toadying to brainless nabobs and quit imitating them as soon as we get the money, we will be on the road to reformation. As it is most poor people are just itching to live as the rich do.—Hubbard.

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