SERMON GIVEN BY PRESIDENT JOHN Y. BARLOW, JULY 17, 1949,

SHORT CREEK, ARIZONA

L. S. J. Sermons Book Volume 7 pages 19 to 31

My brothers and sisters, I believe to have done myself justice I should have stayed home. But I wanted especially to put to this people some of the testimonies of the men that were with the Prophet Joseph. I brought a sermon today; I am going to call on Louis to read it if he will, and I expect this sermon to have come right from the fountain head--The Prophet Joseph--written by his secretary. I don't know if many of you have ever read William Clayton's testimony. He was the man that wrote down the 132nd Section of the Doctrine Covenants as dictated by the Prophet Joseph Smith from the Lord.

There are a lot of things transpiring right now that we ought to know. There are a lot of things going on that this people ought to know, and why don't they know? Simply because we dare not give it to them. That is why. They are getting just about all they can take care of, but there is a lot of the Gospel of Jesus Christ today that we are missing. The testimony of men like William Clayton and the testimony of Joseph F. Smith tell us very plainly that this law will endure to the end. Joseph F. Smith was like President Young. He said it would triumph and ride over everything that has tried and still remains to try to hinder it.

If you will come up here, Louis, I have got so I can't preach much, but I can hunt out what has been written. If I did that, we would have enough here to read every Sunday for the next year. There are some other sermons in here I want read in connection with this.

Louis Barlow read: This is taken from the Journal of Discourses, Volume 21, page nine. Discourse by Elder Joseph F. Smith at the funeral of William Clayton.

"I have a paper in my possession, and have had for a number of months past. In fact, it was written at my request and then given into my care. I have preserved it with a view when thought proper, to have it published. As it is a sermon in itself, it would perhaps be more interesting than anything I could say on the present occasion, and therefore, with President Taylor's permission, I will read it to the congregation. He read the following:

William Clayton's Testimony

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, February 16, 1874.

Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, and Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the tenth day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

After Elder Richards started east, I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithing and donations, attending to land and other matters of business. During this period, I necessarily became acquainted well with Emma Smith, wife of the Prophet, and also with the children--Julia M. (an adopted daughter), Joseph, Fredrick, and Alexander--very much of the business being transacted at the residence of the Prophet.

On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife, Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

During that period, the Prophet Joseph frequently visited my house in my company and became well acquainted with my wife, Ruth, to whom I had been married five years. One day in the month of February, 1843, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I did, I have not the means to pay expenses.' To this, he answered, 'I give you authority to send for her, and I will furnish you with means, ' which he did. This was the

first time the Prophet talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father and that it was a doctrine which pertained to celestial order and glory.

After giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living besides his first wife, Emma. And in particular, gave me to under-stand that Eliza R. Snow, Louisa Beeman, Desdemona W. Fullmer and others were his lawful wives in the sight of heaven.

On the 27th of April, 1843, the Prophet Joseph Smith married Margaret Moon to me for time and eternity at the residence of Heber C. Kimball. On the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife, Ruth.

On the first day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith at his own residence.

During this period, the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledge to me, were his lawful wedded wives according to the celestial order. His wife, Emma, was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

On the morning of the 12th of July, 1843, Joseph and Hyrum came into the office in the upper story of the Brick Store on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on Celestial Marriage, I will take it and read it to Emma, and I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity, and heavenly origin, ' or words to that effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write.

Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph in reply said he did not need to, for he knew the revelation perfectly from beginning to end.

Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on Celestial Marriage, and I wrote it, sentence by sentence as he dictated. After the whole was written, Joseph ask me to read it through slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write on the subject, but what was written was sufficient for the present.

Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

Joseph quietly remarked, 'I told you, you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office.

The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation. Joseph replied that he had not, and he handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written, Joseph related to me and several others that Emma had so teased and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly and could re-write it at any time if necessary.

The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters on the Missouri River in 1846.

After the revelation on Celestial Marriage was written, Joseph continued his instructions privately on the doctrine to myself and others. During the last year of his life, we were scarcely ever together alone but he was talking on the subject and explaining that doctrine

and the principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

From him, I learned that the doctrine of plural and Celestial Marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to that fullness of exaltation in celestial glory."

(signed) WILLIAM CLAYTON

Salt Lake City, February 6, 1874

(President Joseph F. Smith then continued.)

"As I before said, I felt to read this document because of the instruction it would afford, and for the further object of showing that although 'he is dead, he yet speaketh.' For this testimony of Brother Clayton will stand forever, though his body molders into dust.

I am, and so was the deceased when living, at the defiance of the world to dispute those statements. They are made from personal knowledge derived from personal associations with the Prophet Joseph Smith himself, not with a view to gain notoriety, but rather to leave behind him his testimony with regard to this important principle. He has done so.

And he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife and of plural marriage is one of the most important doctrines ever revealed to men in any age of the world. Without it, man would come to a full stop. Without it, we never could be exalted to associate with and become gods, neither would we attain to the power of eternal increase or the blessings pronounced upon Abraham, Isaac, and Jacob, the fathers of the faithful.

There are but a few witnesses now living in relation to the coming forth of this revelation. There never were many that were intimately acquainted with the Prophet and his teachings upon this subject. I look around me and see a number of persons in this assembly whose hair has grown gray in the service of God, and who had an intimate

acquaintance with our martyred prophet; but few, if any of them were so closely identified with him in this matter as Brother Clayton.

There are, however, enough witnesses to these principles to establish them upon the earth in such a manner that they never can be forgotten or stamped out. For they will live; they are destined to live and also to grow and spread abroad upon the face of the earth, to be received and accepted and adopted by all the virtuous, by all the pure in heart, by all who love the truth, and seek to serve Him and keep His commandments; they are bound to prevail, because they are true principles."

Brother Barlow: I have another little piece or two, one from Orson Pratt and one from John Taylor that I would like to have read, also, because I can't stand up and talk much. I think we can get the gist of the Gospel from this better than anything. Louis read: (This is taken from the Journal of Discourses, Volume 22, page 29, quoting Orson Pratt.)

"No man without the Priesthood can behold the face of the Father and live. Now this has troubled the minds of some of the Latter-day Saints. 'How is it, ' they say, 'that Joseph lived after having seen the face of the Father, after having heard the words of His mouth, after the Father had said unto him, This is my beloved Son, hear ye Him?'

Have you thought upon this other subject, namely, that Joseph had been already ordained before this world was made? To what Priesthood? To the Priesthood after the order of endless life, a Priesthood that is everlasting, a Priesthood handed down that had no beginning, a Priesthood after the holiest Order of God, a Priesthood that was after the order of His Only Begotten Son. If you had only reflected that that same Priesthood had been conferred upon him in the councils of the holy ones before the world was made, and that he was ordained to come forth in this dispensation of the fullness of times to hold the keys of authority and power of that high and holy Priesthood, and that he was ordained to come forth and perform the work that God intended to accomplish in the latter times, then the mystery would have been cleared up to your minds."

Louis read: (This is taken from the Journal of Discourses, Volume 21, page 2, by President John Taylor.)

"We have, with the help of the Lord, succeeded in gathering out many of the honest in heart from among the different nations of the earth. And we have come here to carry out the will, purposes, and designs of God.

I never supposed that we were to come here to get rich, to increase in worldly possessions, but we came, as I understand it, in accordance with an express command of the Most High that we may be taught in the knowledge of God and that we might come to an under- standing of his laws. We are not here to follow the devices and desires of our own hearts; we are not here to carry out any particular theory of our own; we are not here to build up any system of man's creation, but we are here simply to do the will of God in the establishment of His Kingdom on the earth.

In many things, however, we have not lived up to that high and glorious privilege which has been presented to us; we have been careless and indifferent, and it seems as though Satan has been permitted to try and tempt us in every possible way.

For a few years past, a spirit of greed and covetousness has run through the land and cursed with a withering blight everything it has touched. It is as bad in its effects upon the mind of man as any pestilence or plague upon the human body.

We have begun to run after the things of the world; our hearts, our feelings and affections, in many instances, have been estranged from God. It is time that something should transpire to wake us up to a sense of the position we occupy; it is time we realized how God and angels look upon men who are absorbed in the things of this world instead of living up to their professions and the covenants they have made with Him."

Brother Barlow: Here is one from Brigham Young which I think is right to the point.

Louis read: (Journal of Discourses, Vol 1, page 117.)

"Language to convey all the truth does not exist. Even in the Bible and books that have been revealed from heaven unto man, the language fails to convey all the truth as it is. Truth, wisdom, power, glory, light, and intelligence exist upon their own qualities; they do not, neither can they, exist upon any other principle. Truth is congenial with itself, and

light cleaves unto light; it seeks after itself and clings thereto. It is the same with knowledge and virtue and all the eternal attributes; they follow after and attract each other. Mercy cleaves to mercy, because it is mercy; light to light, because it is light, and there is no darkness, no deception, no falsehood in it. Truth cleaves unto truth because it is truth, and it is to be adored because it is an attribute of God, for its excellence, for itself. It is upon this principle that these principles should be held, esteemed, practiced.

Any persons, men or women, who do not receive these principles for the love which they bear towards them, because of their beauty, excellence, and glory;

and because they are congenial to their feelings upon this principle, are not Saints! They exist upon their own basis and rest upon their own foundation. Eternal justice, mercy, love, and truth, never can be moved; they are attributes and correspond and are congenial with each other; they promote each other, fortify the heavens, the Gods, and that which the Gods possess.

Now look upon the opposite side of these principles. Suppose you say, 'We will give up the pursuits of our holy religion. We are not Latter-day Saints. Let us go and seek after the things of the world, speculate, get unto ourselves riches, turn away from our duties, neglect the things pertaining to our salvation, go with the giddy, the frivolous, the seeker after gold to California, Australia, or elsewhere, for the purpose of acquiring wealth.' I will tell you the result of that course. You would cease to increase in all the attributes of excellence, glory, and eternal duration from that very moment. As soon as you conceive such ideas, they find soil within you prepared to nurture them, and it brings forth their direful effects; from that very moment, you cease to increase. The opposite principle seizes you, fastens itself upon you, and you decrease, lessen, diminish, decay, and waste away in quality, excellence, and strength until your organization becomes extinct; oblivion covers you; your name is blotted out from the Book of Life, from the heavens, from the earth and from under the earth."

Brother Barlow: Now these are a few of the sentiments of the brethren that have been teaching us for years and years. If we analyze ourselves, how many of us are living these laws because we love them? Because of the excellency of them? Brigham Young stated here that if we take the opposite course it will fasten itself upon us. We naturally diminish and waste away in excellency and character and in everything else.

I wish, my brothers and sisters, that my health was so I could speak these things that are on my mind. I want to say this much, that I know that the testimony of William Clayton is true. And I know that these things are true that we have heard read to us. I know them of myself. You have got to know those things are true and know that you know them.

That is the important thing. Lots of people say, "We know it, " when they don't know that they know it.

I say, God bless this people and those who are striving to keep this principle alive, for it will stay alive. It doesn't make any difference whether we do it, but it will be done, and it will go ahead and triumph and over-ride everything that is opposed to it.

Now maybe some of you wonder why I am so sure of this. When I was set apart, I took a covenant that as long as I lived I would teach these things. I didn't necessarily take a covenant that I would teach the practice of them, but I would teach the principle of them and let the people themselves follow out the practice. You can't teach the practice of it, but you can teach pure principle. We, ourselves, have got to consider about the practice of them.

I ask God to bless you, one and all, and I ask Him to enlighten your minds and quicken your understandings that you may learn more of these things and learn more about these principles. The Savior tells us very plainly how to live them. He says it plain. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." There is your key. Search it. I hope to see a great many more of the people searching and studying more. There is too much mental laziness among the people--mental laziness--we don't dig down in and get the kernel of truth that is lying there waiting for us. God bless you, amen.