“Title of Liberty”

VOLUME ONE

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Truth is Truth

Where 'ere be found

On "Gentile" or

On "Mormon" ground!

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A STATEMENT

In the time of our Lord 1949, I suffered from what I was told was a paralytic stroke. I was told by my Doctor to give up the publication of Truth, and I prepared my son to take it over. He has assiduously done so, and has done a noble job of it. At a later time, when I was much better, I asked my son for the privilege of taking the Truth off his hands and engineering it myself. He refused to turn it over to me. On a number of occasions I repeated my request and I went to the Printer about it, but with no success. Later I had the matter legally investigated and found that those publishing Truth claimed that Truth had gone out of business. On this premise they submitted claim of ownership, without my knowledge or consent. My lawyer told me I could go to Court to recover my rights, but I did not want
to do this. I again asked my son to turn Truth over to me, but he would not. I asked the privilege of publishing my own articles and he said I might, if it met with his judgment. Now, I could not think of enduring such a situation; writing something for Truth, which must bear his signature or indorsement. Consequently, I concluded to write my own magazine, with the help of those who will assist me and not take over, as others have done. I could not conclude to edit my thoughts under the dictates of others, nor will I submit to occupying such a position, which would be nauseating to the public mind and cause just criticism and a question as to its righteousness. Could I write such a document if my comportment would not permit it? This is my introduction and I propose to stand by it. If those publishing my magazine Truth desire to follow my instructions they may do it. Otherwise, they may continue as they please. But, those who rebel against proper ownership and authority become a law unto themselves and must suffer the consequences.—Jos. W. Musser.

We proudly advocate THE FULNESS OF THE GOSPEL OF JESUS CHRIST, as restored through the instrumentality of Joseph Smith, the Prophet. His greatness and the greatness of his mission is not understood by the world, nor is it known to the majority of those who delight to be called "Saints."

Joseph, who was sold into Egypt, in speaking of this mighty Prophet, who would arise in the last days, said: "Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. "* * * And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, Oh house of Israel, saith the Lord. And thus prophesied Joseph saying: "* * * And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation. Yea, thus prophesied Joseph: I am sure of this thing."* * * (2 Nephi 3:7, 8, 13, 14, 15, 16.)

The Prophet Isaiah, who foretold the coming of Christ and the days of the Gentiles, speaking of this latter day Prophet said: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamoth, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and
gather together the dispersed of Judah from the four corners of the earth.” (Isaiah 11:10, 11, 12.)

The Prophet Joseph Smith said: “The time has at last arrived when the God of Abraham, of Isaac and of Jacob, has set his hand again the second time to recover the remnants of His people, which have been left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and with them to bring the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away.” (Teach of The Prophet J. S. Pg.14)

“Let us this very day begin anew, and now say, with all our hearts, we will forsake our sins and be righteous. 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 Saviour said when 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 Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. * * *John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel — a special messenger — ordained and prepared for that purpose in the last days. Woe, woe to that man, or set of men, who lift up their hands against God and His witness in these last days.* * *” (Ibid — Pggs. 364-5.)

In loving remembrance of Joseph the Prophet, who stands at the head of this dispensation; born 23 December, 1805.
THE MANTLE OF TURIN

There are some who have been so unbelieving as to claim that Jesus never lived. Following is evidence of his existence which will stand before any Court of Law. In the Vatican Museum of Rome there reposces a Garment known as "The Mantle of Turin." The Curator will tell you: "This is the shroud in which Jesus Christ was wrapped when his body was placed in the Sepulchre after his Crucifixion." Many who hear this, view the curator's statement with cynical doubt. They are unable to believe that a linen shroud could survive nearly two thousand years of nature's disintegrating processes. The average person does not know that linen shrouds have been found in ancient tombs which have encased bodies that died thousands of years before Christ was ever born. In such cases, though the dead had disintegrated to dust, the shroud was as perfect in texture as upon the day it was wrapped about the body of the deceased.

It is a recorded fact that when the shroud of "King Tut" was cut from off his body it could not be torn away, but had to be cut with scissors, as in the day when the cloth was new. It carried the perfect impressions of the lines of his face and the anatomical contours of his body, so that today we may know just how this ancient Egyptian King appeared in the flesh.

Science has shown that the oils and fats of a disintegrating body leave deposits which are indestructible, upon cloth, wood or stone where the body lies. These tell-tale remains tell the physical history of the being once lived.

An English Chemical scientist, who was deeply religious, who knew all this, asked for permission to test the "Mantle of Turin" on order that he might prove for all time whether or not it had once contained the mortal remains of Jesus. He knew that in the last days of Jesus' life he had received a scourging so severe that few men could survive it; that a crown of thorns had been pressed so roughly upon his brow that the blood had flown freely. He knew that a spear had been thrust into his side and that nails had pierced his hands and feet.

Now, if the mantle could prove that it not only once encased a human body, but that the shrouded body showed all these revealing marks it would be irrefutable evidence, not only that the mantle was what it claimed to be, but that Jesus Christ actually lived and died as all Christians believe he did.

The science of VAPOGRAPHY can prove beyond refutation the physical characteristics of an unknown or murdered person, just as it can clearly prove those of a living person and, using this science, (having obtained permission to conduct his experiments) he proceeded with his investigation. The marks that appear upon a shroud may not be visible to the naked eye, but when they are treated with the proper chemical solution the camera lens reveals them clearly. With infinite exactitude it will show even scars and the details of finger prints. When the Mantle of Turin had been properly treated and examined it revealed the following amazing facts:

The photographs showed clearly the awful marks of the scourging which Jesus had received, even to the exact number that the Bible and Roman history have declared.

The marks left by His Crown of Thorns are mute testimony against those who placed it there, as they
declared Him, “King of the Jews.”
The evidence of His spear-torn side is irrefutable.

And, to add to all this testimony, science has been able to uncover the details of His mock trial, His eventual crucifixion and death and the damning circumstances surrounding these events which are only touched upon by the scriptures. All of which substantiates, and adds to our knowledge of the existence of Christ and the Truth of the Everlasting Gospel or the Word of God.
Pp. 155-163 — Cov. Law Bk.1

THE CYMRIC ORDER OF THE COVENANT
152 West 42nd Street
New York, N. Y.
(Published by Permission)

FILIAL AFFECTION

“I am not confined to love my father and mother here, if they do not love God, the fountain of all truth. In the heavens are fathers, mothers, sisters, brothers. Unless my father, mother, brother, sister, wife and child, pertaining to the flesh, love God supremely, embrace the truth, and follow out the dictates of the Holy Ghost, THEY ARE NOT MY KINDRED—I do not own them: They will perish, die, sink into forgetfulness, and be as though they had never been: they will pass away and return to native element.”
—Brigham Young, J. of D. 8:206

Lentius Gratius writes in the year 1739 about his hope for the future Zion. He Says:
The old, true gospel and the gifts thereof are lost. False teachings rule in every church and in every land. All we can do is to warn the people to live a righteous and God-fearing life, to refrain from evil and Pray and Pray and Pray.

Prayer and purity in heart and mind may influence an angel to visit a soul in deep sincerity; but I tell you that in one hundred years from now God will have spoken again from the heavens. He will again restore the Old, True Church. I see a small group of people led by a Prophet and Elders, and this people will be persecuted and driven out and murdered. The valley in which they will settle is on the banks of an immense sea, and it will prosper and blossom as a rose. They will build a beautiful, luxurious temple; they will posses the Original Priesthood of God, Apostles, Prophets, Teachers, Deacons, etc. The righteous people from all nations will then be gathered by Apostles and minute men of God. The Almighty One will then speak to the disobedient with thunder and lightening and destructions such as never has been known since the beginning of time.

This book is to be had at the University of Basel, Switzerland.

Quotation copied there by A. Ostendorf.
"Pilate's Report to Caesar of the Arrest, Trial and Crucifixion of Jesus..."

(From The Archo Volume, Chapter VIII)

Valleus Patерculus, a Roman historian, was nineteen years old when Jesus was born. His works have been thought to be extinct. I know of but two historians that make reference to his writings, Priscian and Tacitus, who speak of him as a descendant of an equestrian family of Campania. From what we gather from these writers, Valleus must have been a close friend of Caesar, who raised him by degrees until he became one of the great men of Rome, and for sixteen years commanded the army. He returned to Rome in the year 31 and finished his work, which was called Historia Romania. He held the office of praetor when Augustus died, and while Vincius was consul.

Valleus says that in Judea he met a man called Jesus of Nazareth, who was one of the most remarkable characters he had ever seen; that he was more afraid of Jesus than of a whole army, for he cured all manner of diseases and raised the dead, and when he cursed the orchards or fruit-trees for their barrenness, they instantly withered to their roots. After referring to the wonderful works of Jesus, he says that, although Jesus had such power, he did not use it to injure any one, but seemed always inclined to help the poor. Valleus says the Jews were divided in their opinion of him, the poorer class claiming him as their king and their deliverer from Roman authority, and that if Jesus should raise an army and give it the power he could sweep the world in a single day; but the rich Jews hated and cursed him behind his back, and called him an Egyptian necromancer, though they were as afraid of him as of death (Valleus Patérculus, B. 72, found in the Vatican at Rome).

Pilate's Report

"Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitious. I am almost ready to say, Cursed be the day that I succeeded Valerius Flaceus in the government of Judea; for since then my life has been one of continual uneasiness and distress. "On my arrival at Jerusalem I took possession of the praetorium, and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This I considered an insult offered to my dignity, and to the whole government which I represent. A few days after the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer their libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy. Although I thought it expedient to accept his excuse, from that moment I was convinced that the conquered had declared themselves the enemy of the conquerors: and that I would warn the Romans to beware of the

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"We stand upon the premise that whatever God does is right!"

"THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTERS NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR, I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE, EVEN IF I STAND ALONE IN IT." (Joseph Smith)

This little MAGAZINE brought to you as "The STAR of TRUTH" has been given this title because in the day of the Lord's advent, in the meridian of time. His disciples referred to HIM by that name. . . . Excerpts from writings of that time will bear this out as they are presented in coming issues. Besides, we all know that the Lord's Star appeared in the Heavens and guided the wise men to the place where He was born. . . . And as that Star guided the WISE MEN to Jesus, He has stated that "I have sent mine Everlasting Gospel into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face, to prepare the way before me. . . . Wherefore, come ye unto it, and with him that cometh I will reason, as with men in the days of old." (D&C.45:9-10.) And so, His Star of Truth will guide WISE MEN to HIM in this day, and thus, under this title it is our intent to present to our readers HEAVEN'S TRUTH, as God will bless us to do so. . . . We assume this task Humbly, realizing that we have a prodigious responsibility before God and men. . . . But, since our all-consuming desire is to Glorify God and keep His commandments, and teach the children of men the FULNESS OF THE EVERLASTING GOSPEL, we proceed, with the assurance that God will attend us, that His Holy Spirit will guide and direct us, and that our readers will be made glad and their hearts leap for joy when they receive, through our humble efforts, LIGHT and TRUTH which they have never known before, nor ever even dreamed of. . . . We trust that this, our first issue, will satisfy our readers as to our intent and the virtue of material we shall bring to their attention. . . . We will be untriring in our efforts to make this little Magazine a priceless pearl. . . . It is not something of questionable worth, to be cast aside or trampled under the feet. If there be those who are not WISE MEN then they should not trifle with these things, for here is something worth far more than the cost of fifteen cents per copy and One Dollar for a year's subscription . . . Write for your Copy or Subscription to the SECRETARY of "The Star of TRUTH." 3198 South 4th East, Salt Lake City, Utah.
To Obey Is Better Than Sacrifice

Ever since the time of creation, our father in heaven has given his word, by his own voice, and that of his servants the Prophets, to teach all of his posterity the great need of implicit obedience, to all of his requirements.

3 Chap. 25—

The Lord in speaking to Abraham stated "and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."

Some of these Prophets especially mentioned in Holy writ, in the beginning of time, were Adam, Enoch, Noah, Abraham, Moses, Samuel, Isaiah, Jeremiah, Daniel, etc.

Noah and Enoch—

With the exception of the prophet Enoch, who labored with, and taught the people diligently for the space of 365 years, and succeeded to raise up a nucleus that became united in all things and gained through obedience and their righteousness a resting place or abode away from the rebellious, we find but few who were successful in their labors. Noah preached the gospel for the space of 120 years yet saved but eight souls. Obedience to his counsels was the only way of salvation, for they who disobeyed were destroyed in the flesh, and their spirits were cast into prison until the day of their visitation.

Abraham—

Abraham by the direct command of God left his father's house and an Idolatrous people. By his implicit obedience to the requirements of God in later life he proved himself worthy to be called the father of the faithful, and had blessings pronounced upon him and his seed for all generations to follow.

MOSES—

Moses labored incessantly with the children of Israel and sought diligently to qualify his people that they might behold the face of God, but they hardened their hearts, and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the Holy Priesthood also.

Though they had been preserved in the most miraculous manner on numerous occasions in the wilderness, they were led for the space of 40 years as it were in a circle, and through rebellion and disobedience those that left Egypt never were permitted to enter the promised land. However, the Lord honored his servant Moses then as he always will honor the obedient, for he would descend to talk with none of all that mighty host, except Him.

The judgment of the Lord as it fell upon those who opposed Moses in his right to appoint his brother Aaron to the Priesthood is beautifully illustrated in the following: Numbers; 16 Chapter verses 31-35.

31. "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them;

32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33. They, and all that apper-
tained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.'

Another instance or two from the Old Testament must suffice to show that history has repeated itself over and over again.

In the days of Samuel the Prophet, the people would not listen to him, but demanded a king to rule over them. Samuel warned them of the disasters which would befall them if they adhered to their insistance for a king. All to no purpose, however. A king they would have. The Lord spoke to Samuel, “Harken 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.” This attitude of the people to disobey the voice of the Lord collectively, has also been manifested in numerous cases individually. One instance of this nature and the serious consequences thereof, we find recorded also under the Prophet Samuel's administration as follows: (1 Sam. Chap. 15.)

1. "Samuel also said unto Saul, the Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord.

2. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5. And Saul came to a city of Amalek, and laid wait in the valley.

6. And Saul said unto the Kenites, Go, depart, get down from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.

10. Then came the word of the Lord unto Samuel, saying,

11. It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

(To Be Continued)
Continued from Page 6

high priests of this country. They would betray their own mother to gain office and a luxurious living. It seems to me that, of conquered cities, Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection. I have not soldiers sufficient to suppress it. I had only one centurion and a hundred men at my command. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest to extend our empire beyond the means of defending it, I fear, will be the cause of the final overthrow of our whole government. I lived secluded from the masses, for I did not know what those priests might influence the rabble to do; yet I endeavored to ascertain, as far as I could, the mind and standing of the people.

"Among the various rumors that came to my ears there was one in particular that attracted my attention. A young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled. Jesus of Nazareth spoke rather as friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions!

"Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen. My secretary's name is Manlius. He is the grandson of the chief of the conspirators who encamped in Etruria waiting for Cataline. Manlius had been for a long time an inhabitant of Judea, and is well acquainted with the Hebrew language. He was devoted to me, and worthy of my confidence. On entering the praetorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I read in the works of the philosophers anything that can compare to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked Jesus if it was lawful to give tribute to Caesar, he replied: 'Render unto Caesar the things that belong to Caesar, and unto God the things that are God's.'

"It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested, and exiled to Pontus; but that would have been contrary to the justice which has always characterized the Roman government in all its dealings with men; this man was neither seditious nor rebellious; I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, and to choose disciples, unrestrained by any praeetorian mandate. Should it ever happen
(may the gods avert the omen!), should it ever happen, I say, that the religion of our forefathers will be supplanted by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature death, while I, miserable wretch, will have been the instrument of what the Jews call Providence, and we call destiny.

"This unlimited freedom granted to Jesus provoked the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, for not restraining the liberty of the Nazarene. 'Scribes and Pharisees,' he would say to them, 'you are a race of vipers; you resemble painted sepulchers; you appear well unto men, but you have death within you.' At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. Complaints were daily made at the praetorium against the insolence of Jesus.

"I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets; an appeal would be made to Caesar. However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian war.

"Being too weak to suppress an insurrection, I resolved upon adopting a measure that promised to restore the tranquility of the city without subjecting the praetorium to humiliating concession. I wrote to Jesus requesting an interview with him at the praetorium. He came. You know that in my veins flows the Spanish mixed with Roman blood—as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilica, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit, though the Nazarene was as calm as innocence itself. When he came up to me he stopped, and by a signal sign he seemed to say to me, 'I am here,' though he spoke not a word. For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters, who have given form and figure to all the gods and the heroes. There was nothing about him that was repelling in its character, yet I felt too awed and tremulous to approach him.

"'Jesus,' said I unto him at last—and my tongue faltered—'Jesus of Nazareth, for the last three years I have granted you ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates or Plato, but this I know, there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed—against you on account of your discourses being so severe upon their conduct; against me on account of the liberty I have afforded you. They even accuse me of being indirectly leagued with you for the purpose of depriving the
Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect and moderate in your discourses in the future, and more considerate of them, lest you arouse the pride of your enemies, and they raise against you the stupid populace, and compel me to employ the instruments of law.

"The Nazarene calmly replied: 'Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain-gorge; it will uproot the trees of the valley. The torrent will answer you that it obeys the laws of nature and the creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms the blood of the just shall be spilt.'

"Your blood shall not be spilt," said I, with deep emotion: 'you are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. They conspire against Caesar, and convert his bounty into fear, impressing the unlearned that Caesar is a tyrant and seeks their ruin. Insolent wretches! they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep to accomplish his wicked designs. I will protect you against them. My praetorium shall be an asylum, sacred both day and night.'

"Jesus carelessly shook his head, and said with a grave and divine smile: 'When the day shall have come there will be no asylums for the son of man neither in the earth nor under the earth. The asylum of the just is there,' pointing to the heavens. That which is written in the books of the prophets must be accomplished.'
great nations sometimes produced; that his doctrines were by no means sacrilegious, and that the intentions of Rome were to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and, saluting me with ironical respect, departed.

"The great feast of the Jews was approaching, and the intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the Prefect of Syria for a hundred foot-holders and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress an uprising, and having no choice left but to tolerate it. They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the praetorium, believing, as their leaders had told them, that I winked at their sedition—continued vociferating: 'Crucify him! Crucify him!'

"Three powerful parties had combined together at that time against Jesus: First, the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motives: they hated the Nazarene and were impatient of the Roman yoke. They never forgave me for having entered the holy city with banners that bore the image of the Roman emperor; and although in this instance I had committed a fatal error, yet the sacrilege did not appear less hein-

ous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices for public use. My proposal was scorned. The Pharisees were the avowed enemies of Jesus. They cared not for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually giving them wherever he went. Timid and too weak to act by themselves, they had embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusion that resulted therefrom.

"Jesus was dragged before the High Priest and condemned to death. It was then that the High Priest, Caiaphas, performed a disavisory act of submission. He sent his prisoner to me to confirm his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came under Herod's jurisdiction, and ordered him to be sent thither. The wily tetrarch professed humility, and, protesting his deference to the lieutenant of Caesar, he committed the fate of the man to my hands. Soon my place assumed the aspect of a besieged citadel. Every moment increased the number of the malcontents. Jerusalem was inundated with crowds from the mountains of Nazareth, All Judea appeared to be pouring into the city.

I had taken a wife from among the Gauls, who pretended to see into futurity. Weeping and throwing herself at my feet she said to me: 'Beware, beware, and touch not that man; for he is holy. Last night I saw him in a vision. He was walking on the waters; he was flying
on the wings of the wind. He spoke to the tempest and to the fishes of the lake; all were obedient to him. Behold, the torrent in Mount Kedron flows with blood, the statues of Caesar are filled with gemonide; the columns of the interium have given away, and the sun is veiled in mourning like a vestal in the tomb. Ah! Pilate, evil awaits thee. If thou wilt not listen to the vows of thy wife, dread the curse of a Roman Senate; dread the frowns of Caesar.'

"By this time the marble stair groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the halls of justice, followed by my guard, and asked the people in a severe tone what they demanded.

"The death of the Nazarene," was the reply.

"For what crime?"

"He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God, the Messiah, the King of the Jews."

"Roman justice," said I, 'punishes not such offences with death.'

"Crucify him! Crucify him!" cried the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations.

"There was but one who appeared to be calm in the midst of the vast multitude; it was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I adopted a measure which at the moment appeared to me to be the only one that could save his life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let him go free, that he might be the scapegoat, as they called it; but they said Jesus must be crucified. I then spoke to them of the inconsistency of their course as being incompatible with their laws, showing that no criminal judge could pass sentence on a criminal unless he had fasted one whole day; and that the sentence must have the consent of the Sanhedrim, and the signature of the president of that court; that no criminal could be executed on the same day his sentence was fixed, and the next day, on the day of his execution, the Sanhedrim was required to review the whole proceeding; also, according to their law, a man was stationed at the door of the court with a flag, and another a short way off on horseback to cry the name of the criminal and his crime, and the names of his witnesses, and to know if any one could testify in his favor; and the prisoner on his way to execution had the right to turn back three times, and to plead any new thing in his favor. I urged all these pleas, hoping they might awe them into subjection; but they still cried, 'Crucify him! Crucify him!'

"I then ordered Jesus to be scourged, hoping this might satisfy them; but it only increased their fury. I then called for a basin, and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing deserving of death; but in vain. It was his life these wretches thirsted for.

"Often in our civil commotions have I witnessed the furious anger of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that all the phantoms of the infernal regions had assembled at Jerusalem.

(To Be Continued)

The rights of the Priesthood are inseparably connected with the powers of Heaven.
Das Licht

MICHAEL, UNSER VATER UND UNSER GOTT


"Meine nächste Predigt ist an beide, Heilige und Sunder gerichtet. Ein Ding ist bis auf diesen Tag in diesem Reiche Gottes ein Geheimnis oder Mysterium verblieben. Es ist in bezug auf den Charakter des vielgeliebten Sohnes Gottes; über welche Sache die Ältesten in Israel wiedersprechende Ansichten haben. Unser Vater im Himmel ist ein Wesen mit Tabernakel, oder in anderen Worten, er hat einen Körper mit Teilen gleich wie Sie und ich haben; und ist fahig seine Werke organisierten Wesen zu zeigen, als zum Beispiel, in der Welt in welcher wir leben ist es dass Resultat des Wissens und unendlicher Weisheit, welche seinem


The preceding article, taken from the Journal of Discourses and appearing also in Vol. 15 of the Millenial Star, is here republished in the German language for the edification of those Saints recently coming from the old country, who will rejoice in the opportunity to read it, as it came from the lips.
COMPENSATION

I'd like to think when life is done
That I had filled a needed post,
That here and there I'd paid my fare
With more than idle talk and boast
That I had taken gifts divine—
The breath and life of manhood fine—
And tried to use them now and then
In service for my fellow men.
I'd hate to think when life is through
That I had lived my round of years,
A useless kind that leaves behind
No record in this vale of tears;
That I had wasted all my days
By trading only selfish ways,
And that this world would be the same,
If it had never known my name.

I'd like to think that here and there,
When I am gone there shall remain
A happier spot that might have not
Existed, had I toiled for gain;
That someone's cheery voice and smile
Shall prove that I had been worthwhile—
That I had paid with something fine
My debt to God for life divine.

—Edgar A. Guest

IT'S GREAT BUSINESS?

Since learning that a Temple is to be erected in Switzerland we wonder—have the Americas ceased to be the ZION of our God? Has the Lord, as intimated in other matters, changed His mind, or altered His word and purposes? Will not Saints remaining in Switzerland, or returning to that country, have their hopes blasted, their faith depart and their lives needlessly forfeited?

IT'S GREAT BUSINESS? when the leaders of a nation, founded upon the principles of religious freedom, break the Constitutional provisions of that Nation by signing a document designed to rob a liberty-loving people of the freedom of their chosen religion because of the clamor of the general populous. —from the Sage Brush

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

When you are too busy to pay the deserved attention to spiritual things, remember the words of Martin Luther: "I have so much to do today that I must spend several hours in prayer."
THE RIGHT TO RULE

Several periodicals throughout the nation are bemoaning the efforts of Whittaker Chambers to repent of communistic determinations which would rule out God from the functions of government and from the breasts of men entirely.

NOTHING CAN BRING ABOUT THE DISINTEGRATION OF ANY NATION OR INDIVIDUAL FASTER THAN THEIR ATTEMPT TO RULE OUT GOD FROM THEIR THOUGHTS OR DESIRES.

Whether or not Whittaker Chambers knows just who or what the True God is, he does not warrant the criticism hurled at him. In our opinion his effort was noble indeed, and we heartily commend the efforts of any whose desire is to halt the trend of any man or people from the sure catastrophe of national carditis and eventual convulsions, showing unfailing signs of premature death.

Dedicated to God's service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth
THE EVERLASTING QUESTION AMONG MEN IS "WHOSE RIGHT IS IT TO RULE?" IN EVERY CASE OF LAW, IN EVERY COURT, CIVIL OR ECCLESIASTICAL; IN EVERY DISAGREEMENT TO WHICH WE ARE SUBJECT, THIS QUESTION MUST COME TO THE FORE.

Whether settled by right or by might or left entirely or partially unsolved, the pertinent interrogation stands; and whenever might only demands its way, alienation of feelings, suppression, anarchy, murder, rape, plunder, divorce, desertion, disaster, assumption and counterfeit, war and annihilation are the result.

If only that reaching out of the soul of man, that desire for personal improvement, that prayer (if you please) of the heart for higher and better ways of doing things, without interfering with the rights of others, can be cultivated, then as sure as life, the true God will enlarge in the minds of men and a world-wide brotherhood of peace and plenty for all will be our happy lot.

WE TAKE GREAT PLEASURE TO AGAIN ANNOUNCE THAT GOD IS A REALITY. GOD IS AN EXALTED MAN. HIS POWERS ARE UNLIMITED. HE CAN AND DOES APPEAR AND DISAPPEAR AT WILL TO MORTAL MEN. JOSEPH SMITH THE PROPHET IS THE CHIEF WITNESS OF THIS FACT TO THE WORLD IN THIS DISPENSATION. NO MAN OR NATION CAN RISE TO PERMANENT PEACE OR HAPPINESS WHO EVEN TRIES TO ELIMINATE GOD FROM HIS THOUGHTS.

No matter how many times Lucifer may assume to be the God of this world, and try to down the true God, or to rule by military might or by Popes or Priests, with blood and horror upon this earth, or by any other serpentine method, he will eventually fail.

"The Right to Rule" must come from Him who created the earth and placed man here to exercise his agency and learn to rule by Right instead of Might.

WE STAND UPON THE PREMISE THAT WHATEVER GOD DOES IS RIGHT.

“All of us are born with our free agency; with the power in ourselves endowing us with the blessings of God in order to obtain the highest glory. How shall we obtain the highest glory? There is only one way. That is through being obedient to the highest laws. When we obey the highest laws, we merit a reward in the highest glory; and the man or woman that hopes to arrive at the highest glory without obeying these laws is mistaken. So it is and so it shall be. It cannot be otherwise. If I am lifted up to the terrestrial glory, it will be because I obeyed the terrestrial law. If I do not obey the higher laws, I am not able to inherit a superior glory. I wish to impress this upon my brothers and sisters: that our exaltation, our glory depends entirely upon our obedience to the law.” —GEORGE Q. CANNON.

“Men must be governed by God, or they will be ruled by tyrants.”
—Wm. Penn

Mose, showing swellings and fractures and groaning painfully, staggered into the arms of Sam. "What in de name ob heaven has come to you, Mose," Sam exclaimed. "You look as disfigured as if a thought had struck ya."
The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the praetorium even unto Mount Zion, with howling screams, shrieks, and vociferations such as were never heard in the seditions of the Pannonia, or in the tumults of the forum.

"By degrees the day darkened like a winter's twilight, such as had been at the death of the great Julius Caesar. It was likewise the Ides of March. I, the continued governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, with a display of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than that of men. A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and setting over the city covered it as with a veil. So dreadful were the signs that men saw both in the heavens and on the earth that Dionysius the Aeropagite is reported to have exclaimed, 'Either the author of nature is suffering or the universe is falling apart.'

"Whilst these appalling scenes of nature were transpiring, there was a dreadful earthquake in lower Egypt, which filled everybody with fear, and scared the superstitious Jews almost to death. It is said Balthasar, an aged and learned Jew of Antioch, was found dead after the excitement was over. Whether he died from alarm or grief is not known. He was a strong friend of the Nazarene.

"Near the first hour of the night I threw my mantle around me, and went down into the city toward the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated. It is true, but gloomy, taciturn, and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief; and I overheard some of the Jewish soldiers murmuring strange words which I did not understand. Others were recounting miracles very like those which have so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then, looking back toward Mount Calvary, would remain motionless in expectation of witnessing some new prodigy.

"I returned to the praetorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several Romans in tears. He threw himself at my feet and wept most bitterly. It is painful to see an old man weep, and my heart being already overcharged with grief, we, though strangers, wept together. And in truth it seemed that the tears lay very shallow that day with
many whom I perceived in the vast concourse of people. I never wit¬nessed such an extreme revulsion of feeling. Those who betrayed and sold him, those who testified against him, those who cried, 'Crucify him, we have his blood,' all slunk off like cowardly curs, and washed their teeth with vinegar. As I am told that Jesus taught a resurrection and a separation after death, if such should be the fact I am sure it commenced in this vast crowd.

"'Father,' said I to him, after gaining control of my feelings, 'who are you, and what is your request?'

"'I am Joseph of Arimathea,' replied he, 'and am come to beg of you upon my knees the permission to bury Jesus of Nazareth.'

"'Your prayer is granted,' said I to him; and at the same time I ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned.

"A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as he had foretold. This created more excitement even than the crucifixion. As to its truth I cannot say for certain, but I have made some investigation of the matter; so you can examine for yourself, and see if I am in fault, as Herod repre¬sents.

"Joseph buried Jesus in his own tomb. Whether he contemplated his resurrection or calculated to cut him another, I cannot tell. The day after he was buried one of the priests came to the praetorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead, as he had foretold, and of which they were perfectly convinced. I sent him to the captain of the royal guard (Malcus) to tell him to take the Jewish soldiers, place as many around the sepulchre as were needed; then if anything should happen they could blame themselves, and not the Romans.

"When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers, around the sepulchre. He told me that Isham and the soldiers were very much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me, as near as I can recollect, the following circumstances: He said that at about the beginning of the fourth watch they saw a soft and beautiful light over the sepulchre. He at first thought that the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. While these thoughts were passing through his mind, behold, the whole place was lighted up, and there seemed to be crowds of the dead in their graveclothes. All seemed to be shouting and filled with ecstasy, while all around and above was the most beautiful music he had ever heard; and the whole air seemed to be full of voices praising God. At this time there seemed to be a reeling and swimming of the earth, so that he turned so sick and faint that he could not stand on his feet. He said the earth seemed to swim from under him, and his senses left him, so that he knew not what did occur. I asked him in what condition he was when he came to himself. He said he was lying on the ground with his face down. I asked
him if he could not have been mistaken as to the light. Was it not
day that was coming in the East? He said at first he thought of that,
but at a stone's cast it was exceedingly dark; and then he remembered it was too early for day. I
asked him if his dizziness might not have come from being wakened up
and getting up too suddenly, as it sometimes had that effect. He
said he was not, and had not been asleep all night, as the penalty
was death for him to sleep on duty.
He said he had let some of the soldiers sleep at a time. Some were
asleep then. I asked him how long the scene lasted. He said he did not
know, but he thought nearly an hour. He said it was hid by the
light of day. I asked him if he went to the sepulchre after he had
come to himself. He said no, because he was afraid; that just as
soon as relief came they all went to their quarters. I asked him if he
had been questioned by the priests. He said he had. They wanted him
to say it was an earthquake, and that they were asleep, and offered
him money to say that the disciples came and stole Jesus; but he saw
no disciples; he did not know that the body was gone until he was
told. I asked him what was the private opinion of those priests he
had conversed with. He said that
some of them thought that Jesus
was no man; that he was not a hu
man being; that he was not the son
of Mary; that he was not the same
that was said to be born of the vir
gin in Bethlehem; that the same
persons had been on the earth be
fore Abraham and Lot, and at many
times and places.

"It seems to me that, if the Jewish theory be true, these conclu
sions are correct, for they are in accord with this man's life, as
is known and testified by both
friends and foes, for the elements
were no more in his hands than the
clay in the hands of the potter.
He could convert water into wine;
his could change death into life, dis
case into health; he could calm the
seas, still the storms, call up fish
with a silver coin in its mouth.
Now, I say, if he could do all these
things, which he did, and many
more, as the Jews all testify, and
it was doing these things that
created this enmity against him—
he was not charged with criminal
offenses, nor was he charged with
violating any law, nor of wronging
any individual in person, and all
these facts are known to thousands,
as well by his foes as by his friends
—I am almost ready to say, as did
Manlius at the cross, 'Truly this
was the Son of God.'

"Now, noble Sovereign, this is
as near the facts in the case as I
can arrive at, and I have taken
pains to make the statement very
full, so that you may judge of my
conduct upon the whole, as I hear
that Antipater has said many hard
things of me in this matter. With
the promise of faithfulness and
good wishes to my noble Sovereign,

"I am your most obedient servant,

"PONTIUS PILATE."

TO OBEY IS BETTER THAN SACRIFICE

(Continued from page 9)

13. And Samuel came to Saul:
and Saul said unto him, Blessed be
thou of the Lord: I have performed
the commandment of the Lord.
14. And Samuel said, What
meaneth then this bleating of the
sheep in mine ears, and the lowing
of the oxen which I hear?
15. And Saul said, They have
brought them from the Amalekites;
for the people spared the best of
the sheep and of the oxen, to sacri
cifice unto the Lord thy God; and the
rest we have utterly destroyed.
25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29. And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent.

30. Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

31. So Samuel turned again after Saul; and Saul worshipped the Lord.

32. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35. And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.”

(To Be Continued)
"We stand upon the premise that whatever God does is right!"

"THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTERS NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR, I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE, EVEN IF I STAND ALONE IN IT." (Joseph Smith)

THOUGHTS ON THE PRIESTHOOD

We stand on the premise that WHATEVER GOD DOES IS RIGHT...

We desire the greater enlightenment of men and we plead for the advancement of all things pertaining to God and His Kingdom, relative to His dealings with mortals, whether in the past, present or the future.

We feel that no subject should occupy a place of greater importance in the minds of men than the object which this motto entails.

Sometimes men drift into a frame of mind in which they feel qualified, because of "Their mighty calling" to question the rights and powers of the Lord God Himself, or His Prophet or Witness in this dispensation.

THE PROPHET JOSEPH SMITH SAID: "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." (J. S. TEACH. PG. 364.) "IT ALWAYS HAS BEEN WHEN A MAN WAS SENT OF GOD WITH THE PRIESTHOOD AND HE BEGAN TO PREACH THE FULLNESS OF THE GOSPEL, THAT HE WAS THRUST OUT BY HIS FRIENDS, WHO ARE READY TO BUTCHER HIM IF HE TEACH THINGS WHICH THEY IMAGINE TO BE WRONG; AND JESUS WAS CRUCIFIED UPON THIS PRINCIPLE." (IBID. 310) * * * "CERTAIN BRETHREN CAME TO ME AND SAID THEY COULD HARDLY CONSENT TO RECEIVE HYRUM AS A PROPHET, AND FOR ME TO RESIGN. BUT I TOLD THEM 'I ONLY SAID IT TO TRY YOUR FAITH; AND IT IS STRANGE BRETHREN, THAT YOU HAVE BEEN IN THE CHURCH SO LONG AND NOT YET UNDERSTAND THE MELCHIZEDEK PRIESTHOOD.'" (IBID. PG. 317) Yet God called Hyrum and named him a prophet, a Seer and a Revelator, to hold the Keys of the Sealing powers, etc., in spite of the kickings and flounderings and opposition of such well meaning and self-righteous brethren. (Sec. 124 D.&C.)

Men in high callings today are still quibbling over their superior (?) place in the Melchizedek Priesthood and refuse to recognize that any office in the Priesthood is a designation to them of their field of activity...
and that the individual's exercise, acceptance of and adherence to the
Spirit of Almighty God governs the use of the office, or even the Keys
of the Priesthood.

Certain brethren could not consent to receive Hyrum as a Prophet,
among other things, because he had not been ordained to the office of an
Apostle, or at least they had not been advised of it and, according to
their understanding, the Prophet Joseph Smith was out of order and
ought to resign.

Let us consider the statement of the late President Joseph F. Smith:
"We do know POSITIVELY that John R. Winder, Sidney Rigdon, Wil-
liam Law, and Hyrum Smith, all of whom were members of the First
Presidency of the Church, were NEVER ORDAINED APOSTLES.
(Caps. ours.) But be that as it may, however, the main point we wish
to make is this, THAT IT WAS NOT NECESSARY THAT THEY
SHOULD BE ORDAINED APOSTLES in order to hold the position
of Counselor in the First Presidency." (or for Hyrum to be appointed
second Elder to Joseph Smith, the Prophet — insert ours). "The leading
fact to be remembered is that the PRIESTHOOD IS GREATER THAN
ANY OF ITS OFFICES: and that any man holding the Melchizedek
Priesthood may, by virtue of its possession, perform ANY ORDINANCE
PERTAINING THERETO, OR CONCERNED THEREWITH, WHEN
CALLED UPON TO DO SO BY ONE HOLDING PROPER AUTHOR-
ITY." (Gospel Doc. Pg. 316-317 - 3rd Ed.)

So, the higher the office in the Priesthood, the greater, or more
extensive is the field of activity. THE LORD NEVER AUTHORIZED
THE CONFERING OF HIS PRIESTHOOD UPON ANY ONE AND
THEN TURNED THEM LOOSE TO DO AS THEY PLEASE; NO
MATTER WHAT THE PRIESTHOOD CALLING MAY BE. ONE
MUST REMAIN IN TUNE WITH THE HEAVENS IF HIS ACTS
ARE TO BE ACCEPTABLE TO GOD . . . Even Jesus said, "I came not
to do my will but the will of the Father . . ." All saints must know that
"the rights of the Priesthood are inseparably connected with the powers
of heaven and cannot be controlled nor handled only upon the principles
of righteousness. That they may be confirmed upon us, it is true; but
when we undertake to cover our sins, or gratify our pride, or 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. Behold, ere he is aware, he is left unto himself, to kick against the
pricks, to persecute the Saints, and to fight against God."

When any man, or group of men, say that God cannot place any man
in any position in His Priesthood, or His Kingdom, or his Church, with-
out their knowledge or consent, they are foolishly anticipating that they
can bind the hands of the Almighty and confine His acts to accord with
their wishes or finite understanding. They literally say: "God can't do
it, because I, or we, object!"

It is the Lord's privilege to pick up a man anywhere he desires to
and place him in any position. Besides, there is ample work for all the
children of God to work in His vineyard in places He may designate
without having little souls become offended, lest their callings be im-
pinged. He — the Lord — is not proscribed by any man, or any set of
men upon the earth, and when men refuse to sustain that which His Prophet ordains, or urges upon them, they oppose God and stand in the way of their own salvation.

Judging by the standards of modern men, it might seem singular to some that Brigham Young and Heber C. Kimball did not rebel and manifest jealousy when Hyrum Smith was named by Joseph to take the place of Oliver Cowdery, as Second Elder, even though Hyrum was not named in the highest Councils of the Priesthood at as early a date as were Brigham and Heber and others.

John Taylor was placed above Orson Pratt and Orson Hyde, who, at one time, had become disaffected toward the Prophet. Now the question — What shows disaffection to warrant such a change? We answer — a refusal to accept what the Lord proposes, or a continued argument against it, and rebellion against God's appointed head because of it! As sure as life God grants unto man his free agency, but He holds him responsible for its use and he must suffer the consequences when he rebels against legitimate authority.

Consider the examples given to us by the Prophet Joseph Smith concerning his brother Hyrum; consider it carefully and the "Doctrine of the Priesthood will distill upon thy soul as the dews of heaven."

WHERE ARE THE TEN TRIBES

Brother Anson Call was visiting with Patriarch Brown in the month of October 1924 when the following conversation took place:

"Brother Brown, will you give us an explanation of the five verses on page 386 of the Hymn Book, which speaks of the Ten Tribes of Israel, or part of this earth which forms another planet, according to the Hymn of Eliza R. Snow?"

The Hymn

Thou, Earth, wast once a glorious sphere
Of noble magnitude
And didst with majesty appear
Among the worlds of God.

But thy dimensions have been torn
Asunder, piece by piece,
And each dismembered fragment borne
Abroad to distant space.

When Enoch could no longer stay
Amid corruption here,
Part of thyself was borne away
To form another sphere.

That portion where his city stood
He gained by right approved,
And nearer to the throne of God
His planet upward moved.

And when the Lord saw fit to hide
The Ten Lost Tribes away,
Thou, Earth, wast severed to provide
The orb on which they stay.

And thus from time to time thy size
Has been diminished till
Thou seemest the law of sacrifice
Created to fulfill.

A "restitution" yet must come
That will to thee restore
By that grand law of worlds, thy sum
Of matter heretofore.

And thou, O Earth, will leave the track
Thou hast been doomed to trace
The Gods with shouts will bring thee back
To fill thy native place.

—Eliza R. Snow
"Yes, sir, I think I can. I think I can answer your question. Sister Eliza R. Snow, when visiting my grandparents, was asked by my grandmother, 'Eliza, where did you get your idea about the lost Tribes of Israel being taken away as you explained in your wonderful hymn on page 386 of the Hymn Book?' She answered, 'Why my husband, the Prophet Joseph, told me about it!"

"Have you any other information that your grandfather ever gave you as contained in any conversation with the Prophet Joseph Smith?"

"I have. One evening in Nauvoo, just after dark, somebody rapped at the door very vigorously. Grandfather said he was reading the Doctrine and Covenants. He rose hastily and answered the summons at the door, where he met the Prophet Joseph Smith. 'Brother Brown, can you keep me overnight? The mobs are after me,' he said. Grandfather answered, 'Yes, sir, it will not be the first time. Come in!' 'Alright,' the Prophet said, shutting the door quickly.

"Grandmother said, 'Brother Joseph, have you had your supper?' 'No, I have not,' he answered. So she prepared him a meal which he ate. Afterward they were in conversation relative to the principles of the Gospel. During the conversation the Ten Tribes were mentioned. Grandfather said, 'Joseph, where are the Ten Tribes?' He answered, 'Come to the door and I will show you. Come, Sister Brown, I want you both to see.' It being a starlit night, the Prophet said, 'Brother Brown, can you show me the polar star?' 'Yes, sir,' he said, 'there it is,' pointing to the North Star. 'Yes, I know,' said the prophet, 'but which one? There are lots of stars there.' Grandfather said, 'Can you see the points of the dipper?' The Prophet said, 'Yes.' 'Well,' he said, 'trace the pointers up to the largest star. That is the North Star.' The Prophet said, 'You are correct. Now,' he said pointing toward this star, 'do you discover a little twinkler below the pole star, which we would judge to be about the distance of twenty feet from here?' Grandfather answered, 'Yes, sir.' The Prophet said, 'Sister Brown, do you see the star also. The answer was, 'Yes, sir.' Then he said, 'Very well, let us go in.'

After re-entering the house the Prophet said, 'I noticed when I came in that you were reading the Doctrine and Covenants. Will you kindly get it?' He did so. The Prophet turned to the 133rd Section and read the verses 26 to 35. After reading the 31st verse he said, 'Let me ask you. What would make the everlasting hills tremble with more violence than the coming together of two planets? And that planet whereon they reside will return to the earth. Now, scientists will tell you two planets coming together would be disastrous to them both, which would be perfectly correct if they met from different directions. So when two planets, or other subjects, are traveling in the same direction, and one of them with a little greater velocity than the other, it would not be disastrous, because the one traveling faster would overtake the other. Now,' he said, 'what would cause the mountains of ice to melt quicker than the heat caused by the friction of the two planets coming together?' And then he asked me a question, 'Did you ever see a meteor that was not red hot so that it would cause the mountains to melt? And relative to the great highway which should be cast up—when that planet returns
to its place, the great northern sea will recede and roll back. Now, as to their coming back from the north, they will return from the north, because their planet will return to the place from whence it was taken.

Relative to the water rolling back to the north, if you take a vessel of water and swing it rapidly around your head, you won’t spill any, but if you stop, the motion stops gradually, it will begin to pour out. Brother Brown, at present this earth is rotating very rapidly. When this planet returns, it will make the earth that much heavier and it will then revolve slower and that will account for the water receding from the earth for a great while. It has now turned and is proceeding eastward very rapidly.

“Did the Prophet ever tell your Grandfather about the city of Enoch being taken from the earth?”

“Yes, he did. He said that Enoch and his people kept so faithfully the laws of the Lord, that they were translated. Not only Enoch and his people, but the great city where they lived. And grandfather asked the question, ‘Brother Joseph, where was that city located?’ And the Prophet answered, ‘Where the Gulf of Mexico now exists. The time will come when mariners will say that there is no bottom to the Gulf of Mexico. When that great piece of earth was taken from the earth, it created a vacuum to the extent that it started water coming in to fill up that great space now known as the Gulf stream.’ The Prophet added, ‘In consequence of this great portion being taken away, it naturally threw the earth out of balance. When that comes back, that and the planet on which the lost Tribes are, the earth will receive its equilibrium, and will revolve as it naturally was. Then, Brother Brown, this will fulfill the sayings of the Prophet Jeremiah in Chapter 16: verses 14-16. Also the sayings of the Prophet Nephi.’”

“Brother Call, have you read the statement of Brother Brown concerning the Ten Tribes of Israel being upon another planet besides this?”

“Yes, I have heard my grandfather relate the same regarding the Ten Tribes of Israel, and my father heard the Prophet make the statement that the Ten Tribes are on another planet, as related by Brother Brown.”

(Signed) ISRAEL CALL

This narrative was given to Theodore Tobrozen by Patriarch Brown of Forest Dale. October 1924

“The Spirit of the Lord,” the record says, “fell upon Joseph in an unusual manner and he prophesied that John the Revelator was then among the Ten Tribes of Israel that had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers.”

D. & C. Comm., pg. 317, Sec. 44 H. of Ch. V. 1; pg. 176

TAX THE PEOPLE

Tax his head, tax his hide,
Let the government officials ride,
Tax his cow, tax her calf,
Tax his horse, tax his ass,
Tax his houses, tax his lands,
Tax the blisters on his hands.
Tax his car and tax his gas,
Tax the road that he must pass.
Tax the pay roll, tax the sale,
Tax the hard earned paper kale.
Tax his pipe and tax his smoke,
Teach him government is no joke.
Tax the water, tax the air,
Tax the sunlight if you care.
Tax the living, tax the dead,
Tax the unborn ere they’re fed.
Tax the coffin, tax the shrowds;
Tax the souls beyond the clouds.
Tax they all and tax them well,
Tax them to the gates of hell.

—Anon.
LATTER DAY JUDGEMENTS
By J. W. Musser
October 1932

The world is sick unto death. The turmoil and trouble reaching every portion thereof threaten a disruption and devastation of life and property never experienced by man since the flood. Business is at a standstill. With the vaults of the banks of the world bulging with gold, the established medium of exchange, the people have no money with which to carry on legitimate business. With the products of farm and factory greater than in any other age of human existence ample supply for all, yet millions of people are starving and are scantily clothed, over Twelve Million willing to work to live decently but denied the privilege.

Farms are harvesting bumper crops, yet the produce is unsaleable for sufficient to cover the taxes on the land. Medical science is developed beyond any previous mortal conception, yet the earth is filled with sickness and disease; with the marvels of radio, wireless, aeroplanes, railroads and automobiles, all calculated to cement the world in holy friendship, the cry of war and the spirit of hatred and murder pervades every nook and corner of the earth.

Statesmen have become dumb. Politicians assay to know the remedy, but no two of them function alike. Economists diagnose the trouble in a thousand different ways, but offer no practical or specific remedy. People cry for economy while the taxes soar and the public debt climbs and homes and farms are confiscated by tax collectors. An ogre of crime exists.

Prisons are filled to overflowing. The annual crime bill of our nation alone is computed at Ten Billion Dollars while a single city claims a racketeering expense of one hun-
dred and sixty-five million dollars annually. Millions are used in the unholy purchase of public offices, with scant returns to the people in services. Claiming to be Christians — followers of the Lord Jesus — men blaspheme His name and corrupt His Temples. Accepting the holy scriptures as their guide, they wink at God's command “Multiply and Replenish the earth” and spend vast fortunes on surgical abortions in their determinations to restrict birth.

The command, “love one another” has been changed to hate and despise each other. Even high Church officials who, in the very nature of things should see eye to eye and would do so if their claims to enjoy the Holy Ghost were true, are fighting each other. In the place of love, murder has entered the hearts of men; in place of charity, envy and jealousy, and in the place of Godliness, sin is rampant.

One naturally believed the great war would bring the people to their sober senses, but it failed. Satiated with the lust of blood, the nations are spending more and more for implements of destruction. On this subject, an English writer (Coley) makes this forceful observation:

“Surely every one knows that the world is balancing for a moment on the edge of the most fearful catastrophe in its history. It is not merely that everywhere there is strife, unrest, that corruption abounds, that evil of all kinds — murder, robbery and the grosser sins — is straining the resources of authority; it is that the whole corporate body is sick. The war, that was to end war, has produced a thousand bitter enemies. Europe is an armed camp more than ever. The Anglo-Saxon world is gone mad with barbaric music and indecent dances. The Poet Alfred
Noves crisply comments:
"The cymbals clash, and the dancers walk—
Long silk stockings and arms of chalk:
Butterfly skirts and white breasts bare—
And the eyes of dead men watching them there.
"The war that was to effect our social regeneration: the war; that monstrous evil that is defiling every human heart with its lusts and hates! Where is our fear of God — the fear that is the beginning of wisdom? Where is our faith? It is reasoned out of existence by a 'criticism' that is as old as the temptation in Eden. Truth has been branded as a 'trium' and dismissed; the world subsists upon the witty epigram. To recognize and live by eternal truth is to be dull; to be the gay jest of the literateurs, the target of the scoffers of Bible criticism. Everywhere judges, ministers, educationists, and all public spirited men and women, stand helpless and appalled at the flood of evil. The cause is that in all our magnificent efforts for relief, one factor has been ignored, the necessity of right relation toward God. Through the past, mankind has tried to get on without God, and has failed. For us there is but one way left. We have tried every other without success. Let us try this one way at last, at the end of our sorrowful experiments.
LET US RETURN UNTO THE LORD. THE TIME HAS COME.
THIS CALL IS NO DESPAIRING HOPE. THE ETERNAL GOD IS OUR REFUGE."

Deeply sensing the terrible malady that threatens the very existence of mankind, and anxiously desirous of being in some little way helpful in leading man back to the Lord, the author has prepared this brochure, setting forth some of the judgments enacted by God and which already are being poured out upon the Nations and the way of escape for such judgments. Our purpose is not that of a "calamity howler," but to warn the people, call them to repentance, that they might be saved. The Lord does not delight in human sorrow nor destruction. "For I have no pleasure in death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."

God desires that all might be saved, for it is His "work and glory to bring to pass the immortality and eternal life of man." The prophet Amos tells us, "Surely the Lord God will do nothing but he revealeth His secrets unto His servants the Prophets." This He has done. The holy Scriptures are filled to running over with the word of God upon these matters.

The purpose of this pamphlet is to set forth in brief and plainness God's last warning to his children, His call to repentance.

Speaking of this day, Isaiah said:
"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest, as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.

"The earth mourneth, and fadeth away; the world languisheth and fadeth away; and haughty people
of the earth do languish.  
“The earth also is defiled under the inhabitants thereof, because they have transgressed the Laws, changed the ordinance, broken the everlasting covenant.

“Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. Isaiah 24:1-6.

“For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

“For by fire and by his sword will the Lord plead with all flesh: and the SLAIN OF THE LORD SHALL BE MANY.” Isaiah 66:15, 16.

In Revelations we read:

“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

“And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.

“And thus I saw the horses in the vision of them that sat on them, having breastplates of fire, and of jacinth, and brimstone and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

“By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.” Rev. 9:15-18.

Here Isaiah describes a terrible destruction of human life which shall be brought about by fire and sword; so terrible in its magnitude that the earth is to be “utterly emptied of the wicked and utterly spoiled.” It will be turned, as it were, upside down and the inhabitants scattered and only few men will be left, most likely those who are willing to bow the knee and confess that Jesus is the Christ. (Isn’t the world now upside down suffering with plagues and all manner of ills, and no remedies for them, though everyone suggests a remedy. The wisdom of man has failed.)

And the apostle John allegorical saw a great army wherein the horseman alone numbered two hundred thousand thousand (200,000,000) and in the conflict described, “one third part of men were killed”.

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The Declaration of Independence contains 300 words.
The Ten Commandments 297 words.
The Lord’s Prayer 56 words.
The Lincoln’s Gettysburg Address 266 words.
The two commandments which comprise the laws of God, 23 words.
The office of price fixers, USA-OPS, uses in fixing the price of cabbage, 26,911 words. And that after holding office 20 years in practise.
Such extravagance and nonsense. This Editor can express it all in just TWO LONG WORDS: Bureaucratic Inefficiency.

—Author Unknown.

“God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but he passes over no man’s sins, but visits them with correction, and if His children will not repent of their sins He will discard them.” —D. H. C. 4:360

The rights of the Priesthood are inseparably connected with the powers of Heaven.
MICHAEI UNSER VATER
UND UNSER GOTT

1. Fortsetzung.

Nun hoert es, O Einwohner der Erde, Juden und Heiden (Gentiles), Heilige und Suender! Als unser Vater Adam in den Garten Eden kam, hatte er einen himmlischen Koerper, und brachte Eva, eine seiner Frauen mit sich. Er half diese Erde bauen und organisieren. Er ist Michael, der Erzengel, der Alte der Tage, von dem heilige Maenner geschrieben und geredet haben—Er ist unser Vater und unser Gott, und der einzige Gott mit dem zu tun haben. Jedermann auf Erden, der sich Christ nennt, oder nicht Christ sein will, muss es hoeren und wird es frueher oder spater wissen. Sie kamen hierher, organisierten das Rohmaterial und arrangierten nach ihren Sorten und Ordnungs gliederungen die Kraeut er des Feldes, die Baeume, die Aepfel, die Pfirsiche, die Pflaumen, die Elirne und jede andere Frucht die wuenschenswert und gut fuer

den Menschen ist; der Same wurde von einer anderen Sphaere gebracht und in diese Erde gepflanzt. Die Distel, die Dornen aller Art, (Bri ars) und dass schaadliche Unkraut wuchs nicht bis nach der Verfluchung der Erde. Als Adam und Eva von der verbotenen Frucht gegessen hatten, wurden ihre Koer per von deren Effekt sterblich und deshalb wurden ihre Nachkommen sterblich. Als die Jungfrau Maria das Kind Jesu empfing, hatte der Vater ihn nach seinem eignen Ebenbild gezeugt. Er wurde nicht vom Heiligen Geist gezeugt. Und wer ist der Vater? Er ist der Erste der menschlichen Familie; und als er einen Koerper annahms wurde dieser von seinem Vater im Him mel gezeugt, in derselben Weise wie die Koerper von Kain, Abel und die anderen Soehne und Toech ter von Adam und Eva; von den Fruechten der Erde wurden die ersten irdischen Koerper vom Vater geschaffen—(sind original von irdischen Elementen) und so fort in der Folgezeit. Ich koennnte euch viel mehr ueber dieses sagen; aber wenn ich euch die volle Wahrheit sagen wuerde, Laeterung waere nichts dagegen was in der Meinung einer misstrauischen und ueber gerechten Menschheit heraus kom men wuerde. Trotzdem habe ich euch die Wahrheit gesagt soweit ich gegangen bin. Ich habe Maenner ueber Christus und seine goet liche Natur predigen hoeren, die alle ihre Weisheit erschoepften die sie besassen. Alle Schriftkundigen und anerkannte Theologen die als exemplarisch in Bildung und Ehrfurcht angesehen wurden, haben es unternommen diesen Gegenstand zu erklaren in allen Zeitperioden der Christlichen Aera; und nach dem sie alles getan haben, sind sie genoetigt mit der Erklaerung zu schliessen—"Gross ist die Mysterie der Goettlichkeit"—und sagen nichts! Es ist wahr dass die Erde
von drei verschiedenen Charakteren organisiert wurde, naemlich Elohim, Jehovah und Michael, diese drei, ein Chorun bildend, wie bei allen Himmelskoerpern, und in organisieren von Element, vollkommen repraesentiert in der Gottheit, als Vater, Sohn und Heiliger Geist.

Wiederum werden sie versuchen zu sagen wie die goetthliche Natur von Jesus mit seiner menschlichen Wesenheit verbunden ist, und erschoepfen alle ihre mentalen Faeichtigkeiten und enden mit der Sprache der Ignoranz (Unwissenheit) die Seele des Menschen zu beschreiben—"Es ist eine immaterielle Substanz!" Welche gelehrte Idee! Jesus unser elterner Bruder, wurde im Fleische von denselben Charakter gezeugt der im Garten Eden war, und welcher unser Vater im Himmel ist. Nun lasst uns alle, welche diese Lehren hoeren, pausieren und ueberlegen, ehe sie diese auf die leichte Seite nehmen oder gleichgeltig ansehen, denn es wird entweder ihre Erloesung oder Verdammung bedeuten. Ich habe ihnen einige weisende Dinge ueber diese Sache gegeben, doch ein grosser Teil mehr verbleibt noch zu sagen. Erinnern sie von dieser Zeit an und fuer immer dass Jesus Christus nicht vom Heiligen Geist gezeugt wurde, Bewahren sie diese Dinge in ihren Herzen. In der Bibel haben sie von diesen Dingen gelesen von denen ich ihnen heute abend gepredigt habe; aber sie haben nicht gewusst was sie gelesen haben. Ich habe ihnen nicht mehr gesagt als dass mit welchem sie bekannt sind, aber was weiss das Volk im Christentum mit der Bibel in den Haenden ueber diese Dinge? Vergleichsweise nichts!

WAR

By James Larkin Pearson

Hell from beneath hath lifted up its head
And leered upon us with an awful smile,
While devils reap the harvest of the dead
In silent winrows, banking mile on mile.
Oh! bleeding nations where the red tide foams,
With millions marching to the drums that beat,
What wilt thou have for all thy ruined homes,
And all thy hopes in ashes at thy feet?

Can vengeance pay for fathers or for sons?
Or build again the cities and the towns?
Can wives and mothers love the conquering guns?
Can children climb and kiss victorious crowns?

Oh! mark ye not the boundaries of states,
To say that these have won and those have lost.—
A curse upon such childish trivial hates
To purchase homage at so great a cost.

Death is the victor; he alone that wins.
While all alike the bleeding nations lose.
Oh! people! dying for thy fiendish sins!
Sad, self-murder is the death ye choose!

"For verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon Verses 2-3.)
The STAR of TRUTH

IN MEMORY OF OUR GOD
OUR RELIGION
OUR FREEDOM AND PEACE
OUR WIVES AND OUR CHILDREN

The Kingdom of God or Nothing

VOLUME I MARCH, 1953 NUMBER 3

REPENTANCE

We feel that nothing is more conducive to the genius of the gospel of Christ than the principle of repentance. So universal is the need for repentance that the Lord said to the leader of this dispensation: “Say nothing but repentance unto this generation.” D. & C. 6:9, 11:9, and 14:8.

It is consoling to the seeker after righteousness, to observe in another that desire and determination to do his job in a better way. Every apprentice or craftsman, every engineer, bookkeeper, banker, farmer and rancher, miner, housewife, mother, maiden, student, or teacher, merchant, salesman, or officer, yea, every automobile driver or pedestrian who seeks to take a more perfect step, carry a better posture, present a cleaner appearance, more perfectly drive a nail, or improve the marks on a drawing, use a better word or phrase, arrange more orderly their living quarters—expressing life in any way that comes as a thought of improvement in one’s self, or his fellowmen—all effort to this end is the spirit of repentance and we desire to compliment and encourage every such effort.

Dedicated to God’s service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth. "Title of Liberty"
We hope for an increase of thoughts and power to the end that men will cultivate that spirit, so that happiness will grow to a fullness of joy and bring into this world a millennium—a reign of peace that knows no bounds.

Repentance is a gift from God. It is a sad thought that sometimes individuals so abuse, by deliberate neglect and willful disobedience, those tender and delicate impulses that create happiness, drifting from bad to worse until the gift is withdrawn and they cannot repent because virtue has gone from them and they seek only more dastardly and more effective ways of committing crimes, of whoredom, thievery, murder and everything opposite to the happiness of Heaven.

We compliment the Deseret News (Church Section) of January 10, 1953 for the expression of tolerance, viz: "The Church today has no fight with any other religious organization . . . It is not in conflict with men of any denomination." We hope that toleration is extended to its own members who stand for the Ninth Article of Faith along with all the rest: "WE BELIEVE ALL THAT GOD HAS REVEALED, ALL THAT HE DOES NOW REVEAL AND WE BELIEVE THAT HE WILL YET REVEAL MANY GREAT AND IMPORTANT THINGS PERTAINING TO THE KINGDOM OF GOD." We also emphasize article eleven: "WE CLAIM THE PRIVILEGE OF WORSHIPPING ALMIGHTY GOD ACCORDING TO THE DICTATES OF OUR CONSCIENCE AND ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE OR WHAT THEY MAY."

Church members may withdraw their fellowship from another, but no power beneath the heavens can excommunicate a member from the Church of Jesus Christ of Latter-day Saints short of grievous sin on the part of the member; but where no sin has been committed, church officials cannot excommunicate any member, even though he disagrees with them upon some points of doctrine. It is not a sin to believe in any law of God, nor to actively live any law of God though all church leaders and other members may oppose the living of that law. God does not nor will He ever acknowledge or acquiesce in the acts of men—no matter as to their official capacity—when they attempt to cut off from God's church those who live God's laws. Such an act is a nonentity, it is a nonexistent, a nothing, a thought on a par with a god without a body, parts and passions. If nothing can be described, that is it. Hence, Almighty God will not validate the acts of men when they attempt to force upon any person such subterfuge; and anyone who has received the Priesthood of God stands in eminent danger of losing every vestige of priesthood power, when he attempts to exercise vain ambitions and make God out a liar.

At the outset of this dispensation, in answer to a potent question "Which church shall I join?" the Lord said, "Join none of them—they are all wrong. THEY TEACH FOR DOCTRINE THE COMMANDMENTS OF MEN, THEY HAVE A FORM OF GODLINESS BUT THEY DENY THE POWER THEREOF." And lest we fall into that same category, we must not attempt to do away with any word or principle revealed to Joseph Smith the Prophet for this dispensation—for all that was given was dispensed for the last time.

Men placed in leadership of God's church are required to carry out God's laws—not to alter them.

We hope, we plead, we pray with all the humility and fervor we know how to muster that our brethren who stand as leaders of the things.
The Star of Truth

PRIESTHOOD

Men in their ambition have ever sought for power, to rule and to exercise a controlling influence over their fellow men, and generally but little regard has been had as to the way and means by which they have come into possession of such power; neither when obtained, has it been always used with an eye single to the benefit or salvation of mankind. The desire, we admit, is a very natural one, from the fact that man is designed by God, and capacitated in his organization to be a ruler in a greater or lesser degree in the many grades that exist, from having rule over his own passions, propensities, and person, to that of a family, tribe, community or society, a state or nation, an empire or a kingdom; and even his ambition may aspire to rule the world, or like God, peradventure, to sway the sceptre of unnumbered worlds.

All power is not immediately derived from the same source, but all legitimate right of Government is in the Priesthood of God. Tyrants and usurpers, under the titles of Emperors, Kings, and Presidents, have dominion upon the earth, which has been obtained, and is maintained, by the sword and by blood, all of which is a usurpation of power, gained by might, and not by right. The very sound of the word Priesthood, to every man who has a correct idea of the government of God, imparts a sensation that either elevates his soul with joy, or if he feels its influence is not within his reach, it abandons him to despair. It implies a divine right to govern and control, exercised by God, and imparted to whom He will; and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be called in question by any other. This right of government is so secured that no man can take the honor or power thereof unto himself, for God calls whom He will, and confers it upon him in His own appointed way; hence no man can obtain it without believing and confessing that there is a medium of immediate communication between him and his God; and all men who are called as was Aaron, by direct revelation, and ordained unto the Holy Priesthood, are ordained for men, in things pertaining to God, that reconciliation may be brought to pass.

By this we learn that the Priesthood administers in a perfect organization or government, because it is the government ordained and upheld by a perfect Being: it is a holy and just authority, because it administers in things pertaining to God, and partakes of the virtue of all His attributes. It is reasonable, then, for us to conclude that God would require obedience and respect to be paid to His government wherever found, and that those who hold the Priesthood should be recognized as His messengers.

Upon a point so self-evident, we have no need to reason further to authorize us to remark, that in the administration of a perfect law, there must be perfect obedience to that law, on the part of the subjects who are governed by it; otherwise there is a violation of the law, which must be atoned for by the transgressor: if it were not so, the honour of the law would not be maintained; but the law of God, being perfect, not only provides for the salvation of all through mercy, but it is also armed with justice, that its supremacy may be maintained by meting out a just recompense to the transgressor.

This Priesthood is now among men upon the earth, and is in successful operation for their salvation. The King himself, who holds all power in this Priesthood, was upon the earth more than eighteen hundred years ago, and desired to reign by virtue of it, but mankind would not suffer him. He was holy, but men were so
wicked they could not appreciate his goodness, nor his power; therefore they destroyed him, and would not suffer him to live upon the earth. And what was the result? That same holy power and saving influence which he possessed he conferred upon men, who were not so perfect as himself, and ordained them to be the medium of his power, that peradventure their labours and ministrations might be more adapted to the low, grovelling, and degraded condition of those who were to receive them, and because of it, be better appreciated than His labours and motives were.

The minds of men generally are not capacitated to receive the ministrations of perfect beings: hence each grade of intelligence is administered unto by the next above in capacity, power, and glory, like unto the way of life to a Saint, which is from grace to grace, and from faith to faith, living by that which is in part until that which is perfect shall come. When the government of God is thoroughly established upon the earth, through the immediate agency of men and angels under God's own supervision, and has so far gained the supremacy over contending powers, that the King's person can be safe among men, and be duly honoured by them, then will He again come to reign, and bring in that which is perfect; then shall a universal day of peace and righteousness be enjoyed by those who inherit the earth; for the King has decreed that all who cannot abide and honour the perfect administration of His laws in that day, shall be destroyed from off the earth.

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Priesthood, and in virtue of it, perform a certain work for which they seem adapted, and afterwards they are suffered to dishonour that Priesthood by using the influence which they have gained, to lead others astray; and thereby dishonour and reproach have at times been brought upon those who considered it a duty to listen to their counsel. By being enabled thus to accomplish their covetous, lustful, and unlawful ends, they have brought disgrace and suffering upon others, incurred the wrath of God and the disapprobation of His people upon themselves, and the power of the Priesthood has altogether departed from them, for its virtue will not abide with those who violate its laws.

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked,—to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written, that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to tamely and blindly submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark that they would do anything they were told to do by those who presided over them, even if they knew it was wrong; but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favour of God; he would rather see him stand by his side, a sworn enemy to wrong.
long as there was place found for it among men. Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any questions.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it should be discovered by their superiors, who would require an atonement at their hands.

We would ask, For what is the Priesthood given unto men? It is that they may have a right to administer the law of God. Have they then a right to make void that law? Verily no. When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, “Thou shalt not lie,” who can say by virtue of his Priesthood, You may lie and be approved? The Lord and His Prophets have declared it as a law unto His people, “Thou shalt not commit adultery.” Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, “Thou shalt not kill.” Then we ask, Who can kill and be forgiven? And in like manner it might be asked of all the laws of God, Who has the right to make them void? None can revoke the decree but Him by whom it was given; neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed. It is written of God, that He cannot lie; then none need suppose that He will approve of it through His authority which is on the earth; neither is He the Son of man that he should repent; therefore, He will maintain the law by which His kingdom is governed. Should any think that they can give counsel to gratify their lusts, or answer avaricious ends, and say, “No one seeth us,” while they indulge therein, and delight in sin as a sweet morsel, they will learn with sorrow, that an eye which never sleeps has been upon their path, and He that seeth in secret shall make manifest and reward openly every man according to his deeds, whether good or evil.

If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

In administering the government of God, there are three parties concerned, viz., the subject who is governed, the person who governs, and the person by whose permission, or under whose approbation, he governs. Should a person be required to violate a known law by his President, or if he is not satisfied with the counsel which he gives, he should not openly rebel against that President, but if they cannot see eye to eye, he should appeal privately to the next higher power or President, and where three are thus brought together who have a spirit to do right, right will prevail, and harmony be maintained. While such is the character of God’s government that its genius and policy are to the end that iniquity may be swept from off the earth, persons need not think to excuse themselves for performing a known unlawful act simply because they were told to do it by another; if such an excuse as this would justify, none would ever need to come under condemnation; for men would be sure to find some one on whom to lay the burden of their
sins. The day has come when every one may expect to answer for their own sins, without attempting to cloak them with another's Priesthood.

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him upon the earth, with angels and God, can approve. He will then have no occasion to destroy his own influence and power by telling others that it will be no sin for him to commit adultery, to lie, or steal, &c., &c., if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honour of His cause. The Lord asks for no such confidence in His Priesthood as this, neither do good men who are under its influence. The Priesthood never demands a wrong at the hands of another, though men who hold the Priesthood may make such a demand, as has sometimes been the case, and for which they have had to suffer.

Where the authority of God is, there should be the confidence of all men be reposed, sufficiently to obey its laws, but not to violate them; for we have not yet learned that it has power enough to save the transgressor in his sins. Some men have been so wise as to think the little authority they had was sufficient for them to set aside law and revelation, and mete out justice and judgment upon their own responsibility. But in the end they have found that responsibility to be greater than they could bear.

These sentiments are not advanced with the idea of defining the limits of Divine authority, nor that any one can find language to portray the extent of the rights and powers of the Priesthood: for to fully comprehend it, would be to comprehend God. But they are offered with the consideration that Saints may be led to see the skill and wisdom manifested in its organization; how safely it is guarded from the impositions of men, and the impossibility of sin prevailing where it is duly and wisely administered, and that none need be imposed upon if they understand the rights and privileges which it guarantees to them: then, if they do not avail themselves of those rights, they are left without excuse. Extreme exercise of power, in cases of such importance, and upon matters of such infinite moment, should be studiously avoided, when we consider that every one must render a faithful account of his stewardship.

Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea. Those who are the greatest in authority, are under the greatest restrictions; the law of their sphere is greater than that of those who are less in power, and the restrictions and penalty of that law are proportionately great; therefore they are under the greater obligation to maintain the virtue of the law and the institutions of God, otherwise confidence could not be reposed in them, but distrust and evil suspicions would be the result; disaffection would be found lurking in every avenue of society, and by thus severing the cords of union, it would prove the destruction of any people.

A voice from the heavens has again been heard breaking the silence of ages, with a purpose and determination to establish the kingdom of God, and introduce a celestial government upon the earth; and if mankind will respect and obey those laws when revealed to them, they shall be saved, and inherit a celestial glory. Therefore, had we a voice like the sound of the trump of the Archangel, that could be heard by all living...
or had we the power of a God to
penetrate and make every heart
to feel and realize the truth, we
would proclaim it abroad in the
cars of all living—Repent ye, re-
pent ye, for the hour of God’s
judgment has come, and the trans-
gressor shall perish from off the
earth, while the meek shall be re-
deemed to inherit it forever.


HAVE I?

Have I knowingly let someone down
Because I did not care?
Have I selfishly deceived someone
Because I would not share?
Have I willingly left others
To carry on alone
Because I felt their burden
Was lesser than my own?
Have I needlessly left someone sick
Who needed my help and prayer
Because I had other things to do
And hadn’t time to spare?
Have I some times in an angry
tongue
Opened a healing sore,
When I could have, in a sweet calm
way,
Healed it still the more?
Have I carelessly spoken an unkind
word
That brought tears to someone’s
eyes?
Have I needlessly broken a friend-
ship true
That I should highly prize?
Have I not the Charity I need
When others’ follies show—
To overlook the fault in them
And praise the good I know?
Have I not the will, when my
mistakes
Are pointed out to me,
To admit and ask forgiveness
In sweet humility?
Yes, I feel my guilt for all these
wrongs,
And my heart is filled with
sorrow;
I need God’s help that I might not
make

Those same mistakes tomorrow.
I now plead with each of you
In all humility
Forgive me for the wrongs I’ve done
Unknown or knowingly.

E. J. A.

Jeremiah the Prophet
And English History

“At the destruction of Jerusalem
by Nebuchadnezzar, 586 B.C., Jer-
emiah sat amid the smoldering
ruins sadly contemplating the ter-
rible fate of his people, as he tells
us in the first chapter of his pro-
phetic book.

“Then the Lord put forth his
hand, and touched my mouth. And
the Lord said unto me, Behold, I
have put my words in thy mouth.
See, I have this day set thee over
the nations and over the kingdoms,
to root out, and to pull down, and
to destroy, and to throw down, TO
BUILD AND TO PLANT.”

Yes, Jeremiah had witnessed the
“rooting out” and “pulling down”
of the throne of David in Jerusa-
lem, and in his anguish he had al-
most forgot that he was “to plant
and build up.” But God never for-
gets in “the mysterious way His
Wonders to perform.” Shaking
off his sorrow, Jeremiah awakened
to his duty to save the Throne of
David, and plant it among the ap-
pointed people and in the appoint-
ed place as told us by Ezekiel
xvii. Amid the ruins of the Tem-
ple, Jeremiah sought for the sa-
cred relics, which had no meaning
to the vandalizing Babylonians.
What was a stone to them? A
mere nothing, for they did not
know the meaning of the Sacred
Bethel Stone, on which David and
other Kings had been crowned.
Jeremiah found the Stone, a box
and the sacred documents, which
he secreted in a cave, and then pre-
pared to make his flight into

Egypt.

When Nebuchadnezzar captured
Zedekiah and murdered all his
sons, he thought he had completely
exterminated the dynasty of the
Throne of Israel and all its heirs. What he did not know was the fact that the Hebrew law made it permissible for a crown princess to ascend the throne and rule, when there was no male heir. Ignorant of this, the Babylonian King overlooked the daughters of Zedekiah, whom he did not touch, therefore they were not among the captives taken to Babylon. Jeremiah writes in xliii: 4-7, that he fled into Egypt with the princesses, and took along with him his secretary, Baruch. On arriving at Tahpanthese in Egypt, the Lord warned Jeremiah that soon Nebuchadnezzar would enter Egypt to destroy all the remnants of Judah he could find. Forewarned, the prophet prepared to leave for the Isles, taking his charges and secretary along. In the ancient Chronicles of Ireland we are informed that an Eastern Sage, with a princess and a scribe, arrived on the shores of Ireland about the 6th century B.C. They had come by way of Spain, arriving in a ship that belonged to the Iberian Danaan on the northeast coast of Ireland, at a place which we know today as Carrickfergus. They called the aged sage Ollam Fondla, which means “The Wonderful Prophet,” and the name of the princess they gave as Tamar Tephi, and the scribe as Simon Brug, or Bruch. With him the Prophet carried a large, rough stone, a large chest and a banner. They were graciously welcomed, and we are told that the beauty and tenderness of the Princess excited the admiration of all who beheld her.

“In this manner, does Irish history identify Ollam Fondla as Jeremiah, and Tamar Tephi as the daughter of Zedekiah, the last of the Davidic Kings to rule Jerusalem. You have only to read a few of the old Irish ballads and folk lore to see how they abound with the praise of this young princess. They tell of her high birth, her descent, her life in the royal courts of Jerusalem, her escape from Egypt, her voyage to Spain and thence to Ireland. You also read how Scotta, the younger sister of Tephi, was married in Spain to a Prince named Milesius, of the Celto-Scythian royal house. The name of Jeremiah’s secretary is prominent as a great scribe under the name of Simon Barog (Brug), a slight change from the original name of Simon Baruch.

“Reigning in Ireland at that time was Eochaidh Heremon, a King who correctly traced his descent from Judah, son of Jacob, through Zarah, the first king and colonizer of Ireland. We are told that Heremon fell desperately in love with Tephi at first sight, and sought her hand in marriage. This the Prophet Jeremiah would only consent to, providing Heremon agreed to be re-crowned on the stone he had brought with him, and under the banner. This agreed upon, the two were joined in marriage and crowned anew on the sacred Bethel Stone, on which all the kings of Israel had formerly been crowned, while over their heads unfurled the Royal Banner of David, of the Royal House of England, known throughout the world as the British Lion, but which is the original Lion of David. Thus we see under these amazing circumstances prophecy again fulfilled that “God would never cease to have an heir upon the throne of Israel.” In this act we also see the first demonstration of the punishment Jesus said would come upon the House of Judah for rejecting the truth and the Messiah, as stated in Matthew 21:43-44.

(Book 1, of the Covenant Law—Pages 81-85)

The true greatness of nations is in the qualities which constitute the greatness of the individual.

—Charles Sumner.
"We stand upon the premise that whatever God does is right!

"THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTERS NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR, I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE, EVEN IF I STAND ALONE IN IT." (Joseph Smith)

The Dawning Day for the House of Joseph, the Lamanites, Who Are Upon This, the Promised Land

Are members of The Church of Jesus Christ of Latter-day Saints "Gentiles?" No! Nevertheless, they are "numbered among the Gentiles," and are thus differentiated from those who were not "mixed" among the Gentile nations.

Even the chosen blood of Ephraim, who have received the gospel in this last dispensation, have been repeatedly referred to in holy writ as "the believing Gentiles." There are many who rant at this conclusion, citing the statements of Pres. Brigham Young and others to show that we are Ephraim. However, this will never alter facts. The position is not ours. It is the Lord's.

"And it is by faith that my fathers have obtained the promise that these things should come unto their brethren THROUGH THE GENTILES; ** ** " (Ether 12:22.)

"Wherefore, the remnant of THE HOUSE OF JOSEPH shall be built upon this land; and it shall be a LAND OF THEIR INHERITANCE and they shall build a HOLY CITY unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away." (Ether 13:8.)

"Ye are my disciples; and ye are a light unto this people, who are a REMNANT OF THE HOUSE OF JOSEPH. And behold, THIS IS THE LAND OF THEIR INHERITANCE; and the Father hath given it unto you." (3 Nephi 15:12-13.)

"And now I, Jacob, speak unto you, my beloved brethren, concerning the righteous branch of which I have spoken.

"For behold, the promises which we have obtained are promises UNTO US according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; AND OUR CHILDREN SHALL BE RESTORED, that they may come unto that which will give them the true knowledge of their Redeemer." (2 Nephi 10:1, 2.)

"But behold, this land, saith God, shall be a LAND OF THINE INHERITANCE, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations. And he that fighteth against Zion shall perish, saith God." (Ibid: Verses 10-13.)

"Wherefore, I will consecrate
this land unto thy seed, and them who shall be numbered among thy seed, forever, for it is a choice land, saith God, unto me, above all other lands, wherefore, I will have all men that dwell thereon that they shall worship me, saith God." (Ibid: Verse 19.)

"But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore, as it says isles, there must needs be more than this, and they are inhabited also by our brethren. For behold, the Lord God, has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also." (Ibid: Verses 21-22.)

"And blessed are the Gentiles because of their belief in me, in and of the Holy Ghost, which witnesseth unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter days shall the truth come unto the Gentiles, that the fulness of these things may be made known unto them. But, wo, saith the Father to the unbelieving of the Gentiles * * * At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits and of mischiefs, and all manner of hypocrisy, and murders and priesthoods, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come to the knowledge of the fulness of the gospel. But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel. And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savour, which is thenceforth good for nothing but to be cast out, and trodden under foot of my people, O house of Israel."

1 This has reference to those who have received the gospel and sinned against the light. Those who have never received the truth can hardly return to it. We would ask the gentiles if those here referred to be not the Lamanites, and those whom they tread down include not those who have received and then turned away from the fulness of the gospel—then who are these people referred to, and how do we use the word? The following, found in D. & C. Sec. 191:89-40: "When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savour of men; therefore, if that salt of the earth lose its savour, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of cast out and trodden under the feet of men."

"Verily, verily, I say unto you, thus hath the Father commanded me, that I should give unto this people this land for their inheritance. And then the words of the Prophet Isaiah shall be fulfilled which say: Thy watchmen shall lift up the voice; and with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion." (3 Nephi 16:6-18.)

2 The reader should remember that this is Jesus Christ himself who is speaking, while he was in the flesh among the Nephites.
Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled—behold they are written, ye have them before you, therefore, search them. And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.  

4 See footnote 2.  

The Prophet Joseph Smith said: "The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnant of his people. * * * (J. S. T. Pk. 14.)"  

From this we may know that the time spoken of by Isaiah the Prophet has come and is a sign of the coming redemption of the remnant of Joseph upon this land, as here stated by our Lord and Savior.  

"And the Father hath commanded me that I should give unto YOU THIS LAND, FOR YOUR INHERITANCE. And I say unto you that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people—Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who are many, and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth to pieces, and none can deliver.  

Here the Lord positively identifies the Lamanites as those who are to destroy among the Gentiles.  

"Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off, And I will gather my people together as a man gathereth his sheaves into the floor. And I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will con-secrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And I am he that doeth it. * * *  

1 Behold ye are the children of the prophets and ye are of the house of Israel; and ye are of the covenant that the Father hath made with your fathers, even unto Abraham; that in C. Sec. 86:1-11.)  

Therefore, thus saith the Lord unto you with whom the Priesthood hath continued through the lineage of your fathers—For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—Therefore, your life and the life of the Gentiles ye retained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, bless ye the Lord, and give thanks unto his name, for his kingdom is forever. And ye are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a Savior unto my people Israel.  

Here we have the knowledge and assurance that Joseph the Prophet was a lawful heir to the covenants, just as the children of Lehi were. And by the same token be, and they, were entitled, by birth, to all the blessings of the gospel and the Priesthood.  

"And it shall come to pass that I will establish my people, O house of Israel. And behold, THIS PEOPLE WILL I ESTABLISH IN THIS LAND, UNTO THE FUL-FILLING OF THE COVENANT WHICH I MADE WITH YOUR FATHER JACOB; and it shall be a NEW JERUSALEM. And the powers of heaven shall be in the midst of this people; yea, EVEN I WILL BE IN THE MIDST OF YOU. * * * And behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant, which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed. The Father hath raised me up unto you first, and sent me to bless you in turning away every one of you from your iniquities; and this BECAUSE YE ARE THE CHILDREN OF THE COVENANT—And after that ye were blessed then fulfillleth the Father the covenant, which he made with Abraham, saying: In
thy seed shall all the kindred of the earth be blessed," unto the pouring out of the Holy Ghost through me11 upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, O house of Israel. And they shall be a scourge unto the people of this land. Nevertheless, WHEN THEY SHALL HAVE RECEIVED THE FULNESS OF MY GOSPEL, then if they will harden their hearts against me, I shall return their iniquities upon their own heads, saith the Father, And I WILL REMEMBER THE COVENANT WHICH I HAVE MADE WITH MY PEOPLE. **And it shall come to pass that the fulness of the time cometh when the fulness of my Gospel shall be preached unto them. **

**And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one fold and one shepherd. And they understood me not that the Gentiles should be converted through their preaching. **And they understood me not if the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost, but behold ye have both heard my voice and seen me: and ye are my sheep, and ye are numbered among those whom the Father hath given me.**

If they who are heir to the covenant by promise, and by birth, and who have the privilege of hearing the voice of Christ, are not entitled to hold the fulness of the blessings of the holy Priesthood, then, we ask, why are they numbered among the Gentiles? Have they or their fathers proved more valiant? Therefore, I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. For whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. **VERILY, I say unto you, I am the stone, and these wicked ones reject me. I am the head of the covenant, those Jews shall fall upon me, and shall be broken, And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the GENTILES).**

**Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. And when the Lord, therefore, of the vineyard, cometh he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render unto him the fruits in their seasons. And then understood they the parable; which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.** (Matthew 21:45-46) **

Does this sound like the Gentiles, or those of Ephraim numbered among them, or are the only ones worthy to hold the keys of the Priesthood, or see the face of their Lord? Does this sound like they are none called Gentiles who have received the gospel? And of those who have received it, Ephraim or Gentile, how many of them have seen the face of their Lord? Answer, ye Apostles! and prophets! It is conceded, of course, that their children, Ephraim, among the Gentiles, are entitled to the blessings of the covenant, either by adoption or birthright. But, this being true, are they to deny the Lamanites, God’s Covenant People, the same privileges? By the personal ministry of Jesus Christ among them.**

**Verily, the coming day of the Gentiles, the fulness of which is to come in the last days, our days.**

**And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place. **And behold, this is the thing which I give unto you for a sign—for verily I say unto you that when these things which I declare unto you **shall be made known unto the Gentiles **and shall come forth of the Father, FROM THEM UNTO YOU. For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, THAT THESE THINGS MIGHT COME FORTH FROM THEM UNTO A REMNANT OF YOUR SEED, that the COVENANT OF THE FATHER might be fulfilled. **Therefore, when these works, and the works which shall be wrought among you hereafter SHALL COME FORTH FROM THE GENTILES UNTO YOUR SEED, which shall dwindle in unbelief because of iniquity. For thus it behooveth the Father THAT IT SHOULD COME FORTH FROM THE GENTILES, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name** and know the true points of my doctrine, that they may be numbered among my people, O house of Israel. **

11 Where are these mentioned Gentiles today, who have repented and been baptized in the name of the Lord? If not in the
Church or the believing out of it, where are they?

"And when these things come to pass, that thy seed shall begin to know these things—it shall be a sign unto them," that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. ** For in that day, for my sake, shall the Father work a work, which shall be A GREAT AND A MARVELOUS WORK AMONG THEM; and there shall be among them those who will not believe it, although a man shall declare it unto them.

"And behold, the life of my servant shall be in my hand; therefore, they shall not hurt him, although he shall be married because of them. Yet, I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore, it shall come to pass that whosoever will not believe IN MY WORDS, WHO AM JESUS CHRIST, which the Father SHALL CAUSE HIM TO BRING FORTH AMONG THE GENTILES, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant. And my people, who are a remnant of Jacob, shall be among the Gentiles, yea, even in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth to pieces, and none can deliver. Their hand shall be lifted up upon their adversaries and all their enemies shall be cut off. Yea, woe be unto the Gentiles except they repent. ** For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, will I cut off from among my people, O house of Israel. And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But, if they will repent and harken unto my words, and harden not their hearts, I WILL ESTABLISH MY CHURCH AMONG THEM, (The Gentiles) and they shall come in unto the Covenant AND BE NUMBERED AMONG THIS THE REMNANT OF JACOB, UNTO WHOM I HAVE GIVEN THIS LAND FOR THEIR INHERITANCE. And then shall they (the Gentiles) assist my people, THE REMNANT OF JACOB, and also as many of the house of Israel as shall come, THAT THEY MAY BUILD A CITY, WHICH SHALL BE CALLED THE NEW JERUSALEM. And then shall they assist my people that they may be gathered in, who are scattered upon the face of the land, in unto the NEW JERUSALEM. And then shall the power of heaven come down among them; and I WILL BE IN THE MIDST. And then shall the work of the Father commence at that day, WHEN THIS GOSPEL SHALL BE PREACHED AMONG THE REMNANT OF THIS PEOPLE, ** that the work of the Father shall commence among ALL THE DISPERSED OF MY PEOPLE, yea, EVEN THE TRIBES WHICH HAVE BEEN LOST WHICH THE FATHER HATH LED AWAY OUT OF JERUSALEM. ** And they shall go out from all nations; and they shall not go in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward. (3 Nephi Ch. 20-21.)

12 A sign unto those among them who know the gospel and have access to the words of the book.

"Now one of the most persistent teachings of the Church is that the American Mormons are not the Gentiles. But the Mormons are assured that the Gentiles are those of the world, those who have not received the gospel. But be assured for now and forever, that we the Mexicans, have not received the Gospel nor the Priesthood, from the unbelieving Gentiles; for the Gentiles of the world do not have the gospel, nor do they have
the priesthood authority to preach it or administer its ordinances unto us." (M. Bautista)

"This, then, is what our fathers wished to say concerning the grafting of the atural, or tame, Olive Branches. That is, that through the fulness of the Gentiles, in the last days, when our posterity has fallen into unbelief; that is, after the passing of many years, and many generations after the Messiah hath manifested himself in the flesh to the children of men, THEN SHALL THE FULNESS OF THE GOSPEL COME UNTO THE GENTILES AND FROM THE GENTILES IT SHALL GO UNTO THE REMNANT OF OUR SEED. (1st Nephi 15:13.)

"Who are these Gentiles who have received the fulness of the gospel through delegated immortals, even including Jesus Christ?" (M. B.)

"And it is by faith that our father obtained the promise that these things should come to their brethren, through the Gentiles." (Ether 12:22.)

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought AGAIN UNTO THIS PEOPLE, FROM THE GENTILES, according to the words which JESUS CHRIST HATH SPOKEN."

"Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in; BEING A NATURAL BRANCH OF THE OLIVE TREE, INTO THE TRUE OLIVE TREE. And this is what our Father meaneath; and he meaneath that it will NOT COME TO PASS until AFTER THEY ARE SCATTERED BY THE GENTILES; and he meaneath that it shall come BY WAY OF THE GENTILES, that the Lord may show his power unto the Gentiles, * * * (1 Nephi 15: 16-17.)

"And also that the seed of this people may more fully believe his gospel WHICH SHALL GO FORTH UNTO THEM FROM THE GENTILES: for this people shall be scattered, and become a dark and a filthy, and a loath-some people, beyond the description of that which hath been among us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry. * * * (19) "And behold, the Lord hath reserved their blessings, which THEY MIGHT HAVE RECEIVED IN THE LAND, for the Gentiles who shall possess the land. But, behold, it shall come to pass that they shall be driven and scattered by the Gentiles, and after they have been driven and scattered * * * then shall the Lord remember THE COVENANT WHICH HE MADE UNTO ABRAHAM and unto all the house of Israel. * * * And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways? Know ye not that ye are in the hands of God? Know ye not that he hath all power? * * * Therefore, repent ye, and humble yourselves before him,* lest a remnant of the seed of Jacob go forth among you as a lion, and tear you in pieces, and there is none to deliver."

"Therefore, repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record SHALL COME FROM THE GENTILES UNTO YOU. For behold, this is written for the intent that ye may believe that; and if ye believe that ye may believe this also; and if ye believe this ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among men. And YE WILL ALSO KNOW THAT YE ARE A REMNANT OF THE SEED OF JACOB; therefore, ye are numbered among the people of THE FIRST COVENANT. * * * (Mormon 7:8-9.)
“Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a BRANCH WHICH WAS TO BE BROKEN OFF. Nevertheless, to be remembered in the covenants of the Lord THAT THE MESSIAH SHOULD BE MADE MANIFEST UNTO THEM IN THE LATTER DAYS, IN THE SPIRIT OF POWER, unto the bringing them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom. * * * (V. 23) Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall harken unto the words of the book. AND THERE SHALL RAISE UP ONE MIGHTY AMONG THEM, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, TO WORK MIGHTY WONDERS, AND DO THAT THING WHICH IS GREAT IN THE SIGHT OF GOD, UNTO THE BRINGING TO PASS MUCH RESTORATION UNTO THE HOUSE OF ISRAEL, AND UNTO THE SEED OF THY BRETHREN. Now, blessed art thou Joseph, because thou art little; wherefore, harken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words I have spoken. Remember the words of thy dying father, AMEN. (2 Nephi 3:23-25.)

This refers to the seed of Joseph, the son of Lehi and must not be construed, as many purposely do, to refer to the seed of Ephraim among the Gentiles, or to Joseph Smith the Prophet.

This of course refers to Joseph, the son of Lehi. 13 Note the closing words “harken to the words of thy brother, Nephi.” Therefore, there is no need for further elaboration. This prophet is to be of the seed of Lehi, through his son Joseph.

“And God’s people, with whom will be the fulness of the gospel, shall be led by a mighty prophet of the remnant of the house of Israel now dwelling on this land. It has been the writer’s privilege to see that prophet standing in mighty majesty amidst thousands of his worshipful people. The mountains with their trees and shrubs, the hills with their grass and flowers, the valleys with their fields and streams joined the hosts of his nation “born in a day” singing panes of praise to the God of heaven and earth.” (A Leaf in Review, p. 219.)

“Wherefore, I must bring the fulness of my gospel FROM THE GENTILES unto the house of Israel.” (D. & C. 14:10.)

“And then cometh the day WHEN THE ARM OF THE LORD SHALL BE REVEALED IN POWER in convincing the nations, the heathen nations, THE HOUSE OF JOSEPH, of the gospel of their salvation . . .” (D. & C. 90:10.)

“And before the great day of the Lord shall come, Jacob shall flourish in the wilderness, AND THE LAMANITES SHALL BLOSSOM AS THE ROSE. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.” (D. & C. 49:24-25.)

13 “And then shall they (the Gentiles) assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a City, which shall be called the New Jerusalem. And they shall assist my people that they may be gathered in * * * unto the New Jerusalem. And then shall the power of heaven come down among them.” (Read all of 3rd Nephi, Chapters 29, 21, 22.)

There is a big difference between a mere desire to do a thing and a burning passion to do it, a determination to accomplish it at any cost. A mere desire is like warm water in a locomotive—it will never produce steam. It takes fire and force and enthusiasm to generate the steam that propels the successful character.

Too many of us conduct our lives on the cafeteria plan—self service only.

“The greatest temporal and spiritual blessings which always come from faithfulness and concerted effort, never attend individual exertion or enterprise.”
CHAPTER III.
Constantine’s Letter in Regard to Having Fifty Copies of the Scriptures Written and Bound

It is known that the Roman Emperor, Constantine, who was converted to the Christian religion, had fifty copies of the Scriptures made and placed in the public library for preservation. Some historian has said that they were so large it took two men to open one of them. While in Constantinople I found one of these volumes nicely cased, marked with the Emperor’s name and date upon it. To me it was a great curiosity. I got permission with a little bachesch, as they call money, to look through it. It was written on bieotike, which is the finest of parchment, in large, bold, Latin characters, quite easy to read. As far as I read it had many abbreviations of our present Scriptures, but the facts, sense, and sentences are as full, and, if anything, more complete than our English version. I judge it to be about two and a half feet by four feet square, and two feet thick. It is well bound, with a gold plate, twelve by sixteen inches, on the front, with a cross and a man hanging on the cross, with the inscription, “Jesus, the Son of God, crucified for the sins of the world.” If the Revision Committee had examined and published this work, they might have said they were giving the world something new; but so far as we examined we saw nothing essentially different from our present Bible. Constantine’s letter is on the first page, which we transcribed. The historian will remember that in the Life of Constantine (written by Eusebius Pamphil, Bishop of Caesarea, who served him only a few years) Eusebius writes as follows: “Ever mindful of the welfare of those churches of God, the Emperor addressed me personally in a letter on the means of providing copies of the inspired oracles.” His letter, which related to providing copies of the Scriptures for reading in the churches, was to the following purport:

“Victor Constantine Maximus Augustus to Eusebius: It happens through the favoring of God our Saviour, that great numbers have united themselves to the most holy church in this city, which is called by my name. It seems, therefore, highly requisite, since the city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct you: Prudence to order fifty copies of the sacred Scriptures, the provisions and use of which you know to be most needful for the instruction of the churches, to be written on prepared parchment, in a legible manner; and in a commodious and portable form, by transcribers thoroughly practised in their art. The procurator of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies, and it will be for you to take special care that they be completed with as little delay as possible. You have authority, also in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies, when fairly written, will most easily be forwarded for my personal inspection, and one of the deacons of your church may be intrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother.”

Now this was done about three hundred and twenty-seven years after the great questions were started, and only about two hundred and seventy years after the last apostle was dead. Suppose some one should write a book denying that such a man as Washington ever lived; that there never was a revolution of the United
States against the King of England; what would people say of him? The children of this country would rise up and show him to be false. Then suppose there never was such a man as Jesus Christ; that he was never born at Bethlehem; that he never had any disciples; that they never organized a Christian Church; and suppose someone should say there was no persecution of the Christian Church for two hundred years; what would you think of a king doing such a thing as making the above-described books? Remember, too, that nothing was written in those days but the most important affairs of life, because only a few men could write, and the means of writing were limited. Now, the existence of these writings was never denied, for twelve to fourteen hundred years afterward. Their intent and spirituality may have been denied, but the facts never were. Now what ought we to think of a man who would deny events that occurred two thousand years ago, that were recorded in the records of kings and historical writers, when he had not one single record to prove it? How can he know that such records are false? He would have no history, no records of those days to prove it; and if they were false, is it not reasonable to think that they would have been proved so then?

ARCHIO VOLUME
CHAPTER III

"The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching."
—J. S. teachings, p. 191.

A pupil, "on the carpet" for some infraction of the rules was asked by the principal: "Now, Johnnie, what is the truth?"

Before John could answer, his attorney, fresh from some Income Tax inquiries, answered for him: "It is that thing which you don't have when you make out your income tax returns."

To Obey is Better Than Sacrifice
JESUS CHRIST:
The life of our elder brother is our best example of obedience. It was said of him: "THOUGH HE WERE A SON, YET LEARNED HE OBEDIENCE BY THE THINGS WHICH HE SUFFERED." He descended in suffering below that which man can suffer; or in other words suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this he kept the Law of God, and remained without sin, showing thereby that it is in the power of man to keep the Law and remain also without sin.

"By strict obedience Jesus won the price, with glory rife, Thy will, O God, not mine he done, Adorned his mortal life."

In his life's darkest hour when he wrestled in prayer for strength, he cried: "If it is possible, let this cup pass from me BUT NOT MINE BUT THY WILL BE DONE," proves that his whole life's work was one of obedience. Almost every one of his apostles followed in their master's footsteps, and before a century had passed away they gave all that man can give: their lives, to be found worthy to dwell with him in the eternities.

JOSEPH SMITH:
With the opening of this last dispensation, the Lord gave his Revelations and commandments through his mouthpiece, Joseph Smith the Prophet. Joseph Smith himself went through a period of probation. When he later listened, however, to Martin Harris' persuasions, after the Lord had told him twice not to give the 116 pages of manuscript out of his care, he lost the gift of translating, and had to surrender the sacred instrument (the Urim and Thummim) and suffered physically and mentally. His condition was such that it greatly aroused the sym-
pathy of a gentleman fellow passenger, who when Joseph left the stagecoach, to make his way on foot to his father's home, his fellow passenger, though a stranger, insisted upon accompanying him, which he did. This experience he must have never forgotten. Because the following sentiments taken from his teachings entitled "Happiness" show that he stood on the premise, that WHATEVER GOD REQUIRES IS RIGHT.

We reprint, therefore, this article as to be one of enduring value to the saints.

HAPPINESS, THE DESIGN OF EXISTENCE

Happiness is the object and design of our existence; and it will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. That which is wrong under one circumstance, may be, and often is, right under another.

God said, "Thou shalt not kill;" at another time He said, "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality WERE RIGHT BECAUSE GOD GAVE AND SANCTIONED BY SPECIAL REVELATION.

A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

EVERY GIFT FROM GOD IS JUST

This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed, and as God has designed our happiness—and the happiness of all His creatures, He never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings, offered, but rejected, are no longer blessings but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had.

Be wise today; 'tis madness to defer:

Next day the fatal precedent
may plead.
Thus on till wisdom is pushed
out of time
Into eternity.

MEN ARE JUDGED ACCORDING TO THEIR DEEDS

Our Heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. He says: “Ask and ye shall receive, seek and ye shall find; but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who will listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.” (Aug. 27, 1842.) D. H. C. 5:134-136.

Joseph Smith’s successor, Brigham Young, one of the two of which Joseph the Prophet said, that he had never lifted his heel against him, stated as follows:

The first principle of our cause and work is to understand that there is Prophet in the Church, and that he is at the head of the Church of Jesus Christ on earth. Who called Joseph to be a Prophet? Did the people or God? God, and not the people called him. Had the people gathered together and apointed 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.

Did Brigham Young show during his life that he adhered to this principle? His loyalty to God and his File Leader are thus expressed.

A bunch of neighbor children were telling jokes and riddles. They had asked some very clever riddles which took some time to guess. My little four-year-old listened quietly for a long time and then said:

“Mama, what is it that has about twenty legs and orange stripes around its belly and green eyes?”

“I don’t know, dear, what I asked?”

“I don’t know either,” he said, “But you’d better get it out of your hair!”

Herod Antipater’s Defense Before the Roman Senate
In Regard to His Conduct At Bethlehem

On a scroll in the library of the Vatican I find the following record, marked “Herod Antipater’s Defense”:

“Noble Romans: In the case whereof I am accused, these Jews are of all people the most superstitious, and no more to be trusted than the Hindoos. They have taught themselves to believe in but one God, who dwells in another world, so they can neither see nor hear Him, nor in any way approach Him by their senses. They believe that He is unchangeable and unapproachable; that He can only manifest Himself through some angel or spirit, or some light, or the thunder, or any strange and uncommon phenomenon. Hence, they are so superstitious that they can be made to believe anything.
"In order that you may know what kind of people I have to deal with, I will give you some of their maxims: (1) When the sun shines they say their God smiles; (2) when it is cloudy they say He frowns; (3) when it thunders they say He is angry, and they hide themselves; (4) when it rains they say He weeps, and many other similar sayings. Now, my lords, you can see at once how far this people might be led, if they could be made to believe this strange God was at their head, and took up their cause.

"Now, as a foundation for all this foolishness, they have a book, and a set of men, called priests, who read and expound this book to them, and they will believe anything these priests tell them. To show how far they may be led, these priests tell them that some thousands of years ago one Moses died, and went to where this strange God dwelt. He was gone forty days, and when he came back he brought this book, which was written by their God for their government. Now, to prove the whole thing is a forgery, the book is wholly for the benefit of the priest. The poor have to work and toil continually, and pay half of what they make, and sometimes almost starve to support the lazy priests and furnish them and their women with plenty of fine garments, and wine, and the best of food. The priests tell these poor Jews that this God requires them to bring the best calf, the best lamb, and the best flour and oil to the temple, to offer in sacrifice; and the priests and their party get all this for themselves. I often tell them, when they object to the Roman taxation, that they could keep up a thousand Caesars for much less than it costs to keep up their God and His priests.

"The leaders are always quarrelling and fighting among themselves, and dividing off in different sects. Miracles are as common as poor physicians. The Essenes are noted for both. They prophesy, work miracles, see visions, and have dreams, and stand in reputation as quack doctors. They pretend to know all about angels, ghosts, and spirits; they profess the art of managing ethereal citizens of transatmospheric regions. They live together in colonies, some of them are cenobitic and some are celibate communities. They maintain that all of them are priests and high priests; therefore their daily baptisms as the priests on duty. They wear the Levitical garments. Their tables are their altars, and their meals their only sacrifices. With this sanguinary misanthropy, which is their highest virtue, they use the allegorical method of expounding the Scripture. While we think, and reason, and reflect, and use our faculties to obtain our ideas of duty, they shut their eyes and fold their hands, waiting to be ended with power from their God; and when they get it, it proves to be all to their own advantage and interest, to the ruin of their fellow-citizens. The Sadducees are another party, equally absurd. They get their doctrine from Antigonus Socheus, who was President of the Sanhedrin. They reject all the traditions of the scribes and Pharisees. Then we find the sopher, or scribe. They are the writers and expounders of the law. The Pharisees (derived from Pharoash, to separate) separate from all men on account of their sanctity. But it is useless to name all these sects, with their peculiar views, each differing from the other. They are all strict monotheists, yet they differ from each other more than the polytheists do.

"I have given this detailed description of the people and their various sects that the Senate may have an idea of the situation I am in. But if you could be here and see and associate with them as I do—to see them with all their sanctity of life, and then behold their treachery to each other; see how they lie and steal the one from the other; and then see how low and
base are their priests—you would be much better qualified to judge of my actions.

“As to this great excitement at Bethlehem, three strange, fantastic-looking men called on my guards at the gate, and asked them where was the babe born that was to be King of the Jews. My guards told me of it, and I ordered the men to be brought into court I asked them who they were. One of them said he was from Egypt. I asked what was their business. He said they were in search of the babe that was born to rule the Jews. I told them that I ruled the Jews under Augustus Caesar. But he said this babe would rule when I was gone. I told him not unless he was born under the purple. I asked him how he knew of this babe. He said they had all had a dream the same night about it. I told them that the devil played with our brains when we were asleep. He drew a parchment roll from his bosom, and read in the Hebrew language: ‘Thou, Bethlehem, least among the kingdoms of the world, out of thee shall come a man that should rule all people.’ I asked him who wrote that. He said the God of Heaven. I asked him where he got that parchment. He said it was the law of the covenant of the Jews. He also said a star had travelled before them all the way to Jerusalem. I told him his God was mistaken; that Bethlehem was not a kingdom, neither was it the least in the kingdom of Judea. I told them that they were superstitious fanatics, and ordered them out of my presence.

“But the excitement grew until it became intense. I found nothing could control it. I called the Hillel court, which was the most learned body of talent in Jerusalem. They read out of their laws that Jesus was to be born of a virgin in Bethlehem; that he was to rule all nations, and all the kingdoms of the world were to be subject to him; and that his kingdom should never end, but his appointees should continue this rule forever. I found this court just as sanguine as those strangers, and, in fact, it was in everybody’s mouth; I thought I could discover already a sort of deriding and mocking spirit among the lower classes in regard to the Roman authority. Now, it is my opinion that the scene that occurred at Bethlehem was nothing more than a meteor traveling through the air, or the rising vapor from the foot of the mountains out of the low, marshy ground, as is often the case. And as to the noise heard by Melker and those shepherd-boys, it was only the echo of the shepherds on the other side of the mountain calling the night-watch, or scaring away the wolves from their flocks.

“But although this was nothing but a phenomenon of nature, and the whole thing a delusion, it did not better the condition I was in. A man will contend for a false faith stronger than he will for a true one, from the fact that the truth defends itself, but a falsehood must be defended by its adherents; first, to prove it to themselves, and secondly, that they may appear right in the estimation of their friends. But the fact is, this case is about as follows: The Roman taxation was cutting off the support of the priests, and they were smarting under it. Again, the double taxing—that is, the tithes to the priests and the tax to the Romans—was bearing heavily on the common people, so that they could not stand it, and the priests saw that one of them would have to go unpaid; and, as they saw the Romans were the stronger, they wrote these things in the Tosephta, and read it daily in all their synagogues and temples, that the Jewish mind might be prepared for the event, knowing that they could magnify a mote into a mountain, when it came to anything outside of the common laws of nature, and knowing that
if they could get the common people to believe in the things there would be no end to their fighting. And from all appearances the excitement was fast driving the people that way. It had already become a by-word with the children of Bethlehem and Jerusalem that the Jews had a new king, that neither Caesar nor Herod would reign any more, that they would have to pay no more taxes to keep up the Roman government. Such talk and sayings were common among the poorer classes of society.

“So I saw an insurrection brewing fast, and nothing but a most bloody war as the consequence. Now, under these circumstances, what was I to do? In my honest judgment it was best to pluck the undeveloped flower in its bud, lest it should grow and strengthen, and finally burst, and shed its deadly poison over both nations, and impoverish and ruin them forever. My enemies can see I could have no malice towards the infants of Bethlehem. I took no delight in listening to the cries of innocent mothers. May all the gods forbid! No; I saw nothing but an insurrection and a bloody war were our doom, and in this the overthrow and downfall, to some extent, of our nation.

“These are the grounds of my action in this matter. I am satisfied I did the best that could be done under the circumstances. As my motive was purely to do the best I could for my whole country, I hope you will so consider it, and I submit this statement for your consideration, promising faithfulness and submission to your judgment.

“HEROD ANTIPATER.”

Taken from

CHAPTER IX.

ARCHKO VOLUME

JOSEPH W. MUSser

Editor of Star of Truth, was born March 8, 1872 at Salt Lake City, Utah, son of A. Milton Musser and Mary White.

His entire life has been devoted to the preaching of the Gospel of Jesus Christ. He has filled two missions for the Church of Jesus Christ of Latter-day Saints. He is an ardent advocate of the Gospel he preached, as restored in its fulness, in the dispensation of the fulness of times by The Prophet Joseph Smith.

His associates take pleasure in honoring him on his 81st anniversary.

A pupil, “on the carpet” for some infraction of the rules was asked by the principal: “Now, Johnnie, what is the truth?”

Before John could answer, his attorney, fresh from some Income Tax inquisition, answered for him: “It is that thing which you don’t have when you make out your income tax returns.”
Diese Erklärung Brigham Young’s wurde am 9. April 1852 gemacht. Es war nicht just ein Zufall aus seiner Predigt—ein unvollkommener ausgedruckter fluchtiger Gedanke; Meine nächste Predigt ist an beide, Heilige und Singer gerichtet, sagte er—Ein Ding ist auf diesen Tag in diesem Reiche Gottes ein Geheimnis oder Mysterium verblieben. Es ist in bezug auf den Charakter des vielgeliebten Sohnes Gottes; über welche Sache die Ältesten in Israel widersprechende Ansichten haben. Hier, den der große Führer vermutlich unter dem Geist und Berufung seines Amtes als ein Prophet Gottes und als der Führer Israel’s, versuchte gewisse Aufassungen zu korrigieren die von den Ältesten Israel’s gehegt wurden und—über welchen Gegenstand sie widersprechende Ansichten hatten—bezüglich des Charakters des Sohnes Gottes. Bestimmt muss zugegeben werden, dass das Mundstück Gottes grosse Vorsicht warten lassen wurde in der Richtigstellung dieser widersprechenden Ansichten. Und wieder—NUN HOERT ES, O EINWOHNER DER ERDE, JUden und HEIDEN, HEILIGE UND SUENDER. Als unser Vater Adam in den Garten Eden kam, ging er mit einem himmlischen Körper hinein und brachte Eva EINE seiner Frauen mit sich. Er half die Erde bauen und organisieren. ER IST MI-CHAEI DER ERZENGEL UND DER ALTE DER TAGE, über welchen Eeigle Manne geschrieben und geredet haben—ER IST UNSER VATER UND UNSER GOTT UND DER EINZIGE GOTT MIT DEM WIR ZU TUN HABEN. Als die Jungfrau Maria das Kind Jesus empfing, hatte der Vater ihn nach seinem eignen Vorbild gezeugt. Und wer ist der Vater? Er ist der Erste der menschlichen Familie (ADAM). Und nun merkt euch dieses sorgfältig an: JEDERMAN AUF DER ERDE DER SICH CHRIST NENNT, ODER NICHT—CHRIST SEIN WILL MUSS ES HOEREN UND WIRD ES FRUEHER ODER SPAETER WISSEN. Dass ist nicht die Sprache der Ungewissheit. Man muss annehmen, dass der Sprecher entweder unwissend war, oder falsch angeführt wurde, oder ein bewusster Falscher ist, oder dass er die WAHREIT in dieser wichtigen Sache sprach. Die Klarheit und Geschlossenheit seiner Ausdrucksweise schliessen die Hypothese aus dass er sich mit gewohnlicher Spekulation befasste. Er sagte ferner: Ich konnte euch viel mehr über dieses sagen; aber wenn ich euch die volle Wahrheit sagen würde, Lasterung wurde nichts dagegen bedeuten was in der Meinung einer misstrauischen und übergerechten Menschheit dadurch heraufbeschwert wurde. Trotzdem habe ich euch die Wahrheit gesagt soweit ich gegangen bin * * * JESUS UNSER AELTERER BRUDER, WURDE IM

Es muss angenommen werden, dass der Herr Joseph Smith sorgfaltig über diesen Gegenstand unterrichtete und dass er diese In- formation an seine vertrauten Mit- arbeiter weiter gab, die letzteren wurden auch von Zeit zu Zeit vom Heiligen Geist, Gottes Zeuge zur Menschheit, belehrt. Wir geben zu, dass ohne intimes und korrektes Verstehen der Schrift hinweise auf Gott und seinen Sohn Jesus Chris- tus, die Sache einen mysteriösen Anstrich bekommt, und es kein grosses Wunder ist, wenn die sek- tiererische Welt uninformiert wie sie ist, in den Blunder verfällt Gott als ein Wesen ohne Körper, Teile oder Passionen gefühllos hin- stellt. Und so sind auch unsere Aeltesten oft in Verwirrung zu finden inbezugs auf diese Sache, was nur dass natürliche Resultat der Ablehnung der Belehrungen ist, die von den Propheten — Führern gegeben wurden.

The Gray Way

There is a right way of life which we may call white, and there is a wrong way which we may call black, and in between these two there lies a way—certainly not right and yet not exactly wrong. This could be called the gray way. Many in this day and age persuade themselves that this gray code of ethics should be followed for personal benefit. But the time has come when we must shake ourselves loose from the shoddy prac- tices and thoughts that have overcome us, for in these days our na- tion must be a leader, and this leadership must be reflected from the people. This is the time to pass from this gray zone of mor- ality to a brighter sphere of life, both as individuals and as a nation.

"God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gos- pel; but he passes over no man's sins, but visits them with corre- ction, and if His children will not repent of their sins He will discard them." —D. H. C. 4:360

"The devil has not power over us only as we permit him. The mo- ment we revolt at anything which comes from God, the devil takes over."

—Teachings of Joseph Smith, p. 181.
The Banner of General Moroni
 CONTRIBUTED BY A READER

The banner that has become such a familiar part of The Star of Truth must bring to many a renewed joy and inspiration each time they receive a new issue. This “TITLE OF LIBERTY,” so named by Moroni, the great Commander-in-Chief of the Nephite armies, should mean as much to us as it meant to our brethren in former days. From the time Moroni rent his coat and inscribed upon it the famous covenant, “In memory of our God, our religion, and freedom, and our peace, our wives, and our children,” he spent his life in upholding and securing the sacred liberty of his people. He prayed mightily unto his God for the blessing of freedom to rest upon them as long as a band of Christians should remain in the land.

Many of his faithful brethren unwaveringly took upon them this same covenant swearing to keep it at all costs, even to the point of tearing asunder their garments and vowing in token that God would rend them in like manner, and cast them at the feet of their enemies,

Dedicated to God’s service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth
should they fail in upholding their freedom to serve God as He had commanded. And Moroni caused THE TITLE OF LIBERTY to be hoisted upon every tower in all the land, and thus Moroni planted the Standard of Liberty.

Many were the trials and hardships which those loyal Christians went through to uphold THE TITLE OF LIBERTY, and yet, inasmuch as they were faithful to their Covenant and to the commandments of the Lord, He strengthened them to bear each test and blessed their efforts.

Today we, in this goodly land, are striving to uphold peace and freedom. Many of us are willing to sacrifice our all for the right to serve our God and keep His commandments, to live our religion as conscience dictates, and to have our wives and our children with us unmolested.

In grateful remembrance we dedicate our lives to our sacred peace and freedom knowing that God will uphold us, for truly it is even as Moroni said: "Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions."

PART TWO OF THE DAWNING DAY OF THE LAMANITES

In the prayer of the Prophet Smith, uttered at the dedication of the Kirtland Temple, we find these words, depicting his broad understanding of the scriptural use of the word "gentile." It is evident from this and other historical words that, though he was a "pure Ephraimite" he knew that he, and all the present day Church, were identified, by God's word, as those "who were numbered among the Gentiles."

He never showed a disposition, because of his holy calling, to be envious of Jacob, nor the promises that God had given unto them as children of the first covenant." He was well aware that they, too, were "lawful heirs according to the flesh" of every blessing pertaining to the fullness of the everlasting gospel. Words from his prayer are:

"Now these words, oh Lord, we have spoken before thee, concerning the revelations and commandments which thou hast GIVEN UNTO US, WHO ARE IDENTIFIED WITH THE GENTILES. But thou knowest that thou hast a great love for the children of Jacob, WHO HAVE BEEN SCATTERED UPON THE MOUNTAINS FOR A LONG TIME, IN A CLOUDY AND DARK DAY.—" (D. & C., 109:60-61)

And again, when he was speaking of the quorum of the Twelve, he said: "They are the Twelve Apostles, who are called to the office of the traveling High Council, who are to preside over THE CHURCH OF THE SAINTS AMONG THE GENTILES, when there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them unto the Jews."—Hist. of the Ch. 2:200—D. & C. 107:33.)

The remnants of Jacob now dwelling upon The Promised Land are a race who are heirs to "the first covenant" which God made with their fathers, Abraham, Isaac and Jacob. In their veins flows the BIRTHRIGHT blood of Joseph, through both Ephraim and Manasseh, as well as the royal blood of Judah; for they are legal heirs to the promises made
of Judah, also. They have no need to be adopted into the covenant, nor to have the Gentile blood purged from their veins. But even as Joseph, the Prophet, they are born “lawful heirs, according to the flesh.”

The Lord has frequently referred to the Lamanites as “Jews” and with good reason. We learn that about 320 years after Lehi left Jerusalem, his descendants, led by King Mosiah, while they were fleeing from their brethren, the Lamanites, discovered the city of Zarahemla.

Now, the people of the city of Zarahemla were descendants of Mulek, the son of Zedekiah, king of Judah. Mulek and his company had been led by the Lord to the land of promise, that the royal seed of Judah might be preserved and the promises made to Judah, through his father, Israel, might be fulfilled.

And it came to pass that the Nephites united themselves with the people of Zarahemla, and those who were descendants of Judah were more numerous than were the people of Nephi. And thus the mixture of the blood of Judah, from the royal house of Zedekiah, was preserved upon this land, with that of the seed of Joseph, who were heirs, according to the covenant, of the birthright, or the presiding authority in the Priesthood.

This people, upon this land, enjoyed the personal visitations and ministry of the Lord Jesus Christ. They remained faithful to His teachings and basked in the light of His divine approval a far greater length of time and in far greater abundance, than did Israel upon the eastern continent, even considering the time that the gospel flourished among the Gentile nations; for its light had waned into insignificance, if not into total oblivion, upon the eastern hemisphere, before the Covenant people upon this land had turned from its glorious blessings and had been visited by the chastening hand of a loving and Almighty God.

The time had at last arrived when the effulgent rays of the everlasting gospel no longer shed their light through the darkness that shrouded the face of the earth and the inhabitants thereof were encompassed with the blackness of spiritual night and dreamed in the sleep of death. But, lo, once again, in keeping with God’s holy promise, the gospel light burst forth. It came first among the Gentiles, that the “first might be last and the last might be first.” God chose his messenger from the royal seed of Ephraim, which seed according to promise, had been mixed among the nations, which dispersion, though it was as a curse upon Ephraim, was to bless the Gentile nations. “And again, this gospel of the kingdom shall be preached to a WITNESS OVER ALL NATIONS” (German translation). He, Joseph Smith was that WITNESS. He came in fulfillment of ancient prophesy, being named after his father and Joseph, who was sold into Egypt. He translated the Book of Mormon, by the power of God, and laid the foundation for the coming in of the “fulness of the Gentiles,” preparatory to that time when the fulness of the Gospel should be restored to those who were “the tame Olive branch,” the children of the “first covenant,” the royal house of Israel, “whom the Lord loved from the beginning.” For “they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled.” “And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; But they receive it not; for they
perceive not the light, and they
turn their hearts from me be-
cause of the precepts of men.
AND IN THAT GENERATION
SHALL THE TIMES OF THE
GENTILES BE FULFILLED.”"—D. & C. Sec. 45: 25, 28-30.)
"*** And at that day when
the Gentiles shall sin against
my gospel *** I will bring the
fullness of my gospel from
among them. AND I WILL
REMEMBER MY COVENANT
WHICH I HAVE MADE UNTO
MY PEOPLE, oh house of Is-
rael, and I will bring my gos-
pel unto them.”—3 Nephi, 16:
10-11.) “And behold, this peo-
ple will I establish in this land,
unto the fulfilling of the co-
venant which I made with your
father Jacob; *** —Ibid 20:22.)
“And behold, ye are the children
of the prophet; ye are of the
house of Israel; and ye are of
the covenant which the father
made with your fathers, saying
unto Abraham: AND IN THY
SEED SHALL ALL THE
KINDRED OF THE EARTH
BE BLESSED. The Father hath
raised me up unto you first
*** and this because ye ARE
OF THE COVENANT. IN THY
SEED SHALL ALL THE KIN-
DRED OF THE EARTH BE
BLESSED—until the pouring out
of the Holy Ghost, through me,
upon the Gentiles, which shall
make them mighty above all
*** Nevertheless, when they
shall have received the fullness
of my gospel, then if they shall
harden their hearts against me,
I shall return their iniquities
upon their heads, saith the Fa-
ther.”—Ibid, 20: 27-28.)

“For as Joseph brought his
father down into the land of
Egypt, even so he died there;
WHEREFORE, THE LORD
BROUGHT A REMNANT OF
THE SEED OF JOSEPH out of
the land of Jerusalem, that he
might be merciful UNTO THE
SEED OF JOSEPH, that they
should perish not, even as he
was merciful unto the father of
Joseph, that he should perish
not. WHEREOFRE, THE REM-
NANT OF THE HOUSE OF
JOSEPH SHALL BE BUILT
UPON THIS LAND, AND IT
SHALL BE A LAND OF
THEIR INHERITANCE: AND
THEY SHALL BUILD UP A
HOLY CITY UNTO THE
LORD, LIKE UNTO THE JE-
RUSALEM OF OLD; and they
shall no more be confounded,
until the end come when the
earth shall pass away.”—Ether
13: 7-8.)

"That *** the word may go
forth unto the ends of the earth,
unto the Gentiles first, and then,
behold, and lo, THEY
SHALL TURN UNTO THE
JEWS. AND THEN COMETH
THE DAY WHEN THE ARM
OF THE LORD SHALL BE RE-
VEALED IN POWER IN CON-
VINCING THE NATIONS, THE
HEATHEN NATIONS, THE
HOUSE OF JOSEPH, of the
gospel of their salvation. For
it shall come to pass in that
day, that every man SHALL
HEAR THE FULLNESS OF
THE GOSPEL IN HIS OWN
TONGUE, AND IN HIS OWN
LANGUAGE, THROUGH
THOSE WHO ARE OR-
DAINED UNTO THIS POWER,
BY THE ADMINISTRATION
OF THE COMFORTER SHED
FORTH UPON THEM FOR
THE REVELATION OF JESUS
CHRIST.”—D. & C. 90:8-11.)

"Another revelation upon this
subject says, that after the
times of the Gentiles are ful-
filled, the servants of God shall
be sent forth to Israel. When
shall that take place? Behold,
"then cometh the day of my
power. "Then,” when the serv-
ants of God turn from the
Gentile nations,” and shall go
forth by commandment of the
Almighty *** unto the nations
of Israel, then cometh the day
of my power,” saith the Lord.
What kind of power? He goes
on to tell us, that it shall come
to pass. THAT THE TRIBES AND NATIONS OF JOSEPH shall hear the Gospel in their own tongue, and in their own language.” J. of D. V. 2:262.)

“We are told * * * that the Jews who were to be scattered from old Jerusalem, should remain scattered, until the times of the Gentiles should be fulfilled.”—Ibid., Vol. 2: 261.) also D. & C. 45: 24-25.) “And when the TIMES OF THE GENTILES IS COME IN, a light shall break forth among them that sit in darkness, and it shall be THE FULNESS OF MY GOSPEL; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men; And in THAT GENERATION SHALL THE TIMES OF THE GENTILES BE FULFILLED.”—Ibid., 45: 28-30.)

“And at that day when the Gentiles shall sin against my Gospel, * * * behold, saith the Father, I will bring the fulness of my gospel from among them. And I will remember my covenant which I have made unto my people, O house of Israel, and I will BRING MY GOSPEL UNTO THEM.” —3 Nephi, 16: 10-11.)

“We are told in the same revelation (D. & C. 45) that the Jews, who were to be scattered, should remain scattered, until the times of the Gentiles should be fulfilled; consequently, this is the reason why the Jews HAVE NOT GATHERED SINCE THE RISE OF THE CHURCH.” (this was April 7, 1855). “If they were gathered together—if they had assembled at Jerusalem, it would have contradicted the prophesies and revelations God has given upon this subject. THEY ARE TO REMAIN SCATTERED, saith the Lord, UNTIL THE TIMES OF THE GENTILES ARE FULFILLED, and their times are fulfilled in the generation that their time comes in, or when the light of the fulness of
to build a holy city to thy name, as thou hast commanded them.

"We ask thee to appoint unto Zion other Stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

"Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles.

"But thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains for a long time, in a cloudy and dark day.

"We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem from this hour, may begin to be redeemed;

"And that the yoke of bondage may begin to be broken off from the house of David;

"And the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.

And cause that the remnant of Jacob, which have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the FULNESS OF THE EVERLASTING GOSPEL.

"That they may lay down their weapons of bloodshed, and cease their rebellions.

"And may ALL THE SCATTERED REMNANTS OF ISRAEL, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee."—D. & C. 109: 54-67.)

From this scripture we have an insight into some of those things which the Prophet Joseph knew must come to pass, according to the promises of God, and which
he prayed for with all the fervor of his soul. All these things must come to their proper fulfillment in this dispensation.

Note 1—"Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant."—D. & C. 19:27, also 37:4.

Note 2—Book of Mormon. Helaman, 6:10 and 8:21, also Omni 1:15-19.

Note 3—Ibid. also Mosiah 25:2.

Note 4—The same as note 3.

Note 5—"Ephraim has mixed with all the nations of the earth, and it is Ephraim that is gathering together." B. Young—J. of D. 2:238.

Note 6—See (5), also 2 Chronicles.

Note 7—2 Nephi 3rd Chapter.

Note 8—When the fulness of the Gospel shall begin to break forth, that is the period when the times of the Gentiles shall come in." Note the expression: when the light shall begin to break forth, then at that period the times of the Gentiles shall have come in," and in that generation "the times of the Gentiles shall be fulfilled."—J. of D., Vol. 260.

Note (a)—See Book of Mormon 8:38, also "What would be necessary to bring about the results nearest to the hearts of the component elements of Mormonism? Merely to apostatize from The New and Everlasting Covenant of Marriage, in its fulness, plural marriage. Were the Church to do this, as an entirety God would reject the Saints as a body."—See Deseret News, April 23, 1885.

Note (b)—See (a)—Deseret News. April 23, 1885.

Note (c)—Because this Gentile nation rejected the Gospel and cast the Saints out of their midst and murdered the prophets, the blood of the Saints cries from the ground against them, and will not be avenged, according to the words of the Lord, "The Kingdom of God shall blossom and flourish as a rose, as Daniel saw it in his vision. The Kingdom of God shall blossom and flourish as a rose, as Daniel saw it in his vision. When this nation is broken to pieces and ground in the dust, like a potter's vessel, or in God's hands never smote by my mouth."—Willford Woodruff.

Note (d)—It was the duty of the Saints to declare the Gospel message to all these, that the promises of the Lord to the Gentiles might be fulfilled; but they, too, have rejected it.

Note (e)—"They shall be numbered among these, O house of Israel."—3 Ne. 21, 22, etc.

WEATHER REPORT

January, snowy; February, flowy; March, blowy; April, show'ry; May, flowry; June bowry; July, mopy; August, croppy; September, poppy; October, breezy; November, wheezy; December, freezy.

—Richard B. Sheridan

"It has been stated that this word ('Mormon') was derived from the Greek word "mormo." This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. * * * Before I give a definition, however, to the word, let me say that the Bible, in its widest sense, means "good"; for the Saviour says, according to the Gospel of John, "I am the good shepherd," and it will not be beyond the common use of terms to say that "good" is among the most important in use; and though known by various names in different languages, still its meaning is the same, and is ever in opposition to "bad." We say from the Saxon, "good"; the Dane, "god"; the Goth, "goda"; the German, "gut"; the Dutch, "goed"; the Latin, "bonus"; the Greek, "halos"; the Hebrew, "tob"; and the Egyptian, "mon." Hence, with the addition of "more," or the contraction "mor," we have the word "Mormon" which means, literally, "more good." Yours, JOSEPH SMITH.

Excerpt from a letter to the Times and Seasons, Saturday, May 20, 1843, by the Prophet. Mil. Star, Vol. XXI page 143-144.

"What is the damnation of hell? To go with society who have not obeyed His commands." P. 198.

"** it is the will of God that man should repent and serve Him in health, and the strength and power of his mind, in order to secure His blessing, and not wait until he is called to die." P. 197.

** Remember when it used to be a compliment to be told that you were as sound as a dollar?
JOSEPH SMITH, The Prophet

Upon the sacred record of time in this dispensation is engraved the name of JOSEPH SMITH, THE MORMON PROPHET. Through revelation one-hundred and twenty-three years ago on the 6th day of April, 1830, he organized the Church of Jesus Christ of Latter-day Saints. In the face of overwhelming opposition, Joseph Smith, while in mortality, established the only true philosophy of life which will endure and has the power to take us back into the presence of God. This philosophy he expressed in the following aphorism:

"ONE TRUTH REVEALED FROM HEAVEN IS WORTH ALL THE SECTARIAN NOTIONS IN EXISTENCE."

"Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er;
Though the heavens depart,
And the earth's fountains burst,
Truth, the sum of existence,
Will weather the worst,
Eternal, unchanged, evermore.

JOSEPH W. MUSsher
"SUCCESSOR IN THE PRIESTHOOD"

"PROPHET — TEACHER — DEFENDER OF THE FAITH"

Among those men who have been untiring and valiant in obeying God and leading His people right is Joseph W. Musser. He has been uncompromising in his appeals and admonitions to the world to accept Joseph Smith as a true prophet of God. In his appeals to the United States and Utah State governments for redress of grievances, in his pleadings with the Church of Jesus Christ of Latter-day Saints to return to the fundamental principles of the gospel as given by the Prophet Joseph Smith, in his undying efforts to encourage his co-workers and friends to uphold the revelations of God, in his unflinching conviction that whatever Joseph Smith established and gave his life for is uncompromisable.

His associates salute him as Editor of the Star of Truth.

April 6, 1830—April 6, 1953
RELIGIOUS FREEDOM

Religious freedom is an issue over which men have fought since the dawn of time. The right to worship God according to the dictates of one's own conscience, (so long as such worship interferes with no other man's rights) or not to worship Him at all, is a fundamental principle.

Let us go back to the time just before the settling of our country. Even then people were being persecuted in England and other parts of Europe, because of their religious beliefs and practices. As an example, the Puritans, a group that broke from the Church of England in order to worship God more in line with the teachings of the Holy Bible, were driven into Holland. These, along with Quakers, Catholics, Separatists, and others, finding it impossible to remain in their native lands and enjoy freedom's priceless gifts, sought sanctuary in the newly discovered land of America, a land free from the domination and false traditions of the old world. There people, along with other explorers and adventurers, began settling along the eastern coast in colonial groups. Notwithstanding many came to this land that they might enjoy perfect liberty of conscience, as they grew in numbers, they became intolerant of other religious beliefs, and strife, born of hatred, sprung up among them. Added to this difficulty, they began to be harassed by the mother country, (England) being compelled to pay taxes to the King without representation in the law-making bodies, or in the enforcement of the laws. This condition becoming intolerable, the new settlers were inspired to break away from the domination of England and form an independent government. For seven years the war of the Rebellion raged, which, however, ended in victory for the colonists, and the government of the United States was set up under the immortal document known as the "Declaration of Independence," and the written "Constitution" the latter, going into operation March 4, 1789), the one declaring the natural rights of mankind and the other establishing the organic law of the land. This organic law of the land provided that:

"CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF."

Not only does this clause in the First Amendment put it out of the power of Congress to establish a national religion, but it also forbids Congress interfering with the free exercise of
religion. The Pagan, the Jew, and the Mohammedan are to be just as free from the interference of Congress as are the various Christian sects of religion.

Webster, who doubtless will be accepted as an authority in defining words, gives the following definition of religion:

"Any system of faith and worship, as the religion of the Turks, Hindus or Christians; true and false religion."

Accepting this definition of religion, the First Amendment would protect the Turkish and Hindu religion, as well as the Christian religions, from congressional interference. We do not form this conclusion upon the authority of Webster alone. By consulting the writings of those who took a prominent part in drafting and establishing the Constitution, and those, more particularly, who contended for religious liberty, we learn that it was their intention that all religions should be equally protected.

Here are a few paragraphs from the writings of some men who were active in advocating the wise provisions in our Constitution which establish religious liberty.

The following extract is from the work of Thomas Jefferson, Vol. 1: pg. 45:

"The bill establishing religious freedom, the principles of which had, to a certain degree, been enacted before, I had drawn, in all the latitude of reason and right. It still met with opposition; but, with some mutilation in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was universal. Where the preamble declares that coercion is a departure from the plan of the Holy Author of our religion, an amendment was proposed, by inserting the words, "Jesus Christ," so that it should read, "a departure from the plan of Jesus Christ," the Holy Author of our religion." The insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindu and the Infidel of every denomination."

Surely this is a correct idea of religious liberty. Anything short of this would not be just.

The following extract from a letter from Judge Adams, May 16, 1822, gives us to understand that he, too, considered freedom in religion was to be universal:

"I do not like the late resurrection of Jesuits. They have a general in Russia who is in correspondence with the Jesuits in the United States, who are more numerous than anybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the Gypsies — Bamfield Morecarew, himself, assumed? In the shape of printers, editors, writers, school masters, etc.? I have lately read Pascal's letters over again, and four volumes of the history of the Jesuits. If ever any congregation of men should merit eternal perdition of earth and hell, according to these historians, though like Pascal, true Catholics, it is this company of Loyola. OUR SYSTEM OF RELIGIOUS LIBERTY, HOWEVER, MUST AFFORD THEM AN ASYLUM."

Though Adams esteemed the Jesuits to be worthy of eternal perdition, still he was willing to acknowledge that "OUR SYSTEM OF RELIGIOUS LIBERTY AFFORDED THEM AN ASYLUM." Surely this proves that religious freedom was intended by these early statesmen, who established the Constitution, to be universal.

"Happy, thrice happy," said Washington to his army on the occasion of his announcing to it the treaty of peace with Great
Britain. "shall they be pronounced who have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric and empire on the broad basis of independency: who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of ALL NATIONS AND RELIGIONS."

Later, after the signing of the Constitution, Washington expressed the following sentiments:

"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside, MIGHT POSSIBLY ENDANGER THE RELIGIOUS RIGHTS OF ANY RELIGIOUS SOCIETY, certainly I would never have placed my signature to it; and if I could conceive that the General Government might ever be administered as to render THE LIBERTY OF CONSCIENCE INSECURE, I BEG that you will be persuaded, that no one would be more zealous than myself to establish effective barriers AGAINST THE HRRORS OF SPIRITUAL TYRANNY, AND EVERY SPECIES OF RELIGIOUS PERSECUTION. For you, doubtless, remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being responsible to God alone for religious opinion, ought to be protected in worshipping the Deity, according to the dictates of his own conscience."

From this it appears that he who is styled the "Father of our Country" understood that "all religions" were to find an asylum in this nation.

But is there to be no limit to religious liberty? Is it to be supposed that Congress is to allow murders to be committed, and then acquit the parties who did the deed, because they claimed it to be a part of their religion thus to murder their fellow men? Of course not! Reckless indeed would he be, who would make such a claim as that. Each person should be so limited in exercising his religious belief that HE BE NOT ALLOWED TO TRESPASS UPON THE RIGHTS OR LIBERTIES OF OTHERS. "One man's liberty ends where another man's begins." This we consider is the proper limit to personal and religious freedom. This is the view taken by Madison in his letter to Edward Livingston. He said:

"I observe with much pleasure the view you have taken of the immunity of religion from civil jurisdiction in every case where it does not trespass on private right or public peace."

And Jefferson states: "The rights of conscience we never submitted, we could not submit, We are answerable for them to our God. The legitimate powers of government extend to such actions ONLY AS ARE INJURIOUS TO OTHERS."

Joseph Smith, the great Prophet and leader of the last dispensation, in establishing what Tolstoi classed as the only strictly American religion, not only set up a democracy in the Church institution, but also provided for equal rights in worship of all communicants not of his faith. He stated:

"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow everyone the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights."
The Prophet crystalized the above declaration into this very wise aphorism and made it a part of the Articles of Faith of the Church:

"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."

Echoing these fundamental truths a short time since, President Franklin D. Roosevelt made this statement in his address to the world at San Diego, California, October 2, 1935:

"In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion, according to the dictates of his conscience. Our flag, for a century and a half, has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law; and these concepts are deeply ingrained in our national character.

"It is true that other nations may, as they do, enforce contrary rules of conscience and conduct. It is true that policies that may be pursued under flags other than our own are beyond our jurisdiction. Yet, in our inner individual lives, we can never be indifferent, and we assert for ourselves complete freedom to embrace, profess and observe the principles for which our flag has so long been the lofty symbol. As it was so well said by James Madison: "We hold for a fundamental and inalienable truth that RELIGION AND THE MANNER OF DISCHARGING IT can be directed only by reason and conviction, NOT BY FORCE OR VIOLENCE."

International good faith can have no existence except in nations governed by the spirit of religion and democracy. Only free peoples can live together, while democracies exist only by force, while dictatorships are born in the will of the people.

Again President Roosevelt states: "Where freedom of religion has been attacked, the attack has come from sources opposed to democracy. Where democracies have been overthrown, the spirit of free worship has disappeared. And where religion and democracy have vanished, good faith and reason in international affairs have given way to strident ambition and brute force.

"An ordering of society which regulates religion, democracy, and good faith among nations to the background, can find no place within it for the ideals of the Prince of Peace. The United States rejects such an ordering, and retains its ancient faith.

"There comes a time in the affairs of men when they must prepare to defend, not their homes alone, but the tenets of faith and humanity on which their churches, their governments, and their very civilization are founded. The defense of religion, of democracy, and of good faith, among nations is all the same fight. To save one we must now make up our minds to save all."

That the President's position is liberally backed by the press of the country may be taken as a good omen. In theory at least, the thinkers in the democracies, have come to regard religion as "the king-pin" of the social structure. Mr. Walter Lippmann, a prominent syndicate writer, and a leader in modern social and political thought, endorsing the philosophy of the President, states:

"Free institutions (have been) developed in independent and united nations as the outcome of the religious traditions of the West. Freedom, nationalism and religion are so inseparable
in our civilization that when they are separated, each in itself becomes destructive or reactionary."

The love for liberty, the ambition to be free, the aspirations to be free, have not been given to us in order that we may merely enjoy the blessings of liberty, but in order that we first may struggle to be free and gain strength by the struggle; second, that we may discharge the duties incident to freedom and gain strength by their discharge. THAT IS THE PLAN WHICH GOD ALMIGHTY HAS INTENDED. THEREIN LIES THE SECURITY OF OUR CONSTITUTION. I am an American—a FREE AMERICAN.

FREE to speak without fear,
FREE to worship God in my own way,
FREE to stand for what I think is right,
FREE to oppose what I think is wrong,
FREE to choose those who govern my country.
This heritage of freedom I pledge to uphold for MYSELF And for ALL MANKIND.

TO OBEY IS BETTER THAN SACRIFICE
(Continued from Page 51)
LOYALTY TO GOD

It is folly in the extreme for persons to say that they love God, when they do not love their brethren; and it is of no use for them to say that they have confidence in God when they have none in righteous men, for they do not know anything about God.

It is reasonable for the Elders of Israel to be very sanguine and strenuous on this point. And were I to be asked whether I have any experience in this matter, I can tell the people that once in my life I felt a want of confidence in Brother Joseph Smith, soon after I became acquainted with matters. It was not about his revelation, but it was in relation to his managing the temporal affairs which he undertook.

A feeling came over me that Joseph was not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and only once, from the time I first knew him to the day of his death. It gave me sorrow of heart, and I clearly saw and understood, by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty. * * * (and I would be left, as Brother Hooper observed, upon the brink of the precipice, ready to plunge into what we may call the gulf of infidelity, ready to believe neither God nor His servants, and to say that there is no God, or, if there is, we do not know anything about Him; that we are here, and bye and bye shall go from here, and that is all we shall know. Such persons are like those whom the Apostle calls “As natural brute beasts, made to be taken and destroyed.”) Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.

I repented of my unbelief, and that, too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any
man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them. Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called "Mormonism." He was called of God; God dictated him, and if he had a mind to leave him to himself and let him commit an error, that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for He had called him and instructed him to gather Israel and restore the Priesthood and kingdom to them.

It was not my prerogative to call him in question with regard to any act of his life. He was God's servant, and not mine. He did not belong to the people but the Lord, and was doing the work of the Lord, and if He should suffer him to lead the people astray, it would be because they ought to be led astray. If He should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. That was my faith, and it is my faith still.

Heber C. Kimball was the other man who had never lifted his heel against Joseph, the Prophet. In a revelation the Lord approves of him as follows: (Mill Star, 45:101).

Far West, April 6, 1839. A word from the Spirit of the Lord to My Servant Heber C. Kimball:

Verily I say unto my servant Heber, thou art my son in whom I am well pleased; for thou art careful to HEARKEN TO MY WORDS, AND NOT TRANSgress MY LAW NOR Rebel AGAINST MY SERVANT JOSEPH SMITH; FOR THOU HAS A RESPECT TO

THE WORDS OF MIKE ANointed EVEN FROM THE LEAST TO THE GREATEST OF THEM. Therefore, his name is written in heaven, no more to be blotted out forever because of these things.

Of all the leading men in this dispensation, none were more forceful in their teaching of obedience to one's tile leader than was Heber C. Kimball. The following are excerpts from a few of his sermons. J. of D. Volume I, Pages 192-193.

Are the people going to prosper in this way, while in open violation of the counsel that have been given * * * I knew that that state of affairs would not continue a great length of time, and can call the men and women in every settlement to bear witness that I have publicly testified that that order of things could not remain; for WHEN GOD HAS A PROPHET ON THE EARTH, AND THAT PROPHET TELLS THE PEOPLE WHAT TO DO, AND THEY NEGLECT TO DO IT, THEY MUST SUFFER FOR IT. I HEAR WITNESS BEFORE YOU, THIS DAY, IN THE NAME OF THE LORD GOD OF ISRAEL, THAT NO PEOPLE CAN TREAT LIGHTLY THE SAYINGS OF A PROPHET OF GOD, WHOM HE PLACES ON THE EARTH TO DIRECT HIS PEOPLE, AND PROSPER, I KNOW IT IS IMPOSSIBLE. I have borne this testimony to the settlements, in my preachings, when I have visited them. * * * I knew Brigham to be a Prophet of the Lord, and ESTEEMED HIS WORDS AS THE VOICE OF GOD TO THE PEOPLE. J. of D. Volume 2: 221-222.

During my whole course from the day I first heard of Mormonism, more than twenty-two years ago, I have never had but one desire, and THAT IS TO DO WHAT I AM COUNSELLED, IT MATERS NOT TO
ME WHETHER IT BE BY THE VOICE OF GOD, OR BY THE VOICE OF HIS SERVANTS, IT IS ALL THE SAME WITH ME. When we go forth as the servants of God, we are dictated by the Holy Ghost, and the Holy Ghost will speak the truth, and that is the word of God, it is the revelations of Jesus Christ, and it is the voice of God to us.

When he commands us to go forth and preach His word, and declare His Gospel—faith, and repentance, and baptism for the remission of sins, with the laying on of hands for the gift of the Holy Ghost, He says it is the same as though it were spoken in His own voice, and the same condemnation will rest upon the world, and upon those people who hear it and do not abide it, and keep it, and walk in it. This is my testimony, and this is the testimony that God has revealed to us as a people. When he sent forth his disciples in his day he said, If they will not hear you, they will not hear me; and if they will not obey you, they will not obey me, and if they will not obey me, they will not obey my Father. So it is with us, IF YOU WILL NOT LISTEN, OBEY, AND PRACTICE THOSE THINGS THAT ARE LAID BEFORE YOU BY PRESIDENT YOUNG AND HIS BRETHREN, YOU WOULD NOT OBEY GOD, IF HE SHOULD SPEAK FROM THE HEAVENS. WHY? BECAUSE THE ALMIGHTY HAS APPOINTED HIM HIS DELEGATE, just as much as we have appointed Doctor Bernhisel to be our Delegate to Congress, to lay before them those things that we want in connection with him. He has not gone to do his own will, but he has gone to do the will of those who have sent him. SO IT IS WITH PRESIDENT YOUNG. HE IS OUR HEAD, HE IS OUR PRESIDENT, OUR PROPHET, AND LEADER, AND THE GOVERNMENT OF THE UNITED STATES HAVE APPOINTED HIM OUR GOVERNOR. HE WAS BEFORE, IN A CHURCH CAPACITY. THEN HIS VOICE TO THIS PEOPLE IS THE VOICE OF GOD, JUST AS MUCH AS WAS MOSES GOD, WHEN GOD CALLED HIM AND SET HIM TO PRESIDE AMONG THE CHILDREN OF ISRAEL. His word was the word of God to that people, and when they did not listen to him they suffered the penalty. We read there were two-and-twenty thousand fell in one day because of their rebellion. They rebelled against Moses, against HIS COUNSEL, AND AGAINST HIS GOVERNMENT, WHICH WAS OF COURSE REBELLING AGAINST THE CHARACTER WHO SENT HIM. GOD SENT HIM AND AUTHORIZED HIM: AND TO US PRESIDENT YOUNG IS SENT, ORDAINED, AND APPOINTED BY THE ALMIGHTY, AS JOSEPH'S SUCCESSOR, TO LEAD THIS PEOPLE. I want the world to know this; I want the people who come into these valleys, and do not believe "Mormonism," to know what we believe. Probably there are but few men in the United States but what know that we look up to President Brigham Young as our LEADER, PROPHET, AND DICTATOR. I want you to understand that I actually do, and I believe I have done so to the entire satisfaction of this people. I have proved it by my works from the day I came into the Church until the present time.
Joseph Smith was a Prophet of God, and was sent of God. He had visits from holy angels from the heavens, who authorized him to commit to this nation the Gospel, the plan of salvation and eternal life, which will save every man and woman that believe it, and practice it in their lives—in their out-goings, and in their in-comings. I know it will save them. You have my testimony, and my testimony is true, and you will find it so, every soul of you who will practice it. J. of D. Volume 2: 106-107.

When Brother Joseph Smith lived, he was our Prophet, our Seer, and Revelator; he was our dictator in the things of God, and it was for us to listen to him, and do just as he told us. Now that appears very absurd in the eyes of the world; but they all say, if they had lived in days of Peter, Moses, or Jesus, they would not have done as the people in those days did to them; but at the same time they would take their lives if they could, and do just like them.

We are the servants of God; we have been called of God through the ministry of that holy Prophet Joseph Smith, who received his authority through the ministry of holy angels. Now he was just as true a Prophet as Moses was, or as any Prophet that has ever been upon the earth; and we are just as much the authorized servants of God, as the Apostles and disciples in the days of Jesus Christ were, and I know it. And I bear testimony of it to the United States, and to the nations of the world. They say they do not believe it. What do I care whether they do or not? I know it, and God requires me to bear testimony of it, to be valiant in testimony to the truth of this work, and to preach the Gospel, and to lay before my brethren their duty.

Brother Joseph is gone, and now Brother Brigham Young, the Governor of the Territory of Utah, is our Prophet, our Leader, our Revelator; and it is for me and you to listen to him with all diligence, the same as we would listen to Joseph were he alive. Brother Brigham is his successor; his word is sacred; and if you do not observe it, it will not be well, and there is where I fear for you, brethren. I do not fear so much for myself as I do for you, because it will go hard with you, if you disobey his advice. There will many of you turn from the faith; you will turn your backs to us, and some will be guilty of shedding innocent blood, if you are not aware. This will be the result of apostacy, when that spirit attacks you, you will be led to do as other apostates have, who have turned from the Church of Christ.

(To Be Continued)
CHAPTER X.
HEROD ANTIPAS'S DEFENSE BEFORE THE ROMAN SENATE IN REGARD TO THE EXECUTION OF JOHN THE BAPTIST.

We found on the records of the Roman Senate Herod Antipas's defense respecting the various accusations preferred against him by different persons. In his defense there are some very important items regarding the Christian Church. The reader will notice that these events were recorded with no intention of establishing other facts. (1) The history of John the Baptist. (2) The history of Jesus Christ. (3) The killing of the children by his father at Bethlehem.

"To Tiberius Caesar and the Senate of Rome.

"My Noble Lords, Greeting: It is true, as my opponent asserts, that I was defeated in battle with Aretas, King of Arabia, but I was forced to fight when unprepared for the conflict. I either had to fight or have the country overrun by this wicked people. It is true I was defeated, but it was owing to the want of the time and better preparation. Aretas came upon me without warning. Notwithstanding I was defeated his army was so crippled that he had to withdraw his forces from the field, and has not been able to rally them since. So our country was saved from the devastation of a foreign foe.

"I understand that the superstitious Jews say my defeat was for my wickedness in beheading John the Baptist. My understanding of the God of the Jews is, that He does not chastise the innocent for the crimes of the guilty. What did my actions have to do with the poor, suffering soldier? But if He had to punish all in order to reach me, then where is His almighty power they boast so much of? I do not know whether their God was angry at me or not.

There is one thing I know, the act was done with the holy intention of bringing the greatest amount of good to the greatest number of people; and if this is so, no court can gainsay it or condemn it.

"The facts in the case are about as follows: John the Baptist had set up a new mode of religion, teaching baptism instead of circumcision, which had been the belief and custom of the Jews in all ages past. According to their theory, God appeared to Abraham hundreds of years before, and told him with His own lips how and what to do to be saved; and the Jews had lived according to this until it had become their nature, and all their forefathers had lived in this way. David, Solomon, Isaac, Jacob, and all the holy prophets had gone to heaven in this way of God's own appointment. Now, the question came to them, as they suggested it to me: Has God found that He was wrong? Has His wisdom failed Him or has the unchangeable changed, and is He wavering in His purpose? Such would be the natural conclusion of a sensible man under the circumstances. Now, John the Baptist had no authority from God for what he was doing, as Abraham had. All he could say was, 'He that sent me to baptize is true,' and he cannot tell who he was. Then his going into the wilderness: God had ordered Solomon to build the finest temple that was ever built in the world, and made promises that whosoever came to that house with his offerings his prayers should be heard and answered. This temple had been the place of their meeting for hundreds of years, for the Jews think this temple the next place to heaven.

"Now see the difference:

"1st. John has no authorized authority.

"2d. He changes God's place of worship.

"3d. He changes the doc-
trines.

"4th. He changes the mode of application.

"Now, the idea of Gamaliel was that John wanted to be some great man; hence, he took this mode of eccentric life to establish it. And there is nothing better qualified than the course he took to make an impression upon the ignorant and unlearned—to go away out into the wilderness by himself, get a few friends from Jerusalem to go out and hear him, and come back and tell of the great wonders which they had seen in the wilderness. Then John's appearance—his long, uncombed hair and beard, his fantastic clothing, and his food, nothing but bugs and beans—such a course and such a character are well qualified to lead the illiterate astray. These troubles on the Jewish mind were very heavy, and gave such men as Hilderium, Shammai, Hillel, and others great concern. And no wonder, for in their judgment it was vacating the temple of religious worship; it was blocking the road to heaven, and driving the poor and unsuspecting to ruin, as well as destroying the whole nation. So it was, by their request, as so ordered, that it was better to execute one to save the many from a worse fate. And this is the true reason for the deed, and not to please the whim of a dancing-girl, as you have heard. Now, my lords, if this is not satisfactory, I would ask my accuser, Caius, to write to any of the learned Jews, and learn if my statement is not correct.

"As to Agrippa's accusing me of having arms for seventy thousand soldiers, it is correct; but they were left me by my father, Herod the Great. And as they were needed to defend the province, and I did not know it was necessary to report them, I never thought of keeping them secret. But as to my being in league with Sejonus, I appeal to the virtue of my conduct, and demand investigation.

"As to what Pontius Pilate says in regard to my cowardice and disobedience in the case of Jesus of Nazareth, I will say in my own defense: I was informed by all the Jews that this was the same Jesus that my father aimed to destroy in his infancy; for I have it in my father's private writings and accounts of his life, showing that when the report was circulated of three men inquiring where was he that was born King of the Jews, he called together the Hillel and Shammai schools, and demanded the reading of the sacred scrolls; that it was decided he was to be born in Bethlehem of Judea, as read and interpreted that night by Hillel, so when my father learned that there was a birth of a male child in Bethlehem under very strange circumstances, and he could not learn who nor where the child was, he sent and had the male children slain that were near is age. Afterward he learned that his mother had taken him and fled in the wilderness. For this attempt to uphold the Roman authority in the land of Judea the world has not ceased to curse him to this day; and yet the Caesars have done a thousand worse things and done them a thousand times, and it was all well. Just think how many lives have been lost to save the Roman Empire while those infants were only removed in their innocence from the evil to come. The proper way to judge of action is to let the actor judge, or the one with whom the action terminates. If this should be done, and there is a life of happiness beyond this for innocence to dwell in, those infants as well as the Rachels should be thankful to my father for the change. Again, my lords, Pilate is a higher officer than I; and you know
in our law the lower court al-
ways has the right to appeal to
the higher. As to Pilate’s say-
ing that Jesus was a Galilean,
he is mistaken. Jesus was born
in Bethlehem of Judea, as the
records show. And as to his
citizenship, he had none. He
wandered about from place to
place, having no home, making
his abode principally with the
poor. He was a wild fanatic, who
took up the doctrines of John
(but not his baptism), and
was quite an enthusiast. He
had learned sooth-saying, while
in Egypt, to perfection. I tried
to get him to perform some mira-
cle while in my court, but he
was too sharp to be caught in
a trap; like all necromancers, he
was afraid to show off before
the intelligent. From what I
could learn he had reproached
some of the rich Jews for their
meanness, and his reproaches
were not out of the way, from
what I heard they would have
been much better men if they
had practiced what he preached.
“So this is my defense. I
submit it for your consideration,
praying for clemency.

“Herod Antipas.”

Valuable Historical
Evidences

“There is voluminous evi-
dence that the Gospel of Christ
was carried to England shortly
after the crucifixion of Jesus,
and we have positive evidence
that Christianity was first intro-
duced into Great Britain, and
that the first Christian Church
was founded in England.

“Gildas, an authoritative Brit-
ish historian, born in England
about 516 A.D., wrote, “These
islands received the beams of
light, that is, the holy precepts
of Christ, the TRUE SUN, at
the latter part, as we know, in
the reign of Tiberius Caesar.”
“Tiberius Caesar” was the Ro-
man Emperor at the time of the
death of Jesus, so named in the

scriptures. He reigned from 14
to 37 A.D., which makes it quite
plain that the Gospel was car-
rried to Britain before 37 A.D.,
over 500 years before the so-
called Christianizing of Britain
by St. Augustine. In the year
37 A.D. the Church of Rome
had not even been dreamed of,
but here is the record of Chris-
tianity being received in Britain
hundreds of years before the
landing of the Anglo-Saxons.
The Doomsday Book also car-
ries the authentic record on its
pages, as repeated by Gildas.
It also records the building of the
first Christian Church “above
ground” in the world in Eng-
land.

“The Vatican Librarian, Car-
dinal Baronius, provides us with
more authentic evidence in an
ancient manuscript which he
discovered in the archives in the
Vatican Library. This document
records the arrival of Joseph of
Arimathea, Lazarus, Martha and
Mary landing at Marseilles in
35 A.D., on the way to the Isle of
Britain. This is further veri-

died by the early English histori-

an, William of Malmsbury, who
tells us that Joseph of Ari-
mathea arrived in Britain from
France, with the people already
mentioned and with eleven mis-

sectionaries under his charge, hav-
ing been sent by the Apostle
Philip. We are told that Joseph
was welcomed by the British
King Aviragas, who gave him
twelve hides of land, (a hide of
land was 160 acres) at Ynys-vits-
rin, or Glastonbury, whereon to
build the first spiritual memo-
rial to Jesus Christ. This gift
is recorded in the Doomsday
Book, naming the spot at Gla-
stonbury, and as being free of
taxation.

“Why did the British King
welcome Joseph of Arimathea,
the man who took care of the
body of Jesus after the Crucifi-
xion, when the rest of the
world was persecuting the
Christians and the Apostles?
torturing them, and casting
CHAPTER VI

REPORT OF CAIAPHAS TO THE SANHEDRIM CONCERNING THE EXECUTION OF CHRIST.

Records of the Jerusalem Sanhedrin, by Eliezer Hyman, B. 24. Taken in Constantinople, October 76, 1883.

"Caiaphas, Priest of the Most High God, to the Masters of Israel, greeting: In obedience to your demands for a reason for my action in the case of Jesus of Nazareth, and in defense of my conduct, I beg leave to submit the following for your consideration: I would assure you that it was not on account of personal malice, envy, or hate, that existed in my own nature, nor for the want of a willingness upon my part to conform to the Jewish law in its strictest sense. I had but very little personal knowledge of the Nazarene. The most I knew of this man was from outside sources. Nor was it because he claimed to be King of the Jews, nor because he said he was the Son or God—I would that he were—nor because he prophesied or ignored the holy temple. No, nor all of these combined. There is a cause, and a more weighty matter, back of all these things that controlled my action in the matter. Therefore, I hope you will investigate strictly on legal principles the reasons that I may give.

"In order that you may be able to see and weigh the question fully, and remember the responsibility that rests upon me according to the laws of our nation, I will ask you to go back with me to the chronicles of our history as a commonwealth. First, our faith is pledged to one living and true God, this God being indescribable, unchangeable, incomprehensible, and of course, unnameable. But yet in our daily communications with, and our applications to Him, He has been pleased to give us His name, or His several names, according to His relations to us.

One bitter winter morning in Nebraska a farmer driving to town noticed his neighbor out chopping wood. There is nothing strange about that, except that the neighbor was clad in a long flannel nightshirt.

"Hey, Seth!" called the farmer, "why in blue blazes are you chopping wood in your nightshirt?"

"Well," Seth replied, "I allus have dressed before a warm fire in the mawnin', an' I burned up all the firewood last night 'fore I went t' bed. An', by golly I aint goin' t' freeze t' death dressin'"—The Better Way
and they are found nowhere, only in the ark of His holy temple—there where he presents to us His strength and power. He calls himself Eloî, which means almighty in strength; that He can do what He will without effort; that He does the greatest thing as easy as He does the least. This makes Him different from all beings. In His holy ark He records Himself Elîlah—existence without beginning, and no contingency as to His end. Again, He writes Himself Hîhelîion—unchangeable; that is, nothing but His own will can change Him. Again He records His name Jah—knowledge that comprehends without being comprehended. Again He is written Adonai—full and free, and freely full. Combining the several names we have—Jeâhovah—the Hebrew God. A man never can go wrong while he can pronounce this name in its comprehensive sense. This is where the Zealots, the Saducees, and Essenes had their origin, and it is the want of being able to pronounce this name in its comprehensive sense that causes so much dissension among us Jews. Jesus could pronounce this name, but he stole it out of the temple, as I am creditably informed.

"But the object in calling your attention to pronouncing this name, with all its bearings, may be seen if we turn to the third book of Leviticus, section 10, wherein is the special order made by our God to Moses, that we should offer the bullock, the ram, the flour and oil, and the people should fast seven days, and this should be kaphar, or atonement for the sins of all the people. Now, unless Moses was deceived, he has deceived us, or Jesus of Nazareth is a false teacher; for all he teaches is metanoëite, metanoëite, or though a man's being sorry for a crime would make restitution to the offended party, a man might repent ever so much, but what good would that do toward healing the man he had injured? None in the least. This mode of making atonement was ordained of God and revealed to Moses; but if man has nothing to do but to repent, the disease carries its own remedy with it. So a man can sin as often as he may wish to. Look at the first book, section 3: 'And God said to Abraham, by his own mouth, that each and all that were circumcised by the cutting of the prepuce should be saved.' This should be the seal of the covenant. Now, if this is not true, God must go against His own contract, violate His own promises, as well as deceive the faith and cheat the obedience of His own children. This is all so, if Jesus's teaching be true, for he sets up table (baptism) as the seal of God. I refer you to section 10, division first, where God said to Moses that He had changed the laws, converted the elements for the protection of His people, and with His own arm had delivered them out of a strong compact; and that they might remember, and that the generation to be born might remember and never forget to trust in Him when in danger, He said that once every year we should roast a kid or lamb, and eat it with unleavened bread, and this should be the sign that we would trust in Him in all times of danger. Now Jesus teaches that common bread and wine are to be used instead thereof—a thing unheard of. And not only so, something that is altogether repugnant to God, and something that fosters drunkenness, and is well qualified to excite men's passions.

(To Be Continued)

Time wasted is existence; used it is life.
Das Licht

MITTEILUNG:


Der Druckverlag.

MICHAEL UNSER VATER UND UNSER GOTT.

3. Fortsetzung

Joseph Fielding Smith:

In Antwort auf ein Ersuchen um Auskunft in dieser Sache über die Gottheit von einem der Brüder, schrieb Aeltester Joseph Fielding Smith vom Quorum der Apostel am 9. April 1935 wie folgt:

Lieber Bruder: Vor mir habe ich Ihren Brief von gestern in welchen Sie sagen, dass die Frage der Gottheit eine bemerkenswerte Diskussion unter einigen der Aeltesten verursachte wegen gewisser Dinge, die in früheren Tagen veröffentlicht wurden die angeblich von Brigham Young und anderen kommen sollen. Lassen Sie mich zuerst erwehnen, dass die Predigt von welcher sie anfuhren (Die Predigt von Brigham Young hier unter Diskussion) angeblich von Brigham Young kommend, eine Sache ist, welche aus irgendwelchen Grund weit verbreitet ist und jedermann scheint darum zu wissen und haben ihre Erklärung darauf gestutzt, dass darin gesagt ist, dass Adam unser Gott sei und der einzige Gott mit dem wires zu tun haben und dass er der Vater von Jesus Christus ist; aber sie scheinen nicht zu wissen, dass Praesident Brigham Young vielleicht tausend mal sprach und erklärte, dass Jesus Christus der Sohn Gottes des Vaters ist, welcher Adam erschuf, und dass Adam der Sohn Gottes ist. Das bemerkenswerte Ding ist, dass diese eine Sache, welche vielleicht vergessen werden sollte, gemerkt wird, und alles andere, welches erinnert werden sollte, wird vergessen und unbeachtet gelassen. Ich will frei und offen sagen, dass ich glaube Praesident Young wurde falsch angeführt in dieser Sache. Er hatte den Diskurs nicht eher gesehen, bis dieser in England veröffentlicht wurde. Dieses glaube ich fest, denn die Anleitungen in diesen Diskurs sind fremd zu allem was Brigham Young lehrte. Um dieses zu prüfen ziehen Sie bitte Brigham Young’s Diskurse zu Rate. Trotzdem ist es eine Tatsache, dass Adam unser Gott ist; wir werden und sind ihm untertan. Er wird ueber alle seine Nachkommenschaft präsidieren und wird die unmittelbare Personlichkeit sein, zu welcher Sie fuer Rat und Leitung aufschauen werden. Adam haelt die Schlussel zur Erlosung dieser Erde unter dem "Heiligen in Israel." Der Heilige in Israel ist natuerlicherweise Jesus


GENERAL BLUES

Cash low? Short of dough?
That's an ailment that many are suffering from. Weil since few of us have an obliging rich uncle, let's turn our back on the elusive pot of gold and play a satisfying game called:

"Things Money Can't Buy"

We'll start off with some things we've thought of—you add to the list.

Money can't buy friendship—it must be earned.

Nor a clear conscience—square dealing is the price tag.

It can't buy good health—right living is the secret.

Money can't buy happiness, for this is a mental attitude.

Money can't buy sunsets, nor singing birds, for they are as free as the air we breath.

Nor can it buy inward peace.

Money can't buy character.

Character is what we are when we are alone with ourselves in the dark.

Get started on that list and you'll find you're as rich as Rockefeller.

—The Cab Stand

"* * * nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God."—
Joseph Smith's Teachings, p. 205.
We respectfully urge all Readers of the STAR OF TRUTH to send in One Dollar, now, for their annual subscription. Think of it—only One Dollar for twelve issue of this enlightening, little Magazine. Where can you buy so much for so little? Those who have carefully read every one of our articles in past issues will readily agree that we have supplied them with information that is of vital interest and eternal value. Your subscriptions and your added contributions to this beneficent work will be appreciated and they will bless you and others who participate in the rewards of reading elevating and inspiring writings. It is written, “And truth is knowledge of things as they are, and as they were, and as they are to come.” It is our determination to make known God’s purposes, as He revealed them in past ages, and as He shows them forth in the present dispensation, and as they shed their redeeming light upon the future, for the salvation of all who will read that they may know. Your Dollar will scarce-
Think For Yourself

This is the age of shams and hypocrisy, of deliberate deception and dire delusion. In these stirring, yet degenerate days, it is to the last degree important that every man and woman—yes and child—become a thinker. Fraud of every possible complexion has become so almost universal that it is a mere matter of self-protection to trust nothing without a test.

Food, clothing and medicine, now-a-days, are adulterated and counterfeited almost beyond belief, and statements, professions and protestations are so much more spurious as to be beyond comparison.

This lesson of distrust and suspicion is the bitterest lesson in life for young people to learn, but it must be learned sooner or later; and if you will accept it from the lips of a friend, it will save you from learning it by experience at the hands of the enemy.

We all begin life surrounded by the love and care of our parents; who are true friends to us, whatever they may be to others. We are accustomed to their unselfish devotion to us, their true love, their watch-
ful care and their sincere desire for our well-being. Hence we are slow to believe, when we come in contact with those outside of the charmed circle of home, that others profess regard for us solely because they expect to gain something by it; they teach us that falsehood is truth and that evil is good, to accomplish purposes of their own, regardless of the trouble they may thus bring upon us. And unfortunately this is more the rule than the exception in this sinful world. Even the profession of religion does not alter the case in any marked degree; indeed, a show of religion is about the most successful of all cloaks for villainy, for the plain reason that we are far less on our guard against one who seems very pious, and thus he the more easily takes us unawares than in any other guise.

This is not saying anything against genuine religion, a true and humble following in the footsteps of our Savior, and a sincere regard for “every word which proceedeth forth from the mouth of God.” It is only a warning against falling into a state of listless confidence, of dreamy belief that “all is well,” instead of being alert and watchful for our own good.

God, in His infinite mercy, has implanted within every human soul a spark of His own divine Spirit, which we call conscience, and an atom of His allsearching wisdom, which we call conscience, and an understanding; and these we must, with all diligence, cultivate and educate.

The first will then justly decide for us in all cases between right and wrong, and the second will weigh exactly for us the actions and motives of others as they concern ourselves. It is a duty we owe to ourselves to take or trust nothing whatever, but to put all things to test before we accept them. Our first parents, after their banishment from the Garden of Eden, being then subject to evil as well as good, were instructed not to accept a message even though brought by what seemed an angel of light, unless that messenger should give a certain required signal. This is what St. Paul meant when he said: “But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.” Thus spiritual teachers are required to show their credentials even as, in military life, he who approached a sentinel on duty is required to give the countersign.

Trust not without scrutiny the statements, where they concern you, of those whom you know to be honest and well meaning; for you know not by what cunning devices they may have been deceived, and even being “the friend of God” did not save David, the “man after God’s own heart” from becoming so blinded as to connive at the murder of an innocent man; so “put not your trust in the arm of flesh,” but in God alone. Listen to the voice of a good and true conscience and follow its dictates even through sorrow and shame, the loss of property and the forfeit of worldly approbation. “Blessed are ye,” said our Saviour, “when men shall revile you and persecute you for righteousness’ sake;” but let us be sure that it is for righteousness’ sake before we dare say to ourselves: blessed are we when we feel persecuted. Ignorance is no excuse for us when the means of knowledge are within our reach. One of our most important duties is to learn to distinguish between right and wrong, and if through indolence and heedlessness we fail to learn this lesson, our ignorance, so far from being an excuse will be additional sin. Even unavoidable ignorance only partly excuses mistakes, as
who does not know that poison swallowed will take life even though not known to be poison. Death ensues just the same and the one advant-
gage in this case consists in the classification of the deceased by surviv-
ors with the "accidentally killed," instead of in the fearful list of
"suicides."

Dear young brothers and sisters, it is time to bring my sermon to a close; but let me add that my remarks are not intended to encourage that foolish cynicism which sneers at everybody and everything, solely it would seem, for the sake of being disagreeable, and that, too, in most cases, about things which are none of our business; but to urge you most solemnly to exercise your God-given judgment and to examine by the light of reason, and truth is reason, everything which concerns each one's self, that most precious of all God's handiwork; "for what profiteth it a man though he gain the whole world and lose his own soul." (Contributor Vol. 1:87)

To Obey Is Better Than Sacrifice

Heber C. Kimball's sermon entitled OBEDIENCE—THE SPIRIT WORLD—THE POTTER AND THE CLAY is a masterpiece; therefore, we reprint it in full, that we may better understand our position to God and His Proph-
et in this day.

OBEDIENCE

—THE POTTER AND THE CLAY—

A discourse by President Heber C. Kimball, delivered in the Tab-
ernacle, Great Salt Lake City, April 2, 1854.

I have been much interested and edified with the remarks of Brother Grant; they are good. I wish this whole people could see the propriety of these things as they ought. To me it would be one of the best and most joyful things in the world, if men and women who call themselves "Mormons," or Latter-day Saints, would live up to their profession, and learn to speak the truth as it is in Jesus Christ, and do his will on the earth, as it is done in heaven.

I ask you, brethren and sisters, if you expect to go into heaven, if you do not do his will on earth as it is done in heaven? Can those persons who pursue a course of carelessness, neglect of their duty, and disobedience, when they de-

and become like clay in the hands of the potter, will be led astray by these spirits; and if not by these spirits, something will come by and by with more power.

The Saints are receiving their endowment, and preparing for that which is in the future; to dwell in the heavens, and sit upon thrones, and reign over kingdoms and dominions, principalities and powers and as this work progresses, the works of Satan will increase, and he will continue to present one thing after another, following up the work of God, and increasing means of deception, to lead astray such men and women, and take them captive. As the work of God increases in power and extent upon the earth, so will the works of Satan increase. I expect that tribulation will be upon the wicked, and continue from this time until they are swept off from the earth. I just as much expect these things as I do to see the sun rise and set tomorrow.

I would like to see all this people do right, and keep the commandments of God. I would like to see them fulfill their covenants, and live up to their vows and promises, and fulfill their obligations, for they have obligated themselves before God, and before angels, and before earthly witnesses, that they would do this.

What you have agreed to do, God will require you to perform, if it should be ten thousand years after this time. And when the servants of God speak to you, and require you to do a thing, the Lord God will fulfill His words, and make you fulfill His words he gave to you through His servants. Inasmuch as you have come into this Church, and made a covenant to forsake the world, and cleave unto the Lord, and keep His commandments, the Lord will compel you to do it, if it should be in ten thousand years from this time. These are my views, and I know it will be so.

Comparing us to clay that is in the hands of the potter, if that clay is passive, I have power as a potter to mould it and make it into a vessel unto honor. Who is to mould these vessels? Is it God himself in person, or is it His servants, His potters, or journeymen in company with those He has placed to oversee the work? The great Master Potter dictates His servants, and it is for them to carry out His purposes, and make vessels according to His designs; and when they have done the work, they deliver it up to the Master for His acceptance; and if their works are not good, He does not accept them; the only works He accepts, are those that are prepared according to the design He gave. God will not be trifled with; NEITHER WILL HIS SERVANTS, THEIR WORDS HAVE GOT TO BE FULFILLED, AND THEY ARE THE MEN THAT ARE TO MOULD YOU, AND TELL YOU WHAT SHAPE TO MOVE IN.

I do not know that I can compare it better than by the potter’s business. It forms a good comparison. This is the course you must pursue, and I know of no other way that God has prepared for you to become sanctified, and moulded, and fashioned, until you become modelled to the likeness of the Son of God, by those who are placed to lead you. This is a lesson you have to learn as well as myself.

WHEN I KNOW THAT I AM DOING JUST AS I AM TOLD BY HIM WHO IS PLACED TO LEAD THIS PEOPLE, I AM THEN A HAPPY MAN, I AM FILLED WITH PEACE, AND CAN GO ABOUT MY BUSINESS WITH JOY AND PLEASURE; I CAN LIE DOWN AND RISE AGAIN IN PEACE, AND BE FILLED WITH GLADNESS BY NIGHT AND BY DAY. But when I have not done the things that are right, my conscience gnaws upon my feelings. If it is the course for me to take, IT IS THE COURSE FOR EVERY OTHER ELDER IN ISRAEL TO TAKE—IT DOES NOT MATTER.
WHO HE IS, OR WHERE HE CAME FROM: WHETHER HE BE AN AMERICAN, AN ENGLISHMAN, IRISHMAN, FRENCHMAN OR GERMAN, JEW OR GENTILE; to this you have got to bow, and you have got to bow down like the clay in the hands of the potter, that suffers the potter to mould it according to his own pleasure. You have all got to come to this; and if you do not come to it at this time, as sure as the sun ever rose and set, you will be cut from the wheel, and thrown back into the mill.

You have come from the mill, and you have been there grinding. For what purpose? To bring you into a passive condition. You have been gathered from the nations of the earth, from among the kindreds, tongues, and peoples of the world, to the Valley of the Great Salt Lake, to purify and sanctify yourselves, and become like the passive clay in the hands of the potter. Now suppose I subject myself enough, in the hands of the potter, to be shaped according as he was dictated by the Great Master potter, that rules over all things in heaven and on earth, he would make me into a vessel of honor.

There are many vessels that are destroyed after they have been moulded and shaped. Why? BECAUSE THEY ARE NOT CONTENTED WITH THE SHAPE THE POTTER HAS GIVEN THEM, BUT STRAIGHTWAY PUT THEMSELVES INTO A SHAPE TO PLEASE THEMSELVES; THEREFORE THEY ARE BEYOND UNDERSTANDING WHAT GOD DESIGNS, AND THEY DESTROY THEMSELVES BY THE POWER OF THEIR OWN AGENCY, for this is given to every man and woman, to do just as they please. That is all right, and all just. Well, then, you have to go through a great many modellings and shapes, then you have to be glazed and burned; and even in the burning, some vessels crack. What makes them crack? Because they are snappish; they would not crack, if they were not snappish and wilful.

If you go to the potteries in Staffordshire, England, where the finest china ware is manufactured, you will see them take the coarsest materials about the pottery, and make a thing in the shape of a half bushel; then put the finest ware in these to secure it from danger in the burning operation. All the fine ware made in China and in Europe, is burnt in this kind of vessels. After they are done with, they are cast away—they are vessels of wrath fitted for destruction. So God takes the wicked, and makes them protect the righteous, in the process of sanctifying, and burning, and purifying, and preparing them, and making them fit for the Master’s use. These saggars, as they are called, are compounded of refuse articles that have been cast out; so even they are good for something. The wicked are of use, for they are a rod in the hands of the Almighty to scourge the righteous, and prepare them for their Master’s use, that they may enter into the celestial world, and be crowned with glory in His presence.

BRETHREN WHO HOLD THE PRIESTHOOD, HOW DO YOU LIKE TO REBEL AGAINST THOSE WHO ARE PLACED OVER YOU IN THE PRIESTHOOD, TO RULE AND GUIDE YOU IN THE PROPER WAY? You Bishops, or Presiding Elder, Teacher, Deacon, Apostle, or Prophet, how do you appear when you rebel against your head? You look like the woman who rebels against her husband or Lord. It also makes the children as bad as the parents; for if the parents are rebellious against their superiors, the children will be rebellious against their parents. Because the parents do not pursue a proper course, God makes their children a scourge to them.
Parents, if you do not listen to counsel, and walk in the path the Priesthood marks out, the Lord will prepare a scourge for you, if it is in your own family, to chasten you, and bring you to a knowledge of the truth, that you may be humble and penitent, and keep the commandments of God.

There is not much of this in the city of the Great Salt Lake, but look among the settlements north, south, east, and west, and see the rebellion against the authorities of which President Young and his associates have sent to preside over them; there is scarcely an instance where a whole settlement will listen to the counsel of their President.

Do you expect to have peace and plenty, to continue to thrive, and increase in property, in life, in herds, in flocks, and in the comforts of this life, while you are disobedient to those placed over you? You may for a season, but there is a rod preparing for the rebellious, and the righteous will have to suffer with the guilty. I know that by experience.

I will tell you another thing that I know. While the righteous are taking the rod along with the wicked, and it comes upon them severely, (I have passed through it many times), they have joy, and peace, and consolation, and the Spirit of the Lord God rests mightily upon them, and is round about them, and they say, in the midst of it all, “We are determined, by the help of God, TO KEEP HIS COMMANDMENTS, AND BY HIS HELP TO DO THE WILL OF OUR PRESIDENT.” For if there is no man on God’s footstool that will stand by him, and assist him, I am determined to do all that lies in my power to sustain him while I am upon the earth.

MY PRAYER IS, O LORD HELP ME TO DO THY WILL, AND WALK IN THE FOOTSTEPS OF MY LEADER, LIGHT UP MY PATH, AND HELP ME TO WALK SO THAT MY FEET MAY NEVER SLIP, AND TO KEEP MY TONGUE FROM SPEAKING GUILE; THAT I MAY NEVER BE LEFT TO BETRAY MY BRETHREN, WHO HOLD MY PRIESTHOOD OF THE SON OF GOD; BUT THAT I MAY ALWAYS HONOR THAT PRIESTHOOD, MAGNIFY IT, REVERENCE IT, AND LOVE IT MORE THAN I DO MY LIFE, OR MY WIVES AND MY CHILDREN. If I do that, I know the Priesthood will honor me, and exalt me, and bring me back into the presence of God, and also those who listen to my counsel as I LISTEN TO THE COUNSEL OF HIM WHOSE RIGHT IT IS TO DICTATE ME.

IF BROTHER BRIGHAM SHOULD GET A REVELATION CONTAINING THE WILL OF GOD CONCERNING HIS SERVANT HEBER, IT WOULD BE, “LET MY SERVANT HEBER DO ALL THINGS WHATSOEVER MY SERVANT BRIGHAM SHALL REQUIRE AT HIS HANDS, FOR THAT IS THE WILL OF HIS FATHER IN HEAVEN.” IF THAT IS THE WILL OF GOD CONCERNING ME, WHAT IS THE WILL OF GOD CONCERNING YOU? IT IS THE SAME.

Brethren of the Priesthood, let us rise up in the name of Israel’s God, and dispense with everything that is not of God, and let us become one, even as the Father and the Son are one. If we take that course we shall triumph over hell, the grave, and over everything else that shall oppose our onward progress in earth, or in hell; there is nothing we need fear. I fear nothing only to grieve my Father who is in heaven, and my brethren who are upon the earth.

Now suppose my wives and my children would take the same course to please me, and be subject to me, as I am to Brother Brigham, WOULD THERE BE ANY SORROW, OR CONFUSION, OR BROIRES? NO, THERE WOULD BE NO SORROW, THERE WOULD BE NO BLUES IN MY FAMILY. I AM NEVER BLUE WHEN I DO BROTHER
BRIGHAM'S WILL: BUT WHEN I DO NOT DO IT. I BEGIN TO GROW BLUE; AND WHEN BROTHER BRIGHAM DOES NOT DO THE WILL OF GOD, HE BEGINS TO FEEL BLUE. IT ALWAYS MAKES MY FAMILY FEEL BLUE WHEN THEY WILL NOT DO AS I WISH THEM: AND I SUPPOSE IT AFFECTS ALMOST EVERY FAMILY SO IN THIS TOWN.

Do you suppose I am afraid of the world? No. I have nothing to do with the world, with the devil, with any of his servants, nor with his commandments. All I have to do with is the Saints. I belong to the Kingdom of God, with my family, and with everything I possess on earth or in heaven, it is the Lord's, and I am His servant, and I devote all I have to Him, and to His cause, it is all at the service of this Church and people. I have said it to my family, and I say it now, when I have finished my course pertaining to the flesh, I am going to deed all my property to the Church; my wives, my children, shall not have it to quarrel about; but I will deed it all to the Church, and the Church shall dictate them from this time henceforth and forever.

That is just as I feel; for if I put myself in the Church, and everything I have, and deed it all over to the Church, then I belong to the Church, with all I possess. I have not anything but what the Lord has given to me: He has given me my houses and my land. I have built my houses out of the elements that He organized when He organized the earth. My wives, my children, myself, and all I own, belong to the Lord God; and when I lay down this tabernacle of clay, my spirit will return to God who gave it. What can I retain of this world when I have done with it in this mortal state? I do not know of anything I can take with me. I came into the world naked, and I shall go from it taking nothing with me.

I have seen many cases where, at the death of the parents, the children will quarrel about the property, and fight about it; but my inheritance shall not be divided; it must remain whole; for except the body remains whole, it will die. If you divide the body, and separate the members of it, it will distress the body, make it imperfect, and it will go to misery, wretchedness, sorrow, and death. Well, then, when you die, put your inheritance into a situation that it will never be divided, and there will be no quarrelling about it.

It is just so with this Church; IF WE ARE UNITED, AND THE PRIESTHOOD IS UNITED, AND THE FAMILIES OF THIS CHURCH, WITH THEIR HUSBANDS AT THEIR HEAD, ARE UNITED, WE STAND, AND ALL HELL, WITH THE DEVIL AT THEIR HEAD, HAVE NOTHING TO DO WITH US; THEY CANNOT MOVE US. BUT IF WE ARE DIVIDED, WE FALL.

What do you say to our being one, and clinging together? I speak to the brethren; I do not expect any woman will stick to me, only my wives; if the women of every man stick to him, as the men stick to me, then we shall all be stuck together, and live together, and reign together, and get rich together, and increase together, and build up together, and be as one man in all things. Would we not be a happy company? It is that alone that will make you truly happy; and to be perfectly limber in the hands of the potter like clay. What makes the clay snap? Because it wants its own way; and you cannot be happy unless you submit to the law of God, and to the principles of His government.

When a person is miserable, wretched, and unhappy in himself, put him in what circumstances you please, and he is wretched still. If a person is poor, and composes his mind, and calmly submits to the providences of God, he will feel cheerful and happy in
all circumstances, if he continues to keep the commandments of God. But you may fill the house of a dissatisfied person with everything the world can produce, and he will be miserable with all. All heaven could not satisfy discontented persons; they must first be satisfied with themselves, and content in the situation in which they are placed, and learn to acknowledge the hand of God in all things.

There are some ladies who are not happy in their present situations; but that woman who cannot be happy with one man, cannot be happy with two, and a man that is not happy with one wife, cannot be with two, even though they are good women. You know all women are good, or ought to be. They were made for angelic beings, and I would be glad to see them act more angelic in their behavior. You were made more angelic, and a little weaker than man. Man is made of rougher material, to open the way, cut down bushes, and kill the snakes that women may walk along through life, and not soil and tear their skirts. When you see a woman with ragged skirts, you may know she wears the unmentionables, for she is doing the man's business, and has not time to cut off the rags that are hanging around her. From this time henceforth, you may know what woman wears her husband's pants.

May the Lord bless you. Amen.

To Be Continued

“ONE TRUTH REVEALED FROM HEAVEN IS WORTH ALL THE SECTARIAN NOTIONS IN EXISTENCE.”

Christ will not ask on the judgment day how much you have done nor how much you have prayed and fasted, or done this or that for yourselves, but how much you have done for others—those who are the least among you.

For Mothers Day

BEATITUDES FOR A MOTHER

Blessed is she whose daily tasks are a labor of love, for she translates duty into privilege.

Blessed is she who mends stockings and toys and broken hearts, for her understanding is a balm to humanity.

Blessed is she who serves laughter and smiles at every meal, for she shall be blessed with goodness.

Blessed is she who preserves the sanctity of the Christian home, for hers is a sacred trust that crowns her with dignity.

(Cheerful News, Eagle Rock, Cal.)

Loan Arranger

You want a loan for luxuries, For travel, for essentials? Just bring some good collateral, Perhaps a few credentials;

A reputation far removed From any faint suspicion, A balance sheet to show your worth And solvent, sound condition.

Why, any bank will grant the loan— In fact, will gladly speed it— If you can prove beyond a doubt You really do not need it.

—Irene Warsaw.
Is Marriage For All?

"And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; And that it might be filled with the measure of man, according to his creation before the world was made." D. & C. 49, 15-17.

Now, today, to whom does this apply? Certain restrictions are agreed to and practiced by some clergy; also by some females who seem to think that in the duties of married life they would cease to be virgins, or loose their virginity, also the thought seems to predominate that the functions of a fuller allegiance to God would be hampered by being married.

To our minds, the living of those ideas or ideals is their business, not ours, and we would not place a straw in their way of life. We must, however, view in the Light of Heaven that has been given in our day, the actions of men that we may better judge our own course of living.

Certainly marriage is not for those who do not want it. All blessings must come by our own desires, else we are not eligible to receive them, hence they are not for us, nor will they ever be until we qualify by desire and application.

Yet we feel that the admonition named in Sec. 49 emits a prophetic cast into the lives of Latter-day Saints, since it came directly to them in 1831. The Lord foresaw there would come a condition among them when they, through their leaders, and by their own desires, would fulfill the thought given.

More vehemently has this idea grown among them ever since the manifesto of 1890, until the attempts to rule by might is in forceful progress, wherein they are forbidding to marry or allow to be married, many of their own members.

"Wherefore, I say unto you that I have sent unto you mine everlasting covenant, even that which was from the beginning. And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power." D. & C. 49, v. 9, 10.

Regardless of these choice gifts of information, members of the Church of God have become so void of the knowledge of the meaning of their eleventh article of faith that they both persecute and prosecute those who even express a belief in the injunctions and admonitions of Almighty God.

It is regrettable that the tendency to outlaw the family order of Heaven is so pronounced at this time, yet this attitude is fulfilling
the prophecies issued many
generations ago. Also responed

don to our present day.

Those who complain about the
large, or Patriarchal, family of
today are voicing a tendency
deep within themselves (which
they attempt to conceal from pub-
lic view) toward whoredom and
licentious living in every form.

This argument against the large
family is inspired of that order
which is contrary to all that God
has revealed upon the subject.

It is plainly evident that they
have not considered the preexis-
tent state of man, nor that state
which is to come, but are con-
fined in such reasoning to the
conditions of infidelity now cover-
ing practically all the activities of
modern business, which fosters the
"get the money" idea, "get it hon-
estly if you can, but get the money."

Some have righteousness sug-
gested self-control as a means of
birth-control. Many years of
study of domestic relationship re-
veal that those who argue for birth
control as a means of holding
down the increase of population,
for economic reasons are frequent
users of methods which destroy
the seed of man, and allow the
frequent indulgence of sex rela-
tionship; yet those who employ
those methods do not want to be
restrained in their sex desires but
they kill the result—and if al-
lowed to go on a while, the ten-
dency grows until they will kill, not
only the seed, but the child, if the
seed should escape their "without
natural affection" methods.

There is no righteous birth con-
trol only through self control, and
total abstinence is not always
righteous.

We will not say, nor intimate
that there are no abuses in many
large families. We realize that
poverty often attends, and mis-
management, and some quarrel-
ing, lack of sufficient food and
clothing and living quarters, etc.;
yet would you say, is not suf-
icient of all the necessities in
our country?

God has said, "there is en-
ough and to spare," and He is able
and willing to bless the elements to a
far greater increase than is known
at this time. Sure if the genius
minds turned their attention to-
ward peace and productivity, as
they do to war and destruction, a
solution of the poverty conditions
would result greatly, for the Lord
God Almighty has said there
should be a condition of "no rich
and no poor among you." "For,
behold, the beasts of the field and
the fowls of the air, and that
which cometh of the earth, is or-
dained 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 posses
that which is above another,
wherefore the world lieth in sin;"
D. & C. Sec. 49, v. 19, 20.

"Behold. thus saith the Lord
unto my people—you have many
things to do and to repent of; for
behold, your sins have come up
unto me, and are not pardoned,
because you seek to counsel in
your own ways. And your hearts
are not satisfied. And ye obey
not the truth, but have pleasure
in unrighteousness. Wo unto you
rich men, that will not give your
substance to the poor, for your
riches will canker your souls,
and this shall be your lamentation
in the day of visitation, and of
judgment, and of indignation: The
harvest is past, the summer is
ended, and my soul is not saved.
Wo unto you poor men, whose
hearts are not broken, whose spir-
its are not contrite, and whose
bellies are not satisfied, and whose
hands are not stayed from laying
hold upon other men's goods,
whose eyes are full of greediness,
and who will not labor with your
own hands! But blessed are the
poor who are pure in heart, whose
hearts are broken, and whose
spirits are contrite, for they shall
see the kingdom of God coming in
power and great glory unto their
deliverance; for the fatness of the
earth shall be theirs. For behold,
the Lord shall come, and his rec-
empense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.” D. & C. 56, v. 14-20.

“And if you seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give but beware of pride, lest ye become as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.” D. & C. 38, v. 39, 40.

“But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.” Jacob 2: 18-19.

Why whimper over the raising of a large patriarchal family while the fullness of the earth is His.

It is vain indeed to say that the race will be saved by such measures as birth control as proposed and used by so many of this generation.

Birth control in the true form is an order of Heaven. It was deeply understood and exercised by God himself with Mary, the Mother of Jesus. Jesus was conceived under the greatest control of passion ever known. That conception was definitely known to bring forth a son. There was nothing promiscuous about it, and of Him it is written: “For God so loved the world, that he gave his Only Begotten Son, that whosoever believe in him should not perish; but have everlasting life.” John 3: 16.

The natural man is so prone to do evil that he is ready prey to the wiles of forces opposite to God’s truth. Counterfeit is the order of the day and the devil’s birth control is suggested as means of creating a superior race.

“We have shown by divine evidence the value of parenthood. Life is in progress, willful barrenness death. * * * Birth control is the coward’s way of life, the lifeless way of living. To defy nature’s laws for the gratification of passion, refusing to assume the resultant responsibilities leads unto the deaths.

“Spirit entities are waiting at the threshold of eternity to come into mortal life, while many of those to whom the glory of parenthood is assigned, in abject ignorance or cowardice, refuse them entrance. Wailing voices cry out for life but only the bitter dregs of death are extended them. The beasts that should nurse them in their journey through babyhood are dry and lifeless, and that by choice; while those willing and anxious to beget, nurse, slave for, educate and if, necessary, die for the precious lives are, by modern society, considered vulgar and socially deficient. Movements leading to the open and lawful advocacy of contraceptive preventives are rapidly gaining popular acclaim, while the professional abortionist is plying his death-dealing trade with increasing frequency, and with strong popular, if not legal, approval.” Truth Vol. 7, p. 223.

Apostle Orson F. Whitney voiced nature’s remedy for this sorry situation. He said: “The only legitimate ‘birth-control’ is that which springs naturally from observance of divine laws, and the use of the procreative powers, not for pleasure primarily, but for race perpetuation and improvement. During certain periods—those of gestation and lactation—the wife and mother should be
comparatively free to give her strength to her offspring; and if this involves some self-denial on the part of the husband and father, so much the better for all concerned.

"Birth control," under God's law, is a problem that solves itself. I have no faith in the sophisms of those who reject His law, and try to substitute therefore their own vain theories for sex regulation. The eugenists may mean well, but they don't know enough to lead the world out of the wilderness." Ibid 226.

In 1882 President John Taylor uttered the following warning: "New born children are murdered by the thousands in the large cities of the East; and do they stop this evil? No. I have been told over and over again that it is not fashionable for women of the places where many of the would-be 'Christian' teachers hail from, to have more than one or two children. And what do they do with the rest? To tell it in plain terms, they have a FASHIONABLE WAY OF MURDERING THEM—either before or after they come into the world. This started with what was called Restellism; it was then denounced as infamous; the plague has now spread until nearly the whole nation is inoculated with it. Are these the kind of people that we wish to correct our morals? * * *

We believe in Celestial marriage, in Celestial covenants, in men and women being united for time and for all eternity. Are we going to suffer a surrender of this point. NO, NEVER! NO, NEVER! We intend to be true to our covenants in time and in the eternities to come." Des. News, Sept. 16, 1882.

The command is, "Multiply and replenish the earth and subdue it." To subdue the earth imposes the task of first subduing one's self. One may not hope to subdue the earth—become the master of creation, without first placing himself under control. Children properly "sent for," as the marriage system of the Lord contemplates, come with welcoming avidity irrespective of financial circumstances, while children regarded as the result of sexual accident—uninvited, unwelcome, scorned and hated—the chief product of lust as encouraged by monogamy and celibacy, are the problem children of today, the main source of supply from which the ranks of habitual criminals are recruited.

Under monogamy, women are constantly being forced into a state of celibacy, which is an unnatural life. Normally their cry is for motherhood. Apostle Paul saw this situation. He said: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY, etc." —Tim. 4: 1-3.

Monsignor D. G. Hunt, in a Radio Sermon at Salt Lake City, April 6, 1930, took a very definite stand against birth control. In part he said: "Birth control is sinful. Perhaps that does not mean much to some of you. It should. At any rate it will do no harm to think about it.

*** Birth control is sinful because it is forbidden by Almighty God. *** The practice of birth control means placing a cause and then destroying its effect. *** Men and women allow themselves the physical pleasure which attends sex relationships and then place an obstacle to prevent the natural effect. It is unreasonable, it is unnatural, and it is a sin, the sin of lust. There can be no escape from that fact. *** Birth control is contrary to the marriage contract; therefore it is not permitted by it. It is precisely as sinful as sex relations outside of marriage. *** Birth control has a bad effect on those practicing it. Our country is being filled with neurasthenic women, mentally unbalanced women, women
suffering from all kinds of abnormalities, because of the practice of birth control. Nature punishes, and in some cases punishes most horribly, those who are guilty of this sin. On this point I quote Prof. S. J. Homes of the University of California: "Intelligence has outwitted nature in the matter of regulating the birth supply, but nature gets her revenge by extinguishing her adversary." A large list of the leading physicians of the world may be named who have warned about the bodily and mental harm which comes to women who practice birth control. ** Birth control is a violation of one of nature's laws. It is certain to bring its penalty. It is bringing its penalty today in tens of thousands of cases, filling our society with disease, insanity, and degeneracy. ** The poisonous doctrine of birth control finds its most ready acceptance among our people and those of western and northern Europe. It is in France and England and America that birth control is playing its greatest havoc. Are we the fittest to survive? Unless there is a change we shall not survive.

** To prevent poor husbands and wives from producing children would stop at its source the most invigorating life of our country. It is from the poor families that come the qualities we need, humility, unselfishness, self-sacrifice, determination and ambition. **

"It is contended by some that large families breed inferior intellects and physiques. This may be true with large units where breeding is the result of sexual excesses, and not based primarily on the true purpose of the marriage relation. Today society decrees one or two children to a family. It is immodest to have more. ** But had the human race confined its breeding to one or two children, the world may have been deprived of the best brains we know. Here are notable examples; excerpted from "The Growing Sin of the Age," pp. 79, 80.

"It is stated that Napoleon Bonapart was one of a family of thirteen children. Benjamin Franklin was one of seventeen, John Bright one of eleven children, Charles Dickens one of eight children, Gladstone one of seven children or more. Dr. William Makepeace Thackeray, grandfather of the noted author, was one of sixteen children. Edwin Burnham, one of the most eloquent evangelists of the age, was one of fourteen children, six of the seven brothers being preachers of the Gospel. The children of Lyman Beecher numbered thirteen, nine of them being the children of Roxanna Foote, his first wife. His seven sons all became ministers of the Gospel; two of his daughters were well known writers—one of them being the most noted female writer of her age, Harriet Beecher Stowe, who was the seventeenth child. Henry Ward Beecher being the eighth. Daniel Webster was one of five children, by the second wife of his father. **

T. De Witt Talmage was the fourteenth child in his father's family. Charles H. Spurgeon was the eldest of a family of seventeen children, and his father, John Spurgeon was the youngest of eight children. John Wesley, the founder of Methodism, was the fifteenth child, his brother Charles, the author of more English poetry than was ever written by any other man, being the nineteenth and youngest child of the gifted Susanna Wesley, whose ashes sleep in Bunhill field in London, and who was herself the twenty-fifth child of Dr. Samuel Annesley, who was twice married, and whose children were described by Dr. Manton "two dozen, or a quarter of a hundred."

Other examples:

Robert Alexander Schumann was the fifth child; Wolfgang A. C. Mozart the seventh; Richard Wagner the ninth; Charles Lamb
the seventh; Will Rogers the seventh; Washington Irving the eleventh; Enrico Caruso the eighteenth; Marie Curie the fifth; and Brigham Young, the ninth. Of course, this does not argue that all great personalities on the earth have been children born way down the family scale. Doubtless first and second children, in instances, have proved equally important, yet for the birth of such as we have named, the world is indebted to large families which today are taboo in the "higher" ranks of society. In such society it is becoming increasingly popular to indulge in various fads and fancies as substitutes for children; dogs, cats, monkeys, parrots, etc., are adopted and cared for with a tenderness belying the claims of a high civilization." Ibid. 228, 229.

"Surely it should need no demonstration to show that wilful sterility is, from the standpoint of the nation, from the standpoint of the human race, the one sin for which the penalty is national death, race death; a sin for which there is no atonement; a sin which is more dreadful exactly in proportion as the men and women guilty thereof are in other respects, in character and bodily and mental powers, those whom for the sake of the state it would be well to see the fathers and mothers of many healthy children, well brought up in homes made happy by their presence. No man, no woman, can shirk the primary duties of life, whether for love of ease and pleasure, or for any other cause, and retain his or her self respect." President Theodore Roosevelt, Message of Congress, Dec. 3, 1906. Ibid. pg.

A scientist of sociology once confronted the writer upon these points. He suggested as a solution "fewer and better children." God suggests "more and better children." We agree that many children of this age are not wanted by the parents who have begotten them and as a result those children regenerate that idea through their lives until alienation of feelings between married couples has filled the divorce courts to overflowing, until the separations nearly equal the marriages.

Unless and until men encourage and foster more of God in their hearts, there will be no improvements in these things. The marriages will become null and void. The lower kingdoms will grow in numbers instead of the Celestial Order. IN THE DOCTRINES OF CHRIST IS TO BE FOUND THE ONLY SOLUTION TO THE ILLS OF MANKIND.

Truly mankind has acquired the knowledge and means of self destruction, but they have not learned to save themselves. Many nations are now in the throes of death. Like a sick man, doomed to die yet attended by skilled physicians who administer sedatives and reviving drugs, he rallies for a time then suffers relapse after relapse until finally the grim reaper calls a halt. The end has come. Such is the state of many, many peoples.

"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 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." Revelation of 1880 to W. Woodruff.

One may as well ask "Is it Celestial Kingdom for all?" as to ask "Is marriage for all?" The answer is obvious. It is for all who qualify for it. It is definitely not for those who don't want it or will not qualify for its everlasting continuance. "Straight is the gate and narrow is the way and few there be that find it." Jesus The Christ.
ELDER ORSON PRATT'S LETTER OF APPOINTMENT TO THE PRESIDENCY OF THE CHURCH IN THE UNITED STATES AND BRITISH NORTH AMERICAN PROVINCES.

Arrangements by him for the spread of truth—A new periodical, "The Seer"—A new work on "Celestial Marriage, or The Peopling of Worlds."

St. Louis, Missouri November 22, 1852.

Dear Brothers S. W. Richards, (a)

You will oblige us by inserting in the Star, the following letter of appointment:

"This Certifies that Professor Orson Pratt, of The University of Deseret, one of the Apostles of The Church of Jesus Christ of Latter-day Saints, is appointed by us, with the sanction of the Special Conference convened in this city on the 28th day of August, A. D. 1852, to preside over the affairs of the Church throughout the United States and the British Provinces in North America; and also to write and publish periodicals, pamphlets, books, etc., illustrative of the principles and doctrines of the Church; and to do all other things necessary for the advancement of the work of the Lord among the nations. Elder Pratt is authorized and required to receive and collect tithing of the Saints through all his field of labor; and we require the Elders and other officers and members of the Church to give diligent heed to his counsels as the words of life and salvation, and assist him to funds to enable him to travel, print, establish book agencies, and perform all other duties of his calling; and the blessing of our Father in heaven shall rest upon them. Brother Pratt is one of the Perpetual Emigrating Fund Company, and is hereby appointed and authorized to act as Traveling Agent in the United States and British provinces in North America; and he is instructed to collect and disburse aid, to promote the emigration of poor Saints to the valleys of the mountains.

Brother Orson Pratt is too well and favorably known, to need any testimonial, further than his own presence and acquaintance, to secure the esteem and confidence of all among whom his lot may be cast. His acquirements and attainments are of the highest order; and possessing, as he eminently does, every requisite of an honorable and high-minded gentleman, we take great pleasure in recommending him to the kindness and consideration of all good men.

BRIGHAM YOUNG
HEBER C. KIMBALL
WILLARD RICHARDS
Presidency of said Church.

Signed and sealed at Great Salt Lake City, U. T., September 13, 1852.

In accordance with this appointment, we are now on our way to the city of Washington, where we expect to establish a book agency. We shall publish, according to the counsel of the First Presidency, a monthly periodical of the same size as the Star, which will be entitled, The Seer.

It is intended to devote the pages of THE SEER to the doctrines and principles of this Church. We hope to occupy its columns almost exclusively with original matter, instead of extracting from other periodicals, pamphlets, etc. In this advanced state of the Church, there are many doctrines, highly important, but partially understood, which we hope more fully to develop; among which may be mentioned the doctrine of patriarchal or celestial marriage, or, in other words, the sealing of the marriage covenant for time and for all eternity; likewise, the doctrine of the sealing powers in general, pertaining to the last dispensation of the fulness of times.

As all the Saints, both male and female, are deeply interested in regard to all doctrines having a bearing upon their eternal destiny,
it is to be hoped that they will lend a helping hand, by becoming subscribers for THE SEER. The Saints throughout Great Britain and adjoining countries can obtain THE SEER of their respective Branch and Conference agents, and these agents can procure them at the Star office, in Liverpool. Price—wholesale, 20s. per hundred; retail, three pence each.

As the Saints have mostly emigrated from the United States to the mountains, we hope that those in England will encourage us with their liberal subscriptions.

We also announce to the readers of the Star, that we have in manuscript, nearly ready for the press, a treatise entitled, Celestial Marriage, or The Peopling of Worlds. This work will probably contain from eighty to one hundred pages, about the size of the pages in the Star.

We have been instructed by President Young, to publish in New York, ten thousand each of the Book of Mormon, Book of Covenants, and Hymn Book, intended expressly for the Valley.

You need not be surprised if you see us in England sometime in the course of the winter, as we wish to issue the first edition of the Peopling of Worlds in that country.

With feelings of the highest esteem, we subscribe ourself your friend and brother in the covenant of peace.

ORSON PRATT.
(Mill. Star, Vol. 15:42.)

PROSPECTUS OF “THE SEER”

THE SEER is a title assumed for this Periodical in commemoration of Joseph Smith, the great Seer of the last days, who, as an instrument in the hands of the Lord, laid the foundation of the Kingdom of God, preparatory to the second coming of the Messiah to reign with universal dominion over all the earth.

The pages of THE SEER will be mostly occupied with original matter, elucidating the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed in both ancient and modern Revelations. The Prophecies relating to the grand and remarkable events of the last days, will be carefully examined and unfolded. The doctrine of Celestial Marriage, or Marriage for all eternity, as believed and practiced by the Saints in Utah Territory, will be clearly explained. The views of the Saints in regard to the ancient Patriarchal Order of Matrimony, or Plurality of Wives, as developed in a Revelation given through Joseph the Seer, will be fully published. The Celestial origin and pre-existence of the spirits of men—their first estate or probation in a previous world—the great benefits derived by descending from heaven, and entering fleshly tabernacles, and keeping the laws of their second estate—and their final redemption and exaltation, as Gods, in their future estate—are subjects which will, more or less, occupy the pages of THE SEER.

It is hoped that the President will elect the Hon. Members of Congress, the Heads of the various Departments of the National Government, and high-minded Governors and Legislators of the several States and Territories, the Ministers of every religious denomination, and all the inhabitants of this great Republic will patronize this Periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices and expectations of the Saints who now flourish in the Mountain Territory, and who will eventually flourish over the whole earth. And we say to all nations, subscribe for THE SEER, and we promise you a true and faithful description of all the principle features characterizing this great and last “dispensation of the fullness of times.”

The Seer will be published monthly, at one dollar per annum, in advance.

ORSON PRATT, Editor.
Washington City, D. C. (From page 59, Millennial Star)
CELESTIAL MARRIAGE
IN DESERET

(Extract from THE SEER.)

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole Church, and through him, obtains a revelation from God, as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter; if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step toward getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation published in the first Number of THE SEER.

When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom, and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, states, and countries of the parties to be married, which he carefully enters on the record. The President, who is the Prophet, Seer and Revelator over the whole Church throughout the world, and who alone holds the keys of authority in this solemn ordinance— as recorded in the 2nd and 5th paragraphs of the Revelation on Marriage—calls upon the bridegroom, and his wife, and the bride, to arise, which they do, fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife:—"Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her hand within the right hand of your husband." The right hands of the bridegroom, and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking; the President then proceeds to ask the following question of the man:

—"Do you, brother, calling him by name) take sister (calling her by name,) by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bridegroom answers, yes. The President then puts the question to the bride:—"Do you, sister, (calling her by name,) take brother, (calling him by name,) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?" The bride answers, yes. The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I
pronounce you legally and lawfully husband and wife, for time and for all eternity: and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.”

The scribe then enters, on the General Record, the date and place of the marriage, together with the names of two or three witnesses who were present.

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity; and to seal the same on earth with authority, so that it may be acknowledged and sealed in Heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the Prophet, Seer, and Revelator of the Church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction he obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient Patriarchs, and as manifested by new revela-

tion, and she refuses to give her consent for him to marry another according to that law, then, it becomes necessary for her to state, before the President, the reasons why she withholds her consent; if her reasons are sufficient and justifiable, and the husband is found in the fault, or in transgression, then he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah to their husband, Jacob.

It is the duty of a man who takes another wife, to look after her welfare and happiness, and to provide for her the comforts of life, the same as for the first; for the Scripture, in speaking of such a man, says, “If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.” (Exodus 21:10.)

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold unitedly, and with the greatest cheerfulness, of the different branches of household or domestic business, eating at the same table, and kindly looking after each other’s welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls together his family to worship the
Lord and call upon His name, they all bow the knee, and, with the greatest union of feeling, offer their devotion to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. (See Genesis 31:33.) Where all the wives are equally faithful, the husband generally endeavors to treat them all without partiality.

Jealousy is an evil with which the Saints in Utah are but seldom troubled; it is an evil that is not countenanced by either male or female; and should any indulge such a passion, they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare, that there are any causes for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know that if they have any connections out of the marriage covenant, they not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resting upon the minds of both old and young, the people have the greatest confidence in each other's integrity; they can entrust their wives and daughters without any distrust, to the protection and care of their neighbors. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jealousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week, among two thousand families, taken at random anywhere in the United States or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practiced in one day in New York City, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practiced in Utah in a thousand generations, unless they greatly degenerate from their present standard of morals.—Millennial Star, Vol. 15, pgs. 214-216, inc.)

The Star

Rays of the Star shine out afar
To let men hear and see
Thru constant care, unceasing prayer
Can one from sin be free.
If one can rise by many tries
Of pull and push and stretch
To hang his dross upon the cross
Of effort, strength, and fetch
Those heavenly rays for many days
To purify the soul,
He cannot fail to hoist the sail
And reach the higher goal.
Its gleam of light reveal the night
Of error, sin and wrong;
And the Gods warn from eve till morn
Yet drowsy men sleep on.
Heed now the voice, and make your choice
Twen ways of God and man.
Let people sneer but never fear To choose the better plan.
"Awake! Arise!" The Angel cries,
In accents clear and bold.
Fill well your lamps, ascend the ramps.
The Bridegroom comes, Behold!
Report of Caiaphas To The San Hedrin Concerning The Execution of Christ

Continued from Page 77

And oh, ye Masters of Israel, but think once. Jesus calls himself the Son of God; claims to have been born of almah (the Hebrew word for virgin); that he and his Father are one—they are equal. These things will establish the following conclusions: If he is right, his Father is false. If they were one, then their teachings would be one; and if his teachings are true, God's must be wrong, or there are not those perfections in Him that we learn in pronouncing His holy name. By tolerating the teachings of Jesus, we say to the Romans that all of our former teachings are false; that the Hebrew's God is not to be trusted; that He is weak, wanting in forethought; that He is vacillating and not to be trusted; much less to be honored and obeyed. Thus the world will lose confidence in our God, and confidence in us as a religious people. This is impregnating the whole atmosphere with moral pollution. It does not only cut off, but blocks the way of all Jews from heaven; and not only this, it excludes our hope in the salvation of our forefathers, who have obeyed God in His ordinances, believed in His promises, and shouted in the triumphs of a holy life for fourteen hundred years. He entirely ignores God's holy temple—the house God had built by our forefathers under His own supervision, where He promised to dwell with His children, to hear their prayers, and to be pleased with their sacrifices. This temple is the bond of the Jews. Here all men can come and be blessed. It is the earthly home of the souls of men—the place where men may hide from the storms of sin and persecution. This temple is where the foolish may learn wisdom, the place where the naked soul can be clothed, and where the hungry may be fed. This is the grandest gift of our Father. Jesus completely ignores this temple; says the priests have made it a den of thieves; and sets up a sneer, and even scoffs at its sacred ordinances, and with a sort of selfish triumph says it shall be destroyed; and from his manner of saying it, I have no doubt he would be glad to see it quickly done. But what would be the condition of our people if this temple was removed? What would be the use of the priesthood if the temple was destroyed? Where would we find an answer by Urim and Thummim? How would the soul of man be purified, if the holy Bathkole, the Euroch of God, should depart? There in that sacred temple of God he has been burning to the consuming of sin and the purifying of the heart since our return from bondage in Babylon. My argument is, if this temple is destroyed, or even forsaken by the Jews, we as a nation are utterly ruined. We might as well put our necks under the feet of idolatry and give up all hope.

"One more subject I place before my Masters of Israel. Is it compatible with our religion, or is it consistent with philosophy, or admitted in His holy Word, that there can be more gods than one? When we pronounce Ele Laah Shaddiai - Hhelyn Adonae (which is Jehovah), there can be but one living God. By reference to section 6, No. four, He says by mouth of Moses, when he was all aglow with the
glory of God—and remember He speaks by mouth or quill; it is He that speaks, and not man—He says, 'The Lord your God is one God; there can be but one. I am and have been with you; I brought you up; I delivered you out of strong compact; I delivered you out of their hand and kept you dry, while your enemies were drowned in the sea. I will not forsake you. I promised your father I would not. But if you forsake Me, then desolation will come upon you, and have you in swift destruction.' In section 5, three and four of David's Song of Joy: 'I am God alone. If I turn to the right or to the left, if I go down into the depths of the sea, or into the center of the earth, or over the heavens, I should find no companion.' In section 3 He says: 'I am God alone, and alone I am God; beside Me there is no help for man or angels.' Then in section 13, this command has been given: 'Thou shalt pay to the Lord thy God once a year a half shekel of silver, that thou and thy children, and all the strangers that are within thy gate, may know that there is no God beside Me, on whom the may call in time of danger.' Now, having all these commands and teachings from the very lips of God himself before my eyes, and being held responsible for the soundness of our doctrine and the proper inculcation of the same among the people of the Jews, what was I to do? Could I stand as the priest of the Most High God, and see your blessed religion perverted by an impostor? Could I stand and see the holy temple of our God deserted and forsaken? Could I stand and see all the holy ordinances, which had been appointed by our God for securing salvation to Israel, perverted by an impostor? All the blessed doctrines that were appointed for the government and instruction of the priesthood, thence to be imparted to the youth of our land, set aside, and that by one that could show no authority, only the authority of John the Baptist, who could give no authority only the one who sent him to baptize, and he could not tell who he was, nor whence he came? Hence you see the responsible position that I as the high priest of God and of the Jewish Church occupied. According to our laws I was made responsible, and stood between my God and my people, to protect them in doctrine and government. I refer you to the capitulation made by the Sanhedrim and Augustus Caesar, in the holy Tosephita of the Talmuds. 'We submitted to taxation by the Romans, and the Romans are to protect our holy religion from foreign foes, in order that the holy temple or any of its sacred ordinances should never be molested, nor the holy city, Jerusalem, be polluted by Roman idolatry. Now the insinuating plan adopted by Jesus was well qualified to deceive the common people. It had already led many to forsake the temple, and hold her ordinances in derision, as well as to neglect the teachings of the priest or to pay the tithes for their supplies. He had already inculcated into the Jewish mind his pernicious ways of being saved to that extent that the Jewish cause was almost lost. There are two reasons for this: First, the people to whom he preached were an ignorant set, and knew but very little about doctrine of any kind. They are a restless sort of men, who are always finding fault and wanting something new, and never associate with the more enlightened part of the community in order to learn. Another reason of his having many followers is, his doctrines are congenial to unsanctified flesh.

To Be Continued
den Heiligen Schriften Stellen an-
fehrte um seinen Standpunkt zu
verteidigen, erklärte Dr. Talmage
weiter:
"Es duerfte als unnotig er-
sehen sein noch weiter eingehend
Stellen anzuführen um unsere
Behauptung zu unterstützen, dass
Jesus Christus Gott war sogar ehe
Er einen fleischlichen Körper an-
nahm. Wahrend jener vorsterb-
lichen Zeitspanne bestand ein
wesentlicher Unterschied zwischen
dem Vater und dem Sohne,
da der Vater schon lange die
Erfahrungen der Sterblichkeit hin-
ter sich hatte, einschliesslich Tod
und Auferstehung, und demzu-
folge ein Wesen war, das einen
vollkommenen, unsterblichen Kör-
per von Fleisch und Bein besass,
wahrend der Sohn noch unver-
koerpert war. Durch Seinen Tod
und Seine darauffolgende Aufer-
stehung ist heute Jesus Christus
ein Wesen, das in allen wesentli-
chen Dingen dem Vater gleich ist."
(ibid., Seiten 38-39.)

Charles W. Penrose

Der verstorbbene Praesident
Charles W. Penrose hielt sich auch
an die falsche Auslegung oder Ir-
lehre, die Dr. Talmage verkuen-
digte. Er sagte naemlich fol-
gendes:

"Jesus von Nazareth, von der
Jungfrau Maria geboren, war
buchstabe1ich und in Wahrheit
der Sohn des Vaters, des ewigen
Gottes, und nicht der Sohn Adams.
Denken Sie das ja nicht auch nur
fuer einen Augenblick. Christus
war der Sohn Gottes, des Vaters.
Der Vater Seines Geistes war auch
der Vater Seines Koepfers. Er
(das Vater) war ein erhochter
Mensch, der alle die Dinge erlebt
und durchgemacht hatte, die Jesus
Christus, Sein geliebter Sohn,
s pa e t e r a u ch durchmachen
musste."—(April Konferenz, 1916,
Seite 23.)

Man kann hier feststellen, dass
Aeltester Penrose in genauer
Ubereinstimmung mit der Aus-
sage Brigham Young's ist mit
Ausnahme der Behauptung, Adam
sei nicht der Vater von Jesus Christus, des Sohnes Maria’s. Seiner Erklärung gemäss war der Vater von Jesus ein erhöhter Mensch, und Er war sowohl der Vater Seines Geistes wie auch Seines Koerpers, und der ewige Gott, in jeder Beziehung gilt dieses auch fuer Adam.

Erklärung der Kirche


zehnjahrigen Amtstaetigkeit als Praesident der Kirche kann man als ziemlich sicher annehmen, dass er vieles unterliess zu tun, was er personlich fuer richtig und angebracht hielt wogegen sich jedoch seine Mitarbeiter ausleihen; auch dass er auf der anderen Seite gezwungen wurde Sachen und Lehrpunkte zu befuerworten oder gutzuweisen, obgleich er in seinem Inneren wusste und iennte, dass sie nicht in Einklang mit dem Willen des Himmels waren.

FROM THE JOURNAL OF MERIC-PHYSICAL RESEARCH

A draft board said: “Nearly one half of our boys coming under our examinations are rejected for health reasons,” and of this number 39 per cent were rejected because of “emotional immaturity.” THEY NEVER GREW UP.

Health authorities are of the opinion too many of these youths are victims of the cigarette habit even though they are not permitted to purchase legally, tobacco in any form.

But when the fine youth or WAC is admitted to be our warriors and protectors regardless of age or condition of immaturity, at once, he or she is confronted with free cigarettes.

Is it any wonder there are returned from the front lines daily so many emotional wrecks?

“The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes over.—Teachings of Joseph Smith, p. 181.

“The greatest temporal and spiritual blessings which always come from faithfulness and concerted effort, never attend individual exertion or enterprise.”

—D. H. C. 4:272
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Wilt Thou Restore The Kingdom of Israel—by Sr. M. Bautista—
THE PATRIARCHAL ORDER

It is with pleasure that we reprint in these pages of the Star of Truth the letters exhibiting the most prominent doctrines of the Church of Jesus Christ of Latter Day Saints by Elder Orson Spencer, A. B. in reply to the Reverend William Crowell, A. M.

The present day lack of desire for the fullness of the gospel as revealed to Joseph Smith the prophet, shows a dire need for the profound reasoning of Elder Spencer. The light here revealed shall ever be new and forceful to those desiring to abide in the truth.

Editors.

Reverend and dear Sir—At our last interview, in November last, you desired a more full and entire expression of my views, concerning the tenets of a people whose notoriety is fast spreading among the nations of the earth, and commanding their intense consideration. I am fully aware, that if my views as to the doctrine of the Patriarchal Order should fortunately obtain any acceptance with yourself, or an enlightened public, that acceptance must be secured by the irresistible force of truth and divine revelation. The usage of all Christian nations, and the most potent bulwarks against it. But I entertain this encouragement, however, that the spirit of the age justifies

Dedicated to God's service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth.
investigation into every subject that proposes to ameliorate the condition of the human family, whether it regards domestic compact or political or strictly religious organization. Domestic compact is the first order of all social organization, and must even antecede all civil government, and contribute much to the genius and character of the same. It is the basis, upon which every superstructure of society must be reared. The laws regulating marriage and divorce, and the license of sexual intercourse, without any prescribed order of marriage at all, range in great variety and discrepancy among different Christian nations. And the laws of Christendom differ widely from the other three-fourths of the whole family of man, and also differ indisputably from the laws of the Old and New Testament. If the intercourse of the sexes is not regulated in wisdom and purity, the result will be that every consequent branch and order of society will be vitiated thereby. First make the tree good, and the fruit will be also good. A pure fountain will not send forth bitter streams. A fig tree will not bear thistles.

When parentage is established after a wholesome and righteous order, the consequence will be felt in every social and civil organization whatever, both in this world and beyond the limits of this world. It is not in the power of any government, or of any religious community, or reform association, to create good order and great prosperity, with a corrupt Patriarchal order at the foundation. What that pure and perfect Patriarchal order is, upon which the welfare of society so much demands, it will be my object to show in this letter. Here let me say, that the family order which God established with Abraham and the Patriarchs, was the order observed among celestial beings, in the celestial world. And this family order is not the only one of which God sits as the Head, and first pattern in the series of matrimonial examples; but it is of perpetual duration, both in and beyond this world. It is utterly absurd to suppose the anomaly of such an existence as a father without a mother. Everything in the analogy of nature forbids such an idea. The analogy of birds, fish, quadrupeds, creeping things, and vegetables, forbid it. Have we all, one Father? We are his offspring. A large family to be ascribed to one father! But where is the Scripture that ascribes the origin of all diverse sons to one and the same mother? When God sets up any portion of his kingdom upon the earth, it is patterned after his own order in the heavens. When he gives to men a pattern of family organization on the earth, that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. The likeness was drawn by a master artist, who was perfectly familiar with the celestial pattern. Abraham's family was a fresh organization, designed to effect the perpetuity and increase of God, in an endless succession of families. And every family which God institutes upon the earth, is fashioned like his own original family, in the heavens. A heavenly family was a perfect family, both as to the ordinance by which it was united, and as to the laws which rewarded or punished the observer or violator of the same. Abraham's family was required to be equally perfect. God testified of Abraham, that he walked before him in perfection, and also that his family was organized on correct principles; his children and household, including his wives and servants, were conducted just according to the mind of God. This family order of Abraham was
spread out before God, and met with his entire and full appro

law, to marry whom their hearts desire? Must they, through the operation of hideously contracted laws, be virtually doomed to resort to infamous prostitution, entailing disease, infamy, and death upon themselves and their offspring, or to marry an inferior grade of corrupt, vicious men, debauchees, gluttons, drunkards, and idlers, or remain in perpetual celibacy, and frustrate the designs of their creation, and violate the first and foremost command of God, to multiply and replenish the earth? Who does not know that God is ashamed of such narrow, contracted laws and of their advocates, who are so grossly ignorant of the first great principles of legislation? Sir, if time would permit, I would clearly demonstrate, that a prohibition to marry should be predicated upon transgression and the commission of crime. The crimes of Saul and David worked a forfeiture of their title to their wives, and transferred them into the hands of more virtuous and loyal men. Progression in knowledge and increase in dominion, power, and happiness, are inseparably connected with the multiplication of the human family. But the all-wise God checks the advancement of transgressors towards dominion, power and happiness, by withholding the antecedent means. He prevents the multiplication of fallen angels, while he commands the obedient to multiply, and in as much as they are called to the heart-rending scene of forsaking their wives for the gospel's sake, they have the assurance of being repaid an hundred fold. Thus it appears that God blesses good men by multiplying and increasing them, and punishes evil-doers, by blotting out their names, and cutting off from the earth their posterity. The history of the Patriarchs is a series of blessings of this sort. The blessings bestowed upon their numerous
wives, are of the same kind also. And no tale of grief or occasion for lamentation, was more conspicuous in the history of the Patriarchs, or of their wives, than to be written childless and without posterity on the earth. God always attached an honorable distinction to males and females who engaged in the sacred system of plurality according to the conditions he laid down for them to observe.

Only a cursory reading of the history of the Patriarchs will illustrate the honorable attitude in which God regarded them.

Not only was Abraham honorable, virtuous and pure in taking to himself two wives, but Sara and Hagar were also honorable, virtuous, and pure in consenting to be made the wives of one and the same man. "How so," say you? Why, because the Almighty distinctly certified and caused the same to be made a matter of record that they and their Lord and husband, Abraham were honorable in so doing. Do you marvel that I make this assertion in proof of plurality? Marvel not.

The Almighty, dear sir, actually visited this husband of two wives, and went into a discussion of his family and domestic concerns; concerns, by the way, more important to the progress of his kingdom and to the everlasting happiness of the human family, than many have seriously thought of. What did he say about his family matters? Did he say, "Abraham, beware of a carnal mind? beware of the lust for woman?" Did he say the first word of the kind? No sir; I repeat it, no sir; he said no such thing. Well, tell us plainly what he did say. Why, read it for yourself, upon your knees, if your heart is not otherwise humble enough to receive this doctrine. He virtually said this to Abraham—"Abraham, I find no fault with your taking two wives, but on the other hand, I bless you for it, and I bless you in doing it, and I bless them in becoming your wives, above all other women upon the earth. I bless you and your wife Sarah with the strength and joy of your youth; you shall have even nations of sons and daughters. Your wife Hagar also shall be greatly blessed among women for what she has done, kings and potentates, and even nations shall be among her offspring. Mine angel shall wait upon her, and instruct and comfort her, and see her wants supplied. And Sarah, seeing she had faith while herself was barren, to give Hagar to you to wife, shall herself even yet have a son notwithstanding her age. And your posterity shall be as the dust of the earth for number and multitude, and as the sands upon the sea-shore. Though Abraham had many wives and concubines, yet we have no knowledge that any reproof was ever administered to him from God; but we have a certain assurance that he was a favorite child and heir of God, and with his sons was safely lodged in the Kingdom of God.

I will next call your attention to the marriage practice of Jacob, one of the most illustrious prophets, and a grandson of Abraham. Jacob had several wives, and by them were born unto him the Twelve Patriarchs, after whom all the Tribes of Israel were named. Now, sir, one of these wives was honored with being the linear mother of Jesus Christ, according to the flesh. What! Jesus Christ descended from a man who advocated the doctrine of a plurality of wives, and actually had many wives! Why he was as bad as Mahomet! "I wonder," says one, "that God ever kept a record of such a lineage, seeing it favors the doctrine of a plurality of wives." Why, sir, this was one object of keeping the record of Christ's lineage, that it might sus-
tain this very doctrine. Another object was, that the promised seed might be accurately traced out. All the time that Jacob was laboring with Laban, for the purpose of getting his daughters for his wives, God was with Jacob, upholding him and enriching him by his supernatural arm in order that he might have ample means to support his many wives and their numerous children, whereby he might become a king over a numerous and mighty nation, springing from his own loins. Did the Lord ever frown upon him for living with his several wives? No, never. On the contrary, hosts of angels went out to meet him, and they stood by him and blessed him when he was in danger from his brother Esau.

Furthermore, in support of the good conduct of these men who taught and practised upon the doctrine of a plurality of wives, the Lord God has said, that it shall be a memorial to all generations, that he is the Lord God of Abraham, the God of Isaac, and the God of Jacob. Now, sir, let it be distinctly understood that this memorial is for this generation in common with all other generations. "What is the MEMORIAL," say you, "that this generation is to call to mind, and by no means suffer to slip out of their mind at any time?" Why, sir, it is, the self-same founders and cornerstones of the whole house of Israel even the whole Israel of God, were pluralists in the fullest sense of the word. And God wants this generation to remember it and not forget it; and not only should this generation remember it, but all generations should remember it; for it is God's memorial, and so revealed in His most holy word, which is able to make wise unto salvation.

"Well, I declare, says one, "I did not know but this system of Polygamy was the practise of some dark age, which God rather winked at through their ignorance, and in consequence of their being sprung from heathenish parents. But now it does seem that God really delighted in these polygamists and their practices, and wanted all to be blessed in the practice of the same.

**PLURAL MARRIAGE IN UTAH**

The establishment of the Plural Marriage System among the Mormons has been a work of years. It was no sudden social revolution, but has been a steady growth. The revelation on Celestial Marriage was made known at first to but a few, and to them in secret. Their testimony as to its effects on their minds is on record. Trained in modern Christian traditions and reared in monogamous society, they were shocked and amazed. Strange to say, the women were scarcely more averse to it than the men. The Apostles and others to whom it was explained by Joseph and Hyrum Smith in 1843, were sorely troubled until, as they say, by prayer and investigation they became thoroughly convinced as to its rightfulness and divinity; and their wives, imbued with the same earnest desires after truth, accepted the revelation and consented to its practice. In a few instances the women, guided by feeling instead of faith, and by involuntary repugnance rather than reason, rejected and opposed it until the power of example and the desire to obtain as many blessings as their neighbors, overcame their objections, and they joined in assisting to make it practicable and honorable.

Here came in the exercise of charity, forbearance, patience and self-sacrifice as remarkable as it would be considered admirable in any other cause. Loving wives gave to their husbands others in what they understood to be sacred wedlock like the holy women of old; and in doing so, claimed
to have received divine manifestations of approval which softened the trial and sanctified the sacrifice.

The tragic death of the Prophet and Patriarch and the exodus from Nauvoo, with the subsequent toilsome march across the wilderness to the vales of the Rocky Mountains, somewhat retarded the increase of Plural Marriage, but at the same time spread a knowledge as to the doctrine and the relations existing under it, because everybody became acquainted with his neighbor’s affairs.

In 1832 the revelation was made public both to the Saints and to the world. The example of men and women, recognized as good citizens and worthy and leading members of the church, who lived in harmony and advocated the system, aided the exposition of the doctrine by the preaching of the Elders in establishing the practice among the general community. Only those considered worthy were permitted to engage in it, and the ceremony of sealing in each case, whether of a first wife or a plural wife, being exactly the same and solemnized in the name of Deity for time and all eternity, thus laying hold upon the world to come, it came to be viewed as a mark of distinction and a sacred privilege to be practically connected with what was called the “Eternal Order of Patriarchal Marriage,” in which were the “blessings of Abraham, Isaac, AND Jacob.” The term polygamy is not considered by the Mormons as properly applied to their marriage system. They call it Celestial Marriage, because it is an eternal contract under divine regulation; and think that “Plural Marriage” is more appropriate to them than “Polygamy.”

The Bible, King James’ translation,—has been one of the great instruments in the establishment of Mormon Polygamy. A plural-
fact. And they ask if each child has the fractional part of a mother, or their love or hers is lessened by increase of offspring. To "love thy neighbor as thyself" is a Christian duty, and they consider they cannot perform it more faithfully, in spirit and in act, than by willingly recognizing the right of other women holding the same relations and feeling the same love for their husbands as they do themselves. The harem, a feature of Asiatic polygamy, is not an adjunct of Mormon plural marriage. Each wife usually has her own home. Often it is her own property, held in her own right; for the laws of Utah are very liberal as to the property rights of women, married or single. If circumstances render this impossible or inexpedient, she lives in her own apartment with the control of her own children and affairs. Nowhere is the home principle cherished more than among the Mormons; for the family is considered as the present and future heaven. And as "the woman is the glory of the man," so the children are the glory of the mother and the basis of her kingdom with her "love" in the world to come. Thoughtful young women, looking to eternity as well as time, believing that their happiness forever is involved in the choice of a husband, in many instances prefer to trust their destiny to an honorable, God-fearing, industrious man who has proven his integrity in the family relation, both to his wife and his children, rather than chance the risks of an untired and possibly unstable youth, who may turn out a blank in that which some call the lottery of wedlock. The subjects of love, marriage, maternity, and conjugal and parental relations are freely discussed by ladies in the organization known as the Relief Society, which has its branches in every part of Utah, and has for its object the relief of the poor, and the intellectual and spiritual culture of its members. It is supplemented by the Mutual Improvement Societies for the younger ladies of the community. Principle instead of passion is advocated, and everlasting interests are held up as paramount.

The support of plural families is a puzzle to inquirers familiar with the struggles in monogamic society to support an ordinary family and keep up appearances. In the valleys of Utah there are opportunities for accumulating means other than by daily toil which enterprising men are not slow to take advantage of. And these are the class, as a rule, that enter into polygamy. The very courage and confidence which they must have to assume the cares, responsibilities, and extra burdens of extra families, are qualities likely to make them successful in the battle of life. And it is a fact well known to the people who live in connection with this marriage system, that these men of large families are "prospered" in their business undertakings; and the exigencies of the situation are a stimulus to energy and perseverance. The wives, too, learn to be economical and thrifty, and are mutually helpful, assisting each other in times of sickness and willing to share with each other in the comforts as well as the toils of family life. These women are not butterflies of fashion, but working bees in the family hive. The increase, not the suppression of progeny, is their desire and ambition. Their pleasures are simple and are not the chief object of exertion and existence. All this must be taken into account in an endeavor to understand the workings of Mormon polygamy.

Of course there are cases of unhappiness and discord in polygamous relations. The people are human beings with like passions and feelings to others. Both men and women, in polygamy as in monogamy, sometimes act foolishly or wickedly or both. The very opportunities that polygamy affords for the exercise of patience,
forbearance, charity, self-control, and regard for the wishes of others, are openings for indulgence in their opposites. But experience has demonstrated that those virtues are absolutely necessary to the very existence of plural families, to say nothing of peace and content, which are the groundwork of happiness.

Therefore the fact that such families have continued for periods extending from a few years to over forty years, repeating themselves in the succeeding generation, speaks more than theory or arguments as to the exercise of those Christian qualities in homes popularly supposed to be hotbeds of passion and breeding-spots of discord and contention. The teachers, whose duty it is to visit the church members and assist in the settlement of disputes, report that as a rule there is far less family trouble in the polygamous than in the monogamic households. As there is no rule or obligation that compels a plural wife to remain in relations which she desires to sever, fairness and a proper deportment are rendered necessary on the part of the husband, in order to retain her allegiance and her affections. When all its aspects are viewed impartially, there will be more general surprise that men will assume the multiplied responsibilities of Mormon polygamy, than that women can accept their position in the system.

The feelings and views of the Mormon women, today, on this subject, may be learned from the expressions of their representatives at the Ladies' Mass Meeting, held in Salt Lake Theatre, March 6, 1886, the proceedings of which are published in pamphlet form by the Deseret News Company.

The large majority of the people of Utah are monogamous in practice. The female population is less than the male. "Celestial marriage," as the plural system is called, is only for persons of elevated character, recommended by the local and endorsed by the General Church Authorities. While all, with a very few exceptions, believe in the rightfulness of plural marriage under given circumstances, all do not consider it obligatory upon them or that they are suited to its conditions and responsibilities.

The two classes are not divided on principle, but are different as to its practice. The polygamists are all disfranchised. No one can vote or hold office who is a polygamist or who will not take an oath to obey the laws. The voters, then, are monogamist, present and prospective. They have framed a State Constitution embodying provisions already in existence under the laws of the United States. They propose to execute them fairly as other laws are enforced, and not partially and in the spirit of persecution as the Edmunds law has been administered. Practically, every accused Mormon is considered guilty and is required to prove his innocence or suffer the extreme penalties. It is proposed to reverse this and give defendants in polygamy cases the same rights as other defendants.

The monogamous Mormons do not refer to matters of faith in the Constitution they have framed, for these are outside of politics. But they intend in good faith to carry out the provisions they have made under the State in deference to the pronounced decision of the vast majority of the nation, not as a religious but as a political measure. The polygamists have no voice in the matter, for they have no votes. The people who have broken no law claim the rights of citizens under the law, and they deny the justice of depriving them of political rights because of the alleged misdemeanor of others over whom they have no control.

The Laws Against Polygamy

To the foregoing contribution from Mr. Franklin D. Richards, Continued on Page 115
SOME REFLECTIONS

Some have come to us, or written to us, expressing the thought that they know, and that we know, Joseph W. Musser is ill, paralyzed and unable to speak, that he has been ever since we started to publish the STAR OF TRUTH. They ask: "Why do you pretend that he is the Editor under such circumstances? We feel justified in responding with a few words of reflection at this time.

In the world of wisdom and ability are chosen or appointed to be Editors, Secretaries of State, Engineers, Presidents, etc., etc. These men may not be particularly, or necessarily, qualified with Degrees or Certificates certifying their qualifications for such offices. Nevertheless, because of their known abilities or qualifications as Organizers; as Directors of men, they are chosen, and they prove themselves giants in their respective fields of endeavor. Others, with specific training, who may hold Degrees, or who have qualified through Civil Service, are selected to perform the intricate and detailed work relegated to them. They act under the direction of their Director. We call to mind a certain man in the employ of The United States Government. He has directed some of the most marvelous achievements in the field of engineering. Overseeing the construction of some of the greatest dams ever reared in any age of the world. His appointment designates him as an Engineer, but he never held a degree as such, nor is his particular gift that of engineering. His ability lies in his wisdom in handling men and in directing the work—his capacity to gather about him men who know how to contend with every detail in engineering, and are willing to obey his orders, justifies his appointment and, what is more, justified his being retained in office under a new administration.

Henry Ford was a man of genius. He was a great inventor. Yet, when he was in Court and questioned as to his knowledge of some of his own patents he was found woefully ignorant of the details. It became necessary for him to explain to a little lawyer, who tried to make a fool out of him, that all his genius was not in the field of invention, but some of it was in the gathering of men about him WHO WERE INVENTORS, who could and would work out the details of those things he knew could be done.

These situations have a direct bearing upon the case at hand: Joseph W. Musser has, for many years, been unable to fully assume the responsibilities of the detailed work of publication under his supervision. Long ago, at the suggestion of his physician, he ap-
pointed another to take over the brunt of duties. Nevertheless, he stood, by appointment, as Editor. He was The Head Man. He had a perfect right to let someone take over the burden that he once had borne practically alone. He had no need to step down from his position as Editor, nor did he feel to fear of being deposed by his appointee.

It is evident to every reasoning man that if one holding a higher position confers rights upon another or appoints another to act for him in the performance of some responsibility, or function or ordinance, he himself is not, by virtue of that designation, robbed of his right to govern or direct.

This is particularly true of matters pertaining to Priesthood. Certainly, no one would be so foolhardy as to maintain that because Joseph Smith the Prophet conferred "ALL THE KEYS AND AUTHORITY THAT HE HIMSELF HELD UPON OTHERS" that by that act he was deprived of his Holy calling and "demoted" and no longer had a voice in the direction of the matters of this dispensation! Yet, there are those who persist in using such logic in referring to matters pertaining to our day. Such a contention is a far cry from reason and reminds one of those spoken of by the Savior who "strained at a gnat but swallowed a camel." Still others cry, "he has fallen, he is mentally unable to stand in such a position as Editor, or anything etc., etc., etc." This same hew and cry echoed in the days of the Prophet Joseph Smith. When he did something that men did not feel they could sustain; when he revealed a principle from heaven which men could not believe, he, too, was called "a fallen Prophet." And this because men of the highest callings and responsibility would NOT RECEIVE HIS WORD OR ABIDE IN IT, and needed justification for their rebellion against him.

Putting it in plain words; Joseph W. Musser outlined the details of the publication of The Star of Truth before a body of 32 men. He told them what he wanted done; what he wanted published, and what he expected of them. These men sought to avoid contention and questioned the wisdom of another publication before him. To their excuse he said: "I want you to promise to do as I have asked you to do and publish this Magazine under my direction. Will you do it?" Those men present all said they would do their best. To this he responded: "It is well, for if you would not, I would do it myself if I were the only man standing in Israel!"

With this responsibility laid upon them, fully aware of their limitations and imperfections, those men have sought to carry out Brother Musser's outlined suggestions. He directed them for many months before the Magazine was published. Much of the work he wanted printed has not yet come to press.

When he was so ill that he could offer no further assistance, those men might well have thrown up their hands, (the wisdom of the world would have warranted it) and justified themselves in refusing to go on with such a task. However, they had made a promise to a man in whom they had confidence; one whom they regarded as God's servant and whom they were determined to sustain as such. They have not felt sinful because they have continued to acknowledge him as Editor, for as long as he lives they shall acknowledge him, not only as Editor but as God's Anointed, and
they are striving to sustain him in what he has asked them to do and in all that he has done, as long as he was able to do anything. And, though he may never be able to raise his hand or his voice again in their behalf they shall love and honor him. And they shall carry on, remembering that these matters are in the hands of God and that He has His own way of vindicating His purposes.

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the editor deems it advisable to add a statement respecting the legislation of Congress against the practice of polygamy. The Mormons justify themselves on the ground of "the rights of conscience" to practice their religion. The people of the United States concede "the rights of conscience" so far as belief is concerned, but not as to practice, and hold that if it were conceded to each citizen the rights to practice anything he believed to be right, then civil government in the United States must necessarily become extinct. In consequence of the conflict between these views and the general opposition to a plurality of wives, the question has been discussed in Congress year after year and much legislation has been had to suppress polygamy, all of which, however, seemed insufficient.

The Edmunds Law of 1882

At length United States Senator Edmunds, of Vermont, drafted a bill which passed both houses of Congress, and is known as the Edmunds Act of 1882. Its main provisions are:

"That if any male person in a Territory or other place over which the United States have exclusive jurisdiction hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor and on conviction thereof shall be punished by a fine of not more than $300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court; that every person who has a husband or wife living who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than $500 and by imprisonment for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage, whose husband or wife by such marriage shall have been absent for five successive years and is not known to such person to be living and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former marriage which shall have been pronounced void by a valid decree of a competent court, on the grounds of nullity of the marriage contract; that the President is hereby authorized to grant amnesty to such classes of offenders guilty of bigamy, polygamy, or unlawful cohabitation before the passage of this act, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with; that the issue of bigamous or polygamous marriages, known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect in any Territory of the United States, and such issue shall have been born before the first day of January, Anno Domini eighteen hundred and eighty-three, are hereby legitimated; and that no polygamist, bigamist, or any per-
son cohabiting with any of those persons described as aforesaid in this section in any such Territory or other place, over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in such Territory or other place, or be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States."

The reports of the Commissioners appointed under the Act furnish an interesting view of Mormonism under the new regime. In the report to Congress of 1884, the Commissioners stated that after two years' experience it became their duty to advise the government that although the law had been successfully administered in respect to the disfranchisement of polygamists, the effect of the same upon the preaching and practice of polygamy had not improved the tone of the former, or materially diminished the latter. The law of 1882 provided for the punishment of polygamy or unlawful cohabitation by fine and imprisonment upon conviction; also for the disfranchisement of polygamists. Prior to August, 1882, nearly all the offices in the Territory were held by polygamists, but within two years after the Commissioners entered upon their duties, there were elected 1,351 officers, not one of whom was a polygamist. They estimated the number of voters who had been disfranchised by reason of polygamy at 12,000 and declared that in April, 1884, there was not a polygamist in office in the Territory. They further claimed that three-fourths or more of the Mormon adults, male and female, do not enter the polygamous relation, but that every orthodox Mormon believed in polygamy as a divine revelation.

The Anti-Polygamy Bill of 1886

Further discussions were held in Congress during the winter of 1885-'86, which resulted in the passage of an anti-polygamy bill on January 8, 1886, of which the following were the main features:

It makes the lawful husband or wife of the person accused of bigamy a competent witness, who may be compelled to testify without the consent of the wife or husband, as the case may be. An attachment may be issued for a witness without previous subpoena when there is reasonable ground to believe that a subpoena would not be effective. Every marriage shall be certified to in writing by the parties concerned, including the priest. Women are prohibited from voting in the Territory. All laws recognizing illegitimate children, and the Territorial laws providing that prosecutions for adultery can be begun only on the complaint of the husband or wife, are annulled. The Territorial laws creating and continuing the Mormon Church Corporation are also annulled, and the President is to appoint (by and with the advice of the Senate) fourteen trustees to manage the property and business of the corporation; and the Attorney-General is ordered to institute proceedings to forfeit and escheat all property acquired by the corporation in contravention of the United States laws, the escheated property to be then sold and the proceeds devoted to common school purposes in the Territory; but no building is to be forfeited that is used exclusively for worship. All immigration companies or organizations created by the Territorial Government are abolished, and the Attorney-General is to take steps to have the Emigrating Fund Company wound up. The existing election districts of Utah are abolished, and new ones that will give the people equal representation are to be marked out. Marriages between persons within, and not including, the fourth degree of consanguinity are declared incestuous. Adultery is punishable by imprisonment in the
penitentiary not exceeding three years. The office of District School Superintendent is declared vacant, and the Court is directed to fill the vacancy."

Taken from "What the World Believes."

George J. Hagar, Editor.

(This chapter is from the pen of Franklin D. Richards, one of the Twelve Apostles, and Assistant Historian of the Church of Jesus Christ of Latter-day Saints.)

TO OBEY IS BETTER THAN SACRIFICE

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In the early fifties, Brigham Young predicted about his successor:

"After me will come a man to lead this people who will DIE A MARTYR. He will give his life for the same principle that Joseph Smith did; and after his time, men will be raised up who will offer their lives for the same principle and they will become martyrs, though they may live to see the second coming of Christ.

This prediction was literally fulfilled by the Prophet John Taylor. John Taylor accepted Mormonism in Canada. In 1837 he made a journey to Kirtland to meet the Prophet Joseph Smith. There, he found a spirit of bitterness and apostasy. Even a number of the Quorum of the Twelve Apostles were disaffected towards the Prophet Joseph Smith. Among those floundering in darkness was Parley P. Pratt, the man who had converted John Taylor to the gospel. In communicating to John Taylor some things in which he considered the Prophet Joseph Smith in error, Elder Taylor replied:

"I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave to me a strict charge to the effect that though you or an angel from heaven was to declare anything else, I was not to believe it. Now Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. IF THE WORK WAS TRUE SIX MONTHS AGO, IT IS TRUE TODAY; IF JOSEPH SMITH WAS THEN A PROPHET, HE IS NOW A PROPHET."

To the honor of Parley, be it said, he sought no further to lead Elder Taylor astray; nor did he use much argument in the first place. "He with many others," says Elder Taylor, "were passing under a dark cloud; he soon made all right with the Prophet Joseph, and was restored to full fellowship."

It was about this time that Elder Taylor first came prominently before the Church. The apostates met frequently in the temple, and on one of these occasions, on a Sunday—the Prophet Joseph was absent—Warren Parrish made a violent attack upon the character of the Prophet, which was warmly sustained by many of those present. Towards the close of the meeting, Elder Taylor asked the privilege of speaking. It was granted him. He referred, in opening his remarks, to the ancient Israelites, and to their murmurings against God and Moses, and then asked:

"From whence do we get our intelligence, and knowledge of the laws, ordinances and doctrines of the kingdom of God? Who understood even the first principles of the doctrines of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles, which was the case with myself and millions of others, how can we find out the mysteries of the kingdom? It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for fur-
their instructions. If the spirit which he manifests does not bring blessings, I am very much afraid that the one manifested by those who have spoken, will not be very likely to secure them. The children of Israel, formerly, after seeing the power of God manifested in their midst, fell into rebellion and idolatry, and there is certainly very great danger of us doing the same thing."

While the apostates were neither convinced nor silenced by the remarks of Elder Taylor, the faithful Saints were strengthened, and saw in that fearless defender of the prophet, a champion of innocence and truth. While on his part, in commenting on this circumstance, Elder Taylor remarks: "I was pained on the one hand to witness the hard feelings and severe expressions of apostates; while on the other, I rejoiced to see the firmness, faith, integrity and joy of the faithful."

His courage and loyalty to his file leader and the fulness of the gospel in later years would have taken his life with that of the Prophets Joseph and Hyrum Smith had not the Lord had a greater work for a soul so unyielding and uncompromising with the powers of the Evil One. After his recovery from the wounds inflicted in Carthage Jail, he took a prominent part in the Great Exodus to the Rocky Mountains, fulfilled a mission in England, fulfilled a mission in France, published numerous periodicals, and in the year of 1880 was sustained as the President of the Church of Jesus Christ of Latter-day Saints. He entered this high and responsible position under most trying circumstances.

First, in the year of 1879, the Supreme Court of the United States had declared the law against polygamy as constitutional.

Second, the membership of the Church as a whole were ready to surrender the high and exalting principle of celestial marriage.

Third, a desire for statehood came from the wealthy and influential men which grew in leaps and bounds.

Fourth, the Lord gave John Taylor a revelation calling Heber J. Grant and George Teasdale to the apostleship of the twelve. Seymour B. Young as one of the presiding presidents of the seventies providing, however, these men would abide the law of celestial marriage, for said the Lord, "It is not meet that man who will not abide my law shall preside over my priesthood."

In the midst of this battle the Prophet John Taylor carried on. Soon, he had to disappear from public life. U. S. Deputy Marshals were on his heels. He preached his last public discourse February 1, 1885, in the Tabernacle at Salt Lake City. Having gone into exile, he continued to direct the forces of God against that of the evil one. In supplication to his Father in Heaven, he received the following revelation which at once leaves the imprint of its divinity upon every honest soul.

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 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 laws 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 regards 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.

He was commanded to reinforce the machinery of God, and to perpetuate the sealing powers of Elijah by setting men apart, under a covenant to carry on and these in turn to ordain others as they were directed by the worthy senior member of this council. He died July 25, 1887, at the home of Thomas F. Rouche in Kaysville, Davis County, Utah, a victim of the crusade, a martyr to his religious convictions.

We have gone a little more in detail into the life of this great prophet because it is through his obedience and faithfulness that we the so called fundamentalists enjoy the authority and power to function in the higher ordinances of the gospel. This authority has come down to this day. The Lord made it very clear to Joseph Smith the prophet that there could be but one head, ONE MOUTHPiece, to his respective organizations, and since this priesthood organization is a THEOCRACY all instructions to this council come direct from heaven through the APPOINTED MOUTHPiece. Joseph Smith was that mouthpiece in his day and the only one with authority to pass the word of the Lord along, either personally or through his agents. Other men called to this order of the priesthood which is to hold the fullness thereof, MUST be designated by revelation and commandment from God through this MEDIUM. God holds a tight rein on priesthood power reserving to himself the choosing of those who constitute his power on earth.

THE ONE MAN that presides over this order of priesthood and hence possesses the keys to priesthood including, of course, the sealing ordinances, is the worthy senior member, by ordination, of that order. His successor, in the event of death, will be he who is designated of the Lord, as the SECOND ELDER. In the event of the death of the "Second Elder" as in the case of Hyrum falling with Joseph, the keys automatically fall upon the next in worthy seniority, as in the case mentioned, they fell upon Brigham Young, who had previously been inducted into that order of the priesthood "through the medium of mine anointed," Joseph Smith, after having been designated by the Lord direct through Joseph. Thus Brigham Young inherited, by reason of his seniority in ordination—and being worthy, mind you—the Keys of Priesthood. They did not come to him by reason of his being President of the Church,—that office had not been filled—neither did they come to him as President of the Quorum of Twelve, another appendage organization.

Thus the keys to Priesthood descend either to the one designated as the "Second Elder," as Oliver Cowdery and Hyrum were in their order, or the worthy senior in ordination. And this man is the ONE MAN appointed of the Lord to hold the keys of his Priesthood on earth. And this ONE MAN is the mouthpiece of God to his children as well as to the Church and Kingdom. Joseph Smith was this ONE MAN followed by Brigham Young, then John Taylor, etc.

To be continued
THE DAWNING DAY OF THE LAMANITES
ORIGIN OF AMERICAN ABORIGINES

Continued from page 63

Away back in 1843, while the Church was located in Nauvoo, Illinois, the Prophet Joseph was led to build a house—the Nauvoo Mansion—for the entertainment of visitors and the traveling public, who far various reasons called to see the beautiful location, the rising Temple, and listen to the inspired teachings of the latter-day Prophet.

One day in the autumn of that year, as I was passing near, it being in warm weather, I observed the door standing open and the Prophet Joseph inside conversing with one of the brethren, leaning against the counter. It being a public house, I ventured to walk in, and scarcely had more than time to exchange usual civilities, when this brother said: "Brother Joseph, how is it that we call the Book of Mormon the stick of Joseph in the hands of Ephraim, when the book itself tells us that Lehi was of the lineage of Manasseh? I cannot find in it about the seed of Ephraim dwelling on this land at all." Joseph replied: "You will recollect that when Lehi and his family had gone from Jerusalem out into the wilderness, he sent his son Nephi back to the city to get the plates which contained the law of Moses and many prophecies of the prophets, and that he also brought out Ishmael and his family, which were mostly daughters. This Ishmael and his family were of the lineage of Ephraim, and Lehi's sons took Ishmael's daughters for wives, and this is how they have grown together, a multitude of nations in the midst of the earth."

"If we had those one hundred and sixteen pages of manuscript which Martin Harris got away with, you would know all about it, for Ishmael's ancestry is made very plain therein. The Lord told me not to translate it over again, but to take from Nephi's other plates until I came to the period of time where the other translation was broken off, and then go on with Mormon's abridgment again. That is how it came about that Ishmael's lineage was not given in the Book of Mormon, as well as Lehi's."

This explanation from the Prophet himself made a deep and abiding impression upon my mind, as I had but recently been reading the passage referred to in the third verse of the tenth chapter of Alma, and was pondering over the same thing with anxious desire to know how this could be if the ancestry of the race were all of Manasseh.

Now, in the light of this explanation by Joseph the Prophet and Seer, let us look a little more carefully at what is said in the sacred record about the marriage relations and union of these two families, who constitute the common progenitors of that immense population that has inhabited the lands of North and South America for almost two thousand five hundred years.

First, then, we have the fact that Lehi and his family were of Manasseh, that Ishmael and his family were of Ephraim, and they inter-married with each other fulfilled the prophecy of their great father, the Patriarch Jacob, who in blessing them said, (Genesis XLVIII: 20), that Ephraim should be greater than Manasseh; but that they together should become a multitude of nations in the midst of the earth.

Let us consider the relative numbers of these two families: Lehi, his wife Sariah, and their sons Laman, Lemuel, Sam and Nephi—six souls of the tribe of Manasseh, all males but one; Ishmael, his wife, two sons and their families, and five daughters—eleven souls of the tribe of Ephraim—providing Ishmael's sons had no children; but as the record
speaks of "them and their families," instead of "and their wives," the probability is that they both had children, which would increase their total of souls as many as there were grandchildren among them, all of whom were of the blood of Ephraim.

For the present computation we will only include the number specified. Then there was Zoram, the servant of Laban, who came out with Nephi, after assisting him to obtain the brass plates which contained the five books of Moses, etc.

We are informed in I. Nephi XVI: 7, that Zorman took Ishmael's eldest daughter to wife, and that Nephi, Laman, Lemuel and Sam, each married one of Zoram's wife's sisters, which disposed of all five of Ishmael's daughters. What, then was the tribal relation of this new colony, about to leave their native land for a country which the Lord had promised to lead them to, and to give unto them and their children after them?

But before summing up, we will notice the law by which it must be done, "for only to the family of the tribe of their father shall they marry." (Numbers XXXVI: 6). So we find that Lehi and four sons became the heads of five families of the half tribe of Manasseh; while Ishmael and his two sons became the heads of three families of the half tribe of Ephraim, besides furnishing wives to three of the families in Manasseh, and a wife to Zoram. From which tribe Zorman sprang we are not positively informed, but the probabilities that he belonged to one or the other of the half tribes of Joseph are greater than that he was of any other tribe in Israel.

The reference to the Zoramites as being among the chosen seed on this continent, contained in the revelation concerning the Book of Mormon in July, 1828, is corroborative evidence that Zoram was of the house of Joseph. It says:

"Nevertheless my work shall go forth, for inasmuch as the knowledge of the Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people.

"And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers.

"And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquities of their fathers." (Doctrine and Covenants 3: 16-18).

Zoram is here classified with all the other members of the family of Joseph, who colonized this land and who were the progenitors of the present tribes of Indians.

The origin of the American aborigines will not be fully traced, without mention of the distinctive Jewish strain in the racial blood. When Zedekiah, king of Judah, was carried captive into Babylon, and his sons were slain before his eyes, a colony was directed of the Lord to come to this continent. This was about eleven years after the departure of Lehi from Jerusalem. Among the latter colonists was Mulek, a son of Zedekiah, who escaped the massacre and, being of royal blood, the country where the newcomers landed was named after him. This was in the southern part of North America. Their descendants were discovered by Mosiah and his people when they fled from the land of Nephi and settled in Zarahemla. The whole of North America was afterwards called Mulek by the Nephites, and South America was called Lehi. Particulars will be found in Omni 1: 15-2: Helaman 6: 10: and II, Kings XXV: 1-7.

Let us now consider the relative proportionate number of each; but while doing this it will be necessary to keep in mind the law and usage of Israel, that each tribe should marry with persons of
their own tribe, so as to retain each member of each tribe separate and distinct from those of each other tribe; and the more effectually to do this, each family of each tribe carefully preserved and perpetuated their pedigree, or the genealogy of their ancestry as is shown in Matthew, first chapter, that the reputed ancestry of our Savior was through the tribe of Judah.

We find that they of Manasseh were Lehi, his wife Sarahiah and four sons—five men and one woman.

They of Ephraim were Ishmael, his wife, two sons, their wives and five daughters—three men and eight women.

If Zoram were of Manasseh, then—six men and one woman—or, if of Ephraim, then four men and eight women.

In either case, eighteen souls—nine men and nine women, all properly paired in marital relations as heads of families to people this choice above all other lands the land of Joseph.

Of the tribe of Judah, through “Mulek and those who came with him into the wilderness,” so little is given us of them that we can make no definite account of the racial proportion of the blood of Judah as mixed with the seed of Joseph, but that it was considerable, is evident from MOSIAH XXV:

“No, now there were not so many of the children of Nephi, or so many of those who were descendants of Nephi, as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness:

“And there were not so many of the people of Nephi and of the people of Zarahemla as there were of the Lamanites: yea they were not half so numerous.”

Of this we are certain, that whatever the proportion of each tribe might be in its outset. He who giveth the increase and holds the issues of life and death in His hands, has ordered it all according to the counsel of His own will, and will not allow one jot nor tittle of His word to fail, or to return to Him void, but that it shall accomplish the thing whereunto it was sent.

Mulek being of the royal house of Judah, it is probable that the company with whom he came to this continent were of the same blood. Little, however, can be learned on this subject from the meager account given of the colony in the Book of Mormon. It is thought by some students of the Scriptures that reference is made to the removal of Mulek from Jerusalem to America in the following prediction of Ezekiel, chapter XVII: 20-22.

“And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath transgressed against me.

“And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

“Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent.”

As much of Ezekiel’s denunciations in chapter XII and succeeding chapters are against Zedekiah, there is some plausibility in this interpretation. However that may be viewed, it is clear to unbiased readers of the Bible, (“Whoso readeth let him understand,”) that Jacob, the patriarch, and Moses, the prophet, had each the eyes of the inspired seer when they spoke of the blessings that should come upon Ephraim and Manasseh in the land of Joseph, and that they beheld the continent of America as the future abode of Joseph’s seed.
In Genesis, 48th chapter, we read of Joseph's father setting Ephraim before Manasseh—the younger before the elder—and declaring their seed should become a multitude of nations. In chapter XLIX: 23-26, we find the following:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel). 

"Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Moses pronounced similar blessings upon Joseph and Joseph's land. (Deuteronomy XXXIII: 13-17.)

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that, coucheth beneath. And for the precious fruits of the earth and the fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren," etc.

All these predictions are wonderfully and completely fulfilled in the "multitude of nations" found in the tribes of the red men, on the land where are the "ancient mountains," the "everlasting hills, reaching from the far north to the extreme south of the continent, famed for the "precious things of earth" so vast and varied; and the choice things of heaven compiled in the Book of Mormon, the stick of Joseph in the hand of Ephraim and the tribes of Israel his companions, with which the people are to be brought together on this land from the ends of the earth." (Ezekiel XXXVII: 15-19).

In addition to these evidences there is the fact revealed through the Prophet Joseph Smith, who was of the lineage of Joseph through the loins of Ephraim, that the majority of the people who have been first to receive the Gospel and Priesthood of the latter-day dispensation, are descendants of some of the house of Ephraim scattered among the nations, (Hosea VIII: 8), and therefore the stick of Joseph—the Book of Mormon—is in their hands, to be joined with the stick of Judah—the Bible—and the records have become one, for the gathering of Israel and the accomplishment of the great work of God in the last days. And the time is at hand when Ephraim and Judah will be fully redeemed and the mountains of Israel will resound with praises to the God of Abraham, Isaac and Jacob, to whom be glory for evermore.

F. D. Richards, Historian.

From Spencer's Letters
NIGHT OF MARTYRDOM

The following article, on the Night of the Prophet's and Patriarch's Martyrdom, is inserted in this volume in order to perpetuate the memories of the just, and render to the heavens a tribute of gratitude for their manifest interest in the tried condition of Saints on earth—

Twenty-seventh of June, 1844. Eventful period in the calendar of the nineteenth century! That aw-
ful night! I remember it well—I shall never forget it! Thousands and tens of thousands will never forget it! A solemn thrill, a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history, to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempest; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significance in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt, at the very moment the Prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what has passed with the Seer and Patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of men sighed deeply in secret and inquired, "Why am I thus?"

One of Twelve Apostles, while traveling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable an-
dren followed to the door and window, anxious to see the gathering hosts emerge from their watch-posts and firesides, where rest and food were scant to utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that MOURNFUL SPIRITS had saddened their hearts with during the night. The speaker stood up in the midst, not of a uniformed soldiery of hirlings, for they had no wages; their clothing was the workmanship of the diligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the Prophet and Patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly, as it must feebly, that hallowed—that solemn and ever memorable hour. The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand almost to draw the glittering sword, and feel the sharpness of the bayonet's point, and its fixedness to the musket's mouth. But the well-planted principle of self-command, and also of observing the order of heaven and the counsel of the priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil-doers to him that judgeth righteously, and who hath said, "vengeance is mine, and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God. It was the most unearthly and morally sublime scene that I ever witnessed. Contemplate a city and community of 20,000 people, whose love for their leader, the prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign State! Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents, that they might hear the word of the Lord from his lips, and build up a city where GAMBLING and LEWDNESS, THEFT and DRUNKENNESS should have no admittance! And the life of Joseph was considered so necessary to the work of God, and the welfare of the human family, that many thousands could readily have died in his stead, if that could have preserved his life. But the governor of Illinois, the Commander-in-Chief of 80,000 organized militia, threatened the speedy demolition of the whole city of Nauvoo, if Joseph was not delivered up to him for trial on the ANTIQUATED CHARGE of treason! He made the most solemn assurance, and pledged the sacred faith of the State, that he should be kept safe and unharmed until he could have a fair and impartial trial. But oh! the cruel perfidy of that modern Nero, the Governor! and the bloody butchery of the soldiery (some of whom had been disband ed and others had not), that could deliberately murder innocent and helpless men, that had surrendered at discretion, after all the strongest assurance of protection! The soldiery in Nauvoo numbered near four thousand, while those in alliance with the bloody perpetrators in the county were not more than one-half the number. They would have been an easy prey to

Continued on page 128
Erklärung” erschien, da er vorzog sie unter dem Titel “Die Erste Praesidentschaft” ohne persönlichen Unterschriften zu veröffentlichen.


In dem Buche “Die Glaubensartikel” von Talmage geschrieben, (13. englische Ausgabe) ist die erwahnte “Amtliche Erklärung” voll und ganz im Anhang 2 von Seite 465 ab veroffentlicht. Im allgemeinen stimmt diese Einstellung uberein mit der des Doktors Talmage sowie des Joseph Fielding Smiths wie schon bereits angefuehrt. Wir geben hiervon einige Auszuge:

“Ein vierter Grund, warum Jesus Christus als “Vater” bezeichnet wird, liegt in der Tat sache, dass Er in allen Seinen Handlungen mit den Menschen als Sohn den Vater Elohim vertreten hat und auch heute noch in Kraft
und Autorität vertritt. Es ist wahr, dass Christus schon in Seiner Praeexistenz, in Seinem vorsterblichen oder unverkörper-ten Zustande, in welchem Er als Jehovah bekannt war, den Vater vertreten hat; Er vertrat Ihn auch wahrhaft, Seines Leibes im Flei- sche, als Sein Körpers im Grab und Sein entkörpertes Geist unter den Verstorbenen arbeitete, und vertritt Ihn auch seit jener Zeit als auferstandenes Wesen."

Nachdem von den Heiligen Schriften Stellen angeführt wurden, heisst es weiter:

"Keine von diesen Betrachtun-
gen kann jedoch die feierliche Tatsache der buchstäblichen Ver-
wandtschaft als Vater und Sohn zwischen Elohim und Jesus Christus auch nur im geringsten ändern. Unter den Geisteskindern Elohims war und ist Je-
hovah oder Jesus Christus der Erstgeborene; alle anderen sind juenger als Er." Justus Von Poppel, 1885

"Jesus Christus ist nicht der Va-
ter der Geister, die auf dieser Erde Koerper angenommen ha-
en, oder noch annehmen werden, sondern Er ist einer von diesen. Er ist ein Sohn Elohims, wie auch die anderen alle Soehne und Tocch-
ter Elohims sind. Soweit die Entwicklungsstufen des ewigen Fortschritts durch gotische Of-
fenbarung uns bekannt gemacht worden sind, verstehen wir, dass nur auferstandene und verherr-
lichte Wesen Eltern von Geistes-
kindern werden koennen. Nur solche erhöhten Seelen haben in dem vorgezeichneten Lauf des ewigen Lebens diese Reife erreicht und die von ihnen erzeugten Geister werden im Laufe der Zeit in den ewigen Welten die gleichen Entwicklungsstufen durchlaufen muessen, wodurch die verherrlic-
hnten Eltern erhöht wurden."

Heber J. Grant und David O.
McKay

Dass die heutigen Kirchen-
 fuerer auch mit den vorhergehenden Erklärungen ubereinstim-
men ist aus einem kurzerl


den einer der Brüder erhielt, und von dem wir folgendes anfu-
en:

"Vor uns liegt Ihr Schreiben vom 18. Februar, worin Sie sagen, dass in Ihrer Priestertumsklasse ein Bruder behauptete: 'Adam sei durch die Erfahrungen der Sterb-
lichkeit gegangen auf einem anderen Weltkörper ehe Er auf
diesen kam, und dass Er ein ver-
herrlichtes (auferstandenes) We-
sen war, das die himmlische Herr-
lichkeit erlangt hatte, als Er in
den Garten Eden eingeführt wurde' ". (Fortsetzung folgt.)

RIGHT WILL PREVAIL

However the battle is ended, though proudly the victor comes,
With flutt'ring flags and prancing steeds and echo of rolling drums,
Still Truth proclaims the motto,
in letters of living light—
No question is ever settled until
it is settled right.

Though the heel of the strong oppres-
sor may grind the weak in
in the dust;
And the voices of fame, with one
acclaim, may call him great
and just;
Keep on with your weary battle
against triumphant might—
Keep on with your weary battle
against triumphant might—
No question is ever settled until
it is settled right.

Let those who have failed take
courage, though the enemies
seem to have won;
If his ranks are strong, yet he be
in the wrong, the battle is not
yet done;
For sure as the morning follows
the darkest hour of night,
No question is ever settled until
it is settled right.

O man bowed down with labor,
O woman young yet old,
O hearts oppressed in the toiler's
breast, and crushed by the pow-
er of gold;
Keep on with your weary battle
against triumphant might—
No question is ever settled until it
is settled right.
imprecations and shrieks for the distance of even fifty miles, where, exhausted and frightened, they alarmed villages, and the city of Quincy by the ringing of bells, and the speedy gathering of every person that could bear arms for their defense; but no man pursued, though "the wicked fled."

"I am looking forward to that time when they, the Indians, will come forth to save Israel. ... I am very much afraid that we will be their servants instead of their masters. ... When they do come forth to save Israel, look to see them like a flame of Antels." Brigham Young. from Young Woman's Journal 1:263.

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Foundation Stones of the Earth

Upward of fifty years ago, the Prophet Joseph Smith advanced the doctrine, that "This earth was organized or forced out of other planets which were broken up and remodeled and made into the one on which we live." See "Compendium," page 287.

This is a very brief account, indeed, of that stupendous event—the formation of an earth. Short though it be, it is a valuable addition to our knowledge of world-building. It has the advantage, too, of being true; while most of our information on this subject, as well known, is largely speculative. It should also be borne in mind that Joseph Smith's instructors were heavenly messengers—beings of more than worldly scholarship; they doubtlessly lived on distant planets, and had explored the realms of space; they had viewed the mighty works of a Creator in various stages of development, thus possessing full cognition of the genesis of this earth. These were the Prophet's teachers. Who, then, that believes in his divine mission will contend that he was not authority on general outlines of cosmic science, as well as on matters of religion particularly? True, scientists will not now accept him as authority on cosmological questions, because he is so at variance with accepted theories. Not

Dedicated to God's service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth.
only do they repudiate his doctrine, but they generally discard the Bible also, especially that part which relates to the creation. It does not agree with their science, hence it must be wrong.

Geology is still in its infancy; and as presented today, is cumbersome with many theories; consequently this science does not always agree with the Word, wherein both refer to the same event. Yet in many cases the one sustains the other. It will be our endeavor, therefore, in the following pages, to bring forth scriptural and scientific evidence, which have come to our notice, in support of the fragment doctrine as declared by Joseph Smith. Although it may be impossible in the present condition of science, and a lack of fuller revelation, to give in detail a complete scenic description of the creation, nevertheless, towers may be erected here and there, so to speak, on the banks of the stream of time, from which to view the acts of a Master Builder from the “beginning” till now.

The various points presented in this article will be taken up in the following order:

First. It will be shown that there is a likelihood of worlds having passed away by being broken to pieces.

Second. That fragments of other worlds appear now to exist in space.

Third. That celestial bodies have fallen to our earth, presenting true geological structure; besides, one notable instance of a fragment of this earth having been detached and taken into space.

Fourth. Some definitions.

Fifth. That it can be proved from geology that the earth is made up of fragments and that the fossil remains of those fragments are entirely distinct in character from one another.

Sixth. That the theory of evolution cannot be true, for the reason that a connected and unbroken series of life, and rocks, have not been found.

Seventh. That the age of the earth (as an earth) is not as great as evolutionists, and many others, have calculated its probable age as shown by geology and revelation.

Eighth. The recent advent of man on the earth, as proved by the age of his fossil remains, and by revelation.

Ninth. That if Joseph Smith’s doctrine of the earth’s formation be proved, then other theories must be wrong, including the nebular hypothesis.

Tenth. A summary.

PLANETS DISORGANIZED

If planets were never disorganized or shattered to pieces, evidently, new worlds would never be organized from fragments. It will therefore be necessary to show that at times, in remote periods, great catastrophes have befallen the wanderers of the sky.

Astronomers well know that between the orbit of Jupiter and Mars there is a wide interval of space occupied only by the minor planets, or asteroids. None of these except, occasionally, Ceres and Vesta, can be seen by the naked eye, owing to their small size. The largest is variously estimated at three hundred to six hundred miles in diameter, and many of the smaller ones are less than fifty. Ceres, the largest, was discovered on the first day of January, 1801. This discovery was soon followed by many others, until now there are over two hundred. There are evidences that some among them are surrounded by a dense atmosphere, and rotate on their axes.

Professor Lockyer has this to say respecting their origin: “To account for the origin of the asteroids, it has been suggested that they may be fragments of
a larger planet destroyed by contact with some other celestial body,” Lockyer’s “Elements of Astronomy,” p. 156.

Mr. Steele speaks thus about them: “One theory concerning the origin of these small planets is, that they are fragments of a large planet which, in remote antiquity, has been shivered to pieces by some terrible catastrophe.” “Steele’s Astronomy,” p. 174.

The next evidence is quoted from the visions of Moses, as recorded in the Pearl of Great Price, which undoubtedly testify that scientists are near the truth in what they surmise regarding the destruction of some of the heavenly bodies: “For behold, there are many worlds that have passed away by the word of my power.” And further: “The Lord God spake unto Moses, saying, ‘The heavens are many and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works.’” “Pearl of Great Price,” p. 3.

That meteorites are broken fragments is the opinion of Sir William Thompson who says: “I can not but agree with the common opinion which regards meteorites as fragments broken from larger masses, and we cannot be satisfied without trying to imagine what were the antecedents of those masses.” Speaking on the same subject Mr. Croll says: “From what has been stated, it would follow that in most cases the stellar masses have been formed out of the destruction of pre-existing masses, like the geological formations out of the destruction of prior formations.” “Stellar Evolution,” p. 105.

Thus, seemingly, come and go the great cycles of creation: the old giving place to the new; or, in other words, the old serving in the construction of the new. How in a lesser manner this principle accords with our human experience!

FRAGMENTS OF WORLDS IN SPACE

Besides the suns upon suns comprising the universe, there are distributed throughout space myriads of bodies of various sizes and densities, from rarest gas to solid rock; from a grain’s weight to mighty worlds. Dr. Croll says that, “we know from observation that there are stellar masses, some of them probably larger than our sun, moving through space with enormous velocities in all directions. The dark stellar masses that escape observation may be as numerous as those that are visible.”

Now the query is, from whence did they come? What place of utility in the economy of the universe do these bodies fill? Is it not reasonable to suppose that they originated from those worlds that the Lord told Moses had “passed away”?

“Where wast thou when I laid the foundations of the earth?” asked the Lord of Job; “or who laid the cornerstone thereof?” Perhaps there is more meaning in those two quotations than is at first apparent. If taken literally, these passages will support Joseph Smith’s doctrine that “the fragments” are “the foundations of the earth.” In plain words, “this earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live.”

What! fragments as large and ponderous as Pallas, Ceres, Juno, Iris, and the like, of the asteroids, translated from the remote bounds of the universe, and cemented together to form a new and fashion a world! Why not? We believe there can be fewer reasonable objections raised against this doctrine than against the meteoric theory, or the nebular hypothesis.
Some bodies of a ton weight fall upon the earth unconsumed. These are called aerolites or air-stones. As a rule, physically, they are different from the stratified rocks of the earth, but chemically they possess much the same elements. Professor Warren notes this fact: "Some have a texture like our lowest strata of rocks. There is a geology of the stars and meteors as well as of the earth. M. Meunier has just received the Lalande Medal from the Paris Academy for his treatise showing that, so far as our present knowledge can determine, some of the meteors once belonged to a globe developed in true geological epochs, and which has been separated into fragments by agencies with which we are not acquainted."

1 Now if smaller masses, such as meteors, have actually fallen to the earth, having a structure similar to the rocks on which we tread, where is the unreasonableness in supposing that others of a like physical character, and of immense magnitude, have been directed hither by a master mind? Men are apt to doubt such wonderful phenomena of the heavens because they come not within their experience or understanding. For instance, it would be no greater exhibition of the power of the Creator to gather together without disaster, ponderous earth-stones to make a world, than it was to cause the shadow to go back on Hezekiah's sun-dial; or, the sun to stand still upon Gibeon, and the moon in the valley of Ajalon; or, as the Book of Mormon states it: "Yea, if he say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus according to his words, the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold this is so; for sure it is the earth that moveth and not the sun." 2 Book of Helaman. 12:14.15 *1 Warren's "Recreations in Astronomy." p. 271.

ENOC'S CITY SEPARATED FROM THE EARTH

In the Pearl of Great Price it is recorded that in the days before the flood, Enoch, a mighty Prophet of the Lord, "Built a city that was called the City of Holiness, even Zion." During their sojourn on the earth, that people so perfected themselves that, in the process of time, the city with its inhabitants "was taken up into heaven! And the Lord said unto Enoc, "Behold mine abode forever." *** "And it came to pass that Zion was not, for God received it up into his own bosom, and from thence went forth the saying, "Zion is fled!"

Here now, without any calamity following, was a foundation-stone of this earth detached and translated through unknown depths of space, and possibly for a time joined to some other planet. But this fragment of a world is to return. In the ninth chapter of Genesis (inspired translation), the Lord speaks thus to Noah: "When men shall keep all my commandments, Zion shall again come on the earth, the city of Enoc which I have caught up unto myself."

Of course, many eminent physicists since Joseph Smith's time have advocated the theory that the earth was formed by an aggregation of small meteors. This is the meteoric theory. Others again, maintain that large masses have collided with one another, and, as a result of the collision, have been turned to vapors, gases, nebulae, etc. But so far as we are aware none have suggested that immense stellar masses could come in contact without entirely destroying stratification. That Enoch's city will not be turned to vapors of smoke, is a fact
well assured. To say that the
Power which upholds and sustains millions of mighty suns with all their glittering train, and which impels them on through an infinitude of sky, cannot, with wondrous skill, poise and adjust the "cornerstones" of the earth—is to say that the Creator is at the mercy of his own works. The questions are, however, were the fragments composing this world first reduced through heat to a nebulous condition, and then gradually molded into a sphere? or, were they so combined as not to destroy the strata and fossils? We think that geology will bear us out in answering the latter question in the affirmative.

**SOME DEFINITIONS**

A few remarks by way of explanation are here necessary in order to make plain what is to follow. In geology the term rock is used to signify any material constituting a portion of the earth, whether hard or soft. All rocks are divided into two great classes, viz., stratified and unstratified. The former are more or less consolidated sediments; while in the latter every trace of sedimentary origin has been destroyed by heat. The stratified are arranged in regular layers called strata. Probably nine-tenths of the earth's surface is covered with this class of rocks. Imbedded in these are the remains of animals and plants, called fossils, precisely as in the stratified mud of our present rivers may be found river-shells, and in the settleings of our swamps the bones of higher animals drifted thither from the highlands. Impressions of various kinds, such as ripple-marks, rain-spots, footprints, etc., were evidently formed when the rock was a soft mud. Strata are said to be CONFORMABLE when, like the leaves of a book, they lie one over the other with the same dip. Strata are UN-

*CONFORMABLE* when one over lies the upturned edges of another stratum, with no conformity of dip or position, as bricks standing upon end overlaid by others placed flatways. Bearing the above definitions in mind we can now proceed.

**ROCKS FORMING THE EARTH'S CRUST ARE GROUPED INTO SYSTEMS**

The prevelant idea among geologists concerning the formative history of the earth is that of a gradual development from an early chaotic condition to its present condition as the abode of man. It must not be supposed, however, that the earth's crust shows an uninterrupted growth. On the contrary, there are many breaks, both in the development of strata and fossil remains. Owing to this condition of things the rocks have been grouped into systems according to a similarity of life exhibited by them, and their unconformity of strata to one another—each epoch is distinct by itself—just as distinct as if its life-forms belonged to a distant world—which, indeed, must have been the case according to testimony of Joseph Smith.

The whole geological history of the earth is divided into five eras with corresponding rock systems. These are: First, Archaen or Eozois*1 era, embodied in the Laurentian system; second, Palaeozoic *2 =1 Dawn of animal life; *2 Old life era, embodied in the Palaeozoic or Primary system; third, Mesozoic*1 era, recorded in the secondary system; fourth, Cenozoic*2 era, recorded in the Tertiary and Quaternary system; and, fifth, the Psychozoic era or recent system. These grand divisions, with exception of the last, are founded on an almost universal unconformity of the rock-system, and a very great and apparently sudden change in the life-system, a change affecting not only species, but also general families and even orders. (Le Conte).

*(To Be Continued)*
NOW with these strict teachings before us, can we justify ourselves in disobeying our prophet and leader in this day? Can we magnify our Priesthood, upon any other principle, than that of implicit obedience, to the voice of God, through his mouthpiece, the Prophet?

Can we ask for Unity among our flock, until we ourselves become one with our Head?

Can we build up God's Kingdom upon any other principle, than that of obedience to his mouthpiece?

If there is a Law, irrevocably decreed in heaven upon which all blessings are predicated, is the law of obedience a part thereof? If not, what is?

Doesn't man in his attempt to set aside Law and Revelation, set himself up, above all that is called God?

Some men have been so wise as to think the little authority they have is sufficient for them to set aside law and revelation and mete out judgment upon their own responsibility, but in the end, they have found that responsibility to be greater than they can bear.

Can we become guilty ourselves of fulfilling Doctrine and Covenants Section 121: Verses 39-40?

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence, many are called, but few are chosen."

No, we cannot afford to be so inconsistent and oppose our mouthpiece of God OPENLY before the flock. Far be it from that. We must uphold him by all means as our prophet and leader in this day; otherwise, we may lose our flock, and what is worse, their tithe and offerings. Aside from that, we cannot afford to break the line of authority that has come down to us through the Prophet John Taylor under the direction of Joseph Smith, the Prophet. THIS IS THE FOUNDATION OF OUR WORK. Therefore, we must uphold our leader openly at all costs because he could leave this sphere of action any time and we need his passport on the other side before we can enter into our exaltation.

We will sustain him, therefore, providing, however, that God doesn't shock our moral ideas by introducing something we cannot digest (such as giving someone else as much authority or priesthood as we ourselves hold.) If he does, let him look out; we will find a more refined way, a more dignified course. We may, it is true, have to apply a strategem never used before in this dispensation against God's Anointed, but the purpose will sanctify the deed; He has served for so many years, he is old and becoming feeble, and is handicapped in his language; therefore the Lord cannot communicate with him any more. The burden therefore has fallen on us, so long as we of the council are united, God MUST uphold us, and the people will.

"Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the SHALLOW PRETEXTS OF SEMI-APOSTATES."

Those, however, who claim that the Lord has absolved them from further upholding his constituted authority on the earth should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge
faith in revelation has dwindled to a fine point. IF IT EVER EXISTED IN THEIR BREASTS AT ALL, until it is scarcely discernible. They should at once proclaim themselves AS UNBELIEVERS in the claim that their HIGH PRIEST APOSTLESHIP is of divine origin, or else admit that they do not POSSESS THE COURAGE OF THEIR CONVICTIONS.

Therefore remember, "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

FOR GOD DOTH NOT WALK IN CROOKED PATHS, NEITHER DOTH HE TURN TO THE RIGHT HAND NOR TO THE LEFT. NEITHER DOTH HE VARY FROM THAT WHICH HE HATH SAID, THEREFORE HIS PATHS ARE STRAIGHT, AND HIS COURSE IS ONE ETERNAL ROUND."

REMEMBER, REMEMBER THAT IT IS NOT THE WORK OF GOD THAT IS FRUSTRATED, BUT THE WORK OF MEN;

For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, AND SETS AT NAUGHT THE COUNSELS OF GOD, AND FOLLOWS AFTER THE DICTATES OF HIS OWN WILL AND CARNAL DESIRES, HE MUST FALL AND INCUR THE VENGEANCE OF A JUST GOD UPON HIM."

THE LORD HAS SPOKEN IT.

They that love beyond the world can not be separated by it.

Death can not kill what never dies. Nor can spirits ever be divided, that love and live in the same divine principle, the root and record, of their friendship.

Death is but crossing the world, as friends do the seas; they live in one another still.

"This the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present because immortal."—William Penn.

HARRIET PAGE

CAIAPHAS REPORT TO THE SANHEDRIN

(Cont'd from Pg. 101—May issue)

They are so suited to human nature that they require no sacrifices; they need not go to the temple to worship God; they need not fast, and they can when and where they please; they need pay no tithes to keep up the temple or the priesthood, but every man can be his own priest and worship God as he chooses. All this is so compatible with human nature that, although he has not been preaching over three years, he has more followers today than Abraham has, and they have become perfectly hostile towards the Jews that are faithful to their God; and if it had not been for the Roman soldiers on the day of his execution, we would have had one of the bloodiest insurrections ever known to the Jewish commonwealth. I am told that there was never seen such a concourse of people assembled at Jerusalem as at the cross. One of my guards informs me that there were several hundred thousand, and, although there were two others crucified at the same time, Jesus was the great center of attraction. They would call out, "Who is this Jesus of Nazareth? What is his crime?" Some of his friends would cry out, "Nothing; he is being executed because he was a friend to the poor." Take him down! Take him down, they would cry out, and the soldiers would have to use their spears to keep them back. But when he yielded up the ghost he proved to all that he was hypothetical (that is, a human body), and the lodi curios had come from the islandic covenant, and his trinitas unitas was all a sham, for how could this unpronounced name suffer to be captured by men, or die, unless he is the one that is to die for many? And if so, I was only accomplishing God's holy purposes, which exonerates me from guilt.
"But it seems to me a necessity that he should be removed. That this may be evident to your minds, I ask you to contrast our present condition with the past. Jesus of Nazareth spent two years in Egypt under the instruction of Rabbi Joshua, and learned the art of thumaturgy to perfection, as has never been taught in any of the schools of necromancy among the heathen. If the healing miracles of Jesus are true, as they must be (for they are so acknowledged by his foes as well as his friends), he must have learned it from Horus and Serapis, as practiced by those heathen priests. He came back to Palestine as a physician, and was by nature an enthusiast as well as a Hebrew patriarch, and when John's preaching excited idealistic minds, Jesus also went to that teacher, and was inspired by him to inculcate and promulgate his doctrines. Notwithstanding his youth and inexperience, Jesus started out as a public orator and teacher with the doctrines of John, and in that capacity referred exclusively to his authority, as every public teacher in these days has to be ordained by some acknowledged authority. As long as John was at large, Jesus in the capacity of an itinerant teacher and physician roused the people of Galilee to metanoia (repentance of sin), to bring about a restoration of the kingdom of heaven. He met with the same opposition that John did from those who would not admit that they were more sinful than their progenitors were, or that asceticism was the proper means for the restoration of the kingdom of heaven. But he met with the same success among the lower classes, such as foreign harlots, Sodomites, publicans, and other Roman agents, but the intelligent portion remained cold and unmoved by his enthusiasm. The cures which he performed appeared miraculous to his followers, but most ridiculous to the intelligent Jews and the men of sober and reflective minds.

"Jesus embraced the humanitarian doctrine of the Hillelites, presenting conspicuously the cosmopolitan spirit of Judaism, and he did it almost in the words of Hillel, who had taught it before. Their faith and doctrine being alike, it was not hard for him to create excitement, or to find plenty of followers. In addition to all this, he taught a system of low morals, and so void of all ritualistic ideas that it was easy for him to get any numbers of followers. He taught the people that there was but one living and true God, but he taught them that he was that God and that his father was merged into himself, and could not manifest himself only through him, which theory would confute itself if they would only stop to reflect, for as he was hypothetical or corporeal, his assistance was cut off from all that was not immediately in his presence, which is altogether incompatible with the faith of the Jews. Right in the face of this doctrine he would teach that there was a special providence, as well as a general providence, as if there could be a general providence without a God that could be present in all places at all times, as we learn in pronouncing His name. He taught that the dead will rise and live again in a future state of happiness or misery according as they have lived here. Therefore he taught future rewards and punishments; but he being present, how could he reward in the future? He taught the revelation and the prophets, but contradicted all they teach. He taught the election of Israel by the Almighty, but ignored all the doctrines of Israel. He taught the eternity of God's laws, and promises in the super-importance of the humanitarian over the ritual (Continued on Page 115)
THE DAWNING DAY OF THE LAMANITES

In past issues we have shown from the word of the Lord that the fullness of the gospel should come forth through a chosen servant of God unto the Gentiles; “that whosoever will not believe in my words, who am Jesus Christ, which the father SHALL CAUSE TO BRING FORTH unto the Gentiles, . . . shall be cut off from among my people who are of the covenant.” (3 Nephi 21:10-11.) “And it shall come to pass, that if the Gentiles shall harken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks . . . and they shall be numbered AMONG THE SEED OF THY FATHER; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land and forever; they shall no more be brought down into captivity; and the house of Israel shall no more be confounded.” (1 Nephi 14:1-2.) “And it behooveth the Father that the gospel shall come forth from the Gentiles unto the remnant of the House of Israel who are upon this land.” (3 Nephi 21:3.) And those among the Gentiles who shall receive the fullness of my Gospel “I will establish my church among them, and they shall come in unto the covenant and be numbered AMONG THIS THE REMNANT OF JACOB, unto whom I have given this land for their inheritance; and they shall assist my people, the remnant of Jacob, and also as many of the House of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.” (3 Nephi 21:21-24.)

We have endeavored to make it plain “that when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, AND IT SHALL BE THE FULLNESS OF MY GOSPEL; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men, AND IN THAT GENERATION SHALL THE TIMES OF THE GENTILES BE FULFILLED.” (D. & C. 45:28-30.)

Joseph Smith the Prophet, on the 14th of February, 1835, prophesied that 56 years should wind up the scene.” This would bring us to the end of the year 1890. In early editions of the Doctrine and Covenants, in the footnotes to Sec. 130, verses 14-17, where the same time termination is given, reference is made to this early prophecy, which also indicated that the fall of the year 1890 would witness the time of the fullness of the gentiles.”
All students of history know that the Church in Conference assembled rejected, abrogated, or set aside the “fullness of the Everlasting Covenant of marriage,” which, as was so aptly stated by Apostle Teasdale, “was tantamount to an Apostacy.”

In the year 1890, by an official Manifesto, the Church “To be at peace with the Government and in harmony with their fellow citizens, who were not of their faith—voluntarily set aside something which all their lives they believed to be a sacred principle and necessary to their exaltation in the highest glory.” (See Smoot Inv., Vol. 1:18.) Their leaders had insisted that “The doctrine of polygamy with the ‘Mormons’ is not one of that kind which 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 WOULD NOT SUSTAIN IN PRACTICE against the entire world. Polygamy was revealed of God, or the entire fabric of their faith is false. To ask them to give up such an item of belief is to ask them to RELINQUISH THE WHOLE, to acknowledge their Priesthood a lie, their ordinances a deception, and all 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. . . . There is no half way house. The childish babble about another revelation (a ‘Manifesto’ bringing the practice to a stop with God’s approval) 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 in a moment when most blessed in the practice of their faith, or go calmly on to the same issue that they have ALWAYS HAD—‘Mormonism’ in its entirety, the revelations of God, or nothing at all—‘Mormonism’ allowed in its entirety or “Mormonism” wiped out in blood.” (Mill. Star. Vol. 27: Oct. 28, 1885.)

Long had the Saints been warned that “The chief object of the crusade is to get the CHURCH TO APOSTATIZE, and . . . 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, ABOGRATE OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULLNESS (PLURAL MARRIAGE). Were the Church to do that as an entirety GOD WOULD REJECT THE SAINTS AS A BODY. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people.”

(Deseret News, Apr. 13, 1885.)

Speaking upon this principle President Heber C. Kimball was inspired to say: “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)

Of course, the Church did not as a whole, at that time, abandon the practice of that holy principle, but as a Church, just as ancient Israel had done, they gradually turned from “the Priesthood and instituted other ordinances” until today we are constrained to ask: “Are ALL THE AUTHORITIES OPPOSING IT, OR NOT?”

When the Church took that fateful step in the year 1890 it instituted the fulfillment “of the times of the Gentiles.” And, if we are to believe the words of her former leaders, “THE TIMES OF THE GENTILES WERE FULFILLED.”

We are told by the prophets of God that “the Jews would not gather back to Jerusalem “until the time of the Gentiles were fulfilled.” We ask, “Are they gathering back to their promised land today?”

We are promised by the word of God that “Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the LAMANITES SHALL BLOSSOM AS THE ROSE. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together UNTO THE PLACE WHICH I HAVE APPOINTED.” (D. & C. 49:23-25.)

From all these things persons guided by the spirit of the Almighty may plainly see that the time is at hand when the Lamanites are to be gathered from their long dispersion and the prophesies of God’s servants are to be fulfilled wherein He said: “And . . . a New Jerusalem shall be built upon this land, unto the remnant of the seed of Joseph, . . . wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord; . . . and they shall no more be confounded, until the end come when the earth shall pass away.” (Ether 13:6-8.)

“And now behold, my beloved brethren, I would speak unto you; for I would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the GENTILES ARE UTTERLY DESTROYED. For behold, I say unto you, that as many of THE GENTILES AS WILL REPENT are THE COVENANT PEOPLE OF THE LORD; and as many of the Jews as will not repent shall be cast off; for the Lord covenanted with none save it be with THEM THAT REPENT and believe in His son, who is the Holy one of Israel.” (2 Ne. 30:1-2.)

“Behold, because of their belief in me saith the Father, and because of the unbelief of you, O House of Israel, IN THE LATTER DAY shall the truth COME UNTO THE GENTILES, that the fulness of these things shall be made known unto them. But, woe, saith the Father, unto the unbelieving of the Gentiles . . . and thus commanded the Father that I should say unto you: At that day when the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above the people of the whole earth, and shall be filled with all manner of lyings, and of
deceits, and of mischiefs, and all manner of hypocrisy, and murders and priestcrafts, and whoredoms, and of secret abominations; and IF THEY SHALL DO ALL THESE THINGS, and SHALL REJECT THE FULLNESS OF MY GOSPEL, behold, saith the Father, I WILL BRING THE FULLNESS OF MY GOSPEL FROM AMONG THEM.

“And then will I remember the covenant which I have made with my people, O house of Israel, and I WILL BRING MY GOSPEL UNTO THEM. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and YE SHALL COME UNTO THE KNOWLEDGE of the FULLNESS OF MY GOSPEL. But of the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.” (3 Ne. 16:10-13.)

“Nevertheless, WHEN THEY SHALL HAVE RECEIVED THE FULLNESS OF MY GOSPEL, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.” (3 Ne. 20:28.)

“And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he goeth through both treadeth down and teareth in pieces, and none can deliver. ...Yea, woe be unto the Gentiles except they repent; ...for it shall come to pass, saith the Father, that at that day whatsoever will not repent and come into my Beloved Son, them will I cut off from among my people, O house of Israel; ...But, if they will repent and hearken unto my words, and harden not their hearts I will establish my Church among them, and they shall come in unto the covenant and be numbered AMONG THIS REMNANT OF JACOB, unto whom I have given this land for their inheritance.” (3 Ne. 21:12-22.)

“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.” (3 Ne. 13:37.)

Now, we have assumed our duty, which God has imposed upon us, to make known, according to our ability, those things which have taken place in these last days since the restoration of the Gospel by the Prophet Joseph Smith. And we have sought to prepare the people for those things which are shortly to come to pass. And we shall, with the continued blessings of God, continue to make known those things which must yet take place, which are now taking place, and of which the people ought to be advised that they might better prepare themselves against the wrath of the days to come; and that they might also rejoice with the righteous, if they repent and turn unto God, and partake of those glorious blessings and events which the Lord God has revealed shall come forth at this time. In future issues we will bring others of these things to the attention of our readers. ...
THE PATRIARCHAL ORDER
(Continued From Page 109)

"Well," says one, "if this is the case, then surely the veil has been over my eyes in reading the Scripture; for I never discovered before, that polygamy was a blessing and duty binding upon God's people in all generations. I always thought that it was confined to the Patriarchal age until now. Now, it seems to be extended to this and all generations. I see now, indeed, that Paul says that all those who are of the faith of Abraham are heirs of the same promises and of the same blessings."

In looking into the law of Moses, I perceive that Moses enacted that, where a man had two wives, and each of the wives had sons, the birthright should appertain to the son who should be born first, whether the mother of that son was first in the date of marriage or not.

Now let us go a little further, and look into the moral character of Elkanah and his two wives. Was Elkanah, the father of Samuel the prophet, a good man? Were Elkanah's wives good women, that gave themselves in perpetual wedlock to one and the same man, and had many children by him? Now, Hannah, one of these wives, was barren, and had no children; yet Hannah was a firm believer, and she knew the Scriptures; and she knew that children were the heritage of the Lord and the thought of being deprived of that heritage grieved her soul and made her spirit sorrowful continually before the Lord. She knew that her barrenness would be ascribed by her sisters to some displeasure which the Lord entertained towards her; because that one of the greatest blessings which the Lord could confer upon a woman, would consist in making her a mother of nations, like Sarah of old; therefore she gave the Lord no rest till she obtained the promise made to Abraham and Sarah, and bore Samuel, and lent him to the Lord, according to her promise and covenant, all the days of his life. Her faith and her conduct so pleased the Lord, that he blessed her more abundantly than she at first dared to ask. He gave her three more sons and two daughters.

Who now, after reading this history, can we even doubt for a moment that Elkanah's wife ranked with holy women, and Elkanah, the husband of two wives, ranked with holy men. And God not only authorized the marriage of one man to several women, but also blessed all concerned in it, even with the greatest blessings, as we shall soon discover.

"Well," says one, "did God really give some of the greatest and best of men many wives, because he was pleased with that domestic order and plan for holy and righteous purposes, whereby the righteous would outnumber the wicked and surpass them in wisdom, might, happiness, and dominion? Or did he barely suffer it as a contingent weakness of nature, without really justifying the practice?"

I reply, he not only permitted it, but he actually revealed it as an abiding and everlasting law of his kingdom. He himself, the Great Jehovah, commanded in the beginning, that men should marry and multiply; and he prescribed the penalty for violating a marriage contract. He joined men and women together through an appointed and consecrated order of men, and no man could take the honor and office of marrying a couple without his authority. The Lord has told us that he gave the wives of King Saul into David's bosom, to become the wives of David. Why did he so? Because Saul broke his commandment and became wicked, the Lord took the wives of Saul and gave them to David, whom Saul sought to kill. But David also, after a time, forgetting the strict mandates of God in regard to marrying and the
everlasting shield of protection, thrown around his neighbor’s wife, took the wife of Uriah to his bosom without the approbation of God, or his Prophet Nathan, and then sought to cover his crime by blood-guiltiness. But God cursed him for it, and then took away his wives and gave them to another. He, in reproving David, told him that he would have given him more wives if he had asked him. Hereby we learn that God himself gives men that are faithfull and obedient many wives, that are faithfull and obedient, and takes them away from transgressors. If King Saul had been allowed to keep his many wives after death, he would still have the signal blessings of such good men as Abraham, Isaac, and Jacob.

Having shown that God has commanded marriage, and that he determines whether a man may have many wives or few, or none at all, I next proceed to show that the promise of God, of which so much is said in the Old and also in the New Testament, pre-eminently and emphatically pertains to the increase of the kingdom of God, to which there is no end. It pertains to the seed of the righteous. Don’t startled, sir, at my position, but read and ponder well what I say, before you condemn it or allow yourself to condemn that which you have not examined. The Apostles of Jesus Christ said that those who had the faith of Abraham were heirs of the same promise. What, the Holy Apostles of Jesus Christ concerned in encouraging and countenancing plurality of wives? “Awful!” says one, “I don’t want to read or hear any more.” But hold a moment. Do thyself no harm. Be patient and receive the truth, for truth is better than gold. And this is God’s truth, of which the Holy Ghost will bear witness to you as well as me, if you will honestly receive his testimony; and my prayer is that you will not resist the Holy Ghost. The Apostles of Christ thought that a man or woman did pretty well, if they had the faith of Abra-
that God would give him? Was it for this that he anxiously prayed? Was this the blessing that God promised? Was this promise the blessing which all Abraham's children are to inherit through faith, and the thing which they are to seek after in whatever age of the world they may live? Yes, dear sir, this was the promise made to Abraham. The land of Canaan was the place for him and his seed after him. This land, however, would have been almost entirely valueless to Abraham if he had never had any children to possess it with him. Now, dear sir, I want you to understand that the promise made to Abraham, and to all that have the faith of Abraham, is the greatest promise that could be made to him, and one that contains the richest, purest, and most exalted blessings conceivable. Let no man for a moment attach the least idea of impurity, or of selfish carnality, to any promise made to Abraham, or any of God's covenant, law-abiding people. For the Holy One of Israel gives none but pure good gifts to faithful people. If you have thought that the promise of a great posterity to Abraham springing from his own loins, tended to sinful lust, and expressed the same with a sneer, may God forgive you through speedy repentance and turning from the error of your ways. Be assured that the God of all the earth does not try men in the most rigid ordeal, as he did Abraham, and then, after the most full and complete acceptance of his long-scrutinized integrity and faith, proceed to make him a promise under all the sanctions of an oath and covenant, while that same promise is a mere trifle—a doubtful blessing. If tradition has led you to entertain any such notion, examine your views at once, and renounce your errors, lest they make the promises of God of none effect, and thereby destroy your soul.

I would here say, that the promise made to Abraham and all who are heirs of the same promise through faith, extends to all generations, in this life, and to all generations to come, for ever and ever. That is, Abraham and Sarah will continue to multiply, not only in this world, but in all worlds to come. And the same is true of all the sons and daughters that obtain a fullness of the promise made to Abraham.

Now, sir, take a little time, and look at the promise made to Abraham and Sarah, and see if it is not ample to satisfy the most exalted conceptions of any holy beings. For a moment, suppose it is possible to sunder all social, and family ties, then you will see man separate and distinct from every member of the family of his heavenly Father. What a spectacle of wretchedness and desolation!

Again, surround the father and mother with thousands of millions of fond and righteous children, then lop off one branch after another until all is gone. What is the result? Every blow that excinds a member from those fond parents opens a fountain of grief and sorrow inexpressible. Why? Because, the fondest hopes and richest joys of affections and inextinguishable love were there garnered up by the strong cords of consanguinity and family relationship.

Are there any ties so endearing? so fruitful of happiness? Are there any so painful to be sundered? Hear the language of a father over the dead body of a departed son. "Oh Absalom! my son, my son, would to God I had died for thee, my son!" Have you followed the companion and wife of your youth, and the mother of your children, to the silent charnel-house of death? Even there, you have felt an inexpressible draught upon the fountain of your bliss! No language could portray the deep anguish and grief of your soul on that occasion. With her
you had become one, even as one flesh. For her sake you would have left the father that dandled you upon his knees, and whose supply your early wants. For her sake you would have left the maternal embrace of her that pilled you upon her bosom with sweet kisses and honeyed epithets. You did not leave them because you loved the parents: but you loved the wife more. By marriage you have now entered upon a higher law of affinity, and had thrown around you a stronger bond of affection, for the increase of bliss and the perpetuity of celestial ties. When that wife is laid low in death (for whose sake you might be willing to lay down your life, even as Christ laid down his life for the Church), you feel an inexpressible pang of anguish which nothing but the resurrection can soothe or allay. And I do not mean the resurrection of a sister merely, or of an immortal being. No, far from this. I mean the resurrection of the WIFE! the identical wife of your bosom; that will allay and soothe your anguish. You would not, you cannot, mourn the death of a female that is not your wife, as you would for a wife. Will the resurrection return you a mere female acquaintance that is not to be the wife of your bosom in eternity? No. God forbid. But it will restore you the wife of your bosom immortalized, who shall bear children from your own loins in all the worlds to come, and that without pain or sorrow in travail. This, sir, was couched in the promise made to Abraham. This makes the promise great. This, sir, strengthens, enhances, and immortalizes ties of the richest, sweetest texture. Companion and wife of my youth! Mother of my orphan children! Shall I then press you once more to my beloved bosom, immortalized, beautified, and glorified? Ah yes, Sweet hope! Glorious promise! Precious wedlock! Hallelujah to the God of Abraham, that has made such a covenant! He has renewed his covenant unto Isaac and Jacob, and through Paul, and all the Apostles, he has confirmed the same for an everlasting covenant in all generations.

The grave has no victory, death has lost its sting, through the new and everlasting covenant made known to Abraham. Husbands and wives will be reunited. Parents and children will resume their place in the family order, and then will the mother that was once childless (until God heard her prayer, and promised to make her a mother of nations) rejoice unspeakably in receiving the filial affection of her loved ones.

(To Be Continued)

The Constitution of the United States is a glorious standard; it is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

But notwithstanding we see what we see, and feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that ye have an house not made with hands eternal in the heavens, whose builder and maker is God.

We foster the thought BACK TO THE CONSTITUTION and let all people say "Amen."
laws and doctrines, but I do not think he wished to abolish the latter, or even the traditional laws, but merely to supersede them by a higher life. The natural result of all this was that he disregarded the laws of Levitical cleanness, which were considered so important by the Shammaites and Essenes, and also by the Hillelites. This is the point where division commenced, and the breach grew wider and wider until an insurrection must have been the result. He so far cut himself loose from the Jews that he ate with unclean sinners, publicans, and lepers, and permitted harlots to touch him, while his disciples went so far as to eat their meals without washing themselves. Furthermore, he looked upon the whole of the Levitical institutions, temples, sacrifices, and priesthood included, as no longer necessary and not worth the life of the animal. This was certainly the opinion of the Hillelites. Jesus, it seems, found in this Hillelite school a party furnished to hand, ready to take up with his heresy (and a large party they are, almost sufficient to divide the whole Jewish commonwealth). They taught the repentence of sin, the practice of benevolence and charity, the education of the young and good-will toward mankind as possessing much more moral worth than all the Levitical cleanness or compliance with the whole moral law given to us by our God to govern us. His preaching was of the parabolic style. He would rely on a text of scripture, for he seemed to hold the scriptures in high veneration, so his teaching was on the midrash style of the scribes—a maxim expressed in the style of Solon or of Sirach's son. His great object was to come as near the Jewish theology as possible so as to destroy the Jews entirely, and establish his own. Hence he resorted to the allegorical method of the Egyptian Hebrews, uttering many good and wise sayings, which were not new to the learned, but which were taken from the common wisdom of the country, which was known by all who were acquainted with the literature of the rabbis. But they were new to his class of hearers, who were not accustomed to listen to the wise. He had no education, comparatively speaking. He was full of nervous excitement, all of which went to inspire his hearers with enthusiasm. He took but little care of his health or person, cared not for his own relatives. He traveled mostly on foot in the company of his disciples and some suspicious women, and lived on the charity of his friends. He seemed to take no notice of the political affairs of his country; would as soon be governed by one nation as another. In fact, it seemed if he had any preference it was for the Romans. It seems that he became so infatuated that he really thought he was the head of the kingdom of heaven. This manner of preaching, along with his presumption, aroused his enemies to a powerful pitch, and it was all I could do to keep the zealots from mobbing him in the temple. They had no confidence in a doctrine that set the Jewish laws at naught, and mocked the priesthood of God, and they with the Sadducees and scribes were not willing to submit to a man who acknowledged no authority higher than himself, and was seemingly endeavoring to overturn everything that they held more sacred and dearer than life. Jesus's mode and manner were well qualified to deceive the unsuspecting. 'Let us have all things in common,' said he, 'and he that would be greatest among you will prove his greatness by rendering the greatest service to all, and if any of the higher powers compel thee to go a mile, let him that is compelled
of the Jews was becoming more and more divided and corrupt; heretical doctrines were being diffused all over the land; the temple was forsaken and the holy sacraments neglected; the people were dividing into sects, and these breaches were like a rent in a garment—tearing wider apart continually. As it seemed to me, the whole of the Jewish theocracy was about to be blown away as a bubble on a breaker.

"As the Jews became more and more divided and confused, the tyranny of the Romans increased. All they wanted was an excuse to slaughter the Jews and confiscate their property. At this time both the doctrine and religion of the Jews were spreading rapidly all over Rome, which gave the Romans great alarm. Sejanus undertook to have an ordinance passed in the Senate, abolishing the Jewish religion from Rome; and when he found it would cause an insurrection, they banished all the Jews from Rome, and back they came to Judea with all their idolatry and heresy, and many other corrupt principles from the Romans, which fitted them to join any party for profit. Up to this time the Roman governors had shown great kindness to the Jews. There never was a better man than Hyrcan. The Jews enjoyed great peace during his administration. But Tiberias has turned against us; Pilate has removed the army from Caesarea to Jerusalem. I say, no nation with any self-respect or one that had any energy left, would or could stand it without a struggle.

"Now, the preaching of John the Baptist and Jesus of Nazareth had brought all these things upon us. When Herod Antipas captured John it quieted matters in Galilee, so that they had peace until Jesus started it up afresh. I had issued orders to Jesus to desist from preaching, unless he taught as the
Jews taught. He sent me the impertinent word that his doctrine was not of this world, but reference to the world to come; when he was all the time doing all he could to destroy the peace and harmony of this world. Now, according to our law in the Saphra, by Jose B. Talmud, it devolves on me to see that the people have sound doctrine taught them. Hence it is my duty to examine all the midrashim, or sermons, of all the preaching priests, and if anyone teach the people wrongly, or if his conduct is not in correspondence with his profession, to cause him to desist; or if any disregard the holy laws of ablation, or in any way defile himself, or if he shall be guilty of misconduct in any way, either in manner of life or doctrine, to adjudge such an one, and pronounce sentence for his crime upon him. This I did upon Jesus of Nazareth, to save the Church from heresy, and to save the cause of the Jewish commonwealth from final ruin. But understand that I did not act rashly nor illegally, as I am accused. I only passed sentence under the protest and order of the whole court belonging to the high priest, containing twelve members, or elders, and priests. Thus you will see it was not my voluntary act, but was a legal one and in accordance with law. After I examined Jesus on the various charges, he said in the presence of all the court that each and all of them were true. I then reasoned with him, and asked him, if the court of the high priest would forgive him of these charges would he desist from these things in all time to come. He answered most emphatically and positively he would not. Under these circumstances I was compelled, according to our law, to sentence to promulgate his pernicious heresies the Jews, as a nation, must perish with their religion. And, as you find in the Toseppta, that the nation has always the right of self-preservation, and as we had conceded the right to the Romans of executing our criminal laws it became my painful duty to send him to Pontius Pilate with the following charges:

"Caiphas, High Priest of the Most High God to Pontius Pilate Governor of the Roman Province:

"Jesus of Nazareth is thus charged by the High Court of the Jews:

"First, with teaching the doctrine that there are more gods than one, which is contrary to the teachings of the Jewish law, which he most positively refuses to desist from in the presence of this court.

"Second, he teaches that there is a God, which is contrary to the Jewish law, and he is visible and comprehensible: and after being asked to desist by this court, he most positively affirms that he is the Son of God.

"Third, he teaches and affirms that the Bath Kole (Holy Spirit) cannot come until he goes away, which is contrary to the teachings of the Jews; because it was He that brooded over the waters, and has been in the habitual light of the world ever since; from all of which he refuses to desist.

"He teaches baptism as the seal of God instead of circumcision, which was established by the decrees of God with Abraham as a seal of the Jews; and when abjured to desist by this court declared he would not.

"He teaches asceticism as the means of salvation, contrary to the Jewish custom; and affirmed in the presence of this court he would not desist.

"He teaches that the Levitical ablation is of no service, while we hold that the outward washing is the sign of inward purity; and when abjured to desist he emphatically refused."
With these reasons for my actions I submit the case which I am sure will be considered favorably by my Masters of Israel.”

The End

TODAY’S TALK

By George Matthew Adams

People are what they are. Each of us is fashioned after a mold that is unique. There is not another in all the world, nor has there ever been one, exactly like you or me. The important task of each of us is to develop this personality of ours into something useful and enduring.

Love, or dislike, another person as you will, you cannot make him over. You can make him more to your liking, however, by trying to bring out the qualities within him that you would like to see come out. That is the privilege of us all, concerning those with whom we come in contact.

A human being is an expression—in the same manner that a table, or a flower, is an expression. The table can be taken apart and made over, but its unique expression of the one who first made it is then lost. As to the flower, we accept it as it is, for only God can make a flower, and we know that it is useless to quarrel with Him.

* * *

Society everywhere is a conspiracy against the manhood of every one of its members. He who would be a man must be a non-conformist.

Ralph Waldo Emerson

* * *

Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. J. S. Teachings page 16.
THE REVEALING ANGELS
By Ella Wheeler Wilcox

Suddenly and without warning
they came—
The Revealing Angels came.
Suddenly and simultaneously,
through city streets,
Through quiet lanes and country
roads they walked,
They walked crying: "God hath
sent us to find
The vilest sinners on earth.
We are to bring them before Him,
before the Lord of life."

Their voices were like bugles;
And then all war, all strife,
And all noises of the world grew
still:
And no one talked;
And no one toiled, but many
strove to flee away.
Robbers and thieves, and those
sunk in drunkenness and crime,
Men and women of evil repute,
And mothers with fatherless chil-
dren in their arms,
All strove to hide.

But the Revealing Angels passed
them by,
Saying: "Not you, not you.
Another day when we shall come
again
Unto the haunts of men,
Then we shall call your names:
But God has asked us first to
bring Him
Those guilty of greater shames,
Than lust, or theft, or drunkenness
or vice—
Yea greater than murder done in
passion,
Or self destruction done in dark
despair.
Now in his Holy Name we call:
Come one and all;
Come forth, reveal your faces."

Then through the awful silence of
the world,
Where noise had ceased, they
came,
The sinful hosts.
They came from lowly and from
lofty places;
Some poorly clad, but many
clothed like queens;

They came from scenes of revel
and from toil,
From haunts of sin, from palaces,
from homes,
From boudoirs and from churches.
They came like ghosts—
The vast brigades of women who
had slain
Their helpless, unborn children.
With them trailed
Lovers and husbands who had
said, "Do this,"—
And those who helped for hire.
They stood before the Angels,
Be ore the Revealing Angels they
stood.
And they heard the Angels say—
And all the listening world heard
the Angels say:

"These are the vilest sinners of all;
For the Lord of life made sex
that birth might come;
Made sex in its keen compelling
desire
To fashion bodies wherein souls
might go,
From lower plains to higher.
Until the end is reached (which
is beginning)

They have stolen the costly pleas-
ures of the senses
And refuse to pay God's price.
They have come together, these
men and these women,
As male and female they have
come together
In the great creative act.
They have invited souls, and then
flung them out into space;
They have made a jest of God's
design.
All other sins look white beside
this sinning;
All other sins may be condoned,
forgiven;
All other sinners may be cleansed
and shriven;
Not these, not these.
Pass on, and meet God's eyes."
The vast brigade moved forward,
and behind them
Walked the Angels,
Walked the sorrowful Revealing
Angels.
Das Licht

(6. Fortsetzung, von Seite 127.)

MICHAEL, UNSER VATER UND UNSER GOTT.

"Was dieser Bruder unter dem Ausdruck 'verherrlichtes Wesen' (celestialized being) meint, ist nicht klar. Es wurde uns bekannt gemacht, dass wir alle in der Gegenwart Gottes lebten in der Geisterwelt ehe wir hierher kamen. In diesem Sinne konnte man sagen, dass jenes Leben ein verherrlichtes oder himmlisches Dasein darstellte. Wenn jedoch gemeint ist, dass Adam bereits schon durch eine Auferstehung gegangen sei und zur himmlischen Herrlichkeit fortgeschritten ist ehe Er hier auf Erden kam, und dass Er dann später dieser Erde zugewiesen wurde, so ist das weder schriftgemäss noch im Einklang mit der Wahrheit.

Es wird uns ausdruecklich in den Heiligen Schriften gezeigt, dass Adam auf dieser Erde Sterblichkeit annahm. Die nachstehenden klaren Schriftstellen bestäti
tigen diesen Lehrpunkt:

'Und ich, Gott der Herr, machte den Menschen aus dem Staub der Erde und blies den Odem des Lebens in seine Nase; und der Mensch wurde eine lebende Seele.' Moses 3:7; Koestliche Perle.

'Deshalb will ich, Gott der Herr, ihn aus dem Garten Eden hinausenden, dass er die Erde behabe, von welcher er genommen wurde.' Moses 4:29, K.P.

'Und die Goetter formierten den Menschen aus dem Staub der Erde und nahmen seinen Geist (d.h. des Menschen Geist) und setzten ihn in den Menschen und bliesen in seine Nase den Odem des Lebens, und der Mensch wurde eine lebende Seele.' Abraham 5:7, K.P.

'Siehe, mein Sohn, ich will dir diese Sache erklären. Den siehe, nachdem Gott der Herr unsre ersten Eltern aus dem Garten Eden vertrieb, um die Erde zu bebauen, von der sie genommen waren—ja er trieb den Menschen aus.' Alma 42:2, B.M.


In dem 1. Buche Moses 5:5 lesen wir: 'Und alle die Tage, die Adam lebte waren 930 Jahre, und er starb.' (Woerthlich von der englischen Bibel übersetzt.)

In der Lehre und Buendnisse, Abschnitt 107, wird dieses auch bestätigt.


In den neuzelitischen Offenbarungen wird uns ferner mitgeteilt (Abschnitt 88:14-16; und 93:33-34), dass die Auferstehung von
den Taten die Erlösung der Seele ist, und dass wenn Geist und Körper so erhoben und auferweckt werden sie unzertrennlich mit einander verbunden sind, und ein solcher Mensch dann eine Fuelle der Freude empfangen kann. Diese Fuelle der Freude kann man nicht bekommen solange Geist und Körper nicht unzertrennlich verbunden sind.


Als Eva von der Mission unsres Erloessers hoerte war sie froh und sagte: ‘Waere es nicht unsrer Uebertretung wegen, so haetten wir nie Samen gehabt, und haetten nie Gutes und Boeses und die Freude unsrer Erlösung und das ewige Leben, welches Gott allen Gehorsamen gibt, gekannt.’ (Moises 5:11, K.P.)

Ewiges Leben ist Gottes Leben, und hat deshalb kein Ende. Gesegnet sind alle, die daran teilhaben.”

In Aufrichtigkeit Ihre Brueder,
Gezeichnet: Heber J. Grant.
Gezeichnet: David O. McKay.
(Fortsetzung folgt.)

THE SECRET

Don’t things go right, my little man?
I’ll tell you a wonderful trick
That will give you more fun
than anything can—
Do something for somebody quick!

Are you awfully tired of play,
little girl?
Lonely, discouraged, and sick?
I’ll tell you the liveliest game in
the world—
Do something for somebody, quick!
—Scrap Book
On Page 198 Martin Luther writes the following:

I do ask all the people to be still about my name and not to call yourselves "Lutherans" but "Christians". Who is Luther? The gospel is not mine! As much as the gospel is not mine, I have died for nobody. Paul did not dare let the Christians call themselves after the name of Paul or that the Christians call themselves after the name of Peter. How do I, poor and stinky "bak germ" come to this conclusion that the children of Christ themselves after my unholy name. Let us discontinue using the name of individuals and let us call ourselves "Christians" after whom we doctrines have, and I am not and will not be the people's master; alone, Christ is our Master!

On Page 819 Martin Luther writes the following:

If the Devil would be smart enough to keep still and would leave the gospel untouched and unpersecuted he would have less damage upon his kingdom. If the gospel would not be fought against and followed up it would not have any power and strength to make it known before the public.

Write to us at P. O. Box 246, Murray, Utah, and secure the following worthy publications:

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SECURITY

No other subject captivates the minds of men so universally as does one's ideas relative to his security.

Security usually means money in quantity sufficient to guarantee plenty of food, clothing, shelter, and recreation for any eventuality to come.

These securities are sought mostly through a piling up of money in banks, through investments in profit-bearing merchandise; in stocks, in bonds, in insurance arrangements, in mines, in farms and livestock, and in fact everything that money will buy.

The measure of one's success, in the great majority of cases, is counted in financial securities, even though much wealth is obtained by methods that are unscrupulous and fraudulent in their nature; methods that tend to make the rich richer and the poor poorer.

We would ask, "To what end are you working?" After obtaining financial security, what then? Are all efforts toward attainments for this life only? Not a penny can be taken with us when we leave this probation; not a thread of clothing, no houses, lands, cattle, stocks, or bonds, or accumulation of any kind except the accumulation of knowl-

Dedicated to God's service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth.
edge and wisdom can be taken along when we go hence; and these must be that type of knowledge and wisdom which elevate. Webster said, "Knowledge is power" and we would add that KNOWLEDGE IS THE POWER OF GOD UNTO SALVATION IF RIGHTLY USED.

But knowledge of how to exploit one's neighbor, or how to commit a crime is not the power of God unto salvation, nor will the knowledge of how to manage a farm or mercantile establishment, nor how to manufacture any commodity, to drive a car, to become a skilled-workman— in short, not any knowledge will suffice to obtain the REAL SECURITY unless that knowledge is used in the keeping of God's commands.

Wisdom, in our minds, is the most comprehensive word in the English language. One may, in his own conceit, think he is wise or may be considered wise according to the judgment of others; but we can conceive of only one standard of wisdom. He who is wise would not steal; would not deceive, nor plunder, nor bear false witness, nor covet unjustly, nor commit any crime against God's law. He who is wise would be full of charity and keep the whole law of God.

THIS IS THE GREATER SECURITY: SECURE THE APPROVAL OF HEAVEN IN ALL YOUR ACTIONS if you would be happy. Nothing less than this can establish the security that remains permanent or enduring. All other securities are dross indeed and will perish with the using.

This is Eternal Life: "To know God and Jesus Christ whom He has sent." Only this type of knowledge is power.

The rich are often condemned by the masses simply because they are rich. We answer that thought by saying, The Lord God is rich. He owns the fullness of the earth; his temples are adorned with gold and jewels and furnishings of every kind. And He obtained His right to all this without exploitation of every kind. He said of men, "Wo unto you rich men, that will not give substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands. But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs." D. & C. 56: 16-18.

The living of the Lord's law will make men truly secure. Therefore, "Before ye seek for riches, seek for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." Jacob 2: 18-19. Oftimes the poor are as guilty of exploitation and fraud in their dealings and attitude as are the rich.

Because we do not hunger after, our knowledge wanes until our plight is often deplorable. So prevalent is this condition that we set up more security in the healing power of the doctor than in He who knows
the whole anatomy of man and has ALL POWER OVER LIFE AND
DEATH.

Security, in the highest sense, means salvation and salvation means
to be placed beyond the power of our enemies; and man’s greatest
enemy is death, and such evils as turmoils, diseases, brawls, ill feel-
ings, strifes and catastrophies of every name or intensity, which are
man’s inheritance and which cause death and disintegration. But in-
stead of establishing our security in Almighty God and His agencies,
man revels in falsettos.

“WHERE THERE IS NO KINGDOM OF GOD THERE IS NO SAL-
VATION.” “It is the will of God that man should repent and serve Him
in health, and the strength and power of his mind, in order to secure
His blessing, and not wait until he is called to die.” J. S. Teachings,
p. 272, 197.

We suggest as a step toward real security the following—humble
prayer to Almighty God and the hungering and thirsting after righte-
ousness and the Holy Spirit, and the keeping of the commandments
of God. All other securities will perish with the using. Make your in-
vestments of that type that are really enduring.

Foundation Stones of the Earth

(Continued From Page 133)

THE GREAT ROCK
FRAGMENTS OF THE
EARTH

It is a fact, as just stated, that
these great rock-systems are
quite distinct from one another,
not only in evidences of life, but
the rocks themselves, as if each
mass had been brought from
different parts of the universe.
In his extensive study of the
Laurentian rocks of the Arch-
aen era, Sir William Logan
found them of enormous thick-
ness, and “everywhere uncon-
formable with the overlying
Postdam or lower Silurian.”

Of the Palaeozoic system of
rocks and the Palaeozoic era,
Mr. Joseph Le Conte says: “This
is a distinct system of rocks, re-
vealing a distinct time-world—
a distinct rock-system, con-
taining the records of a distinct
life-system. The rock system is
distinct, being everywhere uncon-
formed to the Laurentian
below and the Secondary above
—a bound volume—volume sec-
don of the Book of Time. The
life-system is also equally dis-
tinct, being conspicuously dif-
ferent from that which pro-
ces and that which follows.

Whatever of life existed before,
its record is too imperfect to
give us a clear conception of its
character. It stands out the
most distinct era in the whole
history of the earth.” * “Ele-
ments of Geology.”

The Mesozoic era is also well
marked from the rocks above
and below. Or, as Le Conte
describes this period, “It was a
time of wide-spread oscillations,
and, therefore, of great changes
in physical geography and cli-
mate, marked by sweeping
changes in life-forms.” “Un-
conformity always means lost
record at that place.”

Cenozoic era. This deserves
the rank of a distinct era, and
the corresponding rocks that of
a distinct system; because there
is here a great break in the
rock-system, and a still greater
break in the life-system. Be-
tween the rocks of the Cretace-
ous and the Tertiary, there is,
in Europe, universal uncon-
formity. In America, on the
contrary, especially on the
western plains, there seems to
be in some places, a continu-
ous series of conformable rocks

*1 Middle life.
connecting the two eras. (Hayden.) The record seems to be
continuous. Yet here, no less than in Europe, there is at a
certain horizon a rapid and most extraordinary change in
the life system. This seems impossible to explain on the the-
ory of evolution, unless there be admitted periods of rapid
evolution. (Le Conte.)

Psychozoic era—age of man: "The rocks of this epoch are the
present river deposits, lake deposits, sea deposits, volcanic
deposits," etc. The fauna and flora of this epoch are like the
species still living on the earth.

MISSING LINKS IN FOSSIL-LIKE FORMS

By an examination of the various rock systems, it is evident
that myriads of both animal and vegetable life flourished when
those rocks were in a condition of mud, sand, etc. But a most
interesting fact is this: that not a single animal or plant (or
species thereof), similar to those existing when the Palæozoic
rocks were laid down as sediments, can be found on the
earth today. And so the comparison might in truth be made
with the present and other geological times. Even the lower
forms of present life do not seem to pass far beyond the
beginning of the Quaternary. As Mr. Le Conte remarks: "Not
a single species of mammal now living is found in the Ter-
tiary." (The Tertiary precedes, in geological order, the Quater-
nary or recent epoch.)

We feel tempted to bring to bear on this part of the discus-
sion other evidences of a geological character, but the limit
of this article will not permit. Sufficient has been adduced,
however, to show the unsoundness of evolutionism. Even
evolutionists themselves cannot avoid the fact of great
breaks in the chain of ancient life with the corresponding
breaks in the rock series. With

them the chasms have to be
bridged over in some way, and
this is done on the theory of
"periods of rapid evolution." The
fragment doctrine, then, may
here assert a claim with the like-
lihood of its having firm ground
to stand upon. For true it is,
the great rock masses forming
the earth's crust are seemingly
laid down without reference to
conformability of strata; and
each series shows a distinct
class of animal and of vegetable
life entombed therein; as if these
different rocks had been formed
by agencies other than those of
this world; as if on other plan-
ets were seas teeming with pec-
nular life, and plains abounding
with beasts, birds, insects, for-
est, and flowers—all warmed
and fructified by another sun
than ours.

GEOLOGICAL TIME:
APPROXIMATE AGE OF THE
EARTH

"In the beginning God created
the heavens and the earth." Doubtless man will remain igno-
rant of the exact number of years dating backward to the
'beginning,' until the Almighty sees fit to reveal when it was.
And again, it is impossible to know of a certainty which part
of the process of creation was termed the "beginning"; for the
book of Genesis tells of two be-
ginings—the spiritual and the
temporal. It appears, how-
ever, from the language of sev-
eral passages of Scripture which
will be introduced here, that
there was a period or epoch of
seven thousand years duration,
previous to the advent of man,
and also the present fauna and
flora, on the earth. In the key
to St. John's Revelation, given
through Joseph Smith, is the
following: "We are to under-
stand that as God made the
world in six days and on the
seventh finished his work, and
sanctified it, and also formed
man out of the dust of the earth;
even so in the beginning of the
seventh thousand years will the Lord sanctify the earth," etc. (Doc. and Cov. p. 278.) Genesis, (Doc. and Cov. p. 278.) Genesis, (Doc. and Cov. p. 278.) Genesis, (Doc. and Cov. p. 278.) Genesis, (Doc. and Cov. p. 278.) Genesis, second chapter, reads: "And on the seventh day God ended his work which he had made." In Exodus, twentieth chapter, it says: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh." In the Pearl of Great Price, on the sixth page, is the following: "Thus the heavens and earth were finished, and all the hosts of them; and on the seventh day, I, God ended my work and all things which I had made." Also in the Book of Abraham: "And the Gods said among themselves, on the seventh time we will end our work which we have counseled; and we will rest on the seventh time from all the work which we have counseled." *See "Pearl of Great Price," pages 34, 35.

From the above passage it is clear that there were seven periods (including the day of rest), "days," or "times," during which the earth was formed and prepared for the abode of man, and other life. To determine the probable length of those periods, "days," or "times," is the next step.

In the second chapter of Genesis, Adam is told that the penalty of partaking of the forbidden fruit was death. "For in the day thou eatest thereof thou shalt surely die." He did eat of it, and died at the age of nine hundred and thirty years. A "day" in this instance evidently meant a thousand years. "But behold," says the Apostle Peter, "be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8.

In the Book of Abraham a "day" is called a "time." Now, I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." In the same book (see cut No. 2.), it states that "one day in Kolob is equal to a thousand years of this earth." On page thirty, same book, another explanation is also given, as Abraham records it: "And the Lord said unto me, by Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord after his manner of reckoning, it being one thousand years according to the time appointed unto that [earth (?) I whereon thou standest."

These passages of Scripture are submitted with no further comment than this: That if they prove that this earth’s temporal existence began some thirteen thousand years ago, then the nebular hypothesis cannot be accepted as a true theory to account for the growth of the solar system, and particularly of this earth. But at the same time the fragment doctrine has gained a valuable point in its favor.

Evolutionists claim an unbroken zoological series during a period at least of twenty millions of years. To say that the varied fauna and flora sealed up in the fossiliferous rocks, have had a temporal existence on this globe for "eons and eons of time," is to say that which cannot be easily proved. Prof. G. F. Wright, in his recent (1889) work, entitled the "Ice Age in North America," says: "A second source of error has been an incorrect interpretation of Lyell’s principles of uniformity in Nature’s operations. This has led to an exaggerated estimate of everything pertaining to geological time. There is a prevalent impression that all geological events happened a
great while ago. This impression arises largely from the imperfect apprehension of the extent to which changes are now going on in the world."

**RECENT ADVENT OF MAN**

About six thousand years ago is probably the date when man appeared on the earth, together with the present classes of animals and plants. Of course scientists are divided on the question of his advent. The most antiquated remains of man, upon which there is no doubt, have been found in the later Quaternary gravels. Before this time "he has been diligently searched for without success."

"Man, therefore, has been traced back with certainty," says Le Conte, "to the later Champlain or early Terrace epoch. It is possible that he may be hereafter traced farther back to the Glacial or pre-Glacial period." Mr. Wright, in his work, above referred to, proves almost conclusively that the Niagara gorge has been formed since the glacial age, it having been inaugurated after the ice receded. Many geologists unite in claiming that the Niagara River was formed in the middle quaternary. Now, if by any means we can tell the probable age of the Niagara gorge, then it follows that we may know how far back to place the Champlain or Terrace epoch. I shall not tire the reader with the calculations and deductions of many authorities, but will let one suffice, believing it has weight.

Mr. G. K. Gilbert, of the United States Geological Survey, gives it as his conclusion that "the maximum length of time since the birth of the falls, by the separation of the lakes, is only seven thousand years, and that even this small measure may need significant reduction." Professor Wright, after referring to this and other deductions made by leading scientists, remarks that "the foregoing estimates concerning the recession of the Niagara gorge assumes a uniform rate, and that all the work has been done since the glacial period." Speaking from a geological point of view, Professor Le Conte has this to say regarding the time of man's first appearance on the earth: "Judging by the rate of changes still in progress, we are naturally led to a conviction of a lapse of time very great in comparison with that recorded in history. On the other hand, some attempts to estimate more accurately by means of the growth of deltas in which have been found implements of the Roman age, the bronze age, and the stone age; and by the progressive erosion of lake-shores, which are supposed to have commenced after the Champlain epoch—have led to very moderate results, viz., seven thousand to ten thousand years." *Le Conte's "Elements of Geology," p. 600.

And yet there is proof more positive still of man's recent appearance in the world, given by Joseph Smith. In his key to St. John's Revelation occurs the following question and answer: Question—"What are we to understand by the book which John saw, which was sealed on the back with seven seals?" Answer—"We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of His economy concerning this earth during the seven thousand years of its continuance, or its temporal existence." Doc. and Cov., Sec. 77.

From the above quotation it is inferred that the earth is to have a "temporal existence" for seven thousand years. It seems not unlikely that during the early part of the first thousand years occurred the temporal

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*See Wright's "Ice Age in North America," p. 456.
creation of man. As already shown, the teachings of geology roughly agree with this statement. And thus Joseph Smith’s testimony is strikingly verified.

(To Be Continued)

PRAYER

Perhaps there is no subject less understood than that which we have placed at the head of these remarks, and yet it is as it were the life and existence, or rather the source of it, in the true saint of God. How exalted indeed must be the condition of that man, who, whatsoever office he may fill, is prepared continually to go before his heavenly Father, unbosom his feelings, and lay all things before him with the simplicity of a child, and ask for his guidance and blessing upon that in which he is about to engage. How many errors, indeed, would be avoided, if we continually sought for wisdom and light from God through the medium of prayer. And we would here remark, that there is no one exempt from the duty of prayer, let their position be ever so exalted they stand in need of the light and intelligence of the Spirit of God continually, and if they wish for success in their various enterprises, it will be found to be associated only with a continual application to the throne of grace, and blessings consequent upon so doing.

We are aware that no one enters into the kingdom of God without commencing a career of trial and difficulty. Well, what would be our best and sincerest counsel to such a one? Most assuredly to live near unto God, to be in constant communion with him by prayers and supplications, that we might not err in our ways, but do all things in accordance with the mind and will of God. The grand secret of salvation is endurance unto the end, but this can only be affected by the application of the great principle upon which we are now treating. There is no power in man to save himself; he can only come into a state of security by becoming the recipient of another spirit, even the Spirit of God; therefore, how necessary is it that he should ever be in such a state as to approach acceptably into the presence of God, and obtain that aid which is so essentially necessary to his salvation.

In making these few remarks, we mean them fully to apply to ourselves as well as to our readers, and let no one mistake about this subject, for whatever is their position, be it arduous and difficult, or otherwise, the grand secret of success will be found to be a constant communication with our heavenly Father, in which we can lay all things before him, and ask in the name of Jesus Christ for wisdom and power to do all things in accordance with his own will.

Let the Saints reflect upon this subject deeply, it is applicable to all; how much trial and difficulty and evil feeling would be removed, if the parties were in company to go before the Lord, there explain all things and seek for wisdom and intelligence to rectify and put in order all things that may be wrong.

Presidents of conferences, of branches, and all officers, we address these lines to you, give heed to these injunctions and you will be blest, your labours will not be in vain, neither shall you have to look around and find your brethren in hostility to yourself, but you shall find that having sought for the spirit of the Lord, that you have become of one mind and heart, and that you can act together in concert, and the Evil One shall not have power over you.

We consider this subject as extremely simple and easy to be understood. The great plan of redemption is to impart unto man a spirit and power foreign to himself, but by which he shall be enabled to overcome and triumph. That spirit is the spirit of God, and it is only by a constant ca-
BRIIGHAM YOUNG J. of D. Vol. 3: 205

TO SEE VISIONS IS VERY DANGEROUS

Men who have professedly seen, known and understood the most in this Church, and who have testified in the presence of large congregations, in the name of Israel’s God, that they have seen Jesus, etc., have been the very men who have left this kingdom, before others who had to live by faith. I have a witness right before me, and I am fearful every time that a man or a woman comes to me and relates great visions, saying, “I have had a vision, an angel came and told me thus and so; the visions of eternity were opened, and I saw this and so; I saw my destiny; I saw what the brethren would do with me; I saw this and woman is going to the Devil.” Look out, for that man or woman is going to the Devil.

I ask, is there a reason for men and women being exposed more constantly and more powerfully, to the power of the enemy, by having visions than by not having them? There is and it is simply this—God never bestows upon His people, or upon an individual—superior blessings without a severe trail to prove them, to prove that individual, or that people, to see whether they will keep their covenants with Him, and keep in remembrance what He has shown them. Then the greater the vision, the greater the display of power of the enemy. And when such individuals are off their guard they are left to themselves, as Jesus was. For this express purpose the Father withdrew His spirit from His Son, at the time he was to be crucified. Jesus had been with His Father, talked with Him, dwelt in His bosom, and knew all about heaven, about making the earth, about the transgression of man, and what would redeem the people, and that he was the character who was to redeem the sons of earth, and the earth itself from all sin that had come upon it. The light, knowledge, power, and glory with which he was clothed were from above, or exceeded that of all others who had been upon the earth after the fall, consequently at the very moment, at the hour when the crisis came for him to offer up his life the Father withdrew Himself, withdrew His Spirit, and cast a veil over him! That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; But all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him. “No,” says the Father, “you must have your trials, as well as others.”

So when individuals are blessed with visions, revelations, and great manifestations, look out, then the Devil is nigh you, and you will be tempted in proportion to the vision, revelation, or manifestation you have received. Hence thousands, when they are off their guard, give way to the severe temptations which come upon them, and behold they are gone.
UNGODLY INDEPENDENCE

There is a spirit of unrest in the human heart that occasionally manifests itself in rebellion against that which it most reveres and loves. The wild savage gives vent to this feeling by reviling and even smashing up his idol gods; more civilized communities find an insane pleasure in abusing and degrading the favorite of the nation—its greatest hero, its wisest statesman, or most revered sage. IN ISRAEL THIS SAME TUMULTUOUS FEELING IN OPPOSITION TO RECOGNIZED AUTHORITY AND THE INSTINCT OF ORDER AND CONSERVATISM, NOW AND AGAIN EXHIBITS ITSELF IN MURMURINGS AGAINST THE HOLY PRIESTHOOD AND THE PREROGATIVES OF THE DIVINE ONE. The man or woman who would give life and all else for the gospel's sake, and count it a privilege and a glory so to do, has occasional feelings of this iconoclastic order—he must shatter his idols if only to bring misery on his own soul. Hence we sometimes hear those who, amid human weaknesses, may be classed among the best of men and women, indulging in the expression of thoughts that tend neither to strengthen their own faith nor increase that of others—thoughts that reason, experience and common sense tell them are false; BUT GIVING THEM VOICE GRATIFIES THE “OLD ADAM” in their natures, and deludes them with the idea that they are making a show of MANLY INDEPENDENCE.

“There is no independence but in opposition,” seems to be the theory with some minds, an opposition to everything, particularly to that which is good. This is a fallacy, a stratagem of Prince Lucifer, a veil of falsehood woven by unsanctified hands to distort the mental vision. UNION, NOT OPPOSITION, IS THE SPIRIT OF CHRIST. True independence does not consist in fighting the world all round, in opposing everything that is not comprehended, IN RISING UP AGAINST ALL LEGITIMATE AUTHORITY and making the earth one vast arena of never-ceasing strife. THERE IS AS MUCH TRUE, REAL INDEPENDENCE IN BEING A WARRIOR FOR THE CROSS, AS IN BEING A FREEBOOTER FOR THE DEVIL. One we must serve, good or evil must be the result of the sum of our lives; we never heard of a human being whose life was such an utter negation that no results, good or bad, flowed from it. We all have our influence and we cannot dissever ourselves therefrom.

There is no such thing as absolute independence in this mortal life. WE HAVE NOT LIFE IN OURSELVES AS GOD HAS IN HIMSELF. He who formed us made us all, from the cradle to the grave, inter-dependent upon one another. We received our life in this world through others, we live by others' loving care, and we none of us ever grow so great, so wise, so strong, that we can rise up and say: “We can stand alone,
we can live alone, we want no aid and we'll have none." He who imagines this, if any there be, deceives himself; it is not so ordained in the plan of life or in the scheme of salvation. However, the independence to which we allude is not so radical as this, extreme as is may be in some of its manifestations. It frequently shows itself in a contempt for LEGITIMATE AUTHORITY, IN A SPIRIT OF LEVELLING, TO GRADE DOWN ALL MEN TO ONE COMMON STANDARD, AND TO GIVE TO GOD'S LAW AND MAN'S OPINIONS EQUAL WEIGHT. THE SPECULATIONS OF THE EXPERIMENTALIST, THE DOGMATISM OF THE PSEUDOSCIENTIST, THE IPSE-DIXIT OF THE CHARLATAN, ARE ALL TO BE PLACED ON A LEVEL WITH WORD OF THE LORD; no matter whether a man's utterances be the ramblings of an ill-balanced mind or the inspiration of the Almighty, they must receive equal consideration, or, according to these sophists, there is a lack of independence. But the Lord has said of the words of His servants that which can be said of none others: "Whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation: Behold, this is the promise of the Lord unto you, O ye my servants." (Doc. and Covenants, p. 248.)

ONE LINE OF DIVINE REVELATION IS WORTH A VOLUME OF HYPOTHESIS—or, in plain English, of guess-work. Revelation is continuous in the Church of God. SOME WOULD CLOSE IT WITH MOSES, SOME WITH ST. JOHN, SOME WITH JOSEPH SMITH. This limitation is but a question of degree, the spirit is the same; IT IS TO CLOSE GOD'S MOUTH TODAY. "The written word never was, is not now, nor never will be the sole guide of the Church." PROPHETS AND REVELATORS ARE EVER NEEDED TO GUIDE THE OBEDIENT TO ETERNAL LIFE AND GLORY; "the perfecting of the Saints" cannot be accomplished without them. Their words, when inspired by the Holy Ghost, are life and salvation to all who hearken and obey. He who believes their teachings shows no want of independence by putting them in practice, because by so doing he breaks no law of his nature. IN THE BEGINNING IT WAS NATURAL FOR MAN TO OBEY GOD, FOR THE CREATURE TO SERVE THE CREATOR, AND WHEN THAT WAS THE CASE THE MAN WAS PRONOUNCED "VERY GOOD."

CAIN WAS THE FIRST REBEL. The spirit of Lucifer entered into him, and the rebellion in the heavens was transferred to the earth. GREED, ENVY AND DISOBEDIENCE MADE HIM THE FIRST MURDERER. The first man to pay the debt of Adam died a violent death, the first blood spilled was that OF ONE HOLDING THE HOLY PRIESTHOOD, and he who slew him became a wanderer, and a vagabond, a type of the nearest approach that can be reached of ungodly independence; every man's hand was against him, or if not he feared it would be so, and this dread was as terrible to him as the reality. And God put a mark upon him by which he should be known and avoided, and to this day there is a curse upon all those who are heirs to the promises of Abraham, who mingle their seed with the seed of Cain.

(The Contributor Vol. 10 pp. 223-224).

We foster the thought BACK TO THE CONSTITUTION and let all people say AMEN.
The Patriarchal Order Continued

Do the son and daughter ever know how to appreciate their great obligations to their parents before they have had children of their own? No, by no means. Do the human family know how to appreciate their deep indebtedness to God their heavenly Father, before they themselves have filled the place of parents? No, never. If you could suppose a large society built up without family ties, you would find the essential ligaments and indews of that society absolutely wanting. All that gives tune and harmony to the social compact is entirely absent. Take these ties away from any supposable social compact, and no government or social organization, I venture to say, could ever be perfected, or even maintain any more than a short-lived existence. Fallen angels that kept not their first estate are chained, by not being permitted to multiply lives; and from them came the doctrine of devils that forbids men to marry. A more effectual plan for destroying the happiness and stability of human society was never invented by the devil, than to forbid men to marry. If that plan were carried out, it would assimilate the condition of the human family to that of the fallen angels, as much as any one thing that we can conceive of. Do not startle, sir, if I should tell you that monogamy, or the one-wife system, adopted throughout Christendom, is a very defective system. It does not answer the demands of society, and it is altogether inferior to the Patriarchal system of polygamy, as introduced by God himself. Debauchery and whoredoms are pre-eminently practiced among Christian nations, where the former system is generally established by the law of the land. Heathen nations, previous to their intercourse with Christian nations, have been comparatively free from these abominable lusts. How awfully did the sons of Jacob avenge the abuse of their sister Dinah, upon the perpetrators of that dabachery. Yet their father, a mighty prophet of God, had taught them the propriety of having many wives.

One thing further, Sir, do not take offence if I prefer a serious charge against Christianity, touching this very thing. But hear it calmly, for Christianity must be weighed in the balances, with all her boasted institutions. Her supposed fine jewels, but rather meretricious ornaments, must be taken away. The time is at hand when that attire with which she has played the harlot, by forbidding marriage, or limiting it where God has not limited it, must be regarded as refuse silver. In the law of marriage, all Christendom has broken the new and everlasting covenant made with Abraham. In the fulfillment of that covenant, God gave Abraham many wives and concubines, and thereby expressed his designs how all the faithful seed of Abraham, in all generations and future worlds, should fulfill the command of Jehovah to multiply and replenish. But Christendom, in the face and front of this covenant, has not only broken it, but by legal enactments forbidden all men within the pale of her wide dominion, to keep or observe it. The established order of Patriarchs and Prophets, and the revealed will of heaven, have been set at nought.

The old way marks, that guided the brightest exemplars of obedience to heavenly mandates, from Abraham to John the Revelator, have been most sacrilegiously trampled under foot. Remember, sir, that the covenant made with Abraham, was EVERLASTING, and it also embraced all the righteous seed of like faith, not only through and during the Apostolic age, but in all ages of the world. But how can this cov-
enant be fulfilled in Christendom? Now, go forth from one side of Christendom to the other, from East to West, and from North to South, and tell me in what corner of Christendom, Abraham, or any like him, could dwell in peace with his wives and concubines? Or Elkanah and his wives? Or David, with his own wives, and the wives of King Saul, which God gave him? Or what King, even though he had the wisdom and integrity of Solomon, before his transgression, could live in security with his hundreds of wives? But I forbear to multiply examples and questions of this sort. The laws of Christian nations are an unmistakable answer to these serious questions. These laws would inflict heavy penalties of distress and infamy upon such men. And these laws too, are the laws of CHRISTIAN nations. The Turk and the Heathen have never cast the first vote to enact these laws. "Well," say, Christendom, "if we have made such laws and these laws are nothing less than a violation of the everlasting covenant made with Abraham and all his seed, what is the harm?" Says one denomination of Christians, (and many others join with them in the defence,) "I still think the laws are pretty good, and no one man should have a brazen front, not only to break the everlasting covenant, but also to go a step, yea, a long, bold stride, further, by JUSTIFYING the act. Now Christian denominations, seeing you have joined together to justifi yourselves, there is no other way than to bring you to a speedy trial for your obstinate defence of such laws as prevent the full development of the everlasting covenant. Now to the proof of your guilt. We will call in but one witness, whose testimony is in all cases conclusive and the end of all controversy. Well, let us hear who is this all-sufficient witness, that dares to confront all Christendom, and arraign the conduct of many great and devout nations. Well, the witness is no less than the God of Jacob, the King over all kings.

What does he say about transgressing the laws and breaking the covenant by which such men as Abraham were to become a multitude of people that could not be numbered by any figures that the ingenuity of man could invent or even conceive of? He says, "the EARTH is DEFILED under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate." Here, sir, is the testimony of God as to what has been the result of breaking the marital laws and covenant. Almost universal defilement, prostitution, abortion, the natural affections turned out of their legitimate channel, and virtually extinguished, and men and women have become filled with jealousy, envy and every abominable lust, and but for purposes of commerce and selfish gain, would hardly mingle together. More mischief and crime are traceable to the perversion and misunderstanding of the marriage rite than to any other ordinance ever instituted by men.

Domestic organization is the first and foremost foundation of all society, and of all government. And if the foundation be removed, what shall the righteous do? The righteous can neither preserve themselves from defilement nor others. Hence the whole earth is defiled. If I had the voice of a trumpet and the engine of superhuman power, I would penetrate the ears of all Christendom with a sense of this awful defiling, de-olating sin. I would at once call the attention of Congress and Parliament, and civil and ecclesiastic cabinets, to this one great foundation of society. I would show them that this is not only a foundation, but it is THE foundation of society. Other foundation of society.
tion can no man lay than that which is laid. Whatever super-
structures are built upon any other foundation, will be attended
with unspeakable defilement and desolation to all who build there-
on. "But," says one, "I wish you would tell us distinctly what is the
ture and only foundation of all social order and government that
shall bring mankind to the zenith of perfection and glory? and
where shall I look to find it?"
Well, now listen, and hear attentively, and I will tell you un-
mistakably: or rather I will stand aside and let their higher author-
ity tell you. The Lord, yea, the Lord God shall tell you where to
look. Therefore hear thou him.
And what does He say? He says, "look unto Abraham, your Father,
the rock from whence ye were hewn, and unto Sarah, that bare
you." There you have it, right from the Lord. O! Christendom.
There you have it, all ye legislators and rulers! There it is, sim-
ple and plain, all ye reformers and philanthropists, just as it fell
from the lips of our Maker.

Abraham is the rock—the father of the faithful! and Sarah is the
mother and pattern for all women! She was the bright pattern of
conjugal loyalty and faith for females, wives, and mothers, of all
ages. When she had no child of her own, and she knew by revela-
tion that her domestic bliss for time and all eternity was involved
in becoming a mother; then, yes, then, she stepped forth and gave
Hagar to her husband, for to be his wife, and a mother of his chil-
dren. By that act the heartstrings of the wife were felt after, and
stretched to their utmost power of endurance. She had given to
her husband the beauty and joy of her youth—the captivating
loveliness of female affections and unsullied virtue for scores of
years, and now, God called upon her to divide or share her hus-
band with another, that husband, with whom her artless love and
guileless confidence had been gar-
ered up for many years as safe-
ly (in her view) as in the pa-
vilion of the Eternal Throne. She
believed Abraham still, and while
the deepest struggle that ever per-
vaded the bosom of innocence and
loveliness was threatening her
breast, victory declared in her
favor, and salvation shone as glit-
tering pearls in the coronet of
Sarah, from that day. Heaven
could not withhold from her the
desire of her heart. An endless
perpetuity of lives became hers.
The hitherto desolate and barren
could now smile at the reward of
her triumph, and look prophetically
forward upon the endless
train of her offspring, surpassing the
dust of the earth for number.
Daughters of Israel! Look unto
Sarah; her that bare you. If you
suffer with her, you shall reign
with her. Hear it! You shall be
heirs of the same promise! Paul
and all holy Apostles bear me
witness that I speak the truth and
lie not. A queen's coronet awaits
you. With Rachel, Hannah, Eliza-
beth, and Mary, you shall swell
the chorus of thanksgiving and
holy rejoicings throughout all
ages.

But to whom are the righteous
sons of men to look? I answer,
they are to look unto Abraham
our father; he is our example and
pattern. He is the rock that the
gates of hell will not prevail
against, as much as Peter was,
and obtained the testimony of
God that he would COMMAND his
children and his household before
the Lord. But because men have
not looked to the covenant made
with him, and observed the laws
thereof, and the ordinance there-
of, the earth is defiled and the
inhabitants cursed, and a univer-
sal desolation of men is speedily
threatened. If the present order of
things in Christendom is suffered
to come to a legitimate issue, the
time is at hand when few MEN
will be left. But many WOMEN
comparatively will be left.

(To Be Continued)
EVIDENCE

By H. Miller Lehman

The fool has said in his heart:
"There is no God."
But a fool has not the mind to know.
Cycles of coppery suns and silvered moons
Declare the wonderment of God,
And all the things of earth
Silently manifest His handiwork.
He spoke, and there was Light;
He breathed, and man became a living soul.

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

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

This little magazine only costs you one dollar NOW. Have you sent in the subscription price? Do you desire to assist in furthering this work? We wish to express our heart felt gratitude to those who have given us encouragement and contributed financially to The Star of Truth—

(You may write to us at P. O.)

CHAPTER X

HEROD ANTIPAS’ DEFENCE BEFORE THE ROMAN SENATE IN REGARD TO THE EXECUTION OF JOHN THE BAPTIST.

We found on the records of the Roman Senate Herod Antipas’s defense respecting the various accusations preferred against him by different persons. In his defense there are some very important items regarding the Christian Church. The reader will no-
hundred of years before, and told him with His own lips how and what to do to be saved; and the Jews had lived according to this until it had become their nature and all their forefathers had lived in this way. David, Solomon, Isaac, Jacob, and all the holy prophets had gone to heaven in this way of God’s own appointment. How, the question came to them, as they suggested it to me: Has God found that He was wrong? Has His wisdom failed Him? or has the unchangeable changed, and is He wavering in His purpose? Such would be the natural conclusion of a sensible man under the circumstances. Now, John the Baptist had no authority from God for what he was doing, as Abraham had. All he could say was, ‘He that sent me to baptize is true;’ and he cannot tell who he was. Then his going into the wilderness: God had ordered Solomon to build the finest temple that was ever built in the world, and made promises that whosoever came to that house with his offerings his prayers should be heard and answered. This temple had been the place of their meeting for hundreds of years, for the Jews think this temple the next place to heaven.

“Now see the difference:

“1st. John has no authorized authority.
“3rd. He changes God’s place of worship.
“2nd. He changes the doctrines.
“4th. He changes the mode of application.

“Now, the idea of Gamaliel was that John wanted to be some great man; hence, he took this mode of eccentric life to establish it. And there is nothing better qualified than the course he took to make an impression upon the ignorant and unlearned — to go away out into the wilderness by himself, get a few friends from Jerusalem to go out and hear him, and come back and tell of the great wonders which they had seen in the wilderness. Then John’s appearance—his long, uncombed hair and beard, his fantastic clothing, and his food, nothing but bugs and beans—such a course and such a character are well qualified to lead the illiterate astray. These troubles on the Jewish mind were very heavy, and gave such men as Hildericum, Shammai, Hillel, and others great concern. And no wonder, for in their judgment it was vacating the temple of religious worship; it was blocking the road to heaven, and driving the poor and unsuspecting to ruin, as well as destroying the whole nation. So it was, by their request, as so ordered, that it was better to execute one to save the many from a worse fate. And this is the true reason for the deed, and not to please the whim of a dancing-girl, as you have heard. Now, my lords, if this is not satisfactory, I would ask my accuser, Caius, to write to any of the learned Jews, and learn if my statement is not correct.

“As to Agrippa’s accusing me of having arms for seventy thousand soldiers, it is correct; but they were left me by my father, Herod the Great. And as they were needed to defend the province, and I did not know it was necessary to report them, I never thought of keeping them secret. But as to my being in league with Sejonius, I appeal to the virtue of my conduct, and demand investigation.

“As to what Pontius Pilate says in regard to my cowardice and disobedience in the case of Jesus of Nazareth, I will say in my own defence: I was informed by all the Jews that this was the same Jesus that my father aimed to destroy in his infancy; for I have it in my father’s private writings and accounts of his life, showing that when the report was circu-
lated of three men inquiring where was he that was born King of the Jews, he called together of the Hillel and Shammai schools, and demanded the reading of the sacred scrolls; that it was decided he was to be born in Bethlehem of Judea, as read and interpreted that night by Hillel. So when my father learned that there was a birth of a male child in Bethlehem under very strange circumstances, and he could not learn who nor where the child was, he sent and had the male children slain that were near his age. Afterward he learned that his mother had taken him and fled into the wilderness. For this attempt to uphold the Roman authority in the land of Judea the world has not ceased to curse him to this day; and yet the Caesars have done a thousand worse things, and done them a thousand times, and it was all well. Just think how many lives have been lost to save the Roman Empire; while those infants were only removed in their innocence from the evil to come. The proper way to judge of action is to let the actor judge, or the one with whom the action terminates. If this should be done, and there is a life of happiness beyond this for innocence to dwell in, those infants as well as the Rachels should be thankful to my father for the change. Again, my lords, Pilate is a higher officer than I; and you know in our law the lower court always has the right to appeal to the higher. As to Pilate's saying that Jesus was a Galilean, he is mistaken. Jesus was born in Bethlehem of Judea, as the records show. And as to his citizenship, he has had none. He wandered about from place to place, having no home, making his abode principally with the poor. He was a wild fanatic, who had taken up the doctrines of John (but not his baptism), and was quite an enthusiast. He had learned sooth-saying, while in Egypt, to perfection. I tried to get him to perform some miracle while in my court, but he was too sharp to be caught in a trap; like all necromancers, he was afraid to show off before the intelligent. From what I could learn he had reprimanded some of the rich Jews for their meanness, and his reproaches were not out of the way, from what I heard they would have been much better men if they had practised what he preached.

"So this is my defense. I submit it for your consideration, praying for clemency."

"Herod Antipas."

THE RESURRECTION

*The following lecture, prepared and written by Joseph E. Taylor, was read in the Logan Temple, June 2nd, 1888—and published in the (Deseret Weekly No. 1. Dec. 29, 1888, Vol. 38.)

There is no one subject involving consequences of greater moment to the human family than that of the resurrection; and, considering its vast importance, perhaps no other subject is so poorly comprehended by humanity generally. This may be due to the fact that, without the aid of revelation, it is impossible to understand the correctness of this principle in any degree whatever; and the tendency in the present age is to deny revelation rather than accept it. Consequently, large numbers of otherwise intelligent men, look upon the doctrine of the resurrection as a myth, a chimera of the brain, altogether contrary to the principles of true philosophy, and, as scientifically demonstrated, an utter impossibility. In support of this the most ingenious and seemingly logical arguments are used, embodying physiological and chemical proofs which are considered incontrovertible.

It is not my purpose in this lecture to discuss the subject of the resurrection with unbelievers; for
in the language of Paul, "If Christ be not risen"—to which may be added, "If there is no resurrection"—"then is our faith vain, and we are yet in our sins."

Every true Latter-day Saint accepts the doctrine of the resurrection, and views it as an assured fact: for every religious labor they perform, together with every ordinance they receive (and more especially those that pertain to Holy Temples), points directly and bears a close relationship to our resurrection from the dead. Prominent among them may be mentioned our marriages for eternity as well as time, making possible the continuation of the seeds throughout endless ages; thus preserving and perpetuating that patriarchal order which was established by heaven in the early periods of this earth's existence, and which is the pattern of family relationship in the heavens.

It has been remarked, and truly too, that after the fall we were temporally and spiritually dead, and must forever have remained in that condition but for the atonement wrought out by our elder brother; which atonement made possible, or, in other words, brought to pass, the resurrection from the dead. For as in Adam all died, even so in Christ all were made alive.

Our father Adam realized this when he prophesied concerning the families of the earth, saying, "In this life I shall have joy, and in the flesh I shall see God" (Pearl of Great Price, page 10); while Eve rejoiced over the prospect of redemption and the eternal life promised them for their posterity. This could not have been realized but for the fall, by which the evil and the good were made manifest, and their children were left free from that time to choose for themselves.

Assuming, then at the outset the doctrine of the resurrection to be an established fact, we will launch at once upon the broad ocean that lies before us, and in our re-

searches into some of its details will go no farther than the light of revelation will justify. There is so much pertaining to this subject that has not, as yet, been revealed, and there is such an intense desire to learn more in relation thereto as to provoke considerable speculation in theory, which is always dangerous as applying to heavenly things.

It must be remembered that in our mortal state, without the aid of a quickening power, we cannot at all comprehend the glorified condition of a reunion of the constituent elements of the mortal tabernacle and the immortal spirit which have been separated by death; and we shall never fully realize that condition until after the powers of the resurrection have been brought to bear upon us. For experience alone will furnish full and complete knowledge either as to the glories of a resurrection to eternal life, or the sufferings and torments of the sons of perdition. The revelation says concerning the latter, "And the end thereof, neither the place thereof, nor their torment no man knows; neither was it revealed, neither is, neither will be revealed unto man, except those who are made partakers thereof."

"Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again. Wherefore the end, the width, the height, the depth, and the misery thereof they understand not, neither any man except those who are ordained unto this condemnation."

It is also undoubtedly wisdom in the Almighty to hide from us the glories of a resurrected state; for such knowledge would unquestionably have a tendency to make us dissatisfied with our present condition, there being no genuine joy upon this earth; neither can there be separate from anticipations of a glorious future—not merely in spirit life in the paradise of God, but more especially after the resurrection from
the dead. Paul sensed this when he exclaimed, “If in this life only we have hope, we are of all men most miserable.”

The vision which the prophet Joseph had of the glories of the three kingdoms makes very plain Paul's statement that “There is one glory of the sun, and another glory of the moon, and another glory of the stars;” and that the glory of the stars is as varied as the stars themselves vary in brightness. Joseph's description is more minute than Paul's; and it would seem that he had at this other times a more extended view than Paul. He remarked at one time that “Paul said he knew a man who was caught up to the third heaven.” But, said he, “I know a man who was caught up to the seventh heaven.” That man, I have always believed, to be Joseph himself, for the reason that no man living could supersede him.

Therefore, if it were not himself who was thus caught up, it must have been one of the ancients with whom he had conversed. Seeing that Joseph held the keys of the last dispensation, his privileges were certainly equal to those who had heretofore held similar authority and power. This being the dispensation when everything is to be revealed, who is so likely as the head of the dispensation to become possessed of this knowledge, seeing that he is made the channel of communication to us?

We may, therefore, fully rely upon what he saw in vision on various occasions in regard to the future, and we presume to say that these visions were often before him when in after times he spake upon the subject of the future. His words may consequently be accepted as unquestionable authority.

There are different periods spoken of when a resurrection from the dead should take place; and although very little is said concerning the resurrection of any other since our Saviour's ascen-

sion (this being the commencement of the first resurrection). Yet any subsequent resurrection would simply prove that the first resurrection was continued after His ascension. We will speak further upon this as we proceed, for we wish now to consider the death of our great progenitor.

It is recorded in the 5th chapter of Genesis that Adam died at the advanced age of 930 years. “But it is often asked, “Did Adam lie in the grave until he was redeemed therefrom through the death and resurrection of the Only Begotten?” I will ask a question in reply: “Did Jesus have power to lay down His life and take it up again?” He so declared. (John x, 18). It might be well at this point to enquire who was the Savior of the world; and what relation did He bear to our father Adam? For the veil of the mysterious past has been lifted just a little to enable us to see within. I will first quote from a discourse preached by President B. Young, in Salt Lake City, April 9th, 1852, (see Journal of Discourses Vol. 1, page 50.):

“The question has been often asked who it was that begot the Son of the Virgin Mary? I will tell you how it is. Our Father in heaven begat all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal. Now hear it, Oh! ye inhabitants of the earth, Jew and Gentile, Saint and sinner. When our Father Adam came into the Garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this earth. He is Michael, the ancient of days, and about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do.”
"Every man upon the earth, whether professing or non-professing Christian must hear it and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed.

“When Adam and Eve had eaten of the forbidden fruit their bodies became mortal from its effects; and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. When he took a tabernacle it was begotten by His Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession.

“I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone.

“It is true that the earth was organized by three distinct characters, viz: Eloheim, Jehovah and Michael. These three formed a quorum as in all heavenly bodies, and in organizing elements perfectly represented in the Deity, as Father, Son and Holy Ghost. Jesus our elder brother was begotten in the flesh by the same character as was in the Garden of Eden, and who is our Father in heaven. Let all who may hear these doctrines pause before they make light of them or treat them with indifference; for they will prove their salvation or damnation.”

We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 6th, 1844:

“It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God Himself, the Father of us all, dwelt on our earth the same as Jesus Christ did. I will show it from the Bible. I wish I were in a suitable place to tell it, and that I had the trump of an archangel, so that I could relate the story in such a manner that persecution would cease forever. What did Jesus say? Mark it, Elder Rigdon, the Scriptures inform us that Jesus said, ‘As the Father hath power in himself, so hath the Son power.’ To do what? Why, what the Father did. The answer is obvious, in a manner, to lay down His body and take it up again, ‘Jesus, what are you going to do?’ ‘To lay down My life and take it up again.’ Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

What did Jesus do? Why, I do the things I saw My Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get My Kingdom I shall present it to My Father, so that He may obtain Kingdom upon Kingdom and it will exalt Him in glory. He will then take a higher exaltation and I will take His place, and thereby become exalted Myself; so that Jesus treads in the track of His Father and inherits what God did before.”

I think these two quotations from such a reliable authority fully solve the question as to the relationship existing between Father Adam and the Savior of the world, and prove beyond ques-
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the power that Adam possessed in regard to taking his body again after laying it down—which power he never could have attained unless he had received first a resurrection from the grave to a condition of immortality. We further say that this power was not forfeited when as a celestial being he voluntarily partook of the forbidden fruit, and thereby rendered his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits—thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, a celestial glory.

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 after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through Him who alone possesses the power to bring to pass. It is these, and these only, whose resurrection we here wish to consider. But we will now resume the consideration of the question, viz., the times when the resurrection did and will take place.

King Mosiah, whose writings are recorded in the Book of Mormon, declares that

“There cometh a resurrection, even a first resurrection. Yea, even a resurrection of those that have been, and which are, and which shall be, even until the resurrection of Christ; for so shall He be called. And now the resurrection of the Prophets and all those that have believed in their words, or all those that have kept the commandments of God, these shall come forth in the first resurrection; therefore they are the first resurrection. There are those who have part in the first resurrection, and these are they that have died in their ignorance before Christ came, not having salvation declared unto them. Thus the Lord bringeth about the restoration of these, and they have part in the first resurrection, or have eternal life, being redeemed of the Lord. And little children also have eternal life. The Lord redeemeth none such as rebelled against Him and dieth in their sins: yea, even all those that have perished in their sins ever since the world began that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they who have no part in the first resurrection.”

Alma also, in speaking to his son Corianton upon this subject, says:

“And behold again it hath been spoken that there is a first resurrection, a resurrection of all those which have been or which are, or which shall be down to the resurrection of Christ. Behold! I say unto you it meaneth the reuniting of the soul with the body of those from the days of Adam down to the resurrection of Christ. Now whether the souls and the bodies of those which have been spoken of shall all be reunited at once, the wicked as well as the righteous, I do not say; let this suffice, that I say they all shall come forth, or, in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now, whether there shall be one time, or a second time, or a third time that men shall come forth from the dead, it mattereth not, for God Himself knoweth all
these things, and it sufficeth me to know that there is a time appointed when all shall rise."

We gather from the above that at the time of the resurrection of Christ the righteous were to come forth from their graves, also those who had died in their ignorance, as well as little children; but it was questionable in Alma’s mind at what time the wicked would come forth. As to what did actually transpire at the time of and immediately succeeding the Savior’s resurrection we will refer to the record. Matthew the Evangelist says (Chap. 27, ver. 52-53.) “And the graves were opened, and many bodies of the Saints which slept arose, and came out of their graves after His resurrection, and went into the holy city, and appeared unto many.”

Jesus, when He appeared to the Nephites upon this continent, quoted the prophecy of Samuel, the Lamanite, and showed that it had been fulfilled. (3rd Nephi, 23. 10.) He upbraided them for neglecting to write the same, and said: “How be it that ye have not written this thing—that many Saints did arise and did appear unto many, and did minister unto them.” We have here two testimonies concerning the Saints rising from the dead—one in regard to those upon the eastern continent and Jesus’ testimony in regard to those upon the western continent. Whether there were any of those who constituted the ten lost tribes who had died previous to this time and who were resurrected during this period is nowhere recorded; and while we might justifiably suppose that such was the case, I would much prefer to wait the coming forth of their history, when the facts concerning them will be fully made known.

(To Be Continued)

THE DAWNING DAY OF THE LAMANITES

This subject will be continued in our next issue...
Die obige Erklärung mag wie wir es annehmen die gegenwärtige Haltung der Kirchenfuehreruer über den Gegenstand der Gott- heit repräsentieren und mag in Summa wie folgt zusammengefasst werden:

1. Dass Brigham Young in seiner angeblichen Behauptung, dass Adam unser Vater und unser Gott, und der Vater von Jesus Christus ist, falsch zitiert wurde.

2. Dass beide, Brigham Young und Heber C. Kimball, zu der Theorie hielten, dass Adam die Schlüssel zur Erlösung der Erde haelt, unter Jesus Christus, und dass der Letztere nicht der Sohn Adamm's ist.

3. Dass Jesus Christus, der Sohn von Maria, Gott der Schoepfer ist, der Gott der sich selbst zu Adam offenbarte, etc., und obgleich zu der Zeit unverkörpert, er die Erde schuf.


6. Auferstandene Wesen koennen nicht sterben.


Da sind noch andere Schreiber und Sprecher fuer die Kirche, welche gelegentlich diesen Gegenstand vornehmen; da aber deren Ansichten in voller Harmonie mit den hier gegebenen sind, halten wir es fuer unnoetig diese hier anzufuehren. Aber wie unlogisch und widersprechend diese Ansichten hierin auch sind, so ist ihre Existenz nicht erstaunlich, wenn die Stellung der Fuehrer zu anderen Sachen, die zum Evangelium gehoeren, betrachtet wird, und welche wir spater zu beruehren gedenken.

2. KAPITEL

Es wird erinnert werden, dass Brigham Young die Predigt in welcher er Vater Adam als unsere "Vater und unseren Gott" und den Vater von Jesus Christus bezeichnete, am 9. April 1852 hielt; dass er seine Bemerkungen an beide adressierte Heilige und Suender und als Ursache dauffer die Tatsache anfuhr, dass die Aeltesten in Israel widersprechende Ansichten in der Sache haben. Um seiner Rede grosseren Nachdruck zu geben, wird von dem Sprecher berichtet gesagt zu haben: "Nun hoert es, Oh Einwohner der Erde, Jude und Heide, Heilige und Suender *** Jesus unser aelterer
bruder wurde im Fleische von demselben Wesen (character) ge-
zeugt, welches im Garten Eden war (Adam) und welches unser Va-

Diese Hypothese Brigham Young's angreifend, gibt Aeltester Joseph Fielding Smith es als seine Meinung, dass Praesident Brigham Young in seinem Vortrag nicht proper oder korrekt zitiert wurde. Er sah die Kopie seines Vor-
trages nicht ohne diese in England veroeffentlicht wurde. "Ich glaube dies bestimmt," sagt Aeltester Smith, "denn die Schlußfolgerungen aus diesem Vortrag sind gaenzlich fremd gegenueber allem, was Praesident Young lehrte."

Hier, denn, ist eine klare und scharfe Feststellung gegeben. Lasst uns sehen was Brigham Young wirklich lehrte: Diese Predigt wurde wie bemerkt am 9. April 1852 gehalten. Unter Aufsicht von Brigham Young wurde diese in Journal of Discourses veroeffentlicht, und aus diesem "Journal" wurde diese wieder im Millenial Star erneut am 26. November 1853 veroeffentlicht, etliche 19 Monate nachdem die Predigt gehalten wurde. Das ergibt eine genuegende Zeitspanne fuer Praesident Young die veroeffentlichte Predigt von Fehlern zu befreien, wenn es fuer noetig gefun-
den haette. Lassen sie uns hier bemerken, dass alle Ansprachen fuchender Brueder (wenn aus dem Stegreif gehalten) diese vor deren Veroeffentlichung zur Nach-
zielung vorgelegt werden. Dieses verhindert Fehler seitens der Redner und auch der Stenogra-
phen, welche die Ansprachen steno-
graphisch aufnehmen. Brigham Young sagte einst (2. Januar 1870):

"Ich weiss gerade so gut was ich diesem Volke lehre und was ich ihnen zu sagen habe und was zu tun, um es in das Him-
melreich Gottes zu bringen, so wie ich den Weg nach meinem Buero weiss. Es ist genau so klar und Mitte. Der Herr ist in unserer Mitte. Er belehrt das Volk fort-
waehrend. Ich habe noch nie eine Predigt gehalten und DIESE AUS-
GESANDT ZU DEN MENSCHEN-
KINDERN, DIE SIE NICHT ALS HEILIGE SCHRIFT (DAS WORT GOTTES) BEZEICHNEN KOENN-
TEN. * * * Lasst dieses zu dem Volke ausgehen "SO SPRICHT DER HERR" und wenn es dem Worte nicht gehorsam ist, so wer-
den Sie die zuechende Hand des Herrn auf solche Leute fallen se-

(Fortsetzung folgt.)

TIME AND ETERNITY
Can time and eternity harmonize
In the same identical sphere?
Can man know the thrill of eternal
joy
While his life is doled out by the
year?
Do souls exist in two separate
worlds
And the vaster and nobler life—
Is it vieled completely and shut
away
When man enters this realm of
strife?
Do the wants of the flesh and the
struggle for light
Fill all of this thing called time
And not till we pass from this veil
of tears
Shall we know the eternal
sublime?
Are we doomed through time to
know only pain
Of faults we must struggle
through
Only to find as we conquer one
New failings revealed to view?
Is happiness only a shadowy
thing
That dances quickly away
To leave us wistfully longing for
That surer eternal day?
For some this may be but for
those who know
That Christ is the brother of men
Each year testifies that eternity
is time—over and over again.
Proclaiming that earth was new
To watch a dear one laid away
From the reach of mortal sight
And rejoice in knowing he's freer still
To aid in our battle for right.
These are the precious gems of time
And years link them into a chain
To file away in time's archives
Recording our earthly gain:
Experiences needed for future use
When time becomes part again
Of lives devoted in God's grand scale—
To eternal joy of man.
Can ever a year or ever a day
Pass by without cause to sing
Hosannah! Hosannah! to Him who reigns
In time and eternity—King!

Alyne Jessop

OUR PIONEERS

They turned their heads toward the West
When liberty had fled;
Their Prophet dear, and Patriarch
Were numbered with the dead.

With aching hearts and weary feet,
They traveled along the way:
With dancing, prayer and music
They closed the dreary day.

Flowers blooming 'neath their feet,
Wild life here and there—
Singing the songs of Zion
Kept them from despair.

Let's not forget while celebrating,
The hardships that they bore;
But hear again the Gospel plan
As taught one hundred years before!

Write to us at P. O. Box 246,
Murray, Utah, and secure the following worthy publications:
The Archko volume—from which several excellent articles have been published by the STAR OF TRUTH. Price $2.50.
Wilt Thou Restore The Kingdom to Israel—by Sr. M. Bautista—

And the daily struggles that bare us down
Are truly small pictures that hold truths, binding present and future and past
In a thrill that can never grow old
Trees stripped bare in a winter night
To the eyes of time alone,
Are cold and dreary, while ears of time,
Hear only the wind's sad moan.
But look at time through eternity's eyes.
And cold is lost in a song—
Of hidden life that shall burst with spring
And blossoming warmth 'e'er long.
A symbol of life that is given anew
To those who will take the name Of Him who gave us a pattern in time
For that love of eternal flame,
Clenched in a struggle for toys,
And view through the eyes of eternity
The mission of two small boys—
Fighting as men with their shoulders braced
Supporting each other in truth—
To establish the cause each hold in his heart
Even now is he struggles for youth.
To hear the song of a little girl
And know that eternity too
Heard her sing when the morning stars rejoiced
ATTENTION - ALL CHRISTIANS

In this land of America, in a Christian nation, officers of the State of Arizona, under the direction of Governor Pyle, "attacked" and found the inhabitants of the peaceful, little town of Short Creek, Arizona, calmly awaiting their arrival.

As "Life" so aptly stated "an elephant gun was used for a rabbit hunt." A Veteran of the Korean war who had arrived home only the night before the raid and who was numbered among the offenders said, "Two unarmed officers could have accomplished as much. All the Governor needed to do was send for us and we would have come."

Nevertheless, the army of officers proceeded according to plans which had been in the making for over two years, according to report, with the capable assistance of the attorneys of the 'Mormon' church. It was announced that the Town was to be disintegrated and its inhabitants scattered abroad in order to forever stamp out a practice which was a disgrace to the State of Arizona. All the little children were to become wards of the State and were in time to be either adopted out into other families who would not teach them the doctrines of their religion, or were to remain under the jurisdiction of the Juvenile Court.

The 'Mormon' press decried the practice of polygamy as "a cancer feeding upon the vitals of the nation" and "applauded the action of Governor Pyle." Such words and tactics had formerly been employed by "devils in the world who were arraigned against God and the

Dedicated to God's service and the glory of His Name; to the building up of His Kingdom and the establishment of His Priesthood upon the earth.
estabishment of His Church and Kingdom" in the days of the Prophet Joseph Smith. The spokesman of the Church were on the same ground, and apparently God and the Church had changed sides.

It is written: "I, the Lord God, change not, neither doth my word change, but remainth the same forever." And the scriptures say, "Blessed are you when men shall revile against you and say all manner of evil against you falsely, for my name's sake; Rejoice and be exceeding glad, for great is your reward in heaven. But, woe, woe unto you when all men shall speak well of you for so did they unto the false prophets which were before you." It seems that the love of the world is prized by most men above the love of God.

Certainly, if God is true and there is truth in "Mormonism" as established by the Prophet Joseph Smith, then those now participating in this unholy crusade to "stamp out plural marriage" shall not escape the judgments of God, for he said: "Woe unto that nation or house or people which seeks to hinder my people in living the patriarchal law of Abraham which leadeth to Celestial glory; they shall not escape the judgments which I have decreed by the mouth of my servant Joseph should come upon the wicked of this generation, and which shall not return unto me void."

A writer from Roosevelt, Utah has aptly said that any person who had witnessed the ordeal that mothers pass through in bringing their little ones into the world can realize the wrong that is being perpetrated by the State of Arizona in taking little children from their parents.

Judge Lorna Lockwood, of Pheonix, is reported as saying: "I will need the wisdom of Solomon to know what should be done with these children." Surely, if she had the wisdom of the learned polygamist Solomon she would never hesitate one moment to return little children to their mothers and wives to their husbands.

We learn that all children are to be taken from their mothers, unless the mothers promise not to teach them according to the tenets of their faith, as revealed to the Prophet Joseph Smith. We ask—Where can we find a parallel to this in history? In a nation which guarantees religious freedom and holds itself up as an asylum for the oppressed—children are to be torn from their parents unless those parents promise not to teach them the doctrines of their faith.

Judgment is in the hands of the Lord and He will surely reward men according to their deeds in the flesh. Let all Saints stand in holy places and watch for the day when the arm of the Lord shall be raised in judgment upon all those who fight against Him. It was He who said: "All those who would enter into my glory must and shall abide my law, and the conditions thereof, or they shall be damned, saith the Lord God."

FOUNTION STONES OF THE EARTH

Continued from page 159

DAWN OF LIFE ON THE EARTH

Of course, it is not intended in this article to deal with that spiritual pre-existent condition of all living things, but with the temporal only. Now, if evolutionism, including nebular hypothesis, be discarded, it should be shown how animal and vegetable life came on the earth, since the fragment doctrine necessarily reduces geological time to a comparatively narrow limit, and will not allow an evolution from the lower to the higher forms of life through long ages. This will be done by quoting a few words of revelation and inspiration. And just here we would intimate—without insisting too strongly—that the order in which life dawned upon the earth was this: 1, vegetable life; for a garden was planted; 2, man appeared; and 3, the beasts of the field came, etc.

Genesis, second chapter, 5-9: "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went
up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food."

From the Pearl of Great Price, page 6: "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; but I, the Lord God spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually, were they created and made according to my word. And I the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man, and man could behold it."

Book of Abraham, page 35: "And the Gods came down and formed these generations of the heavens and the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground. * * * And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food. * * * and out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them."

From a discourse preached by President Brigham Young, the following is taken: "They [the Gods] came here and organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed." (J. of D., Vol. 1, p. 50.)

As a closing quotation of this branch of our subject, we will draw from Parley P. Pratt's "Key to Theology."

"A Royal Planter now descends from yonder world of older date, and bearing in his hand the choice seeds of the older Paradise, he plants them in the virgin soil of a new-born earth. They grow and flourish there, and, bearing seed replant themselves, and thus clothe the naked earth with scenes of beauty, and fill the air with fragrant incense. Ripening fruits and herbs at length abound. When lo! from yonder world is transferred every species of animal life. Male and female they come, with blessings on their heads; and a voice is heard again, 'Be fruitful and multiply.' Earth—its mineral, vege-
table and animal wealth — its Paradise prepared, down comes from yonder world on high, a son of God, with his beloved spouse. And thus a colony from heaven, it may be from the sun, is transplanted to our soil. The blessings of their Father are upon them, and the first great law of heaven and earth is again repeated, 'Be fruitful and multiply.'

THE FRAGMENT DOCTRINE VS. THE NEBULAR HYPOTHESIS.

Now, if the fragment doctrine enunciated by Joseph Smith, namely, "That this earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live" — and that our interpretation of that doctrine be correct, wholly, or in part, then the nebular hypothesis will have to be discarded, at least so far as it assumes to account for the origin of this world. We say, with the late Prof. Orson Pratt: "This hypothesis, however fertile in its consequences, is beginning to wane."

It is believed that this doctrine will answer satisfactorily as many phenomena relating to cosmology as any theory ever advanced. It will give new interest to geological research. And, further, it will narrow down the field of uncertainty surrounding this subject, besides being in harmony with the word of God.

There is a temptation to extend this paper and show how beautifully and consistently the fragrant doctrine explains the initial cause of volcanoes, earthquakes, thermal springs, continental crust-movements, formation of mountain ranges, etc., but these points will furnish the basis for a subsequent article.

"Gildas, an authoritative British historian, born in England about 516 A.D., wrote" These islands received the beams of light, that is, the holy precepts of Christ, the TRUE SUN, at the latter part, as we know, in the reign of Tiberius Caesar," Tiberius Caesar was the Roman Emperor at the time of the death of Jesus, so named in the scriptures. He reigned from 14 to 47 A.D., which makes it quite plain that the Gospel was carried to Britain before 37 A.D., over 560 years before the so-called Christianizing of Britain by St. Augustine. In the year 37 A.D. the Church of Rome had not even been dreamed of, but here is the record of Christianity being received in Britain hundreds of years before the landing of Anglo-Saxons. The Doomsday Book, also carries the authentic record of its pages, as repeated by Gildas. It also records the building of the first Christian Church "above ground" in the world in England.

"The Vatican Librarian, Cardinal Baronius, provides us with more authentic evidence in an ancient manuscript which he discovered in the archives in the Vatican Library. This document records the arrivals of Joseph of Arimathea, Lazarus, Martha and Mary landing at Marseilles in 35 A.D., on the way to the Isle of Britain. This is further verified by the English historian, William of Malmsbury, who tells us that Joseph of Arimathea arrived in Britain from France, with the people already mentioned and with eleven missionaries under his charge, having been sent by Apostle Philip. We are told that Joseph was welcomed by the British King Aviragas, who gave him twelve
hides of land, (a hide of land was
160 acres) at Yyns-vitrin, of Glas-
tonbury, whereon to build the first
spiritual memorial to Jesus Christ. This gift is recorded in the
Doomsday Book, naming the spot
at Glastonbury, and as being free
of taxation.

Why did the British King wel-
come Joseph of Arimathea, the
man who took care of the body of
Jesus after the Crucifixion, when
the rest of the world was perse-
cuting the Christians and the
Apostles? Torturing them, and
casting them into the area to be
devoured by the lions, stoning
them to death, and crucifying
them on the cross in ignominious
fashion? The answer is simple:
Because Joseph was well known
to the King and to these island-
ers. It is known that Joseph, the
great uncle of Jesus, owned ma-
jor tin mine interests in Britain,
which for centuries before was
famous for this rare metal, and
did a heavy tin traffic to the coun-
tries of the ancient world, also
throughout the Phoenicians, who
were a powerful seafaring peo-
ple, transporting the tin from
the isle of Britain to its European
and Asiatic desinations.

Consequently, Joseph had been
a frequent visitor to Britain, and
it is stated that twice he took with
him Jesus as a child. Therefore,
both were known to the Britons.
From this we know that when
Jesus addressed himself to the
people of the isles,” “the dis-
perssed among the Gentiles,” He
was speaking to a people whom He
knew and who knew Him, which
is additional proof that Jesus was
aware of their history and their
destiny. Therefore, it was a na-
tural thing for Joseph and his fol-
lowers and the Apostles to turn to
the Isles of Britain for their hav-
en and refuge. (1st Book of the
Covenant Law—Pgs. 73, 74, 75.)
He said, it is not improbable that
there have been collisions or
other catastrophes happening
to terrestrial worlds, thus reduc-
ing them to fragments. Locked
up in these fragments would
certainly be found the remains
of an ancient life. And further,
these fragments would present
logical structure as seen in
rocks now forming before our
eyes, except wherein heat had
causedit metamorphism. The
Power that guides the comet
from one part of the universe to
the other could bring stellar
masses together and lay them
down to form a symmetrical
sphere, according to the true
science and architecture of
world-building. Necessarily,
on coming in contact there would
be great attrition of such huge
bodies before all were properly
adjusted. Large quantities of
fine materials, as sand, gravel,
etc., would result from abra-
sions, serving to fill up uneven
places, and to cement the whole
together. Much heat would be
developed also at points of con-
tact, sufficient to fuse the sur-
rounding rocks, and otherwise
to change them. Then by the
action of the forces of nature—
the water, the air, the cold, the
sun—a soil would be prepared
to receive the seeds of the for-
est—tree, the grass of the field,
and the flowers by the brook-
side. And now the earth is pre-
pared for man—“the first of all
flesh.”

But its end is not yet; glorii-
fied and exalted it must be,
blazing with celestial light, like
as it rolled from the Creator’s
hand when he pronounced it
“good!” Jos. B. Keeler.

THE CONTRIBUTOR
Vol XI February, 1890

All the practice of Plural Mar-
riage among the Latter-day Saints
in the United States, so much talk-
ed about and so greatly exagger-
ated, has never yet induced one
individual not of our faith to un-
dertake the practice of it. Thus
it has never been a menace to
the United States and will not be
to the Dominion of Canada.” Pg.
124—Family Kingdom—John W.
Taylor.
THE RESURRECTION

Continued from page 173

Moses, in describing Enoch's vision upon this subject, records:

"And the Saints arose and were crowned at the right hand of the Son of Man with crowns of glory, and as many of the spirits as were in prison came forth and stood on the right hand of God, and the remainder were reserved in chains until the judgment of the great day." (Pearl of Great Price, page 20.) These Scriptures establish the fact that the resurrection which took place at and immediately after the resurrection of Christ was the first resurrection, and that this was the period upon which the expectation, faith and hope of all saints was centered. Further, that those who knew no law, or, in other words, had died without a knowledge of the plan of salvation, had part in the first resurrection through the redemption of Christ.

The question next arises, "Did the resurrection cease when this was accomplished; or was it continued for some time after the Savior's ascension into heaven? If so, how long was it continued?"

In the Book of Doctrine and Covenants (Sec. 27) it is recorded that the Savior told Joseph: "I will drink of the fruit of the vine with you upon the earth." The others He names who should be present at that time, (with some of whom Joseph was acquainted, for they had committed to him the power and authority of the Priesthood which they held) were Moroni, Elias, John the Baptist, Elijah, Joseph, Jacob and Abraham. Except Moroni, these all lived previous to the death of Jesus; consequently, we can readily believe that these faithful men were among the first to come forth in the resurrection of which we have been speaking, and that in ministering to Joseph and others they did so in their resurrected bodies.

To these may be added Moses, who appeared to Joseph and Oliver in the Kirtland Temple on the 3rd day of April, 1836, and committed the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the North. In addition to these it is said: "And also with Peter, James and John whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witness of My name, and bear the keys of your ministry, and of the same things which I revealed unto them."

We all understand that John was translated; so that he would necessarily appear in his translated body, as the final change will not take place with him, until after the second coming of the Savior. But Peter and James had both been executed as martyrs. Therefore they must have appeared in spirit form unless they had received their resurrection; and we have shown in a former lecture upon Priesthood that it is contrary to the order of heaven for spirit to minister to flesh to confer the authority of the Holy Priesthood, which was done by Peter and James in connection with John at the particular time mentioned. Hence, we conclude that Peter and James did appear and minister to Joseph and others in their resurrected bodies.

The Prophet Moroni closed his record 421 years after the coming of Christ. In speaking of himself he says: "And now I bid unto all farewell. I soon go to rest in the paradise of God, until my spirit and my body shall again reunite, and I am brought forth triumphant through the air to meet you before the pleasing bar of the Great Jehovah, the Eternal Judge of both quick and dead; amen." His words certainly indicate that he would die; and yet when this individual appeared to Joseph, he did so in the form of a man. Joseph's description of him is very full and complete. He says: "A
personage appeared at my bed-side, standing in the air; for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked and his arms also, a little above the wrists; as also were his feet naked a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description; and his contenance was truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name and said unto me that he was a messenger sent from God unto me, and that his name was Moroni.

On the ninth day of October, 1843, Joseph Smith makes the following explanation: "Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; hence they appear in bodily shape." This agrees with the revelation given on February 9th, 1843, wherein three grand keys are given by which good or bad angels or spirits may be known: "There are two kinds of beings in heaven, viz., angels, who are resurrected beings, having bodies of flesh and bones. Second, the spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven to deceive; but he will still deliver his message."

It certainly appears from this that Moroni was a resurrected being, for he appeared to Joseph in bodily shape, and he it was who delivered to him the plates and afterwards received them from his hands, as Joseph himself testified, on the 2nd day of May, 1838. And without question he still holds them in his possession. The testimony of the three witnesses, and more especially that of David Whitmer, many times repeated, was that the angel Moroni not only brought and laid the plates before them, but also turned over the leaves of the record one by one, in the presence of himself, Oliver Cowdery and Martin Harris. But, to place the matter beyond all dispute, we will quote Joseph's answer to the question, "How and where did you obtain the Book of Mormon?" as given by him May 8th 1838: "Moroni, who deposited the plates (from whence the Book of Mormon was translated) in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me and told me where they were, and gave me directions how to obtain them."

Seeing, then, that Moroni was resurrected at the time he appeared to Joseph, his resurrection could not have taken place until some time after he deposited the plates in the hill Cumorah, which, as we have shown, was not until four hundred and twenty-one years after Christ; for his last recorded words were: "I soon go to rest in the Paradise of God." And as Moroni's resurrection occurred at so remote a period, why may we not suppose that other faithful Saints who died upon the American continent after the ascension of Jesus have been...
resurrected also?

We would make especial mention of the Prophet Nephi who was the grandson of Helaman; also his son Amos, who took charge of the records; and the son of Amos, who was named after his father, who in turn received and transferred them to his brother Ammaron, which Ammaron hid them up in the hill Shim, they being afterwards obtained by Mormon according to the directions of Ammaron, which records were all finally hidden by Mormon in the hill Cumorah, except the abridged records which he delivered to his son Moroni. We would also include nine of the twelve disciples whom Jesus chose, and to whom He gave a promise that "after they were seventy and two years old they should come into His Kingdom and find rest." The other three whom Jesus chose obtained a promise that they should not taste of death, but should be changed to immortality when Christ should come in His glory; consequently, they still remain in the flesh as translated beings.

We may also ask why many of the Saints upon the Eastern Continent who did not die until after the resurrection of Jesus should not have their bodies resurrected also, including all the Apostles save John, who, like the three Nephites, will tarry until Jesus comes? Although there is no direct revelation that I am aware of declaring this to be the case, yet I see no reason why it should not be, seeing the keys of the resurrection were revealed in the days of the Savior, and not before His time. That dispensation is not completed, neither can it be until the dead who belong thereto are raised from their graves, as well as those who died before it was ushered in; although the work of that dispensation, as far as it pertains to mortality, may have ceased long ago.

True, each succeeding dispensation has either resumed or con-

continued much of the labor of the former one; and the same authority which was held by men in previous dispensations has to a greater or lesser extent been by them conferred upon others in the dispensations succeeding, and in this manner are dispensations linked to each other. Yet there is a labor peculiar to each dispensation, and belonging thereto, which will not be at all interfered with, even by the heads of other dispensations, except to assist it needs be.

Unquestionably there remains much unfinished work belonging to the several dispensations preceding this; and while it may be completed during the period of this dispensation, yet that labor will be directed by those whose right it is to dictate by virtue of the authority still held by them, although they themselves may have passed away centuries ago. Joseph says, Journal of Discourses, Vol. vi, page 238: "All these authoritative characters will come down and join hand in hand in bringing about this work. We therefore conclude that an authority once conferred is always retained until the labor necessary to be performed under that authority shall have been fully completed.

For instance, Joseph Smith held possession of the plates no longer than was necessary to translate the record which they contained. They were then delivered to their former custodian Moroni, who still has them in his keeping. It appears that the twelve Apostles whom Jesus chose in Palestine have not finished their mission; for in September 1830, the Lord said to Joseph the Seer: "And again, verily, verily, I say unto you, and it hath gone forth in a firm decree by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, See page 197
"We stand upon the premise that whatever God does is right!"

"THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTRES NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR, I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE EVEN IF I STAND ALONE IN IT." (Joseph Smith)

Intrigue Of The Dragon Under The Guise Of Law

Governor Pyle entered into the little settlement of Short Creek, Arizona with hundreds of armed men and with the sounding of sirens at the point of guns rounded up approximately four hundred peaceful American Citizens.

According to reports these people had been advised of the coming of the arresting officers at least three days in advance. Yet, they were waiting for them in the school yard and in their homes. The American flag was flying upon the school grounds and, after the army of armed men had "crept upon the settlement in total blackout in the dark of the moon," they burst upon the settlement with all the semblance of invading an armed camp and took into custody all but three of the inhabitants of the town.

The avowed purpose of the raid, according to the Governor of the proud (?) State of Arizona, was to stamp out of existence the practice of "polygamy," and to stop "white slavery" and the forcing into marriage of teen age girls. We are told in the news that one girl claimed to have been forced to marry a 45 year old man and that there are six or seven other teen age girls who have been "forced into the shameful practice."

It seems only fair that, since the one girl has had an opportunity to tell her benighted condition, the other six should be given a hearing. If Governor Pyle's statement be true surely their expressions would only substantiate his position. However, since they were "freed" by the benevolent State Executive they have remained singularly silent and have given no expressions of gratitude for the kind actions and intentions of the State. Furthermore, if the Governor's position be correct, are we to believe that out of 263 children there are only six or seven teen age girls, and that these have been "forced into polygamy."

What mother, who has her own children, can stand calmly by and watch these Arizona mothers have their children torn from them under the guise of law, perhaps never to see them again? No matter what their religious persuasion, or how obnoxious their religious practices might seem, can mothers permit such things to happen in a land known as an asylum for the oppressed, where all nations, tongues and peoples are offered religious sanctuary? Like Hitler and Stalin the Executive of Arizona has implied that the "end justifies the means." Herod Antipus, when he murdered all children under two years of age

We foster the thought BACK TO THE CONSTITUTION and let all people say AMEN.
the little town of Bethlehem, justified himself upon the same
promise. He said: "I acted to suppress an insurrection against the Roman
Government." Jesus Christ was crucified according to law, in order
to "stamp out" his nefarious doctrines and in His day most of the
people were unaware that the Son of God was on trial, or if they were
aware of it, they were as unconcerned as are the inhabitants of the
United States about the heart-rending circumstances surrounding the
separation of families and their being scattered abroad in the State of
Arizona. In the name of "law" the people of Acadia were scattered
abroad, as told in Longfellow's Evangeline. In the name of "law" Peter
was crucified head down and Paul was beheaded in Rome. How many
dark and nefarious deeds have been perpetrated in the name of "law"
down through the ages, while an uncaring or indifferent populace
"slept."

Is it possible in this "enlightened century" Governor Pyle is to be
permitted to "stamp out white slavery" by inflicting a slavery upon
mothers and little children not equalled in the history of our nation,
while few voices are raised in protest? Is America truly the land of the
FREE and the home of the BRAVE, or is this merely "the sounding of
brass and the tinkling of cymbals?"

Is it possible that mothers and fathers will permit the cries of little
children and the pleas of weeping mothers to ascend to the Throne of
God for redress, while they remain silent and deaf and totally indif-
ferent? Is this actually happening in a land where religion is supposed
to be a matter of conscience? If this goes on to its full consumation,
according to plan, what right have we as a people to hold ourselves up
as the champions of the weak and the suffering? What right have we
to interfere in the affairs of nations? sending out boys to Korea, (in-
cluding those from Short Creek) to stop Russia when she is only doing
that which we are doing in our own nation. In Korea and in Germany
a proud and wicked nation endeavors to force her will upon other
peoples, and we send our boys to prevent it. In Arizona a self-righteous
Governor of a proud State endeavors to enforce the religious convic-
tions of the majority upon a small minority in the name of "law" and
justifies himself upon the premise that the practices of this small group
of people threatens the existence of the State and that he is fully
justified in scattering this people abroad, regardless of the suffering
entailed, in order to forever stamp out their practices and their settle-
ment. Mother love is the closest thing in this wicked world to God
love and we fail to see where any man is justified in severing the
most holy ties known to man to "stamp out" that practice. If such
methods are justified in this instance they should have been enforced
long ago to stamp out other heinous crimes sweeping this and other
nations. But, reason permits us to see the folly of such things. Innocent
children and loving mothers should never be punished or tortured in
any way in order to force their husbands or fathers to comply with
the law. Such methods are those of gangsters and are certainly not
those of justice and right, and they should never be employed by any
Government, no matter how corrupt.

If the Deseret News speaks for the great "Mormon" Church and
while pretending to uphold the Constitution of the United States in one
breath, condones and justifies and cheers the Governor of Arizona for
his dastardly act, then the "Mormon" Church has truly changed sides.
It was not too long ago that the same kind of language and excuses
were being employed by the persecutors of the "Mormons" upon the
same subject, and only a short time ago their papers and periodicals
decried the lack of honor and integrity manifest in their enemies. Now,
"News" claps its hands because the Governor of Arizona is doing
what they would do, if they had the power, "cutting out an insidious
cancer that threatens the existence of the nation." Has God changed
sides, also? or have the Mormons been wrong from the first? God for-
bid! The Lord God revealed His will through the Prophet Joseph and
for many years the Saints endured "all things" for the Gospel's sake,
but when they began to love the world more than they loved God, they
turned from their own doctrines and struck hands with their former enemies, and now they fight against those very principles and doctrines they once sustained.

Listen to the voice of the "Mormon Church" as expressed in times past!

"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 remains. 'Mormonism' is the 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 SUSTAIN IN PRACTICE AGAINST THE ENTIRE WORLD.

"It claims, false or true, to be a revelation from Diety of His absolute will to the world today, a special declaration 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 serverer chastity than monogamy has ever known; as a principle, not of inclination or mere license, but one of heavenly reversion, is found; in a word it is held, not as the indulgence of a weakness graciously allowed by an indulgent Diety, 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 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;—but the Congress of the Americas asks for more, it demands that they shall virtually acknowledge themselves polluted, their children bastards, and as thousands of the young men and women of Utah are the offspring of polygamy, it demands of this portion that they shall bastardize themselves.

"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 their 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 (a Manifesto putting a stop to this practice?) IS ONLY AN EVIDENCE OF HOW HALF INFORMED MEN CAN TALK. THE 'MORMONS' HAVE EITHER TO SPURN THEIR RELIGION AND THEIR GOD, AND SINK SELF-DAMNED IN THE EYES OF ALL CIVILIZATION AT A MOMENT WHEN MOST BLESSED IN THE PRACTICE OF THEIR FAITH, OR GO CALMLY ON TO THE SAME ISSUE WHICH THEY HAVE ALWAYS HAD—'MORMONISM' IN ITS ENTIRETY THE REVELATION OF GOD OR NOTHING AT ALL—'MORMONISM' ALLOWED IN ITS ENTIRETY, OR 'MORMONISM' WIPED OUT IN BLOOD."—Millennial Star, Vol. 27, No. 43.

WHITE SLAVERY IN THE UNITED STATES.

MOTHERS AND CHILDREN SEPARATED BY MAN-MADE EDICTS BECAUSE OF RELIGIOUS BELIEF.
THE DAWNING DAY OF THE LAMANITES, OR THE HOUSE OF JOSEPH, UPON THE PROMISED LAND.

Continued from page 140

The following sermon delivered by Elder Orson Pratt, Sunday evening, February 7, 1877, comprehends much that has already been written in The Star of Truth, but it adds to and establishes it in such a manner as to convince us that the Saints will be edified by having it presented at this time.

THE REDEMPTION OF ZION.

I will read the third paragraph of a revelation that was given in 1834. It commences on page 292 of the Book of Doctrine and Covenants.

"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren, even their restoration to the land of Zion to be established no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess this goodly land."

"* * * "All that any of us know, and all that we possibly can know in relation to the future, is that which God in His mercy reveals. The Lord understands the future as well as the past and the present, and His Spirit understands that which is to come, and that the promise is that that Spirit shall be given to us through the prayer of faith, so that we may be able to comprehend in some measure the things of the future. The promise of the Saviour to the ancient Apostles was, that when the Spirit of truth should come he should guide them into all truth, and show them things to come. That same Spirit, imparted to the servants of God in the 19th century of the Christian era, is just as capable of opening up the future, lighting up the mind of man and showing him events that are to take place, as it was the first year after the crucifixion of Christ, on the day of Pentecost, or in any other former age of the world—it is the same from eternity to eternity, and it is just as needful for us, as Latter-day Saints, to know the things of God, as it was for the former-day Saints to know them. The great and important thing with us is to exercise sufficient faith before the heavens, that God may pour out the spirit of prophecy upon us. The same faith will procure the same blessings, and the spirit of prophecy was considered by the ancient Apostles as one of the best gifts, far greater than the gift of tongues, or than the gift of the interpretation of tongues. It was a spirit that was given for the edification of the Saints of the living God, and the same spirit is promised to all his servants who live faithfully before him."
I well recollect, when I was about nineteen years old—forty-four years last fall—that, believing Joseph Smith to be a Prophet, and being led by the Spirit, I went on a journey of two hundred miles to visit him. I well recollect the feelings of my heart at the time. He inquired of the Lord, and obtained a revelation for your humble servant. He retired into the chamber of old Father Whitmer, in the house where this Church was organized in 1830. John Whitmer acted as his scribe, and I accompanied him into the chamber, for he had told me that it was my privilege to have the word of the Lord, and the Lord in that revelation, which is published here in the book of Doctrine and Covenants, made a promise, which to me, when I was in my youth, seemed to be almost too great for a person of an humble origin as myself ever to attain to. After telling in the revelation that the great day of the Lord was at hand, and calling upon me to lift up my voice among the people, to call upon them to repent and prepare the way of the Lord, and that the time was near when the heavens should be shaken, when the earth should tremble, when the stars should refuse their shining, and when great destructions awaited the wicked, the Lord said to your humble servant: “Lift up your voice and prophesy, and it shall be given by the power of the Holy Ghost.” This was a particular point in the revelation that seemed to me too great for me ever to attain to, and yet there was a positive command that I should do it. I have often reflected upon this revelation, and have oftentimes enquired in my heart—“Have I fulfilled that commandment as I ought to have done? Have I sought as earnestly as I ought to attain the gift of prophecy, so as to fulfill the requirement of heaven?” And I have felt sometimes to condemn myself because of my slothfulness, and because of the little progress that I have made in relation to this great, heavenly, and divine gift. I certainly have no inclination to prophesy to the people unless it should be given to me by the inspiration and power of the Holy Ghost; to prophesy out of my own heart is something perfectly disagreeable to my feelings, even to think of, and hence I have sometimes, in my public discourses, avoided, when a thing would come before my mind pretty plain, uttering or declaring it for fear that I might get something out before the people in relation to the future that was wrong. But still, notwithstanding all this, there is one thing that I have endeavored to do, and that is, to inform my mind as far as I could by reading what God has revealed to both ancient and modern Prophets, in relation to the future, and if I have not had many important prophecies and revelations given directly to myself, I certainly have derived great advantage and great edification from reading and studying that which God has revealed to others; and hence most of my prophesying throughout my life, so far, has been founded upon the revelations given to others.

We are told that Zion—this people, the Latter-day Saints, are called Zion—shall be redeemed and restored to the lands of their inheritances, and in consequence of this promise made to us by the Lord, many of us have felt much anxiety to know when the Lord would fulfill this great revelation, and some perhaps who were little boys and girls when it was given, and now gray-headed—for it is about forty-two years since—have not considered or reflected much about what God has promised to do with, or what blessings he has promised to bestow upon, this people. In their family prayers they have heard their fathers pray to the Most High to remember Zion His people to the lands of their inheritances, and perhaps some of them have reflected upon the subject. Some may have thought...
it was merely a form of prayer which their fathers had learned, without any expectation of anything of the kind taking place, and they have felt careless about it, knowing nothing about whether Zion was ever to be redeemed or not. But those who have reflected upon the subject, and who have made it a matter of prayer and of deep study, in order to know the times and the seasons, and the mode in which God would bring to pass this great event, have been full of hope, expectation and desire, and their constant prayer has been, before the family altar and in the public congregations, that the redemption of Zion might be brought about soon.

We are promised that after much tribulation comes the blessing. The Lord says: “I the Lord have decreed a certain decree that my people shall realize, that after their tribulation they shall be redeemed, and restored to the lands of their inheritances.” Little did we suppose when we were driven out from Jackson County, the place where God has promised to give his Saints their inheritances, and the regions round about, that nearly half a century would pass over our heads before we would be restored back again to that land. This long period of tribulation, and the dispersion from our homes and inheritances, have been the cause perhaps of a great many going down to the grave without having the opportunity and privilege of returning to participate in the blessings that were promised. Now, it would be a source of comfort and consolation to those who are still living, to whom this promise was made, if they could be assured in their own minds that they would be here in the flesh to behold that day. But let me say a few words in relation to this. We need not expect, from what God has revealed, that a very great number of those who were then in the Church and who were driven, will have the privilege of returning to that land. We need not expect anything of the kind. “Why not?” inquires one. Because the Lord informs us that but a few of those who were then driven out should stand to receive their inheritances. We read this, or indications thereof, in several revelations the language being something like this—“You shall be persecuted from synagogue, and from city to city, and in the public congregations, that the redemption of Zion might be brought about soon.

We have a special promise in relation to that land given to us as Latter-day Saints, a promise which I believe I have formerly repeated in this house. It was given on the 2nd day of January, 1831, at a general conference of practically all the Saints who lived in the State of New York, held in the house where the Church was first organized. The revelation was given in their presence, written by a scribe as the sentences fell from the mouth of the Prophet Joseph. Among the great things then made known was the following: “I hold forth and deign to give to you greater riches, even a land of promise, a land upon which there shall be no curse when the Lord shall come; and this is my covenant with you, that I will give it unto you and unto your children after you, for an
everlasting inheritance; and you shall possess it in time and possess it again in eternity, never more to pass away." If there are any strangers here I will say, for their information, that this is the reason why we call that land a land of promise. And though we have been deprived of it now for upwards of forty years, some of us hold deeds for portions of it which we purchased, paying our money to the United States officials, who sold it to us at the government price, but we were not permitted to live upon the land thus purchased. You may think this a rather curious thing in this great American republic one of the most liberal governments upon the face of the whole earth; but if it is a strange thing it is known as the truth to thousands and tens of thousands that we were dispossessed of our inheritances. The land is still there, but it is occupied by those who do not own it.

* * *

We were driven from Jackson County, in the State of Missouri, in the fall of the year 1833, and three or four months after that event the revelation was given from which I have read this extract, promising that, after much tribulation, we and our children after us should be restored to the lands of our inheritances.

Have we had much tribulation? Yes. Look at the many times we have been driven since that revelation was given. We were driven out of Clay County, then out of Kirtland, in Geauga County, now called Lake County, Ohio; and after that we were driven from Caldwell County, from Davies County, Ray County, and several other surrounding counties in the State of Missouri, and finally expelled from the state, leaving a great many thousand acres of land for which we hold the deeds to the present day. After that we were there but a few days when the Prophet, his broth-

er and several others were killed, and again we were driven, and finally there was a treaty made with this people. Now whoever heard of one part of the United States making treaties with another part of the United States? Or whoever heard of the people of one part of the country making a treaty with the people in another part? This treaty was in words like this: "You must leave all the States of the Union, you must not stop this side of the Rocky Mountains, you must go beyond the Rocky Mountains; if you will do this you may depart in peace, but we will take your houses and lands and occupy them without remuneration, we will not pay you for them; but if you can get away without selling your property and you will agree to go beyond the Rocky Mountains you may have the privilege of going, otherwise we will kill you."

What were the crimes of which we were accused in the various places from which we were expelled? If any of our people had been guilty of breaking the laws it was in the power of our enemies to bring us before their courts of justice, for in all these places they held all the civil offices in their own lands. But they very well knew that, so far as the laws of the country were concerned, they could not reach this people. Why? Because we were not guilty of the transgression of any of their laws.

When we were driven from Nauvoo there were some unable to leave—poor, feeble and sick; Nauvoo was rather a sickly place, and a great many people were sick there, and many of the sick, infirm and poor had to be left behind, being unable to leave with the main body of the Saints. We walked over the Mississippi river on the ice and wandered and rolled about in the snowdrifts of Iowa with our teams and wagons, but these poor people could not get away in time. The mob was very anxious to come in posses-
Son of our property, and hence after the main body got out one or two hundred miles from Nauvoo, where there were no inhabitants, cut off from all resources, and unable to obtain any information from our poor brethren, the mob was so anxious to get the property of which they had forcibly deprived us, that they attacked the city with cannon and musketry, and finally drove these poor people out and compelled them to cross the river, where a great many of them perished. Were not these tribulations? Yes, and they were all foretold before they came to pass. "After much tribulation comes the blessing, and this is the blessing which I, the Lord God, have promised unto you, that after your tribulation you shall be redeemed and be restored again to the lands of your inheritance."

Since our arrival in these mountains we have had a hard time. We have had a land such as no other people would ever have pretended to occupy. It was once considered the most dreary, desolate, barren place on the face of all North America, a land where it was supposed that no human being could subsist, or in which if he undertook to subsist by the labor of his hands by cultivating the earth, he would perish. But by hard labor and perseverance we have made ourselves comfortable homes in which was formerly a desert, and the Lord has been very favorable to us and really has blessed us far beyond anything we could have anticipated when coming here, and he has caused that the seasons should be very fruitful as a general thing; and this land, which appeared so desolate, barren, parched and so full of drouth, has become a fruitful land, and the Lord has fulfilled many and many a prophecy recorded in Isaiah and the Psalms of David in relation to making the desert blossom as the rose and making it like the garden of the Lord. It is thus prophesied, and that it has been fulfilled no one can dispute, who will reflect and realize for a moment what the Lord has done since we came here to this land. * * Would any other people have accomplished this? No. Had any other people come to this desert wild and undertaken to cultivate the soil they could not have done it, they would have broken up; there would not have been union enough among any class of people upon the face of the American continent to accomplish what the Latter-day Saints have accomplished in reclaiming the desert. Others would have fought over the water and thousands of other things, where this people have been peaceful and quiet, and subject to good order.

Having now brought the people down to the present period, and having seen the fulfillment of ancient and modern prophecies, literally before our eyes, the question now is: What prophecies to be fulfilled in the future relate to this people and to the great events which must take place when Zion is redeemed? I will endeavor to point out some things that must take place before Zion is redeemed, besides the tribulations which we have endured. One thing which I will name is contained in the Book of Mormon, in the Teachings of Jesus. It is a Matter which directly concerns the Saints, and something which they must fulfill and accomplish before the redemption of Zion. I will read the passage. The words it contains are the words of our Lord and Saviour after he had risen from the dead, and when he descended from heaven upon this American continent, and taught the Israelites who dwelt on this land. The passage I refer to commences with the second paragraph of the 7th chapter of the Book of Nephi, pages 464 and 465.
of the Book of Mormon. It reads as follows:

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve words, whom he had chosen, ye are my disciples"—this did not mean the twelve Apostles chosen at Jerusalem, but the twelve chosen by our Savior on this American land—and ye are a light unto this people, who are a remnant of the house of Joseph. AND BEHOLD, THIS IS THE LAND OF YOUR INHERITANCE; AND THE FATHER HATH GIVEN IT UNTO YOU. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath lead away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiff-neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. And, verily, I say unto you again, that the other tribes of Israel the Father separated from them, and it is because of their iniquity that they know not of them."—that is the ten tribes. "And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they should hear my voice; and they understood me not that I said that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have BOTH HEARD MY VOICE, AND SEEN ME; AND YE ARE MY SHEEP, AND YE ARE NUMBERED AMONG THOSE WHOM THE FATHER HATH GIVEN ME.

"AND VERILY, VERILY, I SAY UNTO YOU, that I have other sheep which are not of this land; neither of the land of Jerusalem; NEITHER IN ANY PARTS OF THAT LAND ROUND ABOUT, WITHER I HAVE BEEN TO MINISTER. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them"—(these other sheep he is now speaking of were the ten tribes whom he visited after he had visited the people on this land)—"and they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore, I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes, whom they know not of, that these sayings which ye shall write, shall be kept and shall be manifested unto the Gentiles,"—(that is they shall come forth in the latter days, manifested unto the Gentiles, as it has been to this great nation)—"that through the fullness of the Gentiles, the rem-
nate of their seed who shall be scattered upon the face of the earth, because of their unbelief, may be brought in, or might be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth, and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.

"And blessed are the Gentiles because of their belief in me, and of the Holy Ghost, which witnesseth unto them of me and of the Father, and because of the unbelief of you, O house of Israel, IN THE LATTER DAYS SHALL THE TRUTH COME UNTO THE GENTILES, THAT THE FULNESS OF THESE THINGS SHALL BE MADE KNOWN UNTO THEM. BUT, WOE, SAITH THE FATHER, UNTO THE UNEBELIEVING OF THE GENTILES, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under foot by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people, who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to be a hiss and a byword among them." Has that been fulfilled? Have the Indians been hated? Have they been cast out and trodden under foot? Have they been despised? The people who are acquainted with the history of the Indians can answer these questions. "And thus commandeth the Father that I should say unto you AT THAT DAY WHEN THE GENTILES SHALL SIN AGAINST THE GOSPEL,"—that is the gospel contained in this book which he promised to bring forth unto them.—"AND SHALL BE LIFTED UP IN THE PRIDE OF THEIR HEARTS ABOVE ALL NATIONS, AND ABOVE ALL THE PEOPLE OF THE WHOLE EARTH,"—and you can judge whether this is true or not so far as the American nation is concerned—"and shall be filled with all manner of lyings and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and secret abominations; and if they shall do all those things, AND SHALL REJECT THE FULNESS OF MY GOSPEL, BEHOLD SAITH THE FATHER, I WILL BRING THE FULNESS OF MY GOSPEL FROM AMONG THEM."

To Be Continued

THE DIGNITY OF LIFE

Life glows with infinite possibilities. Open to everyone are gates of enterprise, courage, helpfulness, sacrifice, trusteeship, and achievement.

Men of vision see something saner and better than the humdrum life of the vast majority of people. Mentally and spiritually well-developed men and women are rare, because so few give thought to the higher aspects of life. Mediocrity is the fate of millions of persons who could, if they realized it, rise to heights of personal attainment.

The world teems with unintelligent effort. Compassless men race here and there in the mad pursuit of money or other supposed advantage, with no realization of what the consequences will be. Their unavailing efforts could be dismissed as simply pitiful were it not that they are sacrificing the eternal spiritual for the temporary material.

The vision of high ideals is possible to every man who has the sincere desire to look beyond present conditions, however disquieting, to the finer possibilities beckoning him ever onward and upward.
Honorable Dwight D. Eisenhower  
President of The United States of America  
Washington, D. C.

Dear Mr. President:

Knowing as we do that the destiny of all nations rests in the hands of Almighty God, and knowing that this nation of the United States has been drifting toward the precipice of everlasting disaster, and knowing except by, and through leaders who will seek and obey the impulses of the heavens; and believing that your name, Dwight D. Eisenhower, has come to our minds as being the individual suggested by the heavens as one who will try to obey the voice of higher inspiration to save this nation from impending calamities, we have given our united support at the polls and in our prayers for your election.

Now that you are the choice of this nation as its highest executive, we do not seek to counsel you, but we implore your earnest adherence to the "Bill of Rights," which was created by the inspiration of Almighty God to establish the greatest possible freedom for this nation and eventually for the world.

We desire only that these "Rights" shall be maintained, that the States, which are the children of the parent organization, our government, shall not be permitted to enforce measures contrary to the Bill of Rights.

Gross injustices have been pressed into laws prescribing the freedom sought for in this document. Particularly is this so pertaining to the religious body known as the Church of Jesus Christ of Latter-day Saints.

The enactment of 1862 was specific class legislation by the Congress of the United States against the Mormon community. This enactment was made in direct violation of the Bill of Rights. It was class legislation especially enacted to deny this body the privilege of worshiping God according to the dictates of their own conscience.

Again the Poland Bill in 1874, the Edmunds Bill in 1882, and the Edmunds-Tucker Bill in 1887—each and all of these enactments were especially framed against the Mormon community.

We do not feel to go into detail upon these matters at this time, though we feel that we, under the inspiration of the spirit of the Almighty God, are amply able to defend our position. But we desire only to urge ourselves and all other citizens of these United States to more substantially sustain that heaven-inspired instrument, the Constitution of the United States of America.

After some years of smarting under this regime, those who were once persecuted for their religious belief, turned persecutor to some of our members whose beliefs remained steadfast to the original requirements of the doctrines of the Latter-Day Saints, which doctrines are still part and parcel of the Book of Commandments now in constant use by the said Latter-Day Saints.

We are conscious that the Constitution of the United States lacks this one fundamental proviso—viz., that it cannot punish any person
elicted to a public office when and if that electee fails to see to it that
the full guarantees of the Constitution are upheld.

Because of this lack, many peoples have suffered gross abuses and
injustices at the hands of their fellow countrymen, while those who were
placed in office ignored the pleas of the sufferers who sought only that
their Constitutional rights be upheld.

The recent raids upon the little village of Short Creek, Arizona by
the highest officials of that state are so unethical, as to rouse the minds of
every true blooded American to a desire for the renewal of that
flame of justice that made the Constitution of the United States possible.

We are personally acquainted with these residents of Short Creek
who are now forced from their homes solely because of their religious
belief, which condition urges this appeal unto the highest tribunals of
our land, and we voice our feelings without malice, but in our keen
desire for justice and equity. Surely there is no law that justifies the
 tearing of children from their parents because of religious belief.

This situation has been especially manifest in religious matters
again and again. Many men and women were sent to prison in Utah in
the year of Our Lord 1944-46 because of their religious beliefs which in
no way hindered or interfered with the rights of others. To Specify
a fundamental principle in this regard, we quote from the Law Books
of the Lord, so regarded by the above named Church, to wit—Doctrine
and Covenants, Section 121, verses 39-41: "We have learned by sad expe-
cience that it is the nature and disposition of almost all men, as soon
as they get a little authority, as they suppose, they will immediately
begin to exercise unrighteous dominion. Hence many are called but
few are chosen. No power or influence can or ought to be maintained
by virtue of the Priesthood, only by persuasion, by long suffering, by
gentleness, and meekness, and by love unfeigned: by kindness, and pure
knowledge, which shall greatly enlarge the soul without hypocrisy and
without guile—reproving betimes with sharpness, when moved upon by
the Holy Ghost; and then showing forth afterwards an increase of love
toward him whom thou hast reproved, lest he esteem thee to be his
enemy; * * * that he may know that thy faithfulness is stronger than
the cords of death."

Though this doctrine is quoted often, yet there is a constant vigil-
ance by some high in ecclesiastical authority to bring reproach by urg-
ing civil enactment, or boycotting of business relations; by attempted in-
fluencing of those who are placed in public offices to harrass and em-
barass those individuals who dare to express a belief in or show by
their adherence to principles once upheld to be necessary but now
obsolete by the dominant church of this region.

We believe that "Honest men, and wise men should be sought for
diligently, and good men and wise men ye should observe to uphold;
otherwise whatsoever is less than this cometh of evil." Doc. & Cov. 98.

We desire to uphold these fundamental principles of good govern-
ment. We pledge our lives to their advancement. We have hope and be-
lieve in your leadership, Pres. Eisenhower, to this end, and we further
believe that you have been offered to the nation of the United States
of America by Almighty God as a last resort to restore or at least turn
the trend from impending disaster, to a saner source.

WE NOW RAISE THE CRY "BACK TO THE CONSTITUTION,"
AND LET ALL MEN SAY "AMEN."

We implore Almighty God to make you equal to the gigantic tasks
that necessarily fall upon you, and hope you will heed those heavenly impulses to the uplift of this nation.

Our motto is: “We stand upon the premises that Whatever God Does is Right.

Sincerely your servants,

THE STAR OF TRUTH PUBLISHING CO.

Continued from page 184

being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else.”

This is in accordance with the promise Jesus made to His disciples previous to His death (Matt. XIV, 28). Elijah still holds the keys of the sealing power, though he himself has conferred this authority upon others, as Moses still holds the keys of the gathering, although he has appeared at two distinct times to confer the keys of this power—once in Jesus’ day and afterwards upon Joseph in this dispensation. Michael, the Ancient of Days, will sit to confirm the acts of the rules of these several dispensations, and to make the final awards, when the work pertaining to each dispensation shall have been fully completed, and not before.

We are now living in what is termed the last dispensation, at the head of which the Prophet Joseph stands. And as Joseph was the first to receive every manifestation, revelation, key of power, and authority of the Holy Priesthood, why should he not be the first to receive a resurrection from the grave, and thus be prepared to resurrect his brethren? Elders in Israel and all faithful Saints are anxiously anticipating this glorious time, which we all believe is very nigh, though the exact period has not been revealed to the Church. It is believed by many that His resurrection will be simultaneous with the coming of Christ, because of the promises made concerning those who had previously been sleeping in their graves. But this need not necessarily be, seeing that the keys of the resurrection can be used at any time to bring from their graves all those whose resurrection becomes essential for any purpose whatever; more especially the head or ruler of the dispensation of the fulness of times.

Whenever it becomes necessary for Joseph to be resurrected—not to minister again to the common multitude, as he did during his mortal life, but to direct his brethren in those labors so needful to be performed for the accomplishment of the great work of the last days—the grave will be powerless to hold him longer, and he will appear in Temples and other places to the great joy of those who are worthy to come into his presence and listen to his voice. Then will be revealed a power as pertaining to the redemption of Zion, that even the Latter-day Saints as a whole know not of; while the revelations concerning the dead will make manifest such a stupendous labor to be performed in their behalf as to demand the erection of many Temples in various parts of the land for the receiving of ordinances for the vast multitude who are awaiting their redemption.

To be continued.

Let the revelations under the caption “Thus saith the Lord”—be stricken from the books of the Church, and drive the people into Anarchy, or adhere to God’s direction. Quit this solemn mockery.

The Patriarchal Order will be continued in our October issue.
Das Licht

(8. Fortsetzung, von Seite 175)

MICHAEL, UNSER VATER UND UNSER GOTT.

Gewiss, denn das, was Brigham Young am 9. April 1852 aussandte die Gottheit betreffend, war "SCHRIFT" und kann als das Wort des Herrn zum Volke ange sehen werden, auf das man sich berufen und stützen kann. Wenn die Predigt im Journal of Discourses ohne offizielle Genehmigung zur Veroeffentlichung ge langt ware, wuerde sie den Millennial Star ohne Durchsicht (revision) und entsprechender Er klarung sicherlich nicht erreicht haben. Es war, was hier besonders bemerkt sei, eine tiefgehende, starke Sache oder Lehre, sorgfäl tig und ruhig dargelegt, im Be wusstsein aller Folgen—fuer den besonderen Zweck die Aeltesten Israel's zurecht zu setzen ub er die Sache der Gottheit. Deshalb ist die Schlussfolgerung, dass die Lehrpredigt ihren Weg in das Journal of Discourses fand, wel ches unter der unmittelbaren Lei tung von Praesident Brigham Young veroeffentlich wurde, und nachdem in dem Millennial Star, welcher 19 Monate spater nach dem die Predigt gehalten wurde in England heraus kam, ohne of fizielle Genehmigung und Kenntnis, ist, um es milde auszudruecken, unhaltbar.


Andere Aelteste zurecht gewiesen.

Ein Praezedenzfall wurde geschaffen in den Paellen von Orson Pratt, Orson Hyde und anderen in den Tagen des Propheten Joseph's und spater in der Zeit von Brigham Young. Waehrrend der Amtszeit des letztgenannten wurde eine von der Ersten Praesidentschaft und Mitgliedern des Quorums der Zwoelf unterzeichnete Erklarung an die Welt veroeffentlich, worin in scharfer Weise Orson Pratt
kritisiert wurde, wegen Veroef- 
fentlichung persoenlicher irrtuem-
licher Ansichten ueber Punkte der 
Lehre, ohne Autoritaet und welche 
mit den Fuehrern der 
Kirche standen. Lassen sie uns 
hier etwas von der Hauptsache 
abschweifen, um den Zweck und 
die Umstaende der Zensur und 
Kritik der Schriften Orson Pratt's 
in seinen Erklaerungen zu unter-
suchen, weil es Licht in die Sache 
bringt, die wir zur Hand haben:

Im Millenial Star, Band 27, 
Seite 637 folgend, unter dem Da-
tum von 21. Oktober 1865, er-
scheint eine von der Ersten Praesi-
dentschaft der Kirche und von 
Mitgliedern des Rates der Zweolf 
unterzeichnete Epistel mit fol-
gender Ueberschrift:

"HOERT, O IHR HEILIGEN 
DER LETZTEN TAGE, UND ALL 
IHR EINWOHNER DER ERDE 
WELCHE WUENSCHEN HEI-
LIGE ZU SEIN, ZU WELCHEN 
DIESE SCHRIFT KOMMEN 
SOLL."

Der Artikel stellt Aeltesten 
Pratt als einen Mann von un-
straeflichem Charakter vor, soweit 
es erwiesene Treue, Fleiss, Ener-
gie, Eifer, Glaubenstreu in 
seiner Religion, und Ehrlichkeit in 
allen Geschaeftsangelegenheiten 
mit beeinflussen. Dass seine "Lehren ueber 
die Ersten Prinzipien des Evan-
geliums excellent sind"; aber ab-
gesehen von diesen Dingen wird 
Aeltester Pratt schaerfstens we-
gen Verbreitung von Lehren und 
Theorien kritisiert, die nicht in 
Harmonie mit dem geoffenenbarten 
Wort Gottes stehen. Behauptungen, 
die in seinem Artikel "Great First 
Cause", (zu deutsch "Die Erste 
Grosse Ursache") im "Seaer" (Se-
her) und im "Leben von Joseph 
Smith, bei Lucy Smith," gemacht 
worden, veroeffentlicht bei Orson 
Pratt, etc., wurden als unrichtig, 
irrefuhrend und "selbstverwir-
rend" bezeichnet und verworfen.

Der Zweck der Veroeffentlichung 

derer Kritik wird wie folgt be-
gruendet:

Wir wuenschen nicht, dass un-
korrekte und falsche Lehren auf 
die Nachkommenschaft unter 
Sanktion grosser Namen herab-
gehaendigt werden, empfangen 
und bewertet als authentisch und 
reell, Schwierigkeiten und Arbeit 
den unserer Nachfolger schaffend 
wogen die dann anzuakem-
pfen haben, und was wir ihnen 
nicht uebermitteln sollten. Die 
Interessen der Nachkommenschaft 
sind bis zu gewissem Grade in un-
seren Haenden. Irrtuemer in Ge-
schichte und Lehre, DIE VON 
U N S, W E L C H E M I T D E N 
GESCHEHNISSEN VERTRRAUT 
U N D BEWANDERT S I N D, 
NICHT RICHTIG GESTELLT 
WERDEN UND WIR UNS IN 
EINER POSITION BEFINDEN 
UEBER WAHRHEIT ODER 
FALSchHEIT DER LEHREN ZU 
ENTSCHEIDEN", wuerden zu 
uns Kindern gehen als wenn wir 
diese gutgeheissen und genehmigt 
haetten. Solch eine Konstruktion 
konnte sehr leicht ueber unser 
Schweigen bezueglich solcher 
Dinge aufgestellt werden, und 
wuerde dazu angetan sein, die 
Nachkommenschaft zu verwirren 
und irre zu fuehren, und die Ar-
beit der Richtigstellung wuerde 
fuer sie eine ungeheuerlich schwie-
riges werden. Wir wissen welche 
heilige Verehrung den Schriften 
von Maernern immer entgegene-
bracht wird, welche von der Erde 
gegangen sind, besonders den 
Schriften von Aposteln, wenn 
keine Zeitgenossen von ihnen 
mehr da sind, und deshalb fuehren 
wer die Notwendigkeit wachsam 
zuein in diesen Punkten. Persoen-
liche Gefuehle und Freundschaften 
sowie gesellschaftliche Ursachen 
muessen in's nebensaech-
lische verschwinden und haben 
kein Gewicht in Betrachtung der 
schwerwiegenden Folgen fuer das 
Volk und das Reich Gottes.

(Fortsetzung folgt.)
ONE STEP ENOUGH

"As thou goest, step by step, I will open up the way before thee."
Proverbs 4:12

Child of love, fear not the unknown morrow.
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shall gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly.
One step is for enough for faith to see;
Take that and thy next duty shall be told thee,
For step by step the Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril save to disobey:
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where're the future find thee,
In all thy journeying I go before.

Write to us at P. O. Box 245, Murray, Utah, and secure the following worthy publications:
The Archko volume—from which several excellent articles have been published by the STAR OF TRUTH. Price $2.50.
RADIO SPEECH GIVEN BY MRS.
RHEA A. KUNZ
August 3, 1953
Over KSUB

ANN: How are you, Mrs. Kunz?
MRS. K.: Very well, thank you.
ANN: Mrs. Kunz, in your letter you mention that you had been acquainted with some of the residents of Short Creek for about 25 years and were vitally interested in these proceedings. Before we turn the microphone over to you to speak on that subject, would you mind telling us just a little bit about your background? I understand you're a graduate of the University of Utah. Is that correct?

MRS. K.: That's correct.
ANN: And you are a certified teacher?

MRS. K.: That's right.

ANN: And have you ever taught in the Hurricane schools, Mrs Kunz?
MRS. K.: Yes, I taught there two years before last.
ANN: I see. I understand that you've done some writing, have you not?
MRS. K.: Yes. A little.
ANN: Along what nature? Would you care to say anything about that?
MRS. K.: I have published a little book called "Milk of the Gospel" with which many of my friends are familiar.
ANN: I see. Well, Mrs. Kunz, do you have a family?
MRS. K.: Yes, I have eight children.

ANN: I see. A large family. Well, Mrs. Kunz, why do you have such keen interest in the Short...
Some of the people I have interviewed have asked to have their names withheld. This is quite reasonable. What I might say might later be used against them in court action. Some have referred to four extant revelations—two received by John Taylor and two by Wilford Woodruff, all received in the 80's. These are commonly rejected by the orthodox Mormons. The people of Short Creek have invited investigation. One woman said that any genuinely interested person would be treated with kindness, but that they resent idle or malicious curiosity.

It was after dark when we arrived in Short Creek last night. As we approached the first home that we visited on the north side, we heard singing voices. A child came to the door and let us in. We followed her into a large living room where were three mothers and their children who smiled a welcome to us. In this living room was a beautiful stone fireplace where children's pictures garnished the mantle. They were having an old-fashioned Mormon Home Evening. We stood in respectful silence while surrounding a melodious organ, the singers finished the verse of "Dearest Children God Is Near You." I recall especially these words, "Cherish virtue. Cherish virtue. God will bless the pure in heart."

Several persons have wished that interested listeners be referred to the recent book of Samuel W. Taylor, an eminent author. This man spent 15 years in research before completing this book. The name is Family Kingdom. I repeat, the author is Samuel W. Taylor and the name of the book is Family Kingdom. From the cover of the book itself, I quote, "This is the story of a woman who hitched a wild ride for time and eternity with a human rocket—an incredible and moving account of a Mormon family and its fight through heartbreak and laughter for an outlawed way of life."
It was my privilege to hear the author speak in Weber College about two years ago when his book first came off the press. When asked why he had written such a book, he said, "Never before to my knowledge has this subject been treated by a known writer in a sympathetic and unbiased manner. Of course, I wrote it primarily for the world."

In visiting Short Creek, I had the opportunity to pick up the remarks of some of the officers who were stationed there. More than one was astounded at the complete lack of profanity among any of the inhabitants of Short Creek and at their universal temperance. One radioman who was with the national guard said that he had not seen among the children a single quarrel, and he facetiously said, "My children are quarrelling all the time."

The health and the cleanliness of the Short Creek people has been grossly misrepresented. It would be better that people who have made statements had consulted the files of the welfare offices. The welfare reported that not one child was more than 6 lbs. overweight or underweight, and that there was not a single case of malnutrition.

There has been much talk about misappropriation of school funds. Louis Barlow, who spoke over this broadcasting network about a week ago, made some comment on these things. The Short Creek people have a good and adequate lunch system with a commodious kitchen which serves about 100 children. They have begun the work on wells for a new lavatory system and the equipment is there. Lawns and shrubs have been planted; the buildings have been recently painted; and visual aids have been installed. All these things cost money, and in my investigation, I was unable to find a single instance of misappropriation. However, I did find where the teachers, at their own expense, had taken the children out to Cedar City in their own automobiles to unusually good movies that were being presented.

A day or two ago, Paul LaPrade, assistant attorney general of Arizona, said that it will take much litigation in the matter of the mothers and children in Phoenix and thereabouts. He said that it is "a matter which will take many, many months." If that were your family, would you be satisfied with such an answer? If that were his family, would he be satisfied? Can it be that the officials are seeking to break down the morale of this people?

The data I've compiled have been gathered in the more than the quarter of a century that I've known some of these people, but mostly since the occupation in these half-dozen or more trips to Short Creek.

I went there on that memorable Sunday of the raid. Now I have seen it change from an official encampment to practically a ghost town. On last Sunday's visit I found myself awkward and embarrassed in trying to give comfort to a father who sat alone in a large home with his head in his hands. He has only one wife. She and the seven children were gone when he was finally permitted to return after three days of official dallying after the bonds were paid and settled. This man's wife was expecting a child any day. He had no word from her. I refer to the Floyd Speicher family.

This statement is from a former college student of high scholastic honors who was also a business secretary. She explained to me that one of the arresting officers, upon learning somewhat of her background, asked her why she would move to that sandy country and live without the usual comforts when she might have had a beautiful home and a husband all to herself. Her reply, I quote: "The associations that I enjoy here with people of such
high moral standards mean far more to me than a beautiful home with modern conveniences. It is through sharing and doing for others, not always thinking of one's self, that one finds the greatest joys."

Incidentally, another woman of Short Creek told me that one of the officers said, after being there about a week, that the lady I just quoted was the most gracious and lady-like person he had ever known. If you've followed the radio reports, you'll remember that Juvenile Judge Lorna Lockwood characterized the women of Short Creek as "ladies."

Now I quote a young man about seventeen years of age, Truman Barlow. Note the humor following his vehement declaration. "My father served time in the Utah State Penitentiary for practicing principles put on earth by Jesus Christ through Joseph Smith and before I'd give those principles up, they can kill me or put me in jail till I rot... Funny how the people can just draw up a proposed idea and have the President of the Church sign it and call it a revelation from God, isn't it?"

The statements following were given by another former college student. She is the possessor of three medals, that I know of, won in oratory. "Many of the people who are pushing this action are open braggarts of their own immoral escapades. I have found the people of Short Creek to be the most virtuous people with whom I've associated. If Governor Pyle thought women of Short Creek would flee to him for liberation from what he characterized as a veritable prison from which no woman has escaped in the last 10 years' why did he have warrants for the arrest of every woman in town?"

"Governor Pyle, in his proclamation, said that Short Creek is dominated by 5 or 6 coldly calculating men who controlled all the funds of the community for their own personal benefits. Even though a few of the leaders are aging, they work as long and as hard as young men and if there are shortages in the community, they are usually the ones who skimp the most."

Speaking of the action of the State of Arizona, William Cooke's statement, given in all seriousness, paints a ludicrous situation: "Governor Pyle has said that the State of Arizona was 28 months in preparing evidence and in raising funds for an emergency—to quell an insurrection! Where is the consistency?" From William Cooke's wife, Mrs. Myrtle Cooke, I quote: "The statement has been made that marriages are compulsory. Anyone who knows the truth knows differently. If they were searching for truth they could easily find out. There is no one in the world freer to choose than in this body of people, because it is the woman's choice—that's part of our religion."

The following testimony was given by a sixteen-year-old girl. She wanted me to use her name, but in her parent's absence, I was unable to secure their permission. I owe them this consideration. Quoting the girl: "I've known all of the girls around here since infancy and there's not one of them that's married a man she hasn't loved nor has any been forced into marrying."

Newsmen are often out for the sensational — the melodramatic. Many have forgotten the truism that "condemnation before investigation is tyranny" or they subvert truth for mercenary gains. In a number of instances newsmen photographed little girls eleven and twelve years old and then attached to their pictures such nefarious labels as this—"11 year old child-wife in polygamy cult held a prisoner all her life." You, my audience, have read the statements as well as I, but perhaps few, if any, of you know these children personally as my children and I do. One of these children so defamed, is a Salt Lake
girl whom we knew there from infancy—a visiting girl who was herded in with the general round-up—a prize bait, I must admit, for newsmen and/or officials who show evidence of being either very gullible or unprincipled, to say the least.

Upon careful investigation, I find that: First, no girl under fifteen years of age is married. These two 15 year-olds were married in their fourteenth year. Two, there were three seventeen-year-old young women arrested. Each of these mentioned is married to a young man in no case more than 4 or 5 years her senior. Three, in Short Creek there are no “shotgun” marriages—to use common vernacular. I ask my audience, have you ever heard of fourteen or fifteen year-olds being married in your own orthodox community? Did you call her a child-wife?

It was a great joke among the people of Short Creek that a dozen liquor commission officers were sent with the other raiders—and that officials advertised the fact. None of them saw or found any liquor unless it came from their own pockets. Further, not one person, man or woman in the United Effort Plan uses tobacco in any form. I never saw a cigarette in Short Creek until the occupation. Can your home town boast no saloons, no drunkenness, no juvenile delinquency, no prostitution? Short Creek can.

Now I quote from a venerable old man with a flowing white beard, Joseph Smith Jessop, whose mild blue eyes kindled to flame as he finished his remarks, “During the crusade of the 80’s, Fred Yeates (my father-in-law later) served six months in the penitentiary in Utah. My father escaped being arrested until some time later. The leading authorities of the Church who chanced to be out among the people advised bribing the officers. They borrowed money from a friend—$300 in gold (Father, Brother Yeates, and others) at the rate of 12% interest, which were the means of their only serving a short term. The difference in the crusade of those days and today is that the leading Church officials were our friends, our advisors, but in the crusades of this time they are our spies, our spatters, our witnesses against us. I am now 84 years old. I was 20 years old when my father went to the pen and returned. Of course, those events were very vividly impressed on my mind. It’s hard for me to control my feelings seeing the injustice that is now perpetrated against the best people in the church and in the communities where they lived—and as far as I am personally concerned I will not surrender or make any concessions.” Here he spoke in the abstract. He was arrested July 26th and his bond is in force.

In justice to the other side, I might say that I personally know of prominent church officials who have assisted in the kindness or the charity of their hearts and not all are as he characterizes them here.

One writer has said that “Moderation is the silken thread running through the pearl chain of all virtues.” This beautiful quotation, to me, has been typified in the lives of the people of Short Creek and other people who believe and profess the same religion they do. If I were to tell you all the truth of their purity in marriage, you would not believe me, but I can tell you this much, that one man, with a number of wives, does not indulge in sexual intercourse as much as most men with only one. Moreover, I can tell you that even as Eliza R. Snow published, the the women in this principle are protected from unseemling relationships during pregnancy and lactation, thus perpetuating a noble seed and a strong and virile progeny.

One woman said. “They accuse us of living in the shade. I think they are jealous of the moral courage of our men who claim all their women and children.”
Some people I interviewed asked me to make these short quotations. James 4, verse 4: "Know ye not that the friendship of the world is enmity with God."

And from Paul, "Yea, and all who will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12).

ANN: Thank you, Mrs. Kunz. Ladies and Gentlemen, you have been listening to a broadcast by Mrs. Rhea A. Kunz of Hurricane, Utah. The time for this broadcast was made available to Mrs. Kunz in public interest. The views expressed here do not necessarily reflect the views of this station or its staff.

The sentiments expressed in this poem, are fitting present conditions:

**PLEA OF THE OPPRESSED**

Our country pledged to be
A land of liberty:
For thee we mourn.
Thy people taxed to death,
Standing with bated breath,
Waiting for real relief
From HOMES are torn.

While politicians fight,
For power and not for right.
Bondage is ours.
God’s laws they have outlawed;
Starvation stalks abroad;
While 'neath a heavy rod
Lo! freedom cowards.

Make us repentant all;
Help us to heed the call
That now resounds.
God’s name we have disowned;
Sin has long been condoned;
Vice now abounds.

Our God we ‘peal to thee
From oppression set us free,
Give to us MEN.
Men who revere thy name;
Who will not bow in shame;
Who will—not seeking fame,
Free us again.

Make bare Thine arm we plead,
Oh hear us in our need.
That we may sing.
"Freedom is come again;
We have not plead in vain;
Cleansed now our flag from stain.
Praise God OUR KING."

**OBSERVATIONS FROM THE "KINSEY" BOOK:**

Findings were based upon the sex histories of 5,940 white American women and (five years earlier) a similar number of men. General observations were made from the records of 7,789 women. Nearly half of the married women reported they had sexual intercourse before marriage, while 86% of American males admitted to premarital intercourse. The reports states that adolescents become biological adults years before our social customs and laws recognize them as such. This is a poignant problem as our present culture insists that sexual functions be confined to persons who are legally recognized as adults and particularly to married adults. Homosexual experiences were reported among nineteen percent of the females and among thirty-seven percent of the males. Twenty-five percent of the married women had relations with men other than their husbands, while sixty-five percent of the males admitted extramarital relations.

This report should cause officers of churches and Governors of States to consider carefully the portent of raids upon such communities as Short Creek, Arizona in their "efforts to stamp out crime."

**TIMELY LETTERS**

We take pleasure in reproducing within the pages of the "Star of Truth" the following letter as it appeared in the Deseret News, (on current issues) of August 25, 1953. Editor.

John Stuart Mill concluded his masterful essay on liberty with these words: "Moreover, when society interferes with purely personal conduct, the odds are that it interferes wrongly, and in the wrong places, as the pages of history and the records of legislation abundantly demonstrate."

In an article, "Police Action at Short Creek," the Deseret News and Telegram complimented, editorially, and applauded Herr
He'll Pyle and his Gestapo mob for their outrageous travesty of American justice.

I was permitted to witness the birth of one of my own children and saw for myself what mothers go through to give birth to their children. Only devils incarnate could conjure up such a despiseful and devilish plan to separate honorable mothers (yes and fathers) from their children by the force of so-called (?) "law". Only the devil's imps devoid of natural affection would approve of, let alone applaud such a callously devised plan. Herod did it by law, Pharisee did it by law and now Pyle joins hands with them and follows suit, and you approve editorially.

The Scriptures state: "Offenses must come, but woe unto them by whom they come!" Retributive justice follows as surely as the day does the night.

Frederick Williams Roosevelt.

It is refreshing indeed to have such courageous sentiments expressed, in behalf of an unpopular cause and people. Would to God that the spirit of a Washington or Jefferson would find speedy lodgment in the hearts of more citizens of the United States.

What are the sentiments of a TRUE American regarding religious freedom?

Read the testimony of the FATHER OF OUR COUNTRY given soon after the Constitution was framed and adopted.

"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside, MIGHT POSSIBLY EN- DANGER THE RELIGIOUS RIGHTS OF ANY RELIGIOUS SOCIETY, certainly I would never have placed my signature to it; and if I could conceive that the General Government might ever be administered as to render THE LIBERTY OF CONSCIENCE IN- SECURE, I BEG that you will be persuaded, that no one would be more zealous than myself to establish effective barriers AGAINST THE HORRORS OF SPIRITUAL TYRANNY, AND EVERY SPECIES OF RELIGIOUS PERSECUTION. For you, doubtless, remember I have often expressed my sentiments, that ANY MAN CONDUCTING HIMSELF AS A GOOD CITIZEN, AND BEING RESPONSIBLE TO GOD ALONE FOR RELIGIOUS OPINION, OUGHT TO BE PROTECTED IN WORSHIP, PING THE DIETY, ACCORDING TO THE DICTATES OF HIS OWN CONSCIENCE."

And Jefferson states: "The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such actions ONLY AS ARE INJURIOUS TO OTHERS."

These are noble and God-like sentiments. They were inspired by the spirit of truth and liberty. What pleasure it must have given them to accord to their fellow-men this glorious right! And how must any honest man's heart throb with inexpressible joy when he accords this heaven-chartered right to his fellows! And what mortal tongue or pen can describe the rapturous feeling of honest, appreciative men when they know that this God-given right is free to all! But what must be the feelings of those who would deny this right to their brother-men, and rob them of it?

How can Governor Pyle and the legal profession of Arizona justify their action and still claim allegiance to the basic principles of American jurisprudence? That such men hold public office in this land of the free is a disgrace to the citizens of Arizona. We can only hope that the following lines expressed by the poet, Holland, may be realized in behalf of the oppressed people of Short Creek.

GIVE US MEN

God give us men, a time like this demands
Strong minds, great hearts, true
You see," he meekly said, "I'm blind."
Oh, God, forgive me when I whine—
I had two eyes—the world is mine!

Then, walking down the street, I saw
A little boy with eyes of blue.
He stood and watched the others play;
It seemed he knew not what to do.
I stopped a moment, and then said,
"Why don't you join the others, dear?"
He looked ahead without a word,
And then I knew he could not hear.
Oh, God, forgive me when I whine—
I had two ears—the world is mine!

With feet to take me where I go,
With eyes to see the sunset's glow,
With ears to hear what I would know—
Oh, God, forgive me when I whine—
I am blessed, indeed. The world is mine!

For some time the Danish airlines have given their passengers sticks of chewing gum labeled:
"To prevent unpleasant pressure in your ears during starting and landing."
It just had to happen. A lady passenger plaintively appealed to the stewardess. "Help me get this stuff out of my ears. It doesn't help, anyway."

This sign was recently displayed in front of a grocery store in a West Coast town: "We know it's hard to get meat, butter, sugar, shoes, and other things—but it's harder to learn to speak Russian."
Dawning Day of the Lamanites
(Continued from Page 194)

Now here is a point which I wish to speak upon and explain before I go on to the next sentence, which has a bearing upon something which we have yet to do. The Lord has told us in this saying that if the Gentiles shall not believe in this book—the fulness of the Gospel—and shall be lifted up in their pride above all nations, and be filled with all manner of lyings, mischiefs, whoredoms, abominations and every kind of evil, that he will bring the fulness of his Gospel from among them. I wish to state that when I read this in 1830 it was a great mystery to me. Recollect this was written and printed before there was any Latter-day Saint Church in existence, and yet here was a prophecy that the Lord would bring the fulness of his Gospel from among the Gentiles if they did not receive it. When the Lord commanded us to go up and settle in Jackson County I thought to myself. "Well, if we build up a great city here, according to that which is predicted in the Book of Mormon, we shall be right in the midst of the Gentiles, and how will it be possible for that prophecy ever to be fulfilled?" It was a mystery to me, I could not see it. I knew it was true, for God had given me a witness and evidence that I knew as well as I knew that I lived that book was true; but yet I could not understand how the Lord would bring the fulness of his Gospel from among the Gentiles if we were going to be permitted to build up a city in Jackson County, Missouri, and stay there. But some seventeen years after the rise of this Church circumstances rolled round by which the Lord fulfilled this prophecy in taking the main body of the people from among the Gentiles. Not voluntarily, altogether, for we did not feel perfectly willing to leave our houses. We had been driven four times before from lands and houses, and we did not really feel willing to leave; but still, rather than be shot down and mobbed, as many of our people had been, we concluded to move the fifth time, and we did so because we were obliged to, but little did we think then that we were fulfilling a prophecy in the Book of Mormon, such a thought had not entered into our hearts. But we were brought out west to these mountains, and I do not know of another place on the face of this vast continent where we could have been so completely isolated from the Gentiles, the wicked who had rejected the Gospel, as we were by coming out en masse to this land. "If the Gentiles shall sin against the fulness of my Gospel, behold, saith the Father, I will

We foster the thought BACK TO THE CONSTITUTION and let all people say AMEN.
bring the fulness of my Gospel from among them." (a) It was done, the prediction was fulfilled to the very letter. You might have passed through the land there for hundreds and hundreds of miles, from city to city, and enquired for an Elder who had authority to baptize for the remission of sins and to build up the Church and kingdom of God, and the answer would have been: "There is no such person here." "Where are they?" "They have gone away beyond the Rocky Mountains," more than a thousand miles away from civilization as they called it. When we got here and again searched the prophecies we found that the Lord had been as good as his word, and had literally fulfilled that which he had spoken concerning taking his Gospel from the midst of those who had sinned against and rejected it.

There is one thing which I am about to read which has not yet been fulfilled, and which we must fulfill before Zion is redeemed. I will read it: "Behold, thus saith the Father, I will bring the fulness of my Gospel from among them, and then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them." Now then, we are here in this land, THE HOUSE OF ISRAEL ARE SCATTERED AROUND US, some in the great basin, some in Arizona, some in Idaho, some in Colorado, some in Montana, some in one place, some in another; I refer to the American Indians, all remnants of Joseph, and belonging to the house of Israel. They have become very degraded in consequence of the apostasy and wickedness of their ancient fathers. This people—the Latter-day Saints—BEFORE THEY CAN EVER RETURN TO BUILD UP THE WASTE PLACES OF ZION, AND RECEIVE THEIR INHERITANCES IN JACKSON COUNTY, MISSOURI, HAVE TO EXERT THEMSELVES TO BRING THE REMNANTS OF JOSEPH TO A KNOWLEDGE OF THE TRUTH. WE HAVE NOT MADE ANY VERY GREAT EFFORTS in this direction up to the present time. The Lord has given us time since he brought the fulness of the Gospel from among the Gentiles to lay a foundation so that we could commence this missionary work in behalf of and among the remnants of Joseph. We have the foundation laid, we have succeeded in building many cities, towns, villages, etc., for some four hundred miles north and south; we have our farms fenced and our water ditches dug, and we have begun to prosper in the land, so that now, I think, it is the time for us to wake up our minds in relation to the scattered remnants of the house of Israel.

"Behold, then, I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them."

It seems that the Lord is working among that people, and that he is determined this prophecy shall be fulfilled whether we take it in hand or not. What do my ears hear? Messengers are visiting these wild tribes in the basin, and in the regions round about hundreds of miles apart. These messengers come to them, and they speak in their own language in great plainness, and tell them what to do; they tell them to repent of their sins and to be baptized for the remission thereof; tell them also to cease roaming over the country and to cultivate the land; tell them to go to the Elders of this Church and receive the ordinances under their hands.

Who are these messengers? Read the Book of Mormon and you will find what God promised to do for the remnants of Joseph fourteen hundred years ago, about the time that most of them were becoming wicked and corrupt. The Lord said when their record should come forth in the latter days, for and in behalf of the
remnants of the house of Israel, which should fall into a low and degraded condition in consequence of the great wickedness and apostasy of their ancient fathers; that they should be instruments in his hands in bringing these remnants to the knowledge of the truth. We hear that these messengers have come, not in one instance alone, but in many instances. Already we have heard of some fourteen hundred Indians, and I do not know but there may be more, who have been baptized. Ask them why they have come so many hundred miles to find Elders of the Church and they will reply: "Such a person came to us, he spoke in our language, instructed us and told us what to do, and we have come in order to comply with his requirements."

FOOT NOTE (a)

Here, indeed, is a wonderful fulfillment of the Book of Mormon prophecy. However, the Lord has told us that the gospel is to be "revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power."—D. & C. 90: 10-11: This has not taken place.

Moreover, though the gospel maybe said to have been taken from the Gentiles at that time, when the Saints were driven from their midst, it was certainly for a short duration. Only a little time past until, under the Presidency of this very same Apostle, the gospel was again preached to the Gentiles of the United States, from whence the Saints had been driven.

After the arrival of the Saints in the valleys of the mountains President Heber C. Kimball told the people to look forward to the time "when the Elders will be called home" and the Gospel message would no longer be declared among the Gentile nations. The Gospel was to continue to be preached by the Elders "to the Gentiles until they were called by commandment to preach it to the Jews."

The Prophet Joseph Smith, on the 14th of February, 1834, stated that "56 years shall wind up the scene." Apostle Orson Pratt, in referring to this date—1890-91—writes: "Whether this has reference to the 2nd coming of the Lord or the fulness of the times of the Gentiles is not now known." Since it, evidently, did not refer to the 2nd coming of the Lord it must have referred to the latter event. And, since the Jews were to remain in their scattered condition "until the fulness of the times of the Gentiles"—D. & C. 45: 24-25—and they did not commence gathering to Jerusalem until long after the time of this sermon, we must conclude the complete fulfillment of this prophecy to be subsequent in 1890, or there about.

"And when the times of the Gentiles is come in, a light shall break forth among them, a a a and it shall be the fulness of my Gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. AND IN THAT GENERATION SHALL THE TIMES OF THE GENTILES BE FULFILLED."—D. & C. 45: 28-30.

From all this we can ascertain that the day when "the times of the Gentiles are fulfilled" and the day when" if they shall do all these things, and shall reject the fulness of my gospel, behold, saith

WHITE SLAVERY IN THE UNITED STATES.

MOTHERS AND CHILDREN SEPARATED BY MAN-MADE EDICTS BECAUSE OF RELIGIOUS BELIEF.
the Father, I will bring the fulness of my gospel from among them,” are synonymous.

The time came when “the believing Gentiles” “To be at peace with the Government and in harmony with their fellow-citizens, who were not of their faith * * * voluntarily put aside something which all their lives they had believed to be sacred principles.”—Smoot Inv. Vol. 1: 18. Up until this time they had endured untold sufferings and had not surrendered a single principle of the restored gospel, but now they were asked: “Latter-day Saints, what are you going to do under the circumstances? God says, we will be damned if we do not obey the law, Congress says, we shall be damned if we do.” The Saints chose to obey congress. Therefore, because they knew the law and rejected it they were under greater condemnation. In their fear of men they turned aside. They bartered a sacred principle in exchange for the love of the world, and they believed not “that greater is the value of endless happiness than that misery which never dies—because of the praise of the world.” In all these things we find the fulfillment of a most remarkable prophecy, for they made a “covenant with death and an agreement with hell,” declared themselves unwilling to “endure God’s presence and, as the Lord had done to ancient Israel, “for his anger was kindled against them, he swore that they should not enter into his rest while in the wilderness, which rest is THE FULNESS OF HIS GLORY.”—D. & C. 84:24.

End of Foot Note (a)

Perhaps you may inquire: “May not this great work, the redemption of these Indian tribes, take place after we have returned to our inheritances?” No doubt but what there will be a great work transpire among the Indians after we do return; BUT LET ME SAY TO YOU THAT THERE WILL ALSO BE A GREAT WORK PERFORMED AMONG THEM

BEFORE WE RETURN to receive our inheritances and BEFORE THE REDEMPTION OF ZION. In order to prove this I will read what Jesus has said further on this subject. After having foretold a great many things that should transpire in the latterdays our Lord and Savior also spoke of that portion of the Gentiles which would repent AND RECEIVE HIS BOOK CALLED THE BOOK OF MORMON, and he makes the following promise unto them: “IF THEY WILL REPENT AND HEARKEN UNTO MY WORDS, AND HARDEN NOT THEIR HEARTS, I WILL ESTABLISH MY CHURCH AMONG THEM.” THIS THE LORD HAS DONE, AND THE CHURCH NOW NUMBERS OVER A HUNDRED THOUSAND RIGHT HERE IN THIS GREAT DESERT. “I WILL ESTABLISH MY CHURCH AMONG THEM, AND THEY SHALL COME IN UNTO THE COVENANT AND BE NUMBERED AMONG THOSE OF THE REMNANT OF JACOB, UNTO WHOM I HAVE GIVEN THIS LAND FOR THEIR INHERITANCE.”

A great many have desired to know what this means. Are you Mormons going to be numbered with them and wander about with them in these mountains? Are you going to hunt as they hunt, and lead a wild, nomadic, vagabond life as they do? No. What is the meaning of it then? The meaning of it is this: The Lord God made a promise to the forefathers of the American Indians, about six hundred years before Christ, that all this continent should be given UNTO THEM AND TO THEIR CHILDREN AFTER THEM FOR AN EVERLASTING INHERITANCE; AND he made a promise also by the mouth of Nephi, one of the first colonists who came from Jerusalem, some twenty-four hundred years ago, that, when the Gentiles in the latter days should come forth upon the face of this land and receive the
records of the descendants of those ancient colonists, THEY SHOULD BE NUMBERED WITH THE REMNANTS OF JACOB IN THE INHERITANCE OF THE LAND. Not numbered with them to come down to their foolish, degraded, wicked, warlike customs, but numbered with them in the inheritance of the land.


WHAT I WISH TO CALL TO YOUR ATTENTION NOW, SO FAR AS THESE SAYINGS ARE CONCERNED, IS THIS, THE LATTER-DAY SAINTS IN THESE MOUNTAINS NEVER CAN HAVE THE PRIVILEGE OF GOING BACK TO JACKSON COUNTY AND BUILDING THAT CITY WHICH IS TO BE CALLED THE NEW JERUSALEM, UPON THE SPOT THAT WAS APPOINTED BY REVELATION THROUGH THE PROPHET JOSEPH SMITH, UNTIL QUITE A LARGE PORTION OF THE REMNANTS OF

JOSEPH GO BACK WITH US. NOW THEN, HERE IS A WORK FOR US AND WE HAVE NO NEED TO PRAY THE FATHER TO RETURN US TO JACKSON COUNTY UNTIL THAT WORK IS DONE. We can pray to the Father in the name of Jesus, to convert these Indian tribes around us, and bring them to a knowledge of the truth, THAT THEY MAY FULFILL THE THINGS CONTAINED IN THE BOOK OF MORMON. And then, when we do return, taking them with us, that they shall be instructed not only in relation to their fathers and the gospel contained in the records of their fathers, but also in the arts and sciences. They will also be instructed to cultivate the earth, to build buildings as we do; instructed how to build temples and in the various branches of industry practiced by us; and then, after having received this information and instruction, WE SHALL HAVE THE PRIVILEGE OF HELPING THEM TO BUILD THE NEW JERUSALEM. The Lord says, “They”, the Gentiles, who believe IN THE BOOK OF MORMON, “SHALL ASSIST MY PEOPLE, THE REMNANT OF JACOB, THAT THEY MAY BUILD A CITY, WHICH SHALL BE CALLED THE NEW JERUSALEM.”

Now, a GREAT MANY, without reading these things, HAVE FLAT T E R E D THEMSELVES THAT THEY ARE THE ONES WHO ARE GOING TO DO ALL THIS WORK. IT IS NO SO; WE ARE TO BE HELPERS, WE HAVE TO BE THOSE WHO CO-OPERATE WITH THE REMNANTS OF JOSEPH, IN ACCOMPLISHING THIS GREAT WORK; FOR THE LORD WILL HAVE RESPECT UNTO THEM, BECAUSE THEY ARE OF THE BLOOD OF ISRAEL, AND THE PROMISES OF THEIR FATHERS EXTEND TO THEM, AND THEY WILL HAVE THE PRIVILEGE OF BUILDING THAT CITY, ACCORDING TO THE
PATTERN THAT THE LORD SHALL GIVE. Do not misunder-
stand me, do not think that all the Lamanite tribes are going to
be converted and receive this great degree of education and civ-
ilization before we can return to Jackson County. Do not think this
for a moment, it will only be a remnant; for when we have laid
the foundation of that city and have built a portion of it, and have
built a temple therein, there is another work which we have to do
in connection with these remnants of Jacob whom we shall assist in
building the city. What is it? We have to be sent forth as mission-
aries to all parts of this American continent. NOT TO THE GENTILES,
FOR THEIR TIMES WILL BE FULFILLED; but we must go
to all those tribes that roam through the cold regions of the
north—British America—to all the tribes that dwell in the territories
of the United States, also to all those who are scattered through
Mexico, and Central and South America, and the object of our
going will be to declare the prin-
ciples of the Gospel unto them,
and to bring them a knowledge of
the truth. “Then shall they assist
my people who are scattered on
all the face of the land, that they
may be gathered in to the New
Jerusalem.”

Will not this be a great work?
It will take a good while to gather
all these tribes of South America,
for some of them will have to
come from five to eight thousand
miles in order to reach the New
Jerusalem. This will be quite a
work, and we shall have to per-
form it after the city is built.

What then? After they are all
gathered, “then shall the powers
of heaven come down and be in
the midst of this people, and I al-
so will be in their midst.” Now I
do not say that this will be a
period after his second coming in
the clouds of heaven, but I be-
lieve that it will be a coming prior
to that time, when he comes to
manifest himself to all the nations
and kindreds of the earth. It will
be a fulfillment of that saying in
the Psalms of David: “Give ear,
O shepherd of Israel, thou that
leadest Joseph like a flock. Stir
up thy strength and come and
save us.” He is called in a pecu-
liar manner, the shepherd of
Israel. This is what is meant also
in the blessing of Jacob upon the
twelve tribes of Israel, or more
especially upon the tribe of Jo-
seph. You recollect he called up
his twelve sons to bestow upon
them his last prophetic blessing.
He told them that he would inform
them what should take place in
the latter days. “Joseph,” he
said, “is a fruitful bough by a
well, whose branches run over
the wall.” As much as to say that
the descendants of Joseph would
be so numerous that they would all
stay on the old homestead near
Jerusalem, but some of them
would run over the wall, that is,
go to some other place. “The
archers have sorely grieved him,
they have shot at him and hated
him, but his bow abide in
strength, and the arms of his
hands were made strong by the
hand of the mighty God of Jacob;
from thence is the Shepherd, the
Stone of Israel.”

Now who can explain and tell us
what this means? Can any of the
wise commentators of the day?
Can any of those who have stud-
ied theology all their lifetime, tell
us why it is from Joseph that the
Shepherd, the Stone of Israel, is
to be made manifest? Says one:
“It cannot have reference to his
birth, because Jesus descended
from Judah, instead of Joseph,
out of the loins of Judah, through
the lineage of David. He is the
Lion of the tribe of Judah.” Why,
then, this peculiar saying of the
old Prophet Jacob, about the tribe
of Joseph, that from hence is the
Shepherd, the Stone of Israel, if
he was not born of Joseph, and
did not descend through that
tribe? This is a very curious kind
of saying. But he will be made
manifest in the character of a
shepherd, and that shepherd will lead Joseph as a flock, and he will stir up his strength and will save the house of Joseph. But it will be in his own time and way. First, a remnant will be converted; second, Zion will be redeemed, and all among the Gentiles who believe will assist this remnant of Jacob in building the New Jerusalem; third, a vast number of missionaries will be sent throughout the length and breadth of this great continent, to gather all the dispersed of His people in unto the New Jerusalem; fourth, the power of heaven will be made manifest in the midst of this people, and the Lord also will be in their midst, in the character of a shepherd, and he will lead Joseph as a flock, and he will instruct and counsel them personally as he did their ancient fathers in the days of their righteousness.

(To Be Continued)

A VERY FAMOUS PREDICTION

Nostradamus, perhaps one of our greatest seers, saw the coming struggle of ideologies with Communism most clearly! Although these prophecies bear the date of 1544, they definitely have a great bearing on today’s headlines! May I quote from the Nostradamus Centuries? “By the middle of the 20th century there will be two factions in the world, those of God and those of the Godless. The devil will seek to undermine the good, but will fall by the wayside under the light of Truth. When the Reds (his actual words) march from without the borders, the system will totter and will fall. In the very fruits of their apparent success lies the seed of self-destruction! 1958 will be the year of the sword of God.” . . . Let us check up on this prediction made 408 years ago!


THE PATRIARCHAL ORDER

(Continued from page 163)

The strong ties instituted by Christendom are a mere rope of sand. A few years will show that these ties are based merely upon the authority of man, and by no means founded upon the authority of God. When this fact is discovered, society will swing loose from its fastenings and former moorings, a miserable wreck in the swift wake of the dreadful cataract! Wars and abominations will spread over the earth, until it is empty and desolate.

Are there many in Christendom that attach any divine sanctions to Christian marriage? No, there are not. Tradition and education are the principal impediments against an unbridled and pernicious intercourse of the sexes. These impediments are almost entirely demolished in high places, whether civil or ecclesiastical. It is only a few sects of very limited numbers and influence, that suppose God has had anything to do in solemnizing the marriage rite, as it is generally observed among Christian nations. One excellency of Abraham was, that he would never venture to take a wife, unless to obtained permission and revelation from the Lord to do so. When he acquired a wife, the favor was obtained of the Lord, as the lawful giver of that wife. When he was united in marriage with any woman, it was God who joined them together, and no mere man had a right to put them together without permission from the same source. Abraham walked before God with a perfect heart. Isaac and Jacob did the same, and commanded their wives and children and households to do the same. Accordingly God fulfilled his promise, and multiplied them,
and declared that he would abide in that covenant in all successive generations of them that kept his laws. But did they marry without first obtaining a revelation to do so from heaven? No, never! Had they ever married without divine permission and revelation, under divinely delegated hands, they would have been guilty of breaking the covenant and transgressing the laws of that covenant. If David had asked God for more wives, the Lord says that he would have given him such and such things. But he trusted in the authority of a king, entirely dispensing with any revelation from God; the result of his conduct was, that he became as one that had no wife at all. Yea, he broke the covenant, and changed the ordinance of marriage from divine permission to self-permission and became desolate. He, therefore, in consequence of that, became utterly desolate of wives or children for the world to come. The whole Jewish nation professed allegiance to God, yet Jesus denied their authority to multiply and increase—calling them an adulterous generation. They had substituted human permission and mere human authority to marry in place of divine revelation; hence their connection was adulterous, and their children being illegitimate, could not claim the promise pertaining to Abraham’s seed. Now, God always kept a record of ‘he lineage of Abraham’s seed, and of necessity a record of their marriages. Consequently an unlawful marriage would vitiate the connection, and render the offspring illegitimate as to divine inheritance, and make void the promise of God to all such children whether Jew or Christian. In the days of Ezra the Prophet, many persons sent in their request for a share in the office of the Priesthood; but though diligent search was made in all the records to discover their lineage rights to the same, as there was no record found, they were rejected; and thus it will be in the resurrection, with all those whose names and marriages are not found on record. And they that have wives will be as though they had none, and they that have children will be as though they had none. For all contracts and alliances that are not made according to the covenants and laws made in Abraham, will be null and void after this life, and of no more force or obligation whatever, “Well,” says a member of Christendom, “if these things are so, I have been greatly deceived, and wish speedily to be set right; I truly love her whom I have been accustomed to call my wife, and I should not wish to be separated from her in the eternal world, nor from our dear children. Is it too late for me to make sure my title to her and our children?” No, sir. Walk before God and be thou perfect, and thou shalt be an heir of Abraham. If you want your wife to all eternity, that which was said to David is applicable to you—“If thou hadst asked, I would have given thee.” Objetor, do you hear this which God says to David? “If thou hadst asked.” But why should men ask God when they want to marry? The true answer is—that they may get revelation and permission. Did Abraham always ask God when he wanted to get a wife? Most assuredly he did. Was this a part and condition of the everlasting covenant? It was. Was it a perpetual law of that covenant that no man should take a wife without the authority of revelation from God? It was. Was there any “ORDINANCE” or ceremony of marriage necessary to be conformed to? Most assuredly. Could any man, without regard to his standing before God, administer this ordinance? No! no! by no means. He must be a man that walks before God with a perfect heart, in order that God can descend to converse with him and reveal his mind to him.

“Well,” says the objector, “might not men, even magistrates
and rulers, so change the ordinance of marriage that they would not be obliged to ask God every time, and go to some Revelator or Prophet to solemnize the marriage? No! no! Never! never! The laws of this covenant are everlasting and unchangeable. David was a great king, and had as good a right to enact laws and institute ordinances of marriage, or abolish them, or change them, as any mere man whatever. But King David had no right, and he still smarts under the loss and damage he sustained by his temerity, when he neglected to “ASK” God. Jesus Christ says of David, “He has not ascended into heaven.” Who does not know that if children are conceived in sin, or by an unlawful marriage of their parents, the taint of corruption and fornication will naturally cleave to them as a besetting disposition to sin! This truth David acknowledged and deplored when he transgressed the laws and broke the everlasting covenant. There is, perhaps, no evil more pernicious to the human family than sexual defilement. This evil is moral, social, political and spiritual. It affects the body, soul, and spirit of man, and extends its influence through time and throughout all eternity, except as it is arrested by the mighty hand of God. Some have attempted to stay the tide of prostitution, and purge society of gross debauchery and licentiousness; but their efforts are all in vain, though their motives may be humane and kind. First make the tree good, or lay the axe at the root thereof. The root of the evil lies in breaking the covenant of marriage as instituted with Abraham. Therefore the earth is defiled, and a curse rests upon the inhabitants.

(To be continued)
On the fourteenth day of February, 1835, the members of Zion's Camp assembled in Kirtland by the commandment of God and were then addressed by Joseph Smith, who, among other things, said “it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh, even fifty-six years should wind up the scene.” At one time, Joseph says, he was praying to know concerning the coming of the Son of Man, when he heard a voice repeat the following words “Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.” Joseph says concerning this: “I was left thus in doubt, without being able to decide whether this coming referred to the beginning of the Millennium, or to some previous appearing, or whether I should die and thus see His face. I believe the coming of the Son of Man will not be any sooner than that time.” Had Joseph lived until December 23rd, 1890, he would then have been eighty-five years of age. The fifty-six years spoken of that should wind up the scene will terminate February 14th, 1891.

While these are very important sayings, they are to some extent ambiguous, and require further explanation, if not further revelation, to make them plain. And when the Prophet himself expresses doubt upon one of them, as to what was really meant, it would certainly be presumptuous on my part to conclude that it is sufficiently explicit to base a decision upon. In regard to the fifty-six years just alluded to might it not be interpreted to mean that the fulness of the Gentiles should then come in; or does the expression refer only to the second coming of Christ? These are questions I do not feel myself competent to answer. Jesus says “But of that day and hour knoweth no man, no not the angels in heaven, but my Father only.” (Matt. 24:36.) The new translation says, “Neither the Son but the Father only.”

We come now to the question: “Is the resurrection that will take place at the second coming of Christ anything more than a continuation of the first resurrection, and not separate from that which took place when He Himself came forth from the tomb and afterwards?” For all our blessings relate to “the first resurrection.” John says: “Blessed and holy is he that hath part in the first resurrection.” This certainly refers to all the faithful, irrespective of the time they lived upon the earth. Of the wicked it is said: “They shall not have part in the first resurrection.” We therefore conclude that the resurrection at the second coming of Christ is a continuation of the same resurrection which took place at His first coming, and relates to all His faithful Saints as well as those who have died without law. Of those who died without law previous to Christ’s first coming, King Mosiah says: “And thus the Lord bringeth to pass the redemption of those, and they shall have part in the first resurrection, or have eternal life, being redeemed of the Lord.” The Lord, in speaking to Joseph in regard to the redemption of this class of individuals who have lived and died since the time of our Savior, uses the following language: “And then shall the heathen nations be redeemed; and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.” (Doc. and Cov. Sec. 45:54.)

The spirits to whom Jesus preached after His death are said to have been those who were disobedient in the days of Noah; consequently, they could not have been ignorant of the law while they lived. As to what time subsequent to their receiving the Gos-
pel and the ordinances vicariously administered they were worthy to be resurrected, the Scriptures are silent; but late revelations makes the subject very plain. Peter says concerning them, that they might be judged as if they were in the flesh, "but live according to God in the spirit." This expression would seem to infer that their resurrection had not taken place at least in his days.

The two resurrections spoken of as distinct from each other are named, one as "the resurrection of the just;" the other as "the resurrection of the unjust." The sealing ordinances which we receive relate to our coming forth in the first resurrection, or the resurrection of the just. At Christ's second coming there would seem to be a general resurrection of all Saints; for the Lord revealed to Joseph the following: "And the Saints that are upon the earth who are alive shall be quickened, and be caught up to meet Him." "And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in a pillar of heaven." (Doc. and Cov. Sec. 88, Ver. 96-97.) The others who will receive their resurrection at this time are thus described, (Verse 99): "And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which was prepared for them, that they might receive the gospel, and be judged according to men in the flesh."

Those who have to remain are thus described (Ver. 100-101); "Then cometh the spirits of men who are to be judged, and are found under condemnation. And these are the rest of the dead, and they live not again until the thousand years are ended; neither again until the end of the earth."

(Continued in this issue, page 221)

JOSEPH SMITH JESSOP

Joseph Smith Jessop, son of Richard Jessop and Mary Ellen Shaffer, was born at Millville, Utah, January 25, 1869.

Being the oldest living son of his father, he was entrusted with many responsibilities upon his father's farm, which consisted of more than a mile square of land reaching from the Blacksmith Fork river bottoms eastward to the mountain sides—located about one mile south of the town of Millville.

During his early manhood years he saw his father taken away from the farm and homes to serve time in the Utah State Prison for his religious convictions. Strong, never to be forgotten feelings of resentment surged through young Joe's breast at the sight of seeing his father ride away between two U. S. marshalls. At that time the Church of Jesus Christ of Latter Day Saints upheld the living of
plural marriage though it suffered humbly the imprisonment of about two thousand of its men. 

At the age of 20, Joe received into his life as wife the beautiful maiden, Martha Moore Yeates, daughter of Frederick and Sarah Webb Yeates. Frederick, too, suffered imprisonment at the hands of the U. S. Government for his religion.

The young couple, Joe and Martha, made their home at the mouth of Millville canyon. Here in a log cabin was born to them their first five children, who vividly remember the marauding hordes of howling, screaming coyotes, and other wild life then prevalent among the hills of Cache Valley.

In September, 1900, this family moved into the town of Millville, and through the years nine other children were born to them. All of them were taught to believe in God and His Prophets; in other words, Mormonism in all its fullness. All family members were loyal and faithful supporters of ward and community affairs.

Joe's brother, Moroni filled a noble mission to the British Isles, during which time he saw and heard many evidences that the law of plural marriages was still being perpetuated, long after the manifesto which claimed to have stopped the practice. These evidences along with many others, made that law live in the breasts of this family. Their continued faithfulness through the years was not sufficient to maintain their fellowship in the Church if they were to believe in all of Mormonism as still taught in its law books and emphasized by its earlier leaders. So Joe and Martha were ostracized and disfellowshipped and several members of their family were also.

Their youngest son, John Millward Jessop, age 19, met death by a railroad accident which was sorrowful indeed. The funeral service was held in the door yard of the family home because the Church authorities denied them the use of the church house, which the whole family had faithfully helped to maintain. The ostracism by Church tribunals did not embitter them, and they remained humble and true to their convictions and harmed not anyone.

Mother, Martha, died in June 1938.

Annie Marriott had come into the family before this time and the old family home was maintained until 1942, when Father Jessop moved to Short Creek, Arizona where he and a young growing family enjoyed the society and community life of that region. His posterity is numerous. His straight outwardness, and honesty were dominant in his whole life. His friendship was so marked that no one could remain his enemy and continue long around him. He said, "I would not harm my worst enemy."

Annie, now mother of eight beautiful children, died early in 1952.

Emma Solomon became his wife and loving companion as the others had been always.

At the bristling of officers' guns and their ordering demands upon a peaceful and innocent community on July 26th, 1953. He stepped forward and said, "If its blood you want, take mine first". Though 84 years of age he was fearless in defense of the gospel fullness. He was taken to a prison in Arizona and was out on bail and upon returning home saw the vacant homes endeared so greatly to him by those who had lived there, and they too had become prisoners in Arizona for their religious convictions. He wept by the hour, among the cedars, and suffering shock and relapse, he died in mental anguish for his people. He will witness before the throne of Grace against the ungodly proceedings of those who have desecrated the land of the free and the home of the brave. He gave his life for those he loved.
SIGNs OF THE TIMES

J. Edgar Hoover writes:

"People spend eight times more hours at movies than at Sunday school; one out of twelve persons in our country attends church; seven out of eight children quit church and Sunday school attendance before they reach fifteen years of age; 15,000,000 "sex" magazines are printed monthly and read by one third of the American people; there are more bathrooms in this country than college girls; one million American girls have venereal disease; 100,000 girls disappear every year into WHITE SLAVERY; one million illegitimate babies are born annually; there are almost a million illegal abortions performed annually, our nation harbors three times as many criminals as college students; a major crime is committed every 22 seconds; an aggravated assault or rape every hour; a murder every 40 minutes; there are 60 suicides in our nation daily; two out of three adults boys, men and women, smoke; three out of ten who start as light drinkers end up as drunkards. As a nation we spend about $750, on pleasures, sins, cosmetics and amusements to every dollar we given to foreign missions. Read, weep, pray, as you consider America's dreadful spiritual plight."

(Continued from page 219)

THE RESURRECTION

There still remains another class, who seem to have no part either in the first or last resurrection, at least to inherit any degree of glory. When they are brought up it will only be to receive a greater condemnation. These are also the only ones upon whom the second death shall have any power. For a full description of this class I will refer you to the Doc. and Cov., Sec. 76, Ver. 31-44, inclusive. In another revelation it is said that "they remain filthy still." Joseph said of them: "Those who commit the unpardonable sin are doomed to Gnomon, to dwell in hell, worlds without end. As they commit scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God, for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone." But we will leave the consideration of the utter hopelessness of these sons of perdition, and turn our attention to a more pleasing subject.

The redemption wrought by the Savior extends to those who have died before reaching the years of accountability, and who are termed children. It is said by King Mosiah concerning them "If it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold as in Adam, or by nature, they fall, even so the blood of Christ atoneth for them." It is an accepted doctrine by all Latter-day Saints that "little children are redeemed from the foundation of the world." Or, in other words, that their redemption is brought to pass through the atonement of Christ, which redemption was determined upon before the foundations of this earth were laid. Joseph Smith says: "They shall have eternal life; for their debt is paid." Therefore, children belong to that class who come forth in the first resurrection and inherit the glory of the Celestial Kingdom. * * *

A girl applied for a job as a stenographer, and they gave her a test in spelling. "How do you spell Mississippi?" she was asked. "The river or the State?"
(9. Fortsetzung, von Seite 199)

MICHAEL, UNSER VATER UND UNSER GOTT.

Wenn es also noetig war Aeltesten Pratt öffentlich zu tadeln wegen Verbreitung ungesunder Lehre, "auf dass solche nicht zu unsern Kindern gelangen sollte als wenn wir diese gutgeheissen und beglaubigt haetten," wie viel mehr wichtig wuerde es dann sein, dass die Bemerkungen des Fuellners von Israel in Sachen der Lehre richtig und in strikter Uebereinstimmung mit dem Plan des Evangeliums sind. Es ist immer eine Pflicht des Priestertums gewesen den Glauben der Herde zu pflegen und zu schuetzen—darauf zu sehen, dass keine Lehre erlaubt wird ohne herausgefordert zu werden, die darauf zielt die Heiligen zu vertuehren und Veranlassung gibt, dass sie straucheln und auf Abwege geraten. Jesaja wurde der Tag gezeigt, wann Israel wuerde durch falsche Lehren verfuert werden. Er sagte: "Denn die Leiter dieses Volkes sind Verfuhrer, und die sich leiten lassen, sind verloren." (Jesaja 9:15 16)

Es war um diese sehr ernste Situation zu vermeiden, dass die hier behandelte Epistle gegeben wurde. Es ist leicht zu verstehen, dass wenn Praesident Young's Worte waerren falsch zitiert worden, in solcher Weise, dass sie irrefuehrend fuer die Heiligen gewesen waerren, Schritte unternommen worden waerren, solchen Irrtum sofort richtig zu stellen. In dem unter Betrachtung liegenden Fall, waerren nicht nur das Journal of Discourses und der Millennial Star, sondern auch die Deseret News und andere Kirchen Publikationen herangezogen worden um den Irrtum richtig zu stellen oder auszumerzen; und es ist verhauenstig anzunehmen, dass bei zukunftigen Predigten ueber diesen Gegenstand der Praesident sehr vorsichtig und genau in seinen Bemerkungen gewesen waere und wuerde darauf gesehen haben, fruehere Missverstandnisse zu korrigieren und den Text zur Sache so klar als moglich wiederzugeben. Doch kann in keiner Stelle der Literatur der Kirche eine klipp und klare Zurueckweisung gefunden werden von Brigham Young wegen den Andeutungen, die in der diesbezuglichen Ansprache enthalten sind, naemlich, dass Adam unser Gott und Jesus Christus sein Sohn ist. Dass diese Einstellung in spateren Erklaerungen von Brigham Young aufrecht erhalten wird, soll gezeigt werden, so dass der Einwand des Aeltesten Smith, Brigham Young sei falsch zitiert worden, nicht behauptet werden kann. Es kann nur einen Einwand gelten und der ist, Brigham Young, indem er die ihm zugeschriebene Erklärung gab, und was er auch unzweifelhaft tat, hatte entweder RECHT oder er war im IRRTUM. Wenn recht, dann ist die heutige Stellungnahme der Kirche im Ganzen verkehrt und ausserordentlich irrefuehrend; wenn im Irrtum, dann wurde er von dem Propheten Joseph Smith darin ausgiebig unterstuetzt und auch von vielen naechststehender Mitarbeiter, wie wir zeigen werden.
ER WAR DIE PERSON, WELCHE DIE TIERE UND SAMEN VON ANDERN PLANETEN ZU DIESER WELT BRachte UND BRachte EIN WEIB MIT SICH UND BLEIB HIER. SIE MOEGEN GLAUBEN UND LESEN WIE SIE BElIEBEN WAS DARUBEr IN DER BIBEL GESCHRIEBEN STEHT. ADAM WURDE AUS DEM STAUBE EINER ERDE GEMACHT. ABER NICHT VON DEM STAUBE DIE- SER ERDE. ER WURDE GEMACHT WIE SIE UND ICH GEMACHT SIND, UND KEINE PERSON WURDE JE- MALS NACH IRGEND EINEM ANDEREN PRINZIP GEMACHT.

Vermutet Sie nicht, dass er mit seinen Mitarbeitern bekannt war, die kamen und ihm halfen diese Erde zu machen? Ja, sie waren gerade so familiär miteinander wie wir mit unseren Kindern und Eltern sind.—J. of D., 3:319.

Die obigen Angaben wurden von einem und einem halben Jahr bis zu vier Jahren nach der berühm- ten Predigt von 1852 gemacht, welche Aeltester Smith als falsch brandmarkt, und doch ist in allen diesen Angaben dasselbe gemein- same Prinzip darin aufrecht erhalten.

(Fortsetzung folgt.)

RICH OR POOR

The use of money makes the man;
The wrong is not in having gold.
All men should gather what they can—
In other ways is failure told.

No virtue lies in poverty—
Poor men may be as vile, or worse,
And fail God’s purpose utterly,
As those who may be rich of purse.
’Tis not the robe that makes the priest;
’Tis not the purse that makes the man;
The proof of greatest and of least
Is, “Does he do the best he can?”

—Mrs. Geneva Hance, 1102 W. Church St., Champaign, Ill.
BOY OR GIRL

By Edgar A. Guest

Some folks pray for a boy and some
For a golden-haired little girl to come.
Some claim to think there is more joy
Wrapped up in the smile of a little boy,
While others pretend that the silky curls
And plump, pink cheeks of the little girls
Brings more of bliss to the old home place
Than a small boy’s queer little freckled face.

Now, which is better, I couldn’t say
If the Lord should ask me to choose today;
If he should put in a call for me
And say, “now, what shall your order be—
A boy, or girl? I have both in store—
Which of the two are you waiting for?”
I’d say with one of my broadest grins,
“Send either one, if it can’t be twins.”

I’ve heard it said, to some people’s shame,
They cried with grief when a small boy came.
For they wanted a girl. And some folks I know
Who wanted a boy just took on so
When a girl was sent. But it seems to me
That mothers and fathers should be happy be
To think, when the stork has come and gone,
That the Lord would trust them with either one.

Boy, or girl? There can be no choice;
There’s something lovely in either voice.
And all that I ask of the Lord to do
Is see that the mother comes safely through,
And guard the baby and have it well,
With a perfect form and a healthy yell,
And a pair of eyes and a shock of hair.
Then, boy or girl,—and its dad won’t care.

In the course of a sanity trial
the lawyer was cross-examining a witness. “And would you say,”
he asked, “that it was the defendant’s habit to talk to himself when alone?”

The witness pondered this for a moment, and then answered with due caution, “That’s hard to say.
You see, I can’t recall ever being with him when he was alone.”

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"MORMON" PERSECUTION

St. Augustine said: "Relations with one's wife, when conception is deliberately prevented, are as unlawful and impure as the conduct of Onan who was slain."

"Next to murder, by which an actually existant human being is destroyed, we rank this sin by which the generation of a human being is prevented."—St. Thomas Aquinas.

The Great Catholic Church has long openly maintained the position here assumed, and righteously so. However, over all the vast world the dreadful practice of preventing child-birth, while enjoying the blessings of the marital relations, is evident. Of course, in some countries a premium is offered for an increased birth rate. Not so in America and particularly in UTAH, and Arizona for here active measures are being taken not only to control the number of children to be born, but to break up the families of all those given birth contrary to the opinions of those in power. How can thinking persons view such people, who raise their hand to destroy families already brought into existence according to the law of God?

For reasons which Onan considered prudent, having no desire to control himself but being deeply concerned about controlling the possible birth of a child, he "spilled his seed upon the ground." In this instance God's action was...
swift and violent. He "slew Onan because he did a detestable thing." Our Twentieth Century disciples of Onan are guilty of the same corroding crime. Their sin is no different. They are not more privileged, nor less guilty than he. For God has not changed and He has no less interest in mankind. Modern Christians, who justify themselves in this evil practice must reap the reward of their decimating acts both in time and in eternity.

This devil inspired practice wields its tragic effects over any nation and that nation MUST die unless its peoples repent. While this sin in itself is evil enough we must stop to consider that in this nation there are over a million known abortions every year and over a million RECORDED illegitimate births.

No Christian Church is justified in holding its peace and not voicing its stern objections to such evil practices. Yet, they are so popular that seldom indeed do we hear any voice of strenuous protest.

In the meantime, one great Christian Church, while justifying the present trend by tacit indifference, adds to its responsibilities the awful weight of fighting against one of God's revealed laws, ordained to bring children into the world, and revealed to the Saints in these last days through the Prophet Joseph Smith.

It was the Lord God who said, through his Prophet Wilford Woodruff, "Woe unto that nation, or that house or people which seeks to hinder my people in living the patriarchal law of Abraham which leadeth unto Celestial glory. They shall not escape the judgments which I have decreed through the mouth of my servant Joseph should be poured out upon this generation."

With this in mind what living man can justly feel that he has more privileges than those of the past? Has he a special dispensation which justifies him in fighting against God and those who obey His laws? Will he find abdication because of the position he holds? Has God changed to thus become a respecter of such persons or is he the same unchangeable GOD of the past?

The Prophet Joseph Smith informs us that ANY man who opposes the law of plural marriage and fights against those who practice it is, no matter what his pretense to righteousness may be, an evil man. This being true, how are we to view men today? Where does this place those who are "seeking to stamp out the practice."

Those who are living the laws of God to the best of their ability most certainly feel that, notwithstanding all the tortures such men may eventually inflict upon them; even though they cast them into prison, even though they tear their children from them and scatter them abroad; even though they subjugate them to every heart rending experience inflicted upon the faithful Saints of the past, and eventually take their lives; even though all this and more may come upon them, they would far rather be in their own position of earthly affliction and torment than to suffer the wrath of an offended God in this life and the inevitable damnation of hell in the world to come, which shall surely be the lot of all those who now afflict them for keeping the Law of God, while pretending to be in the Lord's service.

Is man's earthly wisdom such that he may, because of position, assume the place that he knows more than God? Can man with his puny hand consign the word and the law of God to the past and say that it does not apply today? Can he assume that any revealed law of the Lord is impractical and unnecessary? and having done all this, refusing to comply therewith,
seek to destroy all those who believe in God’s word and strive to keep His commandments, and not bring upon himself the wrath of an All-Wise and just God? God forbid!

Though the “TO WHOM IT MAY CONCERN” Manifesto of Wilford Woodruff may be advocated by some who do not delight in TRUTH as a revelation of God, (while ALL men of understanding and God and angels know it is not) still, even though it were, who may be justified, while professing to be a humble follower of Christ, in breaking up homes, breaking the hearts of innocent children, while loving mothers weep and devoted fathers are left bereft and alone? Who may break up the homes of any people, destroying their family life, bringing general woe and distress, in their efforts to destroy a practice which they once believed, but no longer countenance, without offending God?

Pres. David O. McKay denies that the Church has any further action to take in the prosecution of the “Fundamentalists” after they have been cut off from the Church; that they have done all they can in the matter. Would to God his words were truth, that the leaders might escape the just judgments of The Almighty. But such is not the case. Read and weep for Zion. Let your head be a fountain of tears, for the judgments of an offended God are being invited by those who pretend to do Him service. Again we say: Read! and if the Spirit of God abides in you; if there remains any sense of compassion in your heart that can longer respond to the whispering of the spirit, let it be stirred—weep for those who call themselves the People of God. Weep for those who say “All is well in Zion. Zion prosper, all is well.” Weep for those of the Church of Jesus Christ of Latter-day Saints who have been devoured to “make lies their refuge, and under falsehoods have hid themselves.” The following needs no further elaboration.

(SEE CUT ON NEXT PAGE)

WE CAN STILL HOPE

As long as there are homes where father come at close of day,
As long as there are homes where mothers plan and children play,
As long as boys and girls are taught to love the truth, the right—
So long our cities will survive the years and last the night.

As long as there are homes where beauty dwells and books are read,
As long as there are homes where kindness reigns and prayers are said.
Although wars fling hatred on the world, and nations grope,
With homes like these, and children waiting there, we still can hope.

Carl S. Ell in “Think” Mag.

What of the aching hearts of fathers who come home at close of day?
How can grieving mothers plan when there is no child at play?
Because our boys and girls were taught the truth, the right—
They’ll be taken from our homes and be gone—some night!

What lonely homes where beauty dwelt and books were read!
Such empty homes where kindness reigned and prayers were said!
Although cruel men tear children from their homes, and parents weep,
With courage strong, and God to judge, His laws we’ll keep!

M. F. A.

Every man who has a family and power to control them is exercising the rights and powers of God though it may be in a very small capacity.
ACHTUNG! XUSSERST WICHTIGE MITTEILUNG!

Die Gemeinde-Vorsteher werden gebeten, diese Mitteilung ALLEN bekanntzugeben.

☆

Durch die Welt-Presse geht z. Z. ein Artikel unter der Überschrift: „Polizei stürmt die Stadt der Viehweiberai“. Es handelt sich dabei um die Sekte der sogenannten „FUNDAMENTALISTEN“, die falschlicherweise mit unserer Kirche, als Mormonen, in Verbindung gebracht wird. Diese Sekte betreibt die Viehweiberai als Kult. Sie hat mit uns aber auch absolut nichts zu tun. Wir erklären das noch einmal offiziell, damit keine Missverständnisse auftreten. Es kann durchaus möglich sein, daß sich von der Kirche ausgeschlossene Mitglieder dieser Sekte angeschlossen haben. Das aber ist allein die Folge der Ausübung des Freien Willens, die sich unserer Einflußnahme entzieht. Es wäre aber absolut unangebracht, Rückschlüsse zu ziehen, die aus Unkenntnis über die wirkliche Sache, falsch sein müssen. Zum besseren Verständnis sei noch folgendes ausgelüftet:

Die Kirche tritt ein für das Gesetz und für die Beamten, die es durchführen. In USA z. B. arbeiten unsere kirchlichen Stellen mit den Stellen der Regierung eng zusammen, um jedwede Gesetzeslosigkeit insbesondere in Bezug auf Sünde und Moral, Reinheit und Heiligkeit der Ehe zu unterbinden und selbst in entferntesten Territorien zu verhindern. Die unbestellte öffentliche Statistik zeigt den großen Erfolg dieser gemeinsamen Bemühungen. Utah = 1% uneheliche Geburten. Europa 10% also 10 mal mehr!


Menschen, die sich selbst zum Gesetz erheben, gehen unfehlbar in die Irre. Das zeigt das traurige Geschehen in der Sektion der Fundamentalisten. Wir aber wollen bleiben in der Lehre Christi, in Gottes Gesetz und in den Gesetzen des Landes, das unsre Freiheit verbürgt.

The above photostat was taken from the German L. D. S. publication “DER STERN”, Vol. 79, Nr. 8/August 1953, page 256, printed in the city of Frankfurt am Main, Germany, and circulated among its German-speaking readers in Germany, Switzerland and Austria.

We are giving here the English translation as we feel sure that our subscribers and readers would like to know what that official Mission-Publication has to say about the “Short-Creek” affair.

The Editor.
ATTENTION! A VERY IMPORTANT NOTICE!
The Branch Presidents are requested
to announce this notice to ALL.

Through the World-Press (Presses of the World) is circulated at this
time an article under the headline: "POLICE RAIDS THE CITY OF
POLYGAMY." It is referring to the sect of the so-called "FUNDAMENTALISTS," who are erroneously associated with our Church as
Mormons. This sect practices polygamy as a cult. They have absolutely
nothing to do with us. We again declare it officially so that there will
be no misunderstanding whatsoever. It could be easily possible that
there are some of the excommunicated members of the Church who
have joined this sect. But this however is only in consequence of the
exercise of their free agency which is beyond our control. It would be
absolutely out of place to draw conclusions which must be wrong be-
cause of ignorance of the real state of affairs. For a better understand-
ing let us give you the following:

The Church upholds the law and the officers who execute it. In the
U. S. A. for instance our Church authorities are working in close rela-
tionship with the governmental authorities (federal, state and civic) to
irrigrate any lawlessness especially as to morals and morality, purity
and sanctity of matrimony and to prevent this even in the farthest
territories. The uncorruptible public statistics show the great success of
these mutual efforts. (Utah has only 1% illegitimate births. Europe has
10% e.g. ten times more!) The position of our Church is therefore above
any doubt or reproach. Her loyalty and obedience to law is praised and
acknowledged everywhere. In this connection it is interesting to learn
that our present Mission-President Edwin Q. Cannon personally was
once in the position to help both the government and the Church in
enforcing that moral law. He had to protect the inviolability of matrim-
ony and those persons who through their actions already had placed
themselves beyond the jurisdiction of the church on account of adultery
were then handed over to the courts of the land where sentence was
passed and the transgressors had to pay with several years of imprison-
ment. From this case one can readily see that our Church is acting
swiftly and sternly in regards to such violations and is supporting the
law without respect to persons.

The village of "Short Creek" referred to in the article is situated
in the State of Arizona. It is a bordertown. The sect of the Fundamen-
talists had settled there, taking advantage of certain territorial diffici-
ties, in order to follow their forbidden cult. This little village is isolated
and hidden. Inaccessible for the police of the State of Utah. On ac-
count of the Colorado river also inaccessible for the police of the State
of Arizona—as there are only very few bridges—and to be reached only
by way of a more than one thousand miles detour. This sect took ad-
vantedge of such difficulties. This is the only reason why they could
continue practicing their objectionable cult for such a long time without
being detected. And so we can see again how a human error is being
atoned before the law, an error which originated from arrogance.

People who exalt themselves to be a law unto themselves surely
go astray. This is again demonstrated by the sad happenings in the
sect of the Fundamentalists. As for us we are willing to continue—to abide
in the doctrine of Christ, the law of God and the laws of the land which
guarantee us liberty.

NOTE: When one considers the elements of time and distance, then
it appears to be evident, that the above NOTICE was being prepared
for publication EVEN prior to the time the Short Creek raid took place
in the U. S. A. on that memorable Sunday of JULY 26, 1933—else the
article could hardly have been included in the AUGUST issue of
"DER STERN" which was printed in GERMANY.—The Editor.

"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 come as Messiah to reign. He is
the Father of the spirits as well as the tabernacles of the sons and
dughters of man."—Joseph Smith.
THE PATRIARCHAL ORDER
(Continued from Page 217)

“Well,” says one, “If these things are true, and the ordinance of divine marriage is of such unspoken consequence and importance, I wonder the New Testament does not say more about it.”

I reply, the New Testament says much about it. The New Testament gives more prominence to this ordinance, if possible, than the Old Testament. But wisdom is profitable in all things. If the Apostles had to do with a whole generation that was adulterous, and who had broken the laws and covenants made with Abraham, the Apostles would be likely to instruct the people first to walk before God perfectly, through faith, repentance, and baptism, even as the gospel was preached to Abraham. And when the people were brought to believe in the necessity of a revelation from God, and were ready to subscribe to the conditions of that great promise made to Abraham, then would be sufficient time to show them through what ordinance, laws, and covenant, they could become the fathers of great nations and the mothers of great nations. John did at the very beginning lay the axe at the root, and told the whole nation of Jews—Abraham’s posterity—to repent.

...and bring forth the fruits of Abraham, and do the works of Abraham, if they would become his children and heirs of the same great promise. How could they be an adulterous generation if they had walked in the footsteps of Abraham, as to sexual connection? Almost in the beginning of the New Testament history, Zacharias, the father of John, while speaking of the birth and name of his son, John the Baptist, represents the circumstances as a remembrance of the promise made to our fathers Abraham, etc., and also as a fulfillment of the oath and covenant made with Abraham. His words are as follows—“To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham.”

Now Zacharias was a Prophet well versed in the knowledge of the true nature of the promise made to Abraham, and the oath and covenant.” He knew that the promise and covenant had special reference to posterity, or an innumerable offspring. He knew, too, that he could not have the blessings of that covenant neither could he be an heir of the same promise without children. But Zacharias and his wife Elizabeth were old and had no children. Now they had the same concern about posterity that Abraham and Sarah had, and also Jacob and Rachel had, and likewise that Elkanah and Hannah had. Their prayer went up to God continually. “Lord, let me be a partaker of the promise made to Abraham, and of the blessings of the same covenant.” But though Zacharias was a very good man, and his wife a very good woman, his faith was not quite as strong as Abraham’s. He prayed mightily for a son, but when an angel came and made him the same promise in his old age, that was made to Abraham, His faith wavered, while Abraham staggered not at the promise.” But when the PROMISE was fulfilled, he acknowledged with great joy and thankfulness that God was true to His promise and covenant made with Abraham and the fathers. Now, who does not see that God was determined to fulfill this “covenant” and promise with all the faithful seed of Abraham in every generation of them that keep his laws. Neither age nor barrenness, nor any other obstacle, should prevent the faithful from inheriting the promise.” And Mary, too, the mother of Jesus, gives her testimony to the same effect, and in support of the same “covenant” and “promise.” She was a virgin and unmarried, yet full of faith. Her testimony is,
"He hath holpen his servant Israel in remembrance of His mercy, as 
spoke to our father, to Abraham, 
and to his seed forever." Now, if 
persons in those days understood 
the nature and perpetuity of the 
"covenant" with Abraham, as well 
as Mary did, they never would 
ask if the new Testament said 
much relating to posterity, and 
consequently to the "covenant" 
and ordinance and laws regulat-
ing the ordinance by which that 
posterity is to be propagated and 
made lawful "heirs" of the prom-
ises. In the 7th chapter of 
The Acts of the Apostles, while speak-
ing of the Hebrews in Egypt, the 
writer says, in these words— 
"When the time of the promise 
drew nigh, which God had sworn 
to Abraham, the people GREW 
AND MULTIPLIED in Egypt." Now, whoever reads this history 
alluded to by Luke, will discover 
a most remarkable FRUITFUL-
NESS and INCREASE of that peo-
ple, perhaps unequalled by any 
other people in the records of 
time. In the short period of four 
hundred and thirty-two years, an 
increase from seventy-two persons 
to probably near 3,000,000, exclu-
sive of deaths. Pharaoh, king of 
Egypt, alarmed at their increase, 
says that they had come more 
numerous than the Egyptians, and 
therefore resorted to cruel op-
pression in order to check their 
GROWTH. The Abrahamic system 
of plurality was hereby demon-
strated to give Israel a great ad-
vantage over others. The Egyp-
tians could not defeat the purpose 
of God, and his "oath" and "prom-
ise" to Abraham concerning this 
INCREASE. Neither can men frustrate 
His purpose and "promise" to 
Abraham concerning the Lat-
ter-day Saints, the seed of Abra-
ham, in which he has resolved to 
INCREASE AND MULTIPLY 
them exceedingly, because the 
TIME of the promise has fully 
come, in which he will make the 
seed of Abraham of this day and 
age to MULTIPLY and become a 
great nation. Let the nations of the 
earth renew the ancient cruelties 
it possible, and slay all of our 
male children, and enact laws 
against a plurality of wives, and 
they will find themselves engaged 
in a warfare against the God of 
Jacob. And they will find them-
selves thwarted and entirely foiled 
in all such wicked purposes. God 
will fulfill His promise to all His 
children in every generation.

Jesus has promised, that if any 
man hath left father and mother, 
wife and children, etc., for his 
sake and the Gospel's, he shall 
have an hundred-fold in this time, 
and in the world to come life ever-
lasting. No one should doubt this 
"promise." It will be fulfilled un-
to the uttermost.

(To be continued)

THE RESURRECTION

From Page 221

We turn next to the classification 
of all those who will come forth 
both in the first and the last res-
urrection; for it has been re-
vealed that people who have 
dwelt upon the earth will be 
classified as follows: First, those 
who will attain unto a celestial 
glory as called "the church of 
the first-born;" and they are said 
to be "Kings and Priests to God." 
Again, they are called Gods, and 
inherit all things. Joseph has 
made it known that "in the ces-
terial kingdom are three heavens 
or degrees," and that the highest 
can only be reached by observing 
the patriarchal order of marriage; 
or, as he says, "entering into this 
order of the Priesthood." This 
glory is typified by the sun. Thus 
we see that it is possible for in-
dividuals to become partakers of 
celesstial glory without receiving 
a fulness thereof; for those who 
would receive a fulness must ob-
serve all the law. Second in order 
are those who have died without 
law; the spirits of men who have 
been kept in prison; also honor-
able men of the earth who did not 
accept the testimony of Jesus In 
the flesh, but afterwards received
it. These receive of the glory of the Son, but not of the fulness of the Father; and their glory is terrestrial, as typified by the moon. The third class, as defined by the revelations, is a singular admixture, and consists of professing Christians, liars, sorcerers, whoremongers, adulterers, etc.—those who have received neither the Gospel nor the testimony of Jesus at any time. Of these it is said, "They shall not be redeemed until the last resurrection," and when redeemed can only enjoy a glory which is celestial, which glory is typified by the stars, and varies in degree "as one star differeth from another star in brightness or glory." These are called servants to the Most High; "but where God and Christ are they cannot come."

These last complete the vast multitude who will be resurrected to inherit a kingdom of glory; the remainder, or fourth class, are "sons of perdition." They are vessels of wrath, for whom there is no forgiveness in this world nor in the world to come, and of whom Jesus says, "It had been better for them had they never been born;" "The only ones who shall not be redeemed;" "Wherefore He saves all except them."*

Concerning the beasts of the field, the fowls of the air, and the fishes of the sea, these also are all to be restored, for the revelation declares: "All old things shall pass away, and all things shall become new. Even the heaven and the earth, and all the fulness thereof—both man and beasts, the fowls of the air, and the fish of the sea, and not one hair, neither mote shall be lost; for it is the workmanship of mine hand."

A very few words upon the seeming mystery of the same identical body that has been buried in the earth, being raised from the dead and consumed by fire; or whose organization has been in any way whatever destroyed. We declare most emphatically that if this is not the case, there is not a resurrection; neither is there a restoration.

Think you the mother would be satisfied to press to her bosom elements different from those which in mortal life constituted her child; to whom she gave birth, and to whom she supplied nourishment from her own breasts, even though the material of which its body might be composed were quickened by the same spirit which quickened its body in mortality? No, she never would. She would say, and justly too. "Give me my own child," and unless she is satisfied that the same elements which constituted the tabernacle of her child in mortality were to be restored to her in the resurrection, she would have sorrow instead of joy; for there would be a constant longing for the lost one.

Again: Would the husband be satisfied with anything less than the wife who was given to him by God in mortality, which gift was made eternal not only by promise but also by sacred covenant? We reply, "No, he would not." So likewise will the wife want her own husband, and the child is own parent. While we have no philosophy to fully explain how this shall be brought to pass, yet the promises made are most emphatic; for all will be restored without the loss of a "single hair or mote."

Alma says, "Behold it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to the body, and that every part of the body shall be restored to itself." The Prophet Joseph said, "Mothers, you shall have your children again." He also declared, "There is no fundamental principle belonging to a human system that ever goes into another in this world, or in the world to come, I care not what the theories of man are." (History of Joseph Smith, April 7th, 1843.)

(To be continued)
"We stand upon the premise that whatever God does is right!"

* * * * *

"THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTERS NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR, I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE EVEN IF I STAND ALONE IN IT." (Joseph Smith.)

THESE REVELATIONS ARE NOT GENERALLY KNOWN

In every conceivable fashion mortal men have tried to get along without God. In many instances a degree of recognition of His influence and power have been honored at the time of beginning of political governments. But after a few years of rising in power officers of government have felt the power of the office so greatly that they have attempted to rule out God from all their functions of government. Every nation of this earth has followed in this wake until they have become ripened in iniquity and have been reduced to oblivion and nothing but a meager history of their existence remain.

The seeds of disintegration have been sown in all nations which now exist upon the earth and though they unite as a League of Nations or as a Communist force, they must adopt the life giving measures and decrees of Almighty God in their entirety or come to a full end, for thus sayeth the Lord.

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

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

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

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

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

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth." D. & C. 1:1-6.

The great Jaredite nation continued in an organized capacity for about 1500 years before its fall. China has a long history as we count time; but fell; the Roman Empire rose to great political heights and fell; the Medo-Persian government likewise, but they sunk into oblivion. Great Britain has been an organized nation for more than 1000 years, yet she cannot continue to expand without God. The United States has only been a nation since 1776.

As surely as God lives, individuals will fail; communist organizations will fail and all go into dissolution unless they heed these warnings.

These Revelations are from God and will lead all men and nations to Him, if obeyed.

These four revelations from God, not published in the Doctrine and Covenants, are given herewith. While these revelations have from time to time and by certain individuals been denied, they have all been fully authenticated by leaders of the Church, and it can be said in truth that each of them is authentic and genuine.

We foster the thought Back to the Constitution and let all people say Amen.
First Revelation

Revelation to Wilford Woodruff in 1880 as copied from the Journal of Wilford Woodruff, about 1908, by Joseph W. Musser, at the request of his father, A. Milton Musser, then Assistant Historian of the Church of Jesus Christ of Latter-day Saints. Elder Musser, at the suggestion of his father, copied the revelation in duplicate, retaining a copy for himself. The Journal of Wilford Woodruff, from which the revelation was copied, reads as follows:

During the month of January, 1880, I was at Sunset, Arizona, with Brother Lot Smith and the brethren with him who were trying to establish a Branch of the United Order at that place. At this time the Government, through its officers, were using every means in its power to enforce the Edmunds-Tucker and anti-polygamy law with the evident intent on the part of the officers to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our conditions as a people. While thus exercised I went in to “the Wilderness,” a region of country called by this name, situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days, reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself wrapped in vision, and the next morning the following revelation was given to me of the Lord which I wrote at the time:

Thus saith the Lord unto my servant Wilford Woodruff, I have heard thy prayer and will answer thy petition. I will make known unto thee my will concerning the nations who encumber the land of promise and also concerning Zion and her inhabitants.

I have already revealed my will concerning this nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.

What I the Lord have revealed in that testament and decreed upon this nation and upon all the nations of the earth, shall be fulfilled, saith the Lord of hosts. I the Lord have spoken and will be obeyed. My purposes shall be fulfilled upon this nation and no power shall stay My Hand. The hour is at the door when My wrath and indignation will be poured out upon the wicked of the nations.

Their murders, blasphemies, lying, whoredoms, and abominations have come up before my face and before the heavens, and the wrath of my indignation is full.

I have decreed plagues to go forth and waste my enemies, and not many years hence they shall not be left to pollute my heritage.

The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon the Saints. Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for their profit and guidance.

Thus saith the Lord unto My servant, John Taylor, and My servant Wilford Woodruff, and My servant, Orson Pratt, and to all the residue of mine Apostles; Have you not gone forth in My name without purse or scrip and declared the Gospel of life and salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord?

You have done this year by year for a whole generation, as men count time. Therefore your garments are clean of the blood of this generation and especially of this nation.

Therefore, as I have said in a former commandment, so I the Lord say again unto My Apostles: Go ye alone by yourselves, whether in heat or in cold and cleanse your feet in water, pure water, it matters
not whether it be by the running streams, or in your closets; but
leave these testimonies before the Lord and the heavenly hosts; and
when you have all done this, then gather yourselves together in your
Holy places and clothe yourselves with the robes of the Holy Priesthood
and there offer up your prayers according to my Holy Law.

Let him who presides be mouth and kneel at the Holy altar, and
there let mine Apostles bring all these testimonies before my face
and before the heavenly hosts and before the justified spirits made per-
fected. And thus saith the Lord unto you, mine apostles, when you bring
these testimonies before me, let them be presented by name as far
as the Spirit shall present them unto you: The Presidents of the United
States, the Supreme Court, the Cabinet, the Senate and Houses of
Congress of the United States, the Governors of the States and Terri-
tories, the judges and others sent unto you, and all men and persons
who have taken any part in persecuting you or bringing distress upon
you or your families, or who have sought your lives, or sought to
hinder you from keeping my commandments or from enjoying the
rights which the constitutional laws of the land guarantee unto you.

And what I the Lord say unto you, mine Apostles, I also say unto
my servants—the Seventies, the High Priests, the Elders, the Priests
and all my servants who are pure in heart and who have borne testi-
mony unto the nations. Let them go forth and cleanse their feet in
pure water and bear testimony of it unto their Father who is in heaven.

And then, saith the Lord unto mine Apostles and mine Elders, when
ye do these things with purity of heart, I the Lord will hear your prayers
and am bound by oath and covenant to defend you and fight your
battles.

As I have said in a former commandment, it is not my will that
mine Elders should fight the battles of Zion, for I will fight your
battles.

Nevertheless, let no man be afraid to lay down his life for my
sake, for he that layeth down his life for my sake shall find it again
and have eternal life.

The nation is ripened in iniquity and the cup of the wrath of mine
indignation is full and I will not stay my hand in judgments upon this
nation or the nations of the earth.

I have decreed wars and judgments upon the wicked and my wrath
and indignation are about to be poured out upon them and the wicked
and rebellious shall know that I am God.

As I the Lord have spoken so will I fulfill. I will spare none who re-
main 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 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 thus, with the sword and by bloodshed, and with famine and
plagues and earthquakes and the thunder of heaven and the vivid
lightnings shall this nation and the nations of the earth be made to
feel the chastening hand of an Almighty God until they are broken up
and destroyed and wasted away from under heaven, and no power
can stay my hand. Therefore, let the wicked tremble; let them that
blaspheme my name hold their lips, for destruction will swiftly over-
take them.

All that I the Lord have spoken through the mouths of my Prophets
and Apostles since the world began, concerning the last dispensation
and fulness of times, concerning my Church, which has been called
out of the wilderness of darkness and error, concerning the Zion and kingdom of God and concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled.

And though the heaven and earth pass away, my word shall not pass away, but shall be fulfilled, saith the Lord.

These revelations and testimonies are before you. Let my Saints search the Word of the Lord and treasure up wisdom and be prepared for that which is to come.

As I have decreed, so shall my judgments begin at the House of God. There are those in my Church who have a name among you, who are adulterers and adulteresses, and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken. If they do not speedily repent of this wickedness and abomination, they should be severed from the ordinances of my house, saith the Lord.

There are many who have need to repent, whose hearts are set upon the things of this world, who aspire to the honors of men, and do not honor the Priesthood, nor seek to build up the Kingdom of God as they should. Neither do they learn and comprehend: That the rights of the Priesthood, are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

Such should repent and turn unto the Lord, and seek for the Holy Spirit to guide them.

Judgments will begin upon my house, and from thence will they go forth unto the world and the wicked cannot escape. Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.

Thus saith the Lord unto you, my servant and Apostles who dwell in the flesh. Fear ye not your enemies. Let not your hearts be troubled. I am in your midst. I am your advocate with the Father. I have given mine angels charge concerning you. Mine eyes are upon you and the eyes of your Heavenly Father and the Heavenly Hosts and all justified spirits made perfect are watching over you. Your works are manifest before the face of my servants who have sealed their testimony with their blood, and before all my servants of the Apostles whom I have taken unto myself.

The veil is taken from off their faces and they know your works. They await your coming when you have finished your testimony in the flesh. Therefore, be ye faithful until I come. My coming is at the door. Call upon the Lord in mighty prayer, ask and you shall receive. Whenever you agree as touching anything and ask the Father in my name, it shall be given unto you. Seek diligently to build up Zion and to magnify your high calling and your enemies shall not prevail over you. Zion shall not be moved out of her place. Zion shall prevail against her enemies.

My people shall not be hindered in the building of my temples unto my Holy Name, if they will hearken unto my voice and do as I command them.

The blood of my servants Joseph and Hyrum and of mine Apostles and Elders which has been shed for the Word of God and the testimony of Jesus Christ, cries from the ground for vengeance upon the nation which has shed their blood. But their blood shall speedily be avenged and shall cease to cry unto me, for the hour of God’s judgment is fully come and shall be poured out without measure upon the wicked.

But hearken and hear, O ye Apostles, Elders and people of my Church, to the Word of the Lord concerning you, that for all the blessings that I will pour out upon you and the inhabitants of Zion and the judgments and destruction upon the wicked, I will be inquired of by you to ask the Father in my name to do and to perform these things for you as I told all the House of Israel by my servant Moses, that they should ask at my hand for all those blessings which I the Lord have
promised unto Israel in the latter days.

And as I the Lord ordained mine Apostles who were with me in my ministry and promised them that they should sit upon twelve thrones, judging the Twelve Tribes of Israel, so I say unto you mine Apostles, who I have raised up in these last days that I have ordained you to bear record of my name, and of the Gospel of Jesus Christ to the Gentiles first, and then to the House of Israel. I have also ordained you to sit upon thrones and judge the Gentiles and all the inhabitants of the earth unto whom you have borne testimony of my name in the day and generation in which you live. Therefore, how great is your calling and responsibility before me. Therefore, gird up the loins of your minds and magnify your calling in the fear of God, and prepare ye for the coming of the Son of Man, which is nigh at the door.

No man knoweth the day nor the hour, but the signs of both heaven and earth indicate His coming, as promised by the mouths of my disciples; the fig tree is leafing and the hour is nigh. Therefore, prepare yourselves, O ye Saints of the Most High God, with oil in your lamps, for blessed is he that watcheth for the coming of the Son of Man.

Again, hear ye the Word of the Lord. O ye mine Apostles whom I have chosen in these last days to bear record of my name and lead my people Israel until the coming of the Son of Man.

I the Lord have raised up unto you my servant John Taylor to preside over you and to be a lawgiver unto my Church. He has mingled his blood with that of the martyred Prophets, nevertheless, while I have taken my servants Joseph and Hyrum unto myself, I have preserved my servant John Taylor for a wise purpose in me.

I have also taken many others of the Apostles unto myself, for I take whom I will take, and preserve in life whom I will preserve, according to the counsel of mine own will.

And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question, although you have one to preside over your Quorum, which is the order of God in all generations, do you not, all of you, hold the apostleship, which is the highest authority ever given to men on earth? You do. Therefor you hold in common the Keys of the Kingdom of God in all the world.

You each of you have the power to unlock the veil of eternity and hold converse with God the Father, and His Son Jesus Christ and to have the ministrations of angels.

It is your right, privilege and duty to inquire o' the Lord as to His mind and will concerning yourselves and the inhabitants of Zion and their interests.

And whenever any one of you receives the word o' the Lord, let it be written and presented in your councils and whatever by united consent you deem wisdom to be presented unto the people, let is be presented by th President, my servant John Taylor, as the word of the Lord. In this way you will uphold him and strengthen his hands, as all the burden should not lie upon one man.

For thus saith the Lord, all mine Apostles should be full of the Holy Ghost, of inspiration and revelation to know the mind and will of God and be prepared for that which is to come. Therefore let mine Apostles keep my commandments and obey my voice and the gates of hell shall not prevail against you.

Fear not, for lo, I am with you until I come, and I come quickly. Even so, Amen.

The above revelation at the time, was sustained by the Church leaders, as follows:

Elder Franklin D. Richards, Church Historian and a member of the Quorum of Twelve, in writing the life of Wilford Woodruff (See Vol. 1:874, Improvement Era), states:

During the period of the extreme and unrelenting prosecutions under the anti-polygamy acts of Congress, President Woodruff spent much of the time among the churches in Arizona and southern
Utah. On January 26, 1880, having retired for some days in the mountains, fasting and praying, he obtained important revelations from the Lord concerning the work of the Twelve Apostles and events which would happen affecting both the Church and the nation. These were submitted to President John Taylor and the Council of the Apostles and were accepted by them as profitable for doctrine, for comfort, for light as to the future and for encouragement in the work of the ministry.

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DAWNING DAY OF THE LAMANITES
(Continued from Page 215)
This is what we must look for; these are the things that must be fulfilled, and for which we must seek and pray in an understanding manner. Not asking God to redeem Zion before he has redeemed a portion of the remnants of Joseph; not asking God to establish this people upon their inheritances in Jackson County, until the other things are fulfilled IN THEIR ORDER AND IN THEIR TIMES AND SEASONS.

Perhaps some may inquire:
"Have you any idea, Brother Pratt, how we will be redeemed when we have accomplished this work you have spoken of?" Not much, I do not pretend to have a great deal of understanding upon the subject; but there are some few things revealed, some of which I read to you at the commencement of my remarks. Speaking of the redemption of this people, the Lord says: "Behold, I will raise up A MAN LIKE UNTO MOSES." This did not mean Joseph Smith, he was already raised up and was among us. He was the one who received that revelation; he was the one who brought to light the Book of Mormon, and translated it by the inspiration of the Holy Ghost. But the Lord, who understands the end from the beginning, saw that when his work was completed, he would be taken away, and that another would be raised up. When this was first given I used to inquire, in my own mind, whether it meant Joseph, and I got it into my heart that Joseph, perhaps, would lead us until he became a very old man; I was in hopes all the time that such would be the case. I, like many others, did not seem to understand that this was a prediction of the future.

When Joseph was taken away, and our beloved brother President Young, was appointed to take the lead, and received the keys and the power of the Holy Priesthood that had been conferred upon Joseph, I was in hopes that he might be the man, and I still have a lingering hope that such may be the case. But he is now becoming aged, and how long the Lord will bless us with his presence, I do not know, but this much I do know, that either he will be preserved, or that some other personage will be raised to fulfill that prophecy. "Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people A MAN WHO SHALL LEAD THEM LIKE MOSES LED THE CHILDREN OF ISRAEL, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, with an outstretched arm, and as your fathers were led at the first, even so shall the redemption of Zion be."

It seems then, that this people, at some future time in their sojourn here in this land, may possibly be in bondage greater than they are at the present time. I try to hope for the best, and to think that the bondage we are in and have been in for years, in consequence of the efforts of those who are striving to take away our rights as American citizens, and to trample us down in the dust; I say I have been in hopes that would be all the bondage that was meant here in this prophecy, but I do not know but what there may be a greater signification to these
words. I do not know what the purposes of the Lord are in relation to this particular thing. It may be that we shall have our rights completely taken from us; it may be, if we do not live sufficiently faithful before the Lord, that he will yet bring us into still greater tribulation than that which we have hitherto had. It may be that we shall yet be in bondage like the Israelites in the land of Egypt; for the Lord has said that, when this man should be raised up, he would redeem his people by power out of bondage, and they should be led as their fathers were led at the first. Says the Lord: "I say not unto you as I said unto your fathers, 'mine angel shall go before you, but not my presence,' but I say unto you that mine angel shall go before you, and also my presence." It was, in ancient days, a great calamity to Israel, when the Lord swore in his wrath that he would not go up in their midst, but that he would send an angel before them. Why did the Lord do this? Because of the wickedness and stiff-neckedness of that people. He had redeemed them out of the land of Egypt, and they would not hearken to the words of Moses, they would not obey the voice of the Lord, but the, stiffened their necks and hardened their hearts against the counsels that they received, and for this reason the Lord was under the necessity of leading them for forty years in the wilderness, considering them unworthy to go into their choice and promised land, and he swore an oath that all of that company, hundreds of thousands, who had come out of the land of Egypt, from twenty years old and upward, except Joshua and Caleb, should not enter into the land of promise, so great was their wickedness; and he fulfilled his word. So provoked was he on one occasion at their rebellion, that he threatened to consume them in a moment, but Moses pleaded with the Lord to spare his people, lest the people round about should say that the Lord could not bring his people into the Promised Land. Moses said: "Remember the covenant which thou didst made with Abraham, Isaac and Jacob, our fathers, that they and their seed should have this land for an everlasting inheritance." "No," said the Lord, "I can raise up seed unto you, Moses, that you may go in and possess the land." "No," said Moses, "remember that ancient covenant, that they people may not be deprived of their inheritance; and the Lord finally concluded to hearken to the voice of Moses, and to let them go into the land. But, said he: "My presence shall not go up with you, lest I break forth upon you in my wrath, and you be consumed in a moment, but I will send an angel with you."

In these last days, in redeeming his people from bondage, he has told us in plain words, that his angel should go before us and also his presence; and as, in the deliverance of Israel in ancient times the waters were divided and plagues sent forth upon the Egyptian nation, it would not surprise me at all if there should be similar power manifested in the redemption of Zion. There may be a few individuals go to prepare the way, to purchase a little more land and get things in order; but when that is accomplished, this people as a body will return to that land, the Lord going with them.

In ancient times, so long as the Lord did continue with Israel, he manifested his glory over their camp by a cloud by day; and whenever the cloud arose they followed it, and wherever it rested, there they pitched their tents and remained until the cloud moved again, when they again journeyed on. Now, if Zion is to be redeemed after the same manner, you need not be surprised if the Lord God should let his glory in the form of a cloud by day and the shining of a flaming fire by
night, be over all the camp of Zion. This is what I look for: Perhaps I am a little enthusiastic, but it is what I look for and expect; and when the Lord says that his presence shall go with us, I expect he will be in the midst of this people as he was in the midst of ancient Israel until they rejected him from their midst.

Did he converse with them in the wilderness before he left them? Yes, he talked with them out of a burning cloud in the burning mount, he spoke in their ears by the voice of a trump, and sounded in the ears of all the house of Israel the Ten Commandments, and they all, men women and children, heard it. Do I look for similar manifestations of God’s power and presence when Zion is redeemed? I do. He will not come down upon any mountains, but he will converse with this people as audibly to men, women and children, as he did in ancient times. Zion must needs be redeemed by power, with an outstretched arm, the angel of the Lord going before the camp of this people, and they will return, and a remnant of the Lamanties with them to build up the city of Zion in Jackson County.

How about our inheritance when we get back there, our farms, etc.? We need give ourselves no uneasiness about that, there will be no speculation, no grabbing in those days; no one to say: “I am going to take up all the land around about so that I can speculate with it in selling it to my brethren.” No such thing as this, not a solitary soul among all the Latter-day Saints will receive an inheritance in this way. Another person is to come for the special purpose of dividing to the Saints their inheritances. “Behold,” saith the Lord God, “I will send one mighty and strong, clothed with light as with a garment, whose bowels shall be a fountain of truth, who shall utter words, eternal words, and who shall divide to the Saints their inheritances by lot.”

Have you read this revelation? It was published in the fourteenth volume of the “Millennial Star,” and it has been published in other publications. Says one: “If the inheritances of the Saints are to be appointed by lot, a good man, perhaps, will be put off with the poorest inheritance, and some not so good will get some of the best, it is all haphazard.” Oh, no, we find that lots cast by divine appointment in ancient times were cast upon a principle which designated the very thing which the Lord desired. How was it on a certain occasion about casting lots to discover the transgressor among all the hosts of Israel? A certain man had taken a gold wedge, and the people had been forbidden to take it. No one knew anything about it, but the transgressor, and he hid it in the earth. Lots were cast and the lot fell upon a certain tribe; it did not designate the man at first: they cast lots again and it fell upon a certain portion of that tribe; they cast lots again, and it fell on a certain family, and finally it fell on a certain man in that family, and being called up, it proved that he was the very man among all the hundreds of thousands of Israel. Now here was a casting of lots by divine appointment, and the Lord, who orders all these things well, caused the very thing to be revealed according to his own mind. And when the lots are cast for this people to receive their inheritances, the Lord will so order it that every man will be rewarded according to his works, and that, too, by lot, however great the miracle may be.

Now I have told you about all I know, so far as it is revealed, concerning the redemption of Zion. There is one little thing, however, that I wish to name, that there will be quite a company of us before the redemption of Zion. Saith the Lord, in a certain revelation: “Let mine army become very greast, and let it become sanctified before me, that they
may be as fair as the sun, as clear as the moon, that their banners may be terrible unto all the nations of the earth." We learn from this declaration of the Lord, that before Zion is redeemed we are to be quite a numerous people; and this agrees with what is in the sixtieth chapter of Isaiah: "A little one shall become a thousand, and a small one a strong nation." This is our destiny. However much our enemies may howl, whatever may be our future tribulations, the Lord God has decreed that Zion shall become a strong nation, that the armies of Israel shall become very great, and not only very great, but they will be sanctified before him, and there will be such a power made manifest in their midst, that their banners will be terrible to all the nations of the earth. They will not be terrible because we put the number of the nations, but this terror of Zion which will be among the nations, will be because of the power of the great Jehovah that will be manifest in their midst, something that the nations will discern and understand; and when telegraphic dispatches are sent forth to the most distant parts of the earth, it will be said: "Who can stand before the armies of Zion? Behold, the Lord God is with them as a cloud by day, and as a pillar of fire by night." Fear will seize upon the nations of the earth, and the banners of Zion will be terrible.

These are some things pertaining to the redemption of Zion. I would to the Lord that we were righteous enough to know a few more! There are a great many things that I would like to know about the redemption of Zion, that I do not know, and I presume that you also would like to know them. But what the Lord has revealed is very plain when connected together; and when we reflect upon it, it is astonishing to us to think that in our day the Lord has decreed to perform such a great work in the midst of the earth. It will be astonishing to us when the time comes for the Lord to gather in, from every part of this great continent, these poor, miserable, degraded Lamanites, that his servants may have power over them in order to bring them to civilization. It looks impossible to us, but remember that that is the day of the Lord's power, and that then will be fulfilled the saying in the Book of Doctrine and Covenants, that the Spirit of the Lord shall be shed forth upon the hearts of those who are ordained to that power; that every man among these remnants of Joseph will hear the gospel in his own tongue, by the power of the Holy Ghost shed forth upon those who are ordained unto this power. There is such a saying as that in the Book of Covenants, and when that day comes the Lord God will work mightily by signs, wonders and miracles in various ways that will have an influence over these remnants of Joseph to convert them and to bring them to a knowledge of the truth, that the prayers of their ancient fathers, and the Prophets and Elders who once dwelt on this American continent, may be fulfilled upon their heads.

I do not know that I have done justice to the subject of the redemption of Zion, if I have not it is because I do not sufficiently understand it. I do not know that I know anything in relation to the matter only what God has revealed. I have had no vision, no revelation in relation to that particular subject; yet I know, from what has been revealed to me, that these things are true, and that, in their times and seasons, every jot and every tittle thereof will be fulfilled. Amen.

A DESOLATING SCOURGE

We learn from the word of the Lord in the Doctrine and Covenants, Section 45, verses 28 to 32, that in the day in which the Gospel should again be restored to the earth the "times of the Gentiles" shall be fulfilled. "And there shall be men standing in that generation, that shall not pass until they shall see an over-flowing scourge; for a desolating sickness shall cover the land."

Oft times we look for the fulfillment of prophecy in the future when it may have taken place in the past, or in our own day, and we were not aware of it. Such was the case in the time of Christ. Let us consider if this prophecy has not seen its fulfillment in our day.

"The greatest plague of modern times, deadlier than both World Wars, was the Spanish Flu."

According to report, it first made its appearance in the United States, on September the 7th, in Company D, of the 42nd Infantry, at Camp Devans, Massachusetts. Within 14 days there were 1543 bed-ridden with it and the dead were piled up in coffins along the railroad sidings.

Such was its start, during World War I, in the United States. By the time it had run its course in North America there were over one million dead.

Almost simultaneously it had flared up in other far flung areas of the world. Modern methods and medicines were futile to cope with it. In recorded history the "Flu" has had only two rivals: the plague of 542 A.D., and the Black Death of the 14th Century. This modern scourge came without warning. It killed suddenly, generally within three to five days. It spread explosively and it quickly vanished.

No body really knew where the disease came from, or how it was communicated. Some authorities thought it had originated in Spain and from hence it received its name. Alarmists declared that the disease resulted from germ war- fare. However, if the Germans started it, they were very careless, for, while it raged elsewhere, more than a quarter of a million died from its dire effects in Germany.

This virulent epidemic raged for three months: during September, October and November. Whole cities were laid prostrate. Doctors were down so that the sick could not be cared for. Wards in hospitals were jammed to overflowing. At one time 60 dead lay for hours in a sixty bed ward. Bodies piled up in the city morgues. There were many who had to bury their own dead. In one week in Chicago there were 3200 deaths. The telephone company urged subscribers to use their telephones only for emergencies, as more than 1600 of the operators were sick or dead. Throughout the country churches, theatres and schools were ordered closed. Auxiliary hospitals were opened in many homes over the face of the land and the sick and dying were everywhere. In all places the course of the disease was the same.

As the epidemic progressed coal production diminished rapidly. Thousands of miners were ill or dying. Coal prices zoomed. Heat was cut off or rationed. For the first time in history in the United States all Coast Guard stations on the eastern seaboard were out of commission; for sixteen days every crew was disabled. The plague was particularly cruel in that its baneful effects upon pregnant women were such that few had a chance of surviving its onslaught. Consequently, in millions of homes there was a dual tragedy. Often the prolonged melancholy that followed an attack led to self-destruction. New York reported an increase of 12% in suicides, while in Paris it soared to 23%.

By the time that the scourge had begun to wane there was a reported 21,642,283 dead. Of this number there were over 16,000,000 deaths in Asia, more than 2,000,000 in
THE STAR OF TRUTH

Europe, over 1,330,000 in Africa and more than 1,000,000 in North America. The total mortality exceeded by 2,000,000 the total number of deaths resulting from BOTH World Wars, and this including both military and civilian fatalities.

Here, indeed, was "a desolating sickness" which covered the face of the whole earth and that in fulfillment of God's word, through the Prophet Joseph Smith.

Let us have men
Who'll stand for truth, and then
Though scorned by friend and foe,
May living die and dying, live again.

The moving finger writes
And having writ—moves on—
Nor all thy piety and wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it.

(Continued from Page 238)

Second Revelation

We now produce the text of the revelation received by President John Taylor, October, 1882. The authenticity of this revelation, so far as we know, is not questioned. It was published in some of the early European editions of the Doctrine and Covenants, also in the life of John Taylor by Roberts, but never appeared in the Utah editions of the Doctrine and Covenants.

The Revelation:

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church.

Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform, and then proceed to fill up the presiding quorum of Seventies, and assist in organizing that body of my priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law preside over my priesthood; and then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the gospel among the Lamanites throughout the land. And then let High Priests be selected, under the direction of the First Presidency, to preside over the various organizations that shall exist among this people; that those who receive the Gospel may be taught in the doctrines of my church and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my kingdom, saith the Lord, that they may be one with you in my Church and my Kingdom.

Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me as I am one with the Father. And let the High Priests organize themselves and purify themselves, and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

And let the Presidents of Stakes also purify themselves, and the priesthood and people of the Stakes over which they preside, and organize the priesthood in their various stakes according to my law, in all the various departments thereof, in the High Councils, in the Elders quorums, and in the Bishops and their councils, and in the quorums of Priests, Teachers, and Deacons, that every quorum may be fully organized according to the Order of My Church; and, then let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several stakes; and if they find those that are unworthy let them remove them, except they repent; for My Priesthood, whom I have called and whom I have sustained and honored, shall honor Me and obey My laws, and the laws of My Holy Priesthood, or they shall not be considered worthy to hold My Priesthood, saith the Lord.
And let My Priesthood humble themselves before me, and seek not their own will but my will; for if my priesthood, whom I have chosen and called, and endowed with the spirit and gifts of their several callings, and with the powers thereof, do not acknowledge me I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my priesthood.

And, then, I call upon My Priesthood and upon all of my people, to repent of all their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me: and to seek with all humility to fulfill my law, as my priesthood, my Saints and my people; and I call upon the heads of families to put their houses in order according to the Law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households.

And I will bless and be with you, saith the Lord, and ye shall gather together in your holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers, and my spirit and power shall be with you and my blessings shall rest upon you, upon your families, your dwellings and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God: and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my words shall go forth, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge Me. Even so, Amen.

Confirmation of the 1882 Revelation:

The following items pertaining to the reception and consideration of the above revelation, were, by Elder Musser, copied from the Wilford Woodruff Journals at the time of copying the revelations to Wilford Woodruff of 1880 and 1889, and will be found pertinent at this point:

October 13, 1882. We met in council at President Taylor’s office. We heard the revelation read in which George Teasdale and Heber J. Grant were called to fill the vacancies in the Quorum of Twelve Apostles, and Seymour B. Young, to fill the vacancy in the First Presidency of Seventies.

October 14, 1882, we held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. Then the revelation was read. George Q. Cannon spoke to us and said, “How can we teach the people any law or principle that we do not keep ourselves?”

Joseph F. Smith spoke upon several subjects upon the Priesthood Order of Marriage.

President Taylor told what Joseph Smith said to him upon the subject, and said, “If we do not embrace that principle soon the keys will be turned against us, for if we do not keep the same law our Heavenly Father has kept we cannot go with Him. The word of the Lord to us was that if we did not obey that law we could not go where our Heavenly Father dwelt. A man obeying a lower law is not qualified to preside over those who keep a higher law.”

W. Woodruff said he was glad the Quorum of the Twelve and Seventies were now to be filled, and said that the reason why the Church and Kingdom of God could not progress if we did not receive the Priesthood Law of Marriage is that it belonged to this dispensation as well as the Baptism for the dead, and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham, or they will have to stop.

E. Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent and hid it in the
earth was the man who had but one wife and would not take another, would have her taken from him and given to one who had more.

Third Revelation

Revelation to John Taylor, September 26-27, 1886:

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

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws 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 regards 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.

The above revelation has been called into question by the Church statement of June 17, 1933, signed by Heber J. Grant, A. W. Ivins and J. Reuben Clark, Jr., the First Presidency of the Church, in the following statement:

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 (the so-called Fundamentals).

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 revelation was given, we are justified in affirming that no such revelation exists.

Such an evident attempt at camouflaging the truth and misleading the Saints merits the utter contempt of all honest men and women. It is a well-known fact that President Heber J. Grant and his counselor, A. W. Ivins, knew of this revelation when they signed that false statement. That the revelation probably had been withdrawn from the archives of the Church in order to make the statement more plausible, is admitted. The men who signed that statement committed treason against the Lord. Two of them have been called to the other side to face those whom they have lied about, and one is still here continuing his fight against this great saving and exalting commandment given by the Lord, the introduction of which cost the lives of Joseph and Hyrum Smith; thus, according to Joseph Smith and his associates in the Priesthood, being a plain, revengeful and as out and out apostate, guilty of treason against heaven and meriting only the loathing mistrust of those who have so bounteously heaped honors upon him in the Church.

(To Be Continued)
wie es dem auch immer sei, wir sind von derselben Gruppe—von einer Familie—and Jesus Christus gehört auch dazu.

Welch eine ausgezeichnete Gelegenheit dieses für den Präsidenten gewesen wäre seine früheren Erklärungen zu berichten hinsichtlich der Lehre, dass Adam unser Gott und Jesus Christus Sein Sohn ist, falls solche Lehre falsch war. Die Tatsache, dass keine solche Berichtigung vorgenommen wurde, nicht einmal andeutungsweise, zeigt ohne allen Zweifel, dass Brigham Young seine Ansicht in der Sache nicht geändert hatte. Bei derselben Gelegenheit sagte er nahezu:

Dinge wurden zuerst geistig erschaffen; der Vater (den er zuvor als Adam bezeichnet hatte) zeigte tatsächlich die Geister und sie wurden hervor gebracht und lebten mit Ihm. Dann begann Er die Arbeit irdische Körper zu schaffen, genau so wie Er selbst im Fleische geschaffen wurde, indem Er von dem groben Material, das organisiert war und wovon diese Erde zusammengesetzt wurde, zu sich nahm, bis sein Wesen davon genugend durchdrungen (erfüllt) war, dem zu Folge wurden die Körper Seiner Kinder von den groben Stoffen dieser Erde hergestellt.


Dann im Oktober desselben Jahres (1857) sagte der Präsident: Einige haben gemurtelt, weil ich glaube, dass unser Gott so nahe

Hierzum ist die Ordnung sehr schon gegeben. Heilige Weachten sind eingesetzt an denen die Glaubigen vorbei gehen muessen, um zu ihrer Erhoehung zu gelangen. Und es sei hier bemerkt, dass, ehe wir Vater Adam erreichen, es noetig sein wird, dass wir an dem Posten Jesus Christus, unserm aelteren Bruder vorbei mues- sen, der als Sohn Adams und Erloser der Welt eine Stellung innehat, die direkt nur Adam "uns- sern Vater und unserm Gott" unterstellt ist. Am. 9. April 1852, sagte Praesident Young, wie vor erwahnt wurde:

Als unser Vater Adam in den Garten Eden kam, kam Er mit einem himmlischen Kuerper hin- ein und brachte Eva, eine Seiner Frauen mit sich. Er half die Erde machen und diese Welt zu organisieren. Er ist Michael, der Erzengel, und "Der Alte der Tage" von dem heilige Manner geschrieben und gesprochen haben —ER IST UNSER VATER UND UNSER GOTT, UND DER EINZIGE GOTT MIT DEM WIR ES ZU TUN HABEN. * * *

Jesus, unser aelterer Bruder, WURDE IM FLEISCHE VON DEMSELBEN WESEN (ADAM) GEZEUGT DAS IM GARTEN EDEN WAR UND DAS UNSER VATER IM HIMMEL IST.

(Fortsetzung folgt.)

We learn from The Salt Lake Tribune of October 14th, 1953, that Representative Adams of the State of Arizona has asked for Short Creek probe.

Dated at Phoenix, Arizona, Representative L. S. Adams, has demanded an investigation of the July 26th raid of the Short Creek polygamy colony.

In a special session of the Arizona Legislature he proposed that a five man committee be appointed to determine just how much that raid and the subsequent proceedings, with care of children and women folk, would cost Arizona.

He estimated that the cost would exceed $575,000 and that the expense and caring for children alone would be more than $600 a day.

Adams charged that the original appropriation, which was for $50,000, was irregular if not entirely illegal, as it had been passed as a fund to regulate elk herds.

He further stated that the Citizens had been deprived of their property without due process of law. Women and children had been torn from their homes and taken into custody without proper legal procedure, and were held out as law-breakers.
edest people on earth. This was done by the very fact that the Christians conducted themselves as "Saints" and acknowledged Jesus as their Lord and Redeemer. The Jews who once hailed His advent now endeavored to destroy every person who believed in it.

This sad history has its exact parallel today. There are those who hold themselves up as the very elect of God, professing to teach the "fulness of the everlasting gospel," who are seeking the utter destruction of all who adhere to their former faith. And these, like they in the time of Christ, justify themselves up of the premise that "they are loyal to Caesars"; that they are only law-abiding citizens who wish to enforce the law.

While all this takes place, under date of October 19th, 1953, Salt Lake papers declare that "Juvenile Delinquency set an all-time high-record."

According to the report of Dr. M. M. Eliot, chief of the children's bureau of the Department of Health, Education and Welfare, the nation-wide average shows an increase of 10% more delinquent children than in 1951. The increase for Utah is nearly twice that figure. The report further showed that Ogden had a 94% increase in such cases, while Salt Lake City boasted a 73% increase.

It seems to us that the Church and the State might well divert the time and the means being spent upon the persecution and prosecution of the "Fundamentalists" to the cleaning up of their own homes and rectifying the damming influences that are bringing about such a condition in the midst of those who consider themselves "Saints."

One thing is very certain. It is borne out by statistical findings. Such conditions are not to be found among those designated as "Fundamentalists!"

How truly did the Christ say: "By their fruits ye shall know them."
That the voice of the people is the voice of God has become so favorite an idea in America that the “In God We Trust” of the coin, might with propriety give way to “Vox populi, vox Dei.” And it cannot be denied, that the argument is a weighty one; there is a feeling of discomfort, of doubt, and even shame that haunts us in our timid moments that we should stand up in defiance of the popular sentiment. It is the argument that leads away the unconvinced, that robs us of our manhood in standing up under all circumstances and on every occasion in defense of principle. It gives to us the sense of the responsibility we...
have shouldered. It makes the weak weaker; the strong, stronger.

What a comfortablist feeling must the Catholic have, who feels that hundreds of millions think as he thinks; what a justification of his faith, as the world seems to consider! It is pleasant to be popular and fashionable, to know that the majority of your neighbors applaud your sentiments and sustain your views. This, however, is the sentiment of the hypocrite; it leads to extravagance and disgrace. It requires a hero to suffer the contempt of the world. Those who are able to breast the tide of popular sentiment, deserve the stamp of manhood; it is easier to swim with the current. It is impossible to estimate how many infidels profess religion, how many religious people deny their consciences, how many thieves are herded into respectability, or honest men made thieves; how many poor men pass as wealthy, or wealthy men as doubly rich—due to the influence of the majority, in particular cases.

Those of our young men who have left us, have fallen in so^t places; they find themselves patted on the back by fifty million of people, while we are still left to suffer the slings and arrows of opposition. Are they the more bold that they have gone over to the overwhelming majority? They are flattered into that belief, at least. As I said before, it is a comfortable thing to be with the majority, it renders life smoother, brings friends and customers, and furnishes one with a solid argument in case of discussion. On the other hand the path of the unpopular is cast among the rocks and thorns. With what unction do our missionary judges exclaim that the millions of inhabitants of this great country are opposed to us! It is repeated with that peaceful air of certainty, which admits of no contradiction as to the rightousness of the majority, and their rightfulness.

And yet there must be something wrong with such an argument. Who is there to stand forth and justify the judgment of Pilate? And yet it was the judgment of the people: “But they cried saying, crucify him! And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed.” “And Pilate gave sentence that it should be as they required.” O, unrighteous judgment! The light of the world sacrificed to popular blindness!

History and philosophy are not without their consolations to the minority. Mathew Arnold, who, a couple of years since, lectured in New York City on “Numbers,” mentioned various arguments by way of proof that majorities are generally wrong and the few, the “remnant” as he termed it, after an expression of Isaiah, alone are right. This gentleman is a scholar, a deep student of history and of mankind, and speaks on such questions in language to be heeded. He quotes with approbation a characteristic saying of Johnson that “Patriotism is the last refuge of a scoundrel.”

We have not been without instances in our Territorial career, of men, whose characters have been such as to convince us that they have secreted base motives beneath the respectable cloak of patriotism. When we are attacked from the vantage ground of professed patriotism, and especially where our opponents have the color of authority, the battle is one half lost. But we may feel that we have a higher and a deeper patriotism than that which has alone for shelter, an unjust law, even though we may find ourselves opposed to that law. Patriotism does not consist of cringing SUBMISSION TO EVERY LAW WHICH MAY FIND ITS WAY INTO A STATUTE BOOK. IF THAT
WHERE PATRIOTISM, LIBERTY
WOULD INDEED BE SHORT-
LIVED: IT WOULD BE
STRANGLED IN ITS CRADLE BY
THE RUTHLESS HAND OF TYR-
ANNY. We honor our ancestors
at colonial times that they dared
stand out against the unjust and
oppressive laws of their mother
country. We trace our freedom to
their lawlessness and insubordina-
tion: as they inherited their love
of freedom from the sturdy yeo-
men of Britain, who had by the
resistance to the onslaughts of
tyranny, rendered their country
the home of the free. We leave our
justification to a discerning fu-
ture: in the meantime nowise
doubting the genuineness of our
love of country and the institutions
of our great Republic.

Mr. Arnold said, "Let us do
homage, also, to his (Plato's) in-
destructible conviction that States
are saved by their righteous rem-
nant." Or as Plato has said, "To
love righteousness and to be con-
vinced of the unprofitableness
of evil" is what saves States.
The Pagan philosopher has but
followed the idea of Isaiah that
the salvation of governments
is "to cease to do evil and to del-
ight in the law of the Eternal."
Nor must we put aside these views
as entirely out of date and fash-
on, for we find Mr. Arnold, than
whom there are few more fash-
ionable and deservedly esteemed
writers of the present time, cor-
morating these ancient writers.
He says, "Having in mind things
ture, things elevated, things just,
things pure, things amiable, things
of good report; having these in
mind, studying and learning
them, is what saves States."

So it is not to the majority we
must look for saving power. We
must seek for the righteous rem-
nant, and according to these
views, unhappy is that State which
possesses not a saving remnant.
Let us hope that our country may
not be found without this leaven
of perpetuity when its day of di-
sease comes.

Our people have been mocked
and ridiculed that their preten-
sions lead them to predict the time
when they shall step forward "a
righteous remnant, delighting in
the law of the Eternal," to save
our nation from destruction. Nor
does this appear an utter impos-
sibility, when we consider the
views just quoted. If majorities
had been the certainty of perpetu-
ation how shall we account for
the decadence of the great em-
pires of the east, and the fall of
Rome. Numbers do not offer im-
munity from dissolution as they
do not offer truths in religion or
philosophy. "Perhaps" says Mr.
Arnold, "you will say that the
majority is sometimes good, that
its impulses are good generally
and its action is good generally.
But it lacks principle, it lacks
perseverance; if today its good
impulses prevail, they succumb to-
norrow; sometimes it goes right,
but it is very apt to go wrong.
Even a popular orator or a popu-
lar journalist will hardly say that
the multitude may be trusted to
have his judgment generally just,
or its action generally virtuous."

But this is strong language.
What! May we not place confi-
dence in the correct judgment or
virtuous action of our "fifty mil-
on?" It is rank treason to deny
it; it is presumptuous in this
Britisher to come over to America
to shatter the foundation of our
cherished principles, with this
philosophical dynamite. "Some-
times it goes right," and not even
a popular orator will say that
"the multitude may be trusted to
have its judgment generally just,
or its action generally virtuous"
—these are hard facts drawn from
the fount of history.

Trace back the history of the
world, and we may find confirma-
tion of the statement that num-
bers, overwhelming numbers, are
not necessarily right, that in fact,
as Plato wrote, "the majority are
bad," "there is but a very small
remnant of honest followers of wisdom." The disappearance of the empires of the Medes and Persians, the Assyrians, the Babylonians and other vast monarchies of ancient times, proves the absence of even a saving remnant among them. Rome, the "mistress of the world" succumbed to immorality. The countless thousands of people whose pride was their Roman citizenship, and who loved their native country and its institutions, with a fervor begotten of the pride of ancestry and augmented by successes in a thousand battles, failed to produce a large enough contingent of those having in mind things pure and elevated to perpetuate her existence.

That mighty structure of government erected by the hardy patriotism of a manly race was degraded to the dust by the revolting practices of their effeminate children. Immorality poisons the fountain springs of the heart, deadens its more precious aspiration, destroys its ideals of purity, and eats away that courage which is the basis of patriotism and the hope of country; it is the death of the nation, as it is the death of the soul.

And yet, we were informed by Mr. Arnold that M. Renan, the foremost of French moralists has said that "Nature cares nothing for chastity" and that after all, "The gay are perhaps right." This led the lecturer to bring an illustration of his point, as to the wrongfulness of the multitude, from the present moral tendency and condition of France. We may know by the drift of French literature, the immorality of her plays and books, the suggestiveness of her daily press, and from our knowledge of the ways of her people, that she is a worshiper of what Mr. Arnold termed the Goddess of Luridity—one definition of which is sensuality. "France gives proof that she is suffering from a dangerous and perhaps fatal disease. She must recover through a powerful and profound renewal, a great inward change, brought about to save herself; in other words the majority is wrong, and the question of an effective minority awaiting solution. The speaker through courtesy, refrained from diagnosing the case of the United States, in fact, spoke of France alone. And what do these mean who say that the voice of the people is the voice of God? Do they refer to the majority of people in a city, or in a country, or in a State or in the whole world? If the city or the county is the unit, it is to be stated that polygamy has the stamp of divinity, at least in Utah. Likewise if the State is the basis of computation, and this would be true with Arizona and Idaho thrown in.

If the nation is to be presumed to speak the voice of the Almighty, the United States would prove Him a very changeable Being, since at the inception of our government, slavery or the sale trade was general throughout the country, and the time was when slavery existed in every colony of Great Britain. Section nine of the Constitution legitimated the importation of slaves for twenty years. Therefore we may say that in this part of America, last century the voice of God was pro-slavery, while His view was radically different later.

And so with the licensed slave traffic, horrible beyond thought, of Great Britain. This great nation was so desirous of enriching her coffers, that she demanded from Spain the exclusive privilege of supplying slaves to the Spanish colonies. While slavery was never general in England it was so in her dependencies and it was with a jealous eye that England saw any encroachments upon a condition of society so wrong and inhuman. Belief in witchcraft and the Black Art was so general throughout the middle ages that it has been stated that few philosop-
ers were so learned, or judges so wise as to be free from the popular delusion; and that the greater number of books issued, were devoted to this subject, in some of its phases.

Slavery exists in Brazil today. We will suppose that at any time previous to the civil war, it had been agreed, as Phillips suggested; to let the wayward sister, or southern States, go in peace, and that the Mason and Dixon line has been the boundary between the two republics, one, free; the other slave. If you lived north, and applied the vox populi rule you would be an abolitionist; while if you were south and applied the same rule, you would be in favor of slavery.

And so it goes, if you consider the whole world you would justify yourself in becoming a polygami-st; but they will argue that you must not go outside of the civilized or Christian nations for your comparisons. Such an argument would contain a contradiction because it contains the statement that the few are wiser, or better, or anything else you choose, than the many; an admission, which applied to the Christian nations, or any one of them, admits the possibility at least that the majority are not necessarily right, with those nations or that nation. In other words, they would argue, you must select your people before you can say of them that they speak the voice of the Almighty. Well, that's about what the Latter-day Saints say of themselves, or the philosophers say of themselves, or the Catholics or the Protestants.

It seems to be nonsense, to place any confidence in such an idea. Majorities have been immoral, irreligious, pagan, slave holding, witch-hating, unwise in statesmanship and political economy and guilty of all sorts of errors and ignorance. France, a century ago, went so far in religious disbelief as to become a pandemonium; religion was thrown overboard and morality went with it; anarchy prevailed, and there were "but few honest followers of wisdom."

Ideas of morality vary today; in England it is unlawful to marry a deceased wife's sister; among Catholics there are no divorces; while among Protestants there are so many, that it has been said, that the only difference between "Mormon" polygamy and that of Connecticut, for example, is that in the former case, wives are recognized and supported all at one time, while in the latter case, the casting of the former wife upon the world must precede a subsequent marriage. In St. Louis prostitution is recognized as a "necessary evil" and is licensed by ordinance. A police captain in New York City, recently stated in reply to a question as to why he had not cleared out the low women, who had congregated in a certain neighborhood, that he recognized the fact that it was absolutely impossible under any circumstances to prevent this trade, and he considered it wiser to permit these women to congregate, where they could be under constant surveillance, than to scatter them widespread over the city; there is, of course, an ordinance making prostitution a crime. These circumstances only serve to illustrate the fact, which I am unhappy to state seems to be conceded in Salt Lake, that every law against this gigantic offense must remain practically a dead letter. Laws are either not made, or made and not enforced. The crime is greater than the law; the cancer is beyond the surgeon's cure, and the patient is sick indeed; unless the virus is removed from his blood he must perish.

The civilization of this world, its freedom from all the barbarism and the superstition of the past, and all the horrors which those terms imply, has not been wrought
out by the multitude advancing en masse, as the position that the people speak with Divine authority, would convey. Unfortunately for this position, this is not the manner in which truth has progressed on the earth; it has fought its way through the determined ranks of ignorance. Turn to whatever field of science or speculation you may choose, and truth still valiantly fighting her way is seen, with slaughtered foes behind her. The struggles of the astronomers, Copernicus, Kepler, and Galileo, against the entrenched ignorance of their day; the warfare of Luther against the abuses of the Catholic church; the martyrdom of Huss; the millions of skeptics sacrificed to the inquisition; the scornful treatment of Columbus, in his earlier days; these with countless other incidents, serve as monuments in the battle fields of progress.

There has never been a step forward taken by the majority; every reformation has had a small beginning, has contended against obstacles, almost insurmountable, the barriers of tradition; but has, at last, succeeded. "Blessed are you when they shall revile you for my sake." Individuals, not multitudes, have been the world's workers and reformers. And is it not a strong argument for the minority, for even the seemingly hopeless remnant, that every philosophical or religious principle, let it be ever so popular, now, has had a beginning; has been insignificant; has contended, at its inception, single handed and alone, against opposition. And this is an argument that appeals to all men, since all of their religious systems have had their beginning, and their days of unpopularity. Men have positively been compelled to drag the multitude from the slough of ignorance and of error. Talk of the multitude being the court of last refuge on all questions! Why, they have usually been so blind, not only to truth, in its more abstract forms, but to their own material welfare, as embodied in invention, as to have required recruiting, one by one, to the truth. That large bodies have large inertia, is as true of human kind as of matter, they are difficult to get started.

It is a matter patent to any one that the multitude of this world's inhabitants have neither the righteousness nor the intelligence to lead the way. It is a few who do their inventing, who write their books. It is not every one who could have invented a system of telegraphy; or could have built the Brooklyn Bridge; there are few who can write a great book on any subject. The knowledge of this world is possessed by specialists. Few people are acquainted with more than their profession and, therefore, as to any one subject, unless it be government in its simpler aspects, the many are ignorant; the few, wise. The most learned men of the day; Tyn dall's, Huxley's and Darwin's, would scarcely like to submit their views to popular vote, if the result should determine their fate.

By way of conclusion, I would revert to scripture for evidence of the wickedness of the multitude. I have commenced this article with a quotation from the New Testament; it was said by the Savior, that while "many are called, few are chosen," and it would require no extended search to bring forth many quotations from this book, which indicate the righteousness and salvation of the few, as opposed to the wickedness and condemnation of the many. Moses and the prophets must have been viewed even by their own people, as a very objectionable and insignificant minority. Noah was the laughing stock of his people, of the world, and yet was right.

If our people may be, as their destiny is understood, the saving remnant of the United States, their
young men and women must be righteous, must be pure and true and just.—"To cease to do evil and delight in the law of the Eternal." This is no child's play. It means scorn for popularity and fashion, an ability to assert truth amidst the mockeries of the world. It is based upon absolute justice, equality for friend and foe. Reformers of the world must not be its pupils. If the destiny of the "Mormon" religion is as its adherents believe, their duty is to lead, not to follow.

One of the persistent charges against us is that we expect to rise up and wipe away these United States. Such a design would be reasonable, but it is falsely alleged. It is one of those malicious falsehoods with which our opponents are so lavish. There is a vast distinction between forcing into power as conquerors, and being called into prominence as patriots. And, therefore, what ever designs upon this government others may have, OUR DESIGN IS TO UPHOLD THE CONSTITUTION and to assist in the perpetuation of the Government. R. W. Young. Contributor, Vol. 7 pages 48 to 53.

TO KNOW THYSELF

How like the shops of merchandisers must I be.
To hide behind a painted front that none might see the pain, the sorrow and despair which oft are mine.
The vengeful tho' which are, but should be left behind.
But oft the false front turns to glass, that all outside might see.
The working of my inner self be clean to all except to me.
Then must I step without and looking in,
I learn to know myself.
My weaknesses and sins.
To know myself in "fact," to sin a mortal blow can be.
And thence one step upon another, to win a crown eternally.

D. W. Covington.

Photostatic copy of the disputed Revelation to President John Taylor given September 26-27, 1886. For text see "The STAR OF TRUTH" page 245, November 1953.
THESE REVELATIONS ARE NOT GENERALLY KNOWN

(Continued from Page 245)

The late B. H. Roberts, while Assistant Historian of the Church, stated to friends that he had seen, on more than one occasion, the original copy of this 1886 revelation, and knew that it was in the Church archives; and in his opinion it was genuine.

A. W. Ivins, in a letter dated February 10, 1934, admitted finding the original copy of this 1886 revelation, but disdainfully said it was written in pencil and contained only a few paragraphs, and had no signature. (Where is there a revelation to Joseph Smith, Isaiah, or any other Prophet of God, that has their signatures? The revelation in question was from the Lord and not from John Taylor.)

Melvin J. Ballard, member of the Quorum of Twelve, stated in a letter dated December 31, 1934, now in the hands of the writer, "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 handwriting." (See Ballard-Jenison correspondence, p. 27.)

A true photostatic copy of this revelation is reproduced on the preceding page (255). It is unmistakably in President John Taylor's own handwriting.

As further and ultimate proof of the existence of this revelation we quote a statement in extenso from Lorin C. Woolley, a bodyguard of John Taylor at the time the revelation was received, and who was given a copy of the same on the day it was written, as the statement indicates:

Statement of Lorin C. Woolley with reference to the revelation of 1886, on the subject of Celestial or plural marriage, given September 22, 1929:

There were present, Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence (in Murray) in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Cain, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the plural marriage relation, but also from prominent men who were presiding in various offices in the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon, on his own initiative, selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had re-
tired to rest.

Between one and two o'clock P. M. Brother Bateman came and woke me up and asked me to be at my father's home, where a manifesto was to be discussed. I went there and found there were con

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. President Taylor's room had no outside door. The windows were heavily screened.

Some time after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door lead-
ing to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of their voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice, I called Charles Birrell (1) and we both sat up until eight o'clock the next morning.

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

He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph (Joseph Smith)". I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I for-got who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present at the meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttal, John W. Woolley, Samuel Bateman, Charles Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sed-den, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about 9 o'clock in the morning until 5 in the afternoon, without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Mani-
ifesto, that had been prepared under the direction of George Q. Cannon, read over again. He then put each person under covenant that he or she would defend the principle of Celestial or plural marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold the principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the docu-
ment, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural marriage (the text of this revelation is given on page 243 and a true photostatic copy of the original is reproduced on page 244). Then he talked to us for some time, and said "Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and 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." (Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths).

After the meeting referred to, President Taylor had L. John Nuttal write five copies of the revelation. He called five of us together: Samuel Bateman, Charle H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said "one-half of this people would apostatize over the principle for which we are now in hiding; yea, and possibly one-half of the other half," (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "APOSTASY AND WHOREDOM would be rampant in the Church."

He said that in the time of the seventh President of this Church, the Church would go into bondage both temporally and spiritually and in that day (the day of bondage) the one Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among other things stated by President Taylor on this occasion was this, "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the
Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the priesthood at that time, but would not have it properly conferred upon them."

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained upon the earth: and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him.

(Signed) Lorin C. Woolley.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows: "I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, myself acting as one of the guards for the brethren during those exciting times. The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by Brother Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true."

Confirming the above statement, at least by implication, President George Q. Cannon told the writer, Joseph W. Musser, that President John Taylor had taken steps in his day to see that the principle of plural marriage was perpetuated, doubtless referring to this meeting.

Fourth Revelation

The following was copied from the Journal of Wilford Woodruff by Joseph W. Musser as afore stated:

"November 24th, 1889.

"Attended a meeting with the lawyers at the Guardo (house) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation:

Revelation of 1889

"Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request, and will answer thee by the voice of my spirit.

Thus saith the Lord unto my servants the Presidency of My Church, who hold the Keys of the Kingdom of God on earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all other nations of the earth, in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live shall come to pass, and no power shall stay my hand.

Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salvation of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail.

Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood.

I, the Lord, will hold the courts, with the officers of government and the nation responsible for their acts towards the inhabitants of Zion.

I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly.
Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my servants since the world began, which are recorded in the record of divine truth.

Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you.

The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation and are nigh at your doors. Awake! O Israel, and have faith in God and his promises and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way.

I cannot deny my Word, neither in blessings nor judgments. Therefore let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ.

The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.

(All four of these revelations were given after the Supreme Court of the United States, in the Reynolds case, had declared that the law framed against “the Patriarchal law of Abraham” was constitutional. Did God forget that the Supreme Court had spoken?)

It will be observed that these four revelations boldly sustain the principle of plural marriage, classing it as a MUST law to all Latter-day Saints.

President Wilford Woodruff once said, “Joseph Smith continued visiting myself and others up to a certain time, and then it stopped” (The Vision—Lundwall, p. 102).

A certain Stake President, some years after the Manifesto, asked John Henry Smith, a member of the First Presidency of the Church, “Brother Smith, why don’t you brethren put this question of Plural marriage up to the Lord and have it settled once and for all?” President Smith answered, “We have put it up to the Lord but He will not answer us upon the question.”

Another Stake President, claiming membership in the Heber J. Grant prayer circles, meeting in the Temple, stated that upon one occasion President Grant came to his circle meeting with tears in his eyes, saying, “Brethren, I have fasted and prayed most earnestly to the Lord for certain information, but He will not answer me”; and on several occasions President Grant admitted “The heavens were as brass over me.”

Now, why did Joseph Smith all at once cease “visiting Wilford Woodruff and the brethren”, why did President Smith say, “We have put the matter up to the Lord but He will not answer us upon the question”, and why could not President Heber J. Grant get an answer from the Lord, saying, on several occasions, “The heavens are as brass to me!”

The answer is simple. The Lord had given a multitude of revelations upon the subject of plural marriage: two (D. & C. Sections 131, 132; and four after the Saints settled in Utah, 1880, 1882, 1886 and 1889. Each revelation was so clear that a child could understand it. In face of these facts the Church by the Manifesto of 1890, abandoned the principle and elected to stop the practice of plural marriage, trying to sever from the Church Saints who persisted in the
principle. What was there for the Lord to answer further? The Saints, with their leaders, repudiated Him: they gave Him notice that they would not longer obey His laws, thereby shutting out all further communications between them. No divine communication has come to the Church since the issuance of the Manifesto, nor will any come to the Church while following its headstrong course against the Lord.

THE PATRIARCHAL ORDER

(Continued from Page 231)

"Well," says one, "if these things are true, and the ordinance of divine marriage is of such un-speakable consequence and importance, I wonder the New Testament does not say more about it." I reply, the New Testament says much about it. The New Testament gives more prominence to this ordinance, if possible, than the Old Testament. But wisdom is profitable in all things. If the Apostles had to do with a whole generation that was adulterous, and who had broken the laws and covenants made with Abraham, the Apostles would be likely to instruct the people first to work before God perfectly, through faith, repentance, and baptism, even as the gospel was preached to Abraham. And when the people were brought to believe in the necessity of a revelation from God, and were ready to subscribe to the conditions of that great promise made to Abraham, then would be sufficient time to show them through what ordinance, laws, and covenant, they could become the fathers of great nations and the mothers of great nations. John did at the very beginning lay the axe at the root, and told the whole nations of Jews—Abraham's posterity—to repent, and bring forth the fruits of Abraham, and do the works of Abraham, if they would become his children and heirs of the same great promise. How could they be an adulterous generation if they had walked in the footsteps of Abraham, as to sexual connexion? Almost in the beginning of the New Testament history, Zacharias, the father of John, while speaking of the birth and name of his son, John the Baptist, represents the circumstance as a "re-membrance" of the "promise" made to our fathers Abraham, etc., and also as a fulfillment of the oath and covenant made with Abraham. His words, are as follows—"To perform the mercy promised to our fathers, and to re-member his holy covenant, the oath which he swore to our father Abraham."

Now Zacharias was a Prophet well versed in the knowledge of the true nature of the "promise" made to Abraham, and the "oath and covenant." He knew, too, that he could not have the blessings of that "covenant," neither could he be an "heir" of the same "promise" without children. But Zacharias and his wife Elizabeth were old and had no children. Now they had the same concern about posterity that Abraham and Sarah had, and that Jacob and Rachael had, and likewise that Elkanah and Hannah had. Their prayer went up to God continually. "Lord, let me be a partaker of the 'promise' made to Abraham, and of the blessings of the same 'covenant.' " But though Zacharias was a very good man, and his wife a very good woman, his faith was not quite as strong as Abraham's. He prayed mightily for a son, but when an angel came and made him the same " promise" in his old age, that was made to Abraham, his faith wavered, while Abraham staggered not at the "promise." But when the "PROM- ise" was fulfilled, he acknowledg-ed with great joy and thankful-ness that God was true to His "promise" and "covenant" made with Abraham and the fathers. Now, who does not see that God was determined to fulfill this "covenant" and "promise" with
all the faithful seed of Abraham in every generation of them that keep his laws. Neither age nor barrenness, nor any other obstacle, should prevent the faithful from inheriting the “promise.” And Mary, too, the mother of Jesus, gives her testimony to the same effect, and in support of the same “covenant” and “promise.” She was a virgin and unmarried, yet full of faith. Her testimony is, “He hath holpen his servant Israel in remembrance of His mercy, and He spake to our fathers, to Abraham, and to his seed forever.” Now, if persons in those days understood the nature and perpetuity of the “covenant” with Abraham, as well as Mary did, they never would ask if the New Testament said much relating to posterity, and consequently to the “covenant” and ordinance and laws regulating the ordinance by which that posterity is to be propagated and made lawful “heirs” of the promises. In the 7th chapter of the Acts of the Apostles, while speaking of the Hebrews in Egypt, the writer says, in these words—

“When the time of the promise drew nigh, which God had sworn to Abraham, the people GREW AND MULTIPLIED in Egypt.” Now, whoever reads this history alluded to by Luke, will discover a most remarkable FRUITFULNESS and INCREASE of that people, perhaps unequalled by any other people in the records of time. In the short period of four hundred and thirty-two years, an increase from seventy-two persons to probably near 3,000,000, exclusive of deaths. Pharaoh, King of Egypt, alarmed at their increase, says that they had become more numerous than the Egyptians, and hence they resorted to cruel oppression in order to check their growth. The Abrahamic system of plurality was hereby demonstrated to give Israel a great advantage over others. The Egyptians could not defeat the purpose of God, and his “oath” and “promise” to Abraham concerning this INCREASE. Neither can men frustrate His purpose and “promise” to Abraham concerning the Latter-day Saints, the seed of Abraham, in which he has resolved to INCREASE AND MULTIPLY them exceedingly, because the TIME of the promise has fluly come, in which he will make the seed of Abraham of this day and age to MULTIPLY and become a great nation. Let the nations of the earth renew the ancient cruelties if possible, and slay all of our male children, and enact laws against a plurality of wives, and they will find themselves engaged in a warfare against the God of Jacob. And they will find themselves thwarted and entirely foiled in all such wicked purposes. God will fulfill His promise to all His children in every generation.

Jesus has promised, that if any man hath left father and mother, wife and children, etc., for his sake and the Gospel’s, he shall have an hundred-fold in this time, and in the world to come life everlasting. No one should doubt this “promise.” It will be fulfilled unto the uttermost.

Why was the law instituted, that when a man died, his brother (who might be supposed already to have a wife) was required to take his widow and raise up children unto the deceased? What advantage could the deceased derive from the increase of his children after his death? We answer, none; unless the deceased could come into possession of those children in eternity, and they become a part of the nation over whom he is to preside. This is the Bible truth of the matter. The increase of the righteous is aided and guarded by divine laws, not only in this world, but out of the world also. A righteous man’s rights are secured to him by the Almighty, before he dies, and after his death.

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THE STAR OF TRUTH

EDITORIALS

VOLUME I

DECEMBER 1953

NO. 12

"We stand upon the premise that whatever God does is right!"

"THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTERS NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR. I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE EVEN IF I STAND ALONE IN IT." (Joseph Smith.)

Commemorating the 148th Anniversary of the birth of

THE PROPHET

JOSEPH SMITH

With humility and love we once again bring to the mind of the Saints the remembrance of the birthday of the Prophet Joseph Smith. He was born Dec. 23, 1805 at Sharon, Windsor County, Vermont.

To us it seems most appropriate to reprint Sec. 135 of the Doctrine and Covenants, concerning his life and martyrdom. The spirit of oppression and hatred and murder reigns now, as it reigned in the hour of his death. As then we find officers of the Government and men of prominence in the Church seeking the lives of those who remain true to God and His revelations. They would slay them, if they dared, and since they dare not, as yet, they must content themselves by imprisoning them and holding their wives and children in bondage, as veritable hostages, in their efforts to drive from the earth the fulness of the everlasting Gospel, which was restored FOR THE LAST TIME by the Prophet of this last Dispensation, JOSEPH SMITH.

SECTION 135

1. To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p. m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord my God! They were both shot after they were dead, in a brutal manner, and both received four balls.

2. John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a

WE FOSTER THE THOUGHT BACK TO THE CONSTITUTION AND LET ALL PEOPLE SAY "AMEN."
savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

3. Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

4. When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: “I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD.”—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

5. And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The testators are now dead, and their testament is in force.

6. Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God; how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

7. They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to “Mormonism” that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest man 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. Amen.

See History of the Church, Vol. 6, p. 612.
THE RESURRECTION

(Continued from Page 232)

The Book of Mormon contains a great many other sayings that are most definite upon this subject, as also the Book of Doctrine and Covenants. Job understood this principle when he exclaimed, "In my flesh shall I see God, and my eyes shall behold and not another." Ezekiel saw in a vision the literal resurrection of the whole house of Israel. Jesus appeared in the same identical body that was laid in the grave. Paul declared, "He that raised up Christ from the dead shall also quicken your mortal bodies." John the Revelator saw, among other things, an innumerable throng of those who had been redeemed out of every nation, who were brought forth from their graves, and were dwelling upon a redeemed earth. All this sustains the doctrine of a literal resurrection from the dead—of man, beast, bird and fowl, as well as the earth itself—a restoration full and complete of everything that has possessed organic life.

Again, we might say if the identical body is not resurrected, wherein would be the justice of God in consigning to happiness or misery some other element made to represent that body? We see at once that this is impossible. In short, every doubt cast upon a literal resurrection tends to becloud the mind, and must, if indulged in, result in a total denial of the possibility of any resurrection whatever.

To deny a literal resurrection is to throw away the only key that unlocks the mystery of the future, makes possible the glory which is beyond the grave, and which never can be obtained unless the identical body is again united with the identical spirit, and quickened with the power of an endless life.

If the grave yields not up its dead, then is the grave victorious; but if, on the other hand, it is forced to yield them up, as Paul saw it would be, then with him we may exclaim, "O grave, where is thy victory?" The triumph of the Savior of the world will not be complete until every soul that has tabernacled in the flesh, from the days of Adam until the last born in mortality—except the sons of perdition—shall have been brought from their graves and placed in that condition of glory which their own acts have merited. Then, and not till then, will be heard the proclamation of the seventh angel, saying "It is finished, it is finished! The Lamb of God hath overcome and trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall the angels be crowned with the glory of His might—the Saints shall be filled with His glory and receive their inheritance and be made equal with Him." Amen.

Joseph E. Taylor.

FOOT NOTES—Concerning "sons of perdition."

This reference must not be construed to imply that "sons of perdition" will not be numbered among the resurrected. Truly, it is written that "they shall be the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb."—D. & C. 76: 37-39. However, we should carefully consider the meaning of the word "redeemed" as it is used here. The following references to the word of the Lord should make this clear:

We are informed that" ** Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all. And the
righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before my Father; Wherefore, I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”—D. & C. 29: 26-28.

“Therefore, God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining to righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. But God did call on men in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son; * * and ye shall enter into my rest. And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath he shall not enter into my rest.”—Alma 12: 32-35.

“And remember also the words which Amulek spake unto Zeezrom, in the city of Ammoniah; for he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.”—Helaman 5: 10. From this reference alone it is apparent that those who have not forsaken their sins, or who cannot be cleansed from them, (“for all the rest shall be brought forth by the resurrection of the dead” and redeemed in some degree of glory) at the final judgment, are they who shall “be filthy still and cannot be redeemed in their sins.” “These are they who are sons of perdition.” “Therefore, they are as though there had been no redemption made.”

“And it shall come to pass that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is His eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and hath no end.”—2 Nephi 9:15-16.

“And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.”—Ibid, verses 21-22.

“Therefore, the wicked remain as though there had been no redemption made, EXCEPT IT BE THE LOOSING OF THE BANDS OF DEATH; for behold the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called the temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death * * And now this restoration shall come TO ALL, both old and young, both bond and free, both male and female, BOTH THE WICKED AND THE RIGHTEOUS; and even there shall not so much
as a hair of their heads be lost.”

Now, behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.”—Alma 11: 41-45.

“And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining to righteousness. Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will. Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God’s justice; and they cannot die, seeing there is no more corruption.” — Alma 12:16-18.

Thus the sons of perdition “shall be the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb. And they are the only ones on whom the second death shall have any power. And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; That through him ALL MIGHT BE SAVED whom the Father had put into his power and made by him; Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign WITH THE DEVIL AND HIS ANGELS in eternity, where their worm dieth not, and the fire is not quenched, which is their torment.”—D. & C. 76: 37-44.

FOOT NOTES—Concerning “Resurrection of little children”:

STATUS OF CHILDREN IN THE RESURRECTION. The spirits of our children are immortal before they come to us, and their spirits, after bodily death, are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter’s son, (who died when a little child) came to him, in the stature of full-grown manhood, and revealed himself to his father, and said: “I am your son.”

Bishop Hunter did not understand it. He went to my father and said: “Hyrum, what does that mean? I buried my son—when only a little boy, but he has come to me as a full grown man, and declared himself my son. What does it mean?”

Father (Hyrum Smith the Patriarch) told him that the Spirit of Jesus Christ was full grown before he was born into the world; and so our children were full
grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission.

Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and pointing to the mother of a lifeless child, he said to her: "You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit." There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.

In 1854, I met with my aunt, the wife of my uncle, Don Carlos Smith, who was the mother of that little girl that Joseph Smith, the Prophet, was speaking about when he told the mother that she should have the joy, the pleasure and the satisfaction of rearing that child, after the resurrection, until it reached the full stature of its spirit; and that it would be a far greater joy than she could possibly have in mortality, because she would be free from the sorrow and fear and disabilities of mortal life, and she would know more than she could know in this life. I met that widow, the mother of that child, and she told me the circumstances and bore testimony to me that this was what the Prophet Joseph Smith said when he was speaking at the funeral of her little daughter.

One day I was conversing with a brother-in-law of mine, Lorin Walker, who married my oldest sister. In the course of the conversation he happened to mention that he was present at the funeral of my cousin Sophronia, and that he heard the Prophet Joseph Smith declare the very words that Aunt Agnes had told me.

I said to him, "Lorin, what did the Prophet say?" and he repeated, as nearly as he could remember, what the Prophet Joseph said in relation to little children. The body remains undeveloped in the grave, but the spirit returns to God who gave it. Afterwards, in the resurrection, the spirit and body will be reunited; the body will develop and grow to the full stature of the spirit; and the resurrected soul will go on to perfection. So I had the statement of two witnesses who heard this doctrine announced by the Prophet Joseph Smith, the source of intelligence.

Eventually I was in conversation with Sister M. Isabella Horne. She began to relate to me the circumstance of her being present at the funeral that I refer to, when Joseph spoke of the death of little children, their resurrection, as little children, and of the glory, and honor, and joy, and happiness the mother would have in rearing her little children in the resurrection to the full stature of their spirits. "Well," she said, "I heard Joseph say that. I was at the funeral." Sister Isabella Horne told me this.

Then I said to her: "Why haven't you spoken about it before? How is it you have kept it to yourself all these long years? Why haven't you let the Church know something about this declaration of the Prophet?"

She replied: "I did not know whether it was my duty to do so, or whether it would be proper or not."

I said: "Who else was there?"

"My husband was there."

"Does he remember it?"

"Yes, he remembers it."

"Well, will you and Brother Horne give me an affidavit in writing, stating the fact, and let it be sworn to?"

She said: "With the greatest of pleasure."

So I have the testimony in af-
possession of the land of Canaan, yet he is sure to possess it, with his family. He loved his wives, and would have died for them, as every righteous man should be willing to do. And if men do not appreciate the family ties, even as Abraham did, they are not worthy to enjoy them, and deserve to be ranked and classed off with those who are "without natural affection, covenant-breakers, backbiters, disobedient to parents, haters of God." They hate God, because the things that God loves, they hate; and the persons that God loves, they hate. God loved Abraham, and loved the family order and the domestic relations which Abraham instituted. And He loved David and Solomon, so far as they carried out and observed the same order. Men who hate the pure and righteous family order instituted by Abraham, Jacob, and all the Prophets, will also hate God. Why? Because he is the lover and friend of the same order. Yea, he is the sole founder and determined supporter of that very order. And any warfare against that order is a warfare against God. And there is no better mark of infallible enmity to God than to see a man opposing the order of God knowingly. It is a sure evidence that such a man has not the faith which Abraham or Zacharias possessed, and that he is not a fit subject to join Abraham, Isaac, and Jacob, in the Kingdom of God, either in this world or the next. Abraham's faith led him to value this very same domestic order and privilege more than his country, or houses and lands, or even his life. He never would be contented till he obtained a promise from God, that he should have this very thing that I am speaking about. And when a man under-values this "promise" he not only shows himself to be destitute of a saving faith, but also destitute of the essential germ of natural affection, to that degree that he is very liable to become a scoffer.
and mocker of the "last days," "speaking evil" of such "dignitaries" as Abraham and Brigham and all other illustrious Prophets and sons of God. He is very likely to represent the "grace" of God to be "lasciviousness." He is very likely to consider the "promise" made to Abraham, which all holy men and women prized as grace and favor, to be no favor, but rather a system of carnal abomination; and to sneer at it as such. Thereby he seeks to uproot and demolish the very foundation laid by Prophets and Apostles. And women, too, that knowingly undervalue this "promise," and Patriarchal order, do most alarmingly manifest symptoms of being without natural affection, and destitute of the faith and righteousness of holy women of old, and insensible to the blessing of becoming mothers of nations, and wearing the crown of Sarah, Rachel, Hannah, Elizabeth, and Mary. They have forgotten the natural use of women, as revealed from heaven, and become despisers of thrones, and dominions and principalities, and powers. Yet we hope better things of the righteous, though we thus speak, and things that accompany salvation.

"But," says the objector, "though I admit that many parts of the New Testament favor your views, beyond what I had ever supposed, yet I do not see how Paul's views can harmonize with yours." I reply: "Paul was an unquestionable advocate of the "faith," and "promise," and "covenant" of Abraham, and of the necessity of our heirship to the same "promise." Well, well, I admit that; but was he an advocate of marriage?" I reply: "Yes, Paul was a firm advocate of marriage. The notion that marriage was not very necessary, and that men should be limited and forbidden to marry more than one wife, or even any wife at all, was being introduced in his day. And this anti-Christian notion was threatening to break the covenant, and kill off the Apostles and bring in a most damnable heresy. Paul boldly calls "forbidding to marry," a doctrine of devils. The devil not being allowed to have a body, or to marry, and the children of this wicked one not being allowed to have a body for one thousands years after death, or to marry in that time, it is very befitting the devil's ethics to forbid Abraham's seed to marry. If he should succeed in the prevention of marriage he would make the promise to Abraham null and void, and God a liar, and demolish the whole plan of salvation, and defile the whole earth. Hence there is no one thing named within the lids of the Bible to which the devil is more opposed than to the Patriarchal system of marriage. He would probably offer a higher bounty to any Pharisee, or other person, to come into his service, in opposition to that system, than for any other campaign whatever. If he could not break up that system, his next best move would be to kill off Abraha'm's seed, and the advocates of the system. Hence the devil sought to have Esau kill Jacob, a child of "promise;" and the Egyptians sought to kill Moses and the male children of the Hebrews; and Herod and the Jews sought to kill Christ, the promised seed. And, if I mistake not the spirit of prophecy, he will again wage a bloody war against this system, and all who believe in the same system and "promise."

The effects of opposition are wonderful. There are men who rise refreshed on hearing of a threat—men to whom a crisis which intimidates and paralyzes the majority, comes graceful and beloved as a bride!

Ralph Waldo Emerson.
MICHAEL, UNSER VATER UND
UNSER GOTT

(11. Fortsetzung, von Seite 247)

Wenn es also der Grundsatz des Evangeliums ist, Gott zu erkennen und zu verstehen, dann ist es kein Wunder, dass Brigham Young einen so kränzlichen Versuch machen sollte die Heiligen mit den Tatsachen bekannt zu machen. Als Praesident des Priestertums—Fuhrer Israels—war es seine Pflicht dieses zu tun. Er war in vieler Beziehung in derselben Lage, in welcher sich der Prophet Joseph Smith befand:


ANDERE OFFENBARUNGEN

TOPICS OF THE TIMES


The gospel of dynamite is now being preached with a freedom and boldness that is appalling. From the czar of Russia, who is the autocrat of his dominions, to the weakest ruler in Christendom, every one is trembling in the face of the new agencies that are being brought to bear against the occupants of thrones. Surrounded by bayonets, hedged in by the power of a great empire, guarded with the greatest possible care, the czar of Russia is still unsafe. He trembles before a power which is the more terrible because it is unseen and operates in the dark. Mines are dug, trains are laid into palaces which are guarded by the best and most trusted soldiers of the empire, and yet they who plan the method of destruc-

(Please turn to page 278)
"Mormonism Under Fire"

They were seated there in a big, comfortable room. Every piece of furniture amplified the luxury of their surroundings. Somehow, one of them, who was a "Mormon," had brought up the subject of freedom of worship. I became aware of their discussion as he spoke these words:

"It is an article of our faith, as declared by the Prophet Joseph Smith, that we claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where or what they may."

One of the eight people who seemed to be participants in the conversation and whom I later learned was one of "Jehovah's Witnesses", said: "Yes, I was just reading a little slip with your eleventh Article of Faith, which you have just quoted, written upon it. These slips, it seems, are presented by your home teachers to the families in their wards, as the topic of discussion for the month of September, 1953. Underneath the article, written in bold type is the following:

"What objection do you have to law compelling people to worship God according to a prescribed religion?"

"Why is it so important that people should be permitted to worship God according to the dictates of their own conscience?"

"It seems wonderful to me that your people should hold to this view. The very fact that you discuss the subject openly among the members of your Church doubtless contributes to the views generally held among "Mormons."

To the East of the room sat a man and his wife. They were Catholic in faith. The man spoke, saying: "The 'Mormons' have abandoned many of those things which have been obnoxious to the Christian world during the past sixty years. They have become identified, and rightly so, with other Protestant Faiths. In fact, I see nothing in their religious teachings that would be of a nature that could not be readily admitted into any of the existing sects. But such was not always the case. For instance: Their leaders once taught that "Adam is our Father and God." It is well that they have abandoned this false premise, admitting the folly of such a teaching, and adopting the popular view of the Father, Son and Holy Ghost, as omnipotent Gods, eternal in their nature, who have ever presided over the Destinies of all creations. I am an old man, and I remember well now, when in my youth, it was freely taught by the 'Mormons' that no one could enter in to the highest heaven in the Celestial glory unless he had more than one living wife at a time."

The 'Mormon' interrupted with: "You seem very familiar with some of the old fairy tales of the Church. Why, such things were not actually taught by us, but are the result of the teachings of the m'sinormed, or the deliberate apostate. As a Church we have never held such views as essential."

To this the Catholic responded: "I regret to contradict you, young man, but, until recent years, I was a member of the 'Mormon' Church. I, personally, have watched them abandon those leading doctrines of their faith which made them unpopular with the present Christian world. The two doctrines which I just mentioned are but a drop in the bucket. Why, I saw the time when a man would be cut off the Church if he modified in the least the pattern of the temple garment. Today, you people go into the temple, have what you call a holy garment placed upon you, convenant before God that you will wear it all the days
of your life, and before you get out of that temple you have officers officiating there tell you not to wear it under any circumstances where you might be ridiculed, thus justifying the members in disposing of the garment under any pretext where they may not desire to wear it. The consequence of this contradictory instruction led me and countless other ‘Mormons’ to see the foolishness of wearing it at all. The modified garment you now wear is a far cry from the one placed upon the participants in the temple.”

Again the ‘Mormon’ intercepted, saying: “You only prove my point. By your own admission you are an apostate from the ‘Mormon’ faith. It is natural that you should be bitter and misconstrue the position of the faithful members of the Church.”

“Young man,” the aged man retorted, “I did not leave the ‘Mormon’ Church because of bitterness. I am a Catholic because I have married a Catholic bride. It was her wish, and I saw no sacrifice in responding to it. In fact, I concluded that if the ‘Mormons’ were right at all they must be right in every leading doctrine of their faith, or they virtually admitted that, at least in some things, they had been deceived by their Prophet Joseph Smith and his contemporaries. For countless years they fought and bled and died for such principles as: Plural Marriage, The Adam God Doctrine, the absolute necessity of keeping their temple covenants and wearing their temple garments, the distinction of the Kingdom of God, which was to rule all nations, from the Church of Jesus Christ, which would be under the protecting wing of the Kingdom, the Gathering and many other such peculiar and unpopular teachings. I say, for years and years they refused to alter or change their faith regarding these and many other doctrines, but in 1890, as a Church, they abandoned Plural Marriage. They admitted did so “to be at peace with the government and with the people not of their faith.” Gradually I have watched them throw off the old ‘Mormon’ garment and clothe themselves as the rest of the world. They are today a “popular religion.” Many are the times I contemplated these things, wondering how we, as ‘Mormons’ could justify ourselves in the abandonment of our every doctrine and principle which met with real opposition in the world. I remember well how I reasoned that Jesus said, “Blessed art thou when all men shall persecute you, and say all manner of evil against you, falsely, for my sake and the gospel’s, rejoice and be exceeding glad, for great is your reward in heaven. But, woe, woe, unto you when all men shall speak well of you.” I knew, as any man must know that the ‘Mormons’ were everywhere well spoken of, and I knew why: because they had abandoned those principles of their faith which were obnoxious. They had become one with the world, therefore the world loved them. It was serious reflection upon these things which justified me in leaving such a faith and joining the “old time religion.”

“But,” the young ‘Mormon’ broke in, “Polygamy was never an essential part of our faith. It was only adopted to help take care of all the extra women who came into the Church in the early days. It helped to populate this barren land. When the need for it was fulfilled it was abandoned, without any reflection upon those of our faith.”

“Such excuses I am thoroughly familiar with, my friend,” calmly remarked the aged critic. “In fact, I used to find some consolation and self justification in such lies, but in my heart I knew them to be lies and camouflage. Your earlier leaders never adopted such a pos-
Why, Joseph Smith, was confronted with the charge that he received this doctrine from the devil, and he responded something to this effect: "I have got no dark revelations from the devil. That same God who has dictated me from the beginning gave me this revelation on Celestial and plural marriage. He gave it by way of commandment and not by way of instruction. He told me that if I did not practice it and introduce it to my people I would be damned. My enemies say they will kill me if I do obey it. And I know they will, but we have got to obey it." Didn't he say just about those words?"

To this the 'Mormon' said, "I don't know whether he did or not."

The Catholic responded, "Well, I know he said something that was in substance just as I have given it. But let us not argue. I never did believe in the practice, anyway and in Catholic worship I have found a peace I never knew while I was a member of the 'Mormon' Church."

At this point the little, old lady entered into the conversation, saying: "I was born in the Catholic Church and was raised a Catholic. When I was in my late forties I met a 'Mormon' who taught me the gospel as they understand it. I believed him to be one of the finest men I ever knew and as I continued to study the religion he taught me I gradually become convinced of its truthfulness. The restoration of the Gospel by the Prophet Joseph Smith in fulfillment of the scriptures was not only logical, but it filled me with an infinite feeling of assurance and conviction. After a few months had passed I applied for baptism and became a member of the 'Mormon' Church. I looked forward to finding joy with my new acquaintances and attending the new Ward Chapel which had been erected but two blocks from my home. It was not long until I found that the 'Mormons' were essentially a socially religious people, only. They lied to keep up with the Jones's. Even the authorities were in a mad race to out do one another in getting rich, in the wearing of fine apparel, in the building of fine Churches, etc. I had not attended two meetings until the Bishop called at my home and informed me that my part of the assessment on the new Ward Chapel was $1203.09. This nearly bowled me over, for I was paying my tithes and offerings and living the gospel to the best of my ability. Never before had I even guessed that such a demand would be made upon me. However, the Bishop, who had baptised me, assured me that I would be rewarded for my sacrifice and would find joy in giving to the work of the Lord. And, though I was a relatively poor woman, and a widow, I finally contributed my share. But this contribution was only the beginning. It seemed to me that there was never an end to the demands of the Church upon my time, my means and my efforts.

After being a member of the Church for three years and trying in every way to be a good 'Mormon' I was finally robbed of much that I had by the dishonesty of one of the 'Big' fellows in the Church. I was heartbroken and a week later, at the invitation of one of my old time, Catholic friends, I attended Mass. Here it was that a tranquility fell upon me which I had never before known. The quiet rites filled me with a joy I had never before found in religion. I returned to the Catholic faith. When I married again, after we had talked it over, my husband consented to a Catholic marriage, and of course became a member of the Church."

At this point a member of the party, of Protestant faith, came into the conversation. "We are all Christian Soldiers, traveling in our own way toward heaven. I do not believe we will ever see the time
when the human mind will agree upon all points of doctrine. We are entitled to our differences of opinion. It is healthy to have those differences, for in them we enlighten one another and extend our view points. As long as we are good Church members and good citizens we can grow together.”

Here, “Jehovah’s Witness” inserted: “It is one thing to be a good servant to God and oft’times another to be a good Citizen. Much depends upon what the Nation may demand of you as a Citizen. We are often obliged to pay homage to things forbidden by God, such as to the American Flag. Our first allegiance is to God, and it is wrong to pay homage to inanimate things, which is forbidden by God. In the courts of America our right to worship and to pay allegiance to God and to Him only has been established. So, if good Citizenship does not trespass on those holy precincts which are God’s alone, I can agree with you; but upon no other premise.”

The Protestant was quick to take up his point, as he said: “If such a position were assumed to be perfectly sound the time would arrive when almost any man could justify himself upon a religious basis in avoiding patriotic responsibilities. The law of the land must remain supreme and, if it does in a democracy such as ours we can always be assured of a strong, just and vigorous nation. Why, I remember well, during the trials of the “Fundamentalists” here in Salt Lake City, a few years ago, when that point was made by District Attorney Roberts, and it was sustained by the Court.”

There was a marked tension and alertness evidenced upon the face of every party who had participated in the discussion, as well as upon the countenances of those who only listened.

“Jehovah’s Witness” rejoined: “That is entirely a different matter. It has only been a few days since Governor Pyle sent an army of men into Short Creek, Arizona, and arrested about 400 of those rats. They are undermining the very existence of good government, and to justify themselves upon a religious premise is not only devilish, but damnable.”

At this point, a man of unknown faith intercepted his views into the conversation. Calmly he said: “It is indeed strange how all men can find justification for the protection of their own religious practices, while they will condemn and take part in the suppression of all who do not agree with their own peculiar views.

“The practice of polygamy is as old as the history of humanity. It was honored by God among the ancient prophets and patriarchs. Christ never once condemned it. In fact He honored those who practiced it and told the children of Israel to look to Abraham and Sarah as their examples. Among the ‘Mormons’ the practice is mandatory. Had they ever so much choice in the matter they could not reject it, unless they rejected the word of God to their Prophet, Joseph Smith. The fact that they have rejected it in conference assembled is tantamount to apostasy. This fact is acknowledged by their own leaders. They still maintain that the doctrine is of God, but justify themselves in neglecting to practice it upon the premise that they are law abiding citizens and must obey the law of the land. Such a position is, in my opinion one, of the poorest excuses. Most of the ‘Mormons’ never had the courage to sustain the teachings of their Prophet in this regard, even from the very beginning. For the body of the Church the Manifesto was received with gladness, for it offered some mental salve for the vast majority who had always opposed this revelation and had never practiced it. For 17 years the ‘Mormon’ Manifesto never appeared in their Doc-
trine and Covenants and was only placed there upon the insistence of the government. At first it was well understood that it was an act of expediency that caused its issuance. Its very wording declares itself to be such. It certainly is not the word of God. But as time passed those who wished to appear thoroughly justified before man and God began to assume the position that it was a revelation. If it was a revelation then, as surely as there is a 'Mormon' God, that God has denied His own word, and made Himself a liar; for He stated only four years earlier that 'He would not revoke that law, and that all who would enter into His glory must obey it.' Only a year before the Manifesto was signed, that same 'Mormon' God told the Presidency of His Church not to make any promises to the government, to bind themselves by promise to their enemies, who sought their destruction. He told them He could not deny His word, and that if the Church would be faithful and keep His commandments He would fight their battles.' In spite of this, the Church gladly accepted the Manifesto in 1890 and declared themselves of the belief that the government of the United States was greater than God. Though the Manifesto was signed and the leaders agreed to abandon polygamy, ceasing to live with their wives previously taken as well as refraining from taking others, those same leaders were found violating their covenant with the government, and when caught in the act, they explained that they considered their covenants with God more binding than their agreements with the government. In this, it seems to me they were in the right, but they would have been in the right also if they had re-used to bow to the coercion of the government. Surely, their God would have kept-His promise to them had they kept their covenants with Him. However, time has passed and we find that the 'Mormon' Church now occupies the very position once occupied by the government, in other words they are persecuting all those who continue to adhere to the former tenets of their faith. Not only are they cutting them off from the Church, but they are assisting the government in prosecuting them. It was not long ago that the officials of the 'Mormon' Church taught from their law books and I will read it, 'And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you and your brethren of my church in befriending that law which is the constitutional law of the land; And as pertaining to the law of man, whatsoever is more or less than this cometh of evil.' In fact their late Apostle Orson F. Whitney declared that it was the duty of true citizens to uphold the constitutional laws of the land. But that it was just as much their duty to withstand and oppose with every power of their beings those enactments and laws which were unconstitutional. In fact, he held that it was an act of good citizenship to oppose and defy oppressive laws which were enforced contrary to the spirit and privileges guaranteed by the constitution. I note that the same position was held by the late President, Joseph F. Smith, of the 'Mormon' Church.' At this point, the speaker was interrupted by the 'Mormon'. 'I believe you are one of that group of people called the 'Fundamentalists.' Otherwise you would not be siding in with the people of Short Creek.'
"I did not know that I was siding in with anyone in particular," the stranger said, "I only meant to befriend the right, as I see it. In truth, I am not one of them. I am a convert to the 'Mormon' faith. However, I have studied their viewpoint and watched their actions over a period of five years. Theirs is certainly not a 'popular' religion. They are a persecuted and a hated people. By this very fact we might believe that they are in the right. It is written, 'All they that walk godly in Jesus Christ shall suffer persecution.' The Saviour Himself said that if the Saints kept His commandments the world would hate them. I see in them a people who have the courage of their convictions and are willing to lay their all upon the altar, if need be, for the excellency of the gospel of Jesus Christ, as they understand it. They put into practice the 'Mormon' article of faith which reads: 'We believe in worshiping 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. To me the words our friend here, 'nodding to the 'Witness,' has read from the 'Mormon' teachers outline becomes as 'sounding brass and the tinkling of cymbals' when we advocate giving all men the right to worship God; declare ourselves opposed to compelling people to worship God according to a prescribed religion, and permitting men to worship as they please, while we openly fight against a people who are doing just that. We laud on Gov. Pyle, who is taking wives from their husbands and children from their parents in one of the most heartless government actions ever perpetrated since the days of Herod the Great. And at the same time we hypocritically pretend to defend all men in their right to worship God according to the dictates of their conscience, not ours.'"

"Hear, Hear!" said the Catholic gentleman. "Had 'Mormonism' shown such vigor in my day, I would never have departed from their faith, even though I would have found it difficult in my heart to sustain the Church in their determination to sustain the will of God as revealed to them."

The 'Mormon' Gentleman, who had sustained the Church in their views concerning the people at Short Creek, arose and started for the door. One of those present asked, "Must you leave?" To which he responded, "In our Wars we are forbidden discussion of such subjects. They are mysteries which should be left alone. If I stay and listen or take part in such arguments my standing in the Church is likely to be called into question." Saying as much he left.

TOPICS OF THE TIMES

(Continued from Page 272)

Conspiracies are undiscovered. Placards are printed and posted threatening his life, and their authors escape the vigilance of the secret police.

But it is not alone in Russia that these conspiracies exist. They are felt in Germany, in France, and even in England. Secret combinations, of various forms, exist in all these nations under the names of Nihilism, Socialism, Communism, Land Leagues, Invincibles. Organizations in these various lands have for their object the overthrow of existing institutions and governments. Men now openly proclaim their right to use every means in their power or within their reach to destroy rulers. They justify the most atrocious methods, claiming that the end justifies the means. They do not care how many innocent people may perish so that they can reach ruling men and officials.
The Book of Mormon is full of illustrations of the danger in which all people are placed who permit secret combinations such as now exist in Europe and in the United States to prevail among them. Numerous predictions are given concerning what the fate of a people will be where these combinations are permitted to operate unchecked. Speaking of the secret combinations that were formed among the Jaredites, Moroni says:

“And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

“For the Lord worketh not in secret combinations, neither doth He will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

“And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites;

“And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi;

“And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed for the Lord will not suffer that the blood of His saints, which shall be shed by them, shall always cry unto Him from the ground for vengeance upon them and yet He avenge them not;

“Therefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;

“Therefore, the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who have built it up.

“For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder from the beginning, who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

“Therefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.”

Ether 8:18-26.

There are very many evils in the world—great oppressions and terrible wrongs. Rulers oppress their subjects and are guilty of tyranny. The rich oppress the poor, and in many instances live upon their earnings. The poor are ground to the dust, and their cries ascend unheeded by man to the God of heaven. But notwithstanding this condition of things the Lord does not justify men in forming secret combinations to commit murder, and to overthrow existing government, to bring
Fear God and Give Glory to Him For The Hour of His Judgment is come. 
Rev. 14:7

about anarchy and ruin. One wrong does not justify another. The Lord in these days “hath founded Zion, and the poor of His people shall trust in it.”

Our own land is likely to be cursed with secret combinations of this character, for the reason that the blood of the prophets and of the Saints has been shed, and no notice has been taken of it. Murderers of innocent persons have been allowed to go unpunished, both state and national, and the government has winked at it and even justified it. That blood cries from the ground against this generation. This generation is delivering itself into the power of Satan; he has taken possession of it; and the day is not far distant when, through these secret combinations in our own land, good government will be overthrown. Men will seek power by means such as were used in ancient days; they will band themselves together by secret oaths and will seek to obtain possession of offices through the aid of their confederates. When that day shall come they will not stop at murder, nor hesitate to employ any means, however wicked, to gain their unholy ends. In this way they will bring down upon themselves everlasting destruction; for

the Lord will not suffer that this land shall be delivered into the hands of such people. He has made promises concerning this continent of America, and they will be fulfilled. In olden times they had their signs and secret words so as to distinguish their confederates, and when guilty of wickedness they were known to each other and upheld in it. They committed murder, robbery, theft, whoredoms, and all manner of wickedness contrary to the laws of their God, and they were upheld by their confederates in these acts. And it is to a very great extent the same today. We can see that spirit growing—murder and robbery and adultery and wickedness of every kind, go unpunished, especially when committed by certain classes, because of their wealth and their influence, and the combinations which prevail among them. Hence we hear of frequent lynching of offenders by bands of angry men who will not trust the courts of justice to punish a wrong doer, but who take the law into their own hands. And this spirit is increasing. This is a terrible condition of affairs for any nation to be placed in, and unless there is a speedy change, terrible consequences will befall a people thus situated.

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Fear God and Give Glory to Him For The Hour of His Judgment is come. Rev. 14:7