GREETINGS

To our many readers, and contributors of helpful suggestions in thought, word and deed for the past year we offer our sincere thanks and appreciation.

Our obligation to spread the truths of everlasting life has just begun. We have taken one more yearly step toward the source of all light and intelligence.

The path is a straight and narrow one and it leads ever upward. Its heights are not to be attained without the help of the “iron rod” along the way.

By the light of the “Star of Truth” the pathway will be made clearer so that one need not stumble or fall over the obstacles that tend to obstruct the assent.

We are not seeking for financial profit nor for worldly praise and we realize keenly that poison arrows may be shot from ambush at those who enter upon this highway—so we would admonish all entries, be not afraid of the opinions of men nor be swayed from an honest conviction though the cause may be unpopular. No great accomplishments are realized without sacrifice.

We shall appreciate any assistance in carrying on for another year and we invoke the blessings of Almighty God upon any and all who offer this aid.

The actual financial cost is far more than the $1.00 per year now asked for this valuable information.

We are wishing our readers eternal peace and happiness and every righteous desire of their hearts. The Editors.

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 DIVINE PRESCRIPTION

"Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick." (Jas. 5: 14-15).

Since the fall in Eden, man has suffered from sickness. The mortal machinery has proven faulty. Disease and death are instruments introduced into the world by the Adversary of light. Having lost his unrighteous battle for supremacy, he elected to bring misery into the lives of his brothers and sisters and influence them into a state of rebellion against their Father.

With the distress of disease came the medical adviser; at first, unscientific and severely primitive, but advancing with the years, he has finally evolved into an importance of great magnitude.

It must be admitted that the medical profession, high and honorable as a science, has performed wonderful feats and is doing yeoman service in the field of alleviating pain and assisting nature to restore the broken bodies of men. In his great mercy God has revealed to the minds of men many of his secrets pertaining to the human body, and those of the profession who are actuated only with a desire to do good to their fellow men, and to act as instruments in the hands of God to that end, are to be regarded as a blessing to the communities in which they operate.

However, as there is a positive and a negative in all life and action, so there is a genuine and a counterfeit. The latter is a natural concomitant of the former. Satan is an imitator. He aspires to be God. His passion is to rule. Having been driven out of heaven, he has taken his abode up on earth and has dedicated his life to the destruction of that which God his Father may create from time to time.

It is Satan who gloats over sickness, and man's distress is his gift to earth. So that in the medical profession, there are to be found not only men and women of profound learning,—of God-inspired ideals and of unflinching loyalty to the highest conception of duty, but there are also those among them whose mission is to destroy, to pollute and to degrade, making mammon the sole object of life. To the latter much of the misery of mankind is attributable.

Nor must it be forgotten that those physicians who are guided in their professional work by the highest human ideals, are not without their limitations, for as rapidly as one disease is discovered and conquered, another rises to take its place, which, for a time, may baffle all the known skill of science. "One woe doth tread upon another's heel, so fast they follow." So that sorrow, pain, anguish and death, both of body and mind, are ever present as the foe of man.

It is not our purpose in this address to outline the history of medicine, nor to venture an analysis of the different schools pertaining to the profession. That there are many conflicting theories in the field of healing is common knowledge, which, in itself, is proof of the finite nature of man's learning. It is well known that diagnosticians of the same school frequently disagree, thereby leaving the patient in doubt as to the most efficient treatment to adopt. Bleeding the patient, hot packs, ice packs, sweat baths, physics, spinal adjustments, massage, fasting, fasting, resting, and exercise have all been prescribed at different stages of man's progress, often for the same ailment, and now surgeons are performing operations so delicate in their nature as to challenge man's highest conception of skill and power.

In view of the great conflict in human judgment pertaining to the
care of the body, would it not be wise to make inquiry of Him who first fashioned it, and learn from the Builder himself the secret of health? The creator is the one person who may be expected to understand his creations, and he is naturally the best authority to be found on the science of care and cure as pertaining to his creatures. Thus God our Father, having created our bodies it is natural for his children to appeal to him for relief from sickness and distress. Especially is this true when one's own wisdom is inadequate to meet the situation. Since the knowledge of man has proven insufficient for the occasion, one naturally and properly looks to his Maker for help.

The human body is delicately fashioned. When in proper adjustment, its machinery works with a precision that to man is no less than miraculous. In a lifetime of a hundred years the heart beats four billion times, never stopping a single instant for rest. Though it is only about the size of one's clenched fist, it drives about seven tons of blood through its valves each day. Yet the heart is regarded a delicate organ. The brain cells prove capable of collecting, storing and giving out, when required, facts that might require tons of books to record. With every breath that ceaselessly functions through the lungs, pure air is drawn into the system and foul air expelled. Let man, daring as he is, produce, in the laboratory of science, a like specimen; and yet within man, male and female, lies hidden, but unexplained by mortal, the power of endless increase. It is this beautiful piece of workmanship that God, the Creator, has claimed for his Temple.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples." (Doc. & Cov. 93:35) And it is this holy temple, intricate in structure, and delicately fashioned, a mechanism that man, with all his boasted wisdom and knowledge, has not been able to duplicate, that is often times, being subjected to the whims and experiments of human skill. So that while man was intended to live to the age of a tree, his life has been cut to an expectancy of but a few years. Who would take an expensive watch to be adjusted to other than a builder of watches? Who would trust the repairing of his airplane to a novice rather than the real builder? Then why should any power other than that of the infinite be entrusted with the care and adjustment of the human body,—"the temple of God?" It is a sad commentary on man's intelligence, and yet it is the truth, that he often insists on the employment of the highest known skill to attend his live stock, his threshing machine, his automobile and what-not, while he, without thought, will subject his own physical machinery to the quackery of newspaper ads, or to the knives of the surgeon, with no assurance of a sound diagnosis or the ability to effect a cure. And this, notwithstanding the fact that the services of the perfect physician are always obtainable for the asking and without monetary cost!

God understood this situation from the beginning. He knew his children would wander far-afield in quest of health. He could foresee that in their avaricious desire for worldly pleasure their judgment would lead them into excesses resulting in sickness and disease of varying intensity. Indeed, the great Creator found it necessary, because of the inclination of his children to follow in the footsteps of Satan, to permit scourges and distress to come upon them, as a means of bringing them back to him, through the channel of repentance. Knowing man's proneness to do evil and with due regard for his welfare, as a tender parent, he has repeatedly warned and forwarned him of the destruc-
tive judgments to be meted out on the wicked. "And in that day" (the day when the times of the gentiles shall be fulfilled—the present day), said the Lord, "shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them. And there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge; for a DESOLATING SICKNESS SHALL COVER THE LAND." (Doc. & Cov. 45: 26, 31).

Now when sickness covers the land as it did in the reign of Pharaoh when the first born of every Egyptian family was stricken, who is best able to provide a cure—the power that created the body and that is familiar with every detail of its mechanism, and of whom it is said that not even a hair of the head falls unobserved, or the mortal student who assays to study the human body and to treat the same for a livelihood? God built the machine, and he alone is capable of caring for it. From the beginning he has acted the part of the great physician to those who call upon him. He has not only warned against action tending to bring on sickness (see D. & C. 89) but, knowing the weakness of mankind and his proneness to surrender to the temptation of Satan, has provided means for relief from sickness—such a relief that is within the easy grasp of every child of God, and that without cost! James, the apostle of Jesus Christ, gave the prescription under the inspiration of the spirit of God. That prescription is applicable in this day. It is simple, easy to understand and efficient. God deals in no superfluities. His words are of one meaning. He talks plainly and direct: "Is any sick among you? Let him call for the Elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord; AND THE PRAYER OF FAITH SHALL SAVE THE SICK."

That language is subject to only one interpretation. It's meaning is so plain that a "wayfaring man, though accounted a fool," may understand it. "The prayer of FAITH SHALL save the sick." God did not say, go to a hospital, get a doctor. If you are possessed of earthly wealth don't trust your life to our local physicians, but go to Chicago, or Buffalo, or Vienna and have an operation by a surgeon of world renown; involve yourself in debt, place yourself in bondage, risk your life with human skill—No, but "Call the Elders of the Church." What Church? Why his, God's Church. They have the holy Priesthood, the power that can remove mountains, turn the rivers from their sources and rout the armies of the nations that may come up to fight against Zion. No disease can withstand that power; no devil can withstand it! It was by that power that Enoch took his disciples and ascended away from this earth where they could worship God unmolested. It was by this power—the power of the holy Priesthood—that Moses caused the Red Sea to be divided, and that Joshua commanded the sun to stand still, and that Jesus Christ raised the dead and took up his own body in the resurrection, and later, that Joseph Smith and his followers performed like miracles, healing the sick, raising the dead, subduing the enemy, etc.

"The prayer of FAITH SHALL save the sick." It is not our purpose to depreciate the humanitarian spirit of honorable physicians whose services are ungrudgingly devoted to the relief of pain and distress, particularly among God's children who, through lack of faith, do not feel to claim the promised blessings of the Lord. Surgery has progressed to a point where marvelous recoveries are accomplished and many valuable lives are being saved through its application. God blesses the labors of his servants in all walks of life when those labors are devoted to the
doing of good. But many reasoned themselves into believing that since medical science has reached such a high state of perfection, one is not expected to trouble the Lord with his physical and mental ills, but should place his case in the hands of the family doctor and follow his instructions, but since when did the Lord revoke the divine law of healing? We know nothing of such revocation. And since when, let us ask, has man arrived at such a perfect state of knowledge as to justify being entrusted with the lives of humanity? Surely God will not turn the functions of life and health over to mortal man in his present state of ignorance! Even to entertain such a notion of the great I AM is an admission of the total absence of faith in His power and promise; for who does not know, that with all their skill and profound learning and almost limitless discoveries pertaining to the secrets of the human body, mankind is dying through disease as of yore; the hospitals are filled as never before and distress from physical ailments continues to increase?

Right now, (December 1932) leading men of the nation, with Dr. Ray Lyman Wiber, Secretary of the Interior, as Chairman of a committee investigating the matter, are endeavoring to devise means for a better distribution of the national health expense. It is shown that the annual health bill of the United States amounts to $3,647,000,000.00, or about $30.00 per capita for every man, woman and child. (Literary Digest, Dec. 3, 1932, page 24). Government figures also show that while only 50,285 United States soldiers were killed by wounds in the late World War, there died in the United States in 1930 from tuberculosis over 88,000 people and from cancer about 120,000, while infant deaths amounted to over 135,000; this appalling human tragedy is caused by diseases that have been under scientific investigation for ages and are yet defying the skill of man in this day of boasted progress and achievement! Take as an example the matter of the renewal of certain glands in the human body for the restoration of youth. Science is attempting a substitution of monkey, goat and other animal glands for those originally supplied by nature and which, often through excesses and sinful living have lost their powers to function. The proposed operation is not only admitted to be hazardous to human health, but at best, can only be procured by the wealthy who are able to foot the bill. But God’s plan in this exigency, open for those who are worthy the blessing is complete: “For whoso is faithful unto the obtaining of these two Priesthoods (Aaronic and Melchizedek) of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the RENEWING OF THEIR BODIES.” (Doc. & Cov. 84:33) The promise is sure. There are no ifs nor and’s about it. God possesses the power and has made the promise. Why then trust to the inadequacy of human skill?

No, God has not delegated his powers in fullness to man. Man, as learned as he has become, has not reached a point where his skill is faultless. God is still the great Physician and his services are available to all. “If ye abide in me,” said Jesus Christ, “and my words abide in you, ye shall ask what ye will and it shall be done unto you.” “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (John 15:7, Matt. 7:7, 8) The prescription enunciated by James is still in vogue and obedience to its direction will restore health today as it did when it was first given. Indeed, it has been re-written in the present dispensation. To the Prophet Joseph Smith, the Lord said:
"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy (of righteousness).

"And the Elders of the Church, two or more, shall be called and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."

"And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed. He who hath faith to see shall see. He who hath faith to hear shall hear. The lame who hath faith to leap shall leap." (Doc. & Cov. 42: 43-44, 48-51).

Instructing his servants with reference to their missionary work and the gifts and blessings that would follow the believer, through the Prophet Joseph Smith the Lord further said:

"Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe—

"In my name they shall do many wonderful works;

"In my name they shall cast out devils;

"In my name they shall HEAL THE SICK;

"In my name they shall open the eyes of the blind and unstrop the ears of the deaf; and the tongue of the dumb shall speak. And if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." (Doc. & Cov. 84: 64-72).

"Lay your hands upon the sick, and THEY SHALL RECOVER," the Lord told his servant William E. McLellin in designating his mission. (Doc. & Cov. 66:9).

There is no uncertainty in these instructions. "HE THAT HATH FAITH TO SEE SHALL SEE." "LAY YOUR HANDS ON THE SICK AND THEY SHALL RECOVER." They, of course, who have faith in the healing ordinances of God. The power to heal through faith and prayer has always existed in every world that has ever been created. It was made to function on earth among Father Adam's posterity as soon as sickness appeared, and its powers are just as great and certain today. The remedy, when applied according to direction, never fails. It works with the precision of the planetary movements. The healing principle not only operates to alleviate physical pain, but it also takes care of mental distress; as in the case of the barren Sarah, the honored wife of Abraham, Elizabeth, the wife of Zacharias, and the faithful Hannah. Barrenness to these wonderful women was a thing to be greatly lamented; it was regarded as a reproach, and blessed indeed, was the woman whose womb was fruitful. These women with their husbands appealed to the great Physician, and not without results, for they were made to rejoice in the blessings of motherhood that brought forth generations of men pre-annointed to become Gods. And let us pause here to state that there are many Sarahs and Elizabthan and Hannahs on earth today, whom God is blessing in like fashion; his goodness and power being ever ready and anxious to answer the "prayer of faith."

Of course he that is appointed unto death or in other words, he that is about to be released from this mortal existence and take a higher appointment, may not be healed when prayed for. Neither human skill nor priestly petitions can keep such in mortality, except
through a special dispensation that the Lord, in his wisdom, may grant, as in the case of Hezekiah, whose life was prolonged through earnest prayer so as to enable him to fulfill his earthly mission. (2 Kings 20:1-6). And why should they want to continue to live, provided they have lived proper lives and have finished their work in mortality? For under such circumstances death is simply a re-birth into a better existence. It is a step nearer the goal for which man is working; it is a promotion much to be desired.

True, owing to lack of mental grasp in his children, at different stages of life, the Lord has varied his method of applying the divine remedy, but in no case have the fundamentals—faith and prayer—been altered. For example, in the days of Moses when the faithless Israelites were bitten by poisonous serpents and many died. In their distress they appealed for help through Moses and the Lord said:

"Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." (Num. 21:8, 9).

Even the faith to look upon the serpent image and an inward prayer to be healed were requisite.

Later, Naaman, captain of the host of the King of Syria, became an object for divine help. He was a leper. No human remedy could touch his case. He was a great man in his generation and had won God’s favor. When the true Physician was appealed to through his agent, the Prophet Elisha, Naaman was told to “Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean,” which was done and the restoration realized. (2 Kings 5:10-14). Then again, the lawyer Zeezrom had become “very low with a burning fever; and his mind was exceedingly sore, because of his iniquities.” He sent for the great Physician who visited him through the persons of Alma and Amulek. Alma took him by the hand, questioned him regarding his faith in the “redemption of Christ,” which he had previously denied, but now through faith and repentance affirmed. “Then Alma cried unto the Lord, saying: “O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ.” Whereupon, “Zeezrom leaped upon his feet and began to walk” and was healed. (Alma 15).

Nor does this Physician confine his attention to the great and mighty. There is no aristocracy of service with him. “The prayer of faith shall save the sick.” The offer to help has no limitation. Note, for example the case of Peter and John who on their way to the temple at the hour of prayer accosted a certain man “lame from his mother’s womb” whom they carried and “laid daily at the gate of the temple which is called Beautiful to ask alms of them that enter into the temple;

“Who seeing Peter and John about to go into the temple asked an alms. And Peter fastening his eyes upon him with John said look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and Gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with the minto the temple, walking and leaping, and praising God!” (Acts 3:3-9).

“And he gave heed unto them, expecting to receive something.” What a gift! From birth to manhood he had been unable to walk; he was carried, a helpless and hopeless cripple, from place to place—a beggar asking alms—to many, a human nuisance. No, friend, we have neither silver nor gold, but we do possess the power of the holy priesthood which,
through your humility and faith, is prepared to bless you beyond any dream of your life. ARISE AND WALK! The life of a King prolonged, a captain healed, a lawyer made well and then a beggar acceded the same recognition. All are blessed alike. "Thy faith hath made thee whole," said the Christ to the woman who had touched the hem of his garment. "And Jesus went about all Galilee, healing all manner of sickness and all manner of diseases among the people." (Matt. 4:23).

God's plan is perfect. Nothing is left to be guessed at. He, the wise builder that He is, saw the end from the beginning. He knew how determinedly the adversary would work to nullify his designs, and he made provisions for meeting and overcoming every obstacle. Anticipating a sickness, he gave the perfect remedy,—"The prayer of faith shall save the sick." But he also foresaw the day when not only those in the household of faith would be troubled with sickness, but after they had become perfected in their faith, and overcome the adversary, the honorable among the nations would still be subject to disease and distress; and to his servant John the Revelator, the Lord outlined a remedy for them.

John was drawing a word picture of the New Jerusalem to be, which should become the seat of God's government. This City was to be built under the direct supervision of God and among other things there should be as follows: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: AND THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS!"

What a marvel of beauty in God's plan—a completeness that entirely circumvents the wisdom and knowledge of man and that in the end will draw all men unto Him so that every knee shall bow and every tongue confess that Jesus is the Christ.

So numerous are the examples of divine healing in this day that it is not deemed necessary to further elaborate on this phase of the subject. Sufficeth to say that in almost innumerable cases the blind have been made to see, the lame to walk, the deaf to hear. The ravages of dread diseases have been stayed and the dead have been restored to life, while the barren have been made fruitful. The remedy in every human ailment is within reach of all, and that without cost. Faith and prayer are the fundamental requisites. It is said that faith is the greatest undeveloped resource that man has at his command and that the greatest unused power is prayer. Faith and prayer, synchronized properly, are available to every child of God. The silly notion that God intended the body to be cut into and vital parts removed in the process of restoring health, is too stupid to be considered in the light of what has been shown. His treatment requires no knife. There is no physical or mental problem in man beyond the power of God to cure.

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who HEALETH ALL THY DISEASES. (Psalms 103:2, 3).

The Psalmist knew what he was talking about. Which is better, to trust the wisdom of man for the blessings of health or God, who is all powerful and whose promise is sure. We are reminded of an incident that happened in the early days of Utah. One of the brethren was appointed a very hazardous mission. His life was to be placed in jeopardy. He had been advised by a friend to purchase some insurance on his life for the benefit of his family in the event the worst should happen. He thought favorably of the idea, but first sought counsel from his leader. Explaining the situation to President Young, the great leader
turned to the young man and in mild tone remarked: "So you think it safer to trust the devil than the Lord, do you?" "Not by a d---n sight!" the brother said in a blaze of indignant determination as he wheeled around and left to fill the call made of him. He took no insurance, and is still alive to tell the tale. The Prophet struck the right chord. The thought behind his expression is just as potent today—whom should we rely upon for help when in trouble?—man, whose wisdom at best is faulty, or God, who knoweth all things and doeth all things well? There can be but one answer. Of course there is nothing in God's law to justify a man's refusing to help himself. The Lord requires self effort. The invoking of divine help in such special instances is only justified after one's own wisdom and powers are exhausted. One could hardly excuse a man who, falling into a pit, refused to make an effort to extricate himself, leaving the job entirely up to the Lord.

But "instead of calling for a doctor," said Brigham Young, "you should administer to them by the laying on of hands and anointing with oil, and give them mild food and herbs, and medicines that you understand."

It must be conceded that much of the medical practice of today tends toward creating sterility in both man and woman. Weakened by the shock of major operations and also by unholy abortions, the human system is becoming more and more incapable of functioning in the role of parenthood. The divine missions of motherhood is being defeated and women whose hearts yearn for the touch of real life are denied the GIFT OF ALL GIFTS — maternity. And all through the ever increasing tendency to substitute for God's power the skill of man.

It is cause for rejoicing that God, in his great mercy, often blesses the efforts of the physician to correct human ills. The hand of the surgeon is guided in many instances by divine power. They who have not faith to be healed, or even to be nourished with tenderness, with herbs and mild food, by the hands of friends, but find their only hope in the skill of the surgeon, may not be beyond the favor and sympathy of the great Physician. We rejoice to know something of the deep love and wonderful patience of our Heavenly Father. So long as there is a spark of fire left in the soul of man, God's mercies are inviting him to the feast and that invitation is always good. Therefore those who have not faith to go to the Lord for the blessings of health, but go to man, are to be pitied rather than censured; for after all blessings come in proportion as man is capable, through faith and good works, of receiving them. And they who prefer trusting to human skill rather than to divine power will receive all the reward to which they are entitled.

Let the Saints then return unto the Lord, seeking in humility his matchless blessings; let them remember that the DIVINE PRESCRIPTION is just as potent in results today under like circumstances, as in the days when it was first given. God is pleased to attend the sick through His Priesthood. He is not pleased with the lack of faith that drives his children in despair into the hospitals, placing their reliance in the arm of flesh, often times at an unwarranted expense, all too frequently resulting in financial bondage as well as physical ruin. "Come unto me," said the Savior, "all ye that labor and are heavy laden (with disease, sorrow, distress, etc.) and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." (Matt. 11:28, 29).
THE PATRIARCHAL ORDER

(Continued from page 270, Vol. 1)

Well, what more did Paul say, besides calling anti-marriage the devil's doctrine? Why, he goes straight forward and insists that the officers of the Apostolic Church should absolutely and positively marry. Apollos and Cephas knew their duty well enough to have a sister or wife along with them; and it was not Paul's prerogative to direct them, who were Apostles like himself; but he had a right, as an Apostle, to instruct inferior officers, Elders, Bishops and Deacons. Accordingly he does direct that they, each of them, shall have, at least, one wife. "Well," says one: "I did not think that Paul would be so contaminated as to teach any such thing, after saying so much as he has about faith in the 'promise' and 'covenant' of Abraham and the fathers. But where do you find it?" Read his Epistle to Titus, and that tells you how he instructed Titus "to ordain Elders in every church, IF, they were blameless, and the husband of one wife." It seems from this that Paul did not consider that an Elder was a fit subject for ordination to the Holy Priesthood, unless he had, at least, one wife. And if any one will read Paul's writings, they will discover that he also positively requires that a "Bishop," which is another order of the Priesthood, should be the husband of, at least, one wife also. And even a "Deacon," who possesses the smallest measure of the Priesthood, is most emphatically required to have one wife.

Now, the conclusion of the whole matter from Paul's writings is, that every order and degree of the Priesthood, from Apostles to Deacons, had more or less wives. If Paul was an exception among Apostles (which I do not for a moment admit), it must have been for some peculiar reasons, which I will not now explain.

The subject of plurality had come in a regular succession of Patriarchal practice down to the Apostolic age; and it was only when somebody possessed of a wicked, ignorant spirit, forbade it, or sought to be superstitiously righteous above what was written, that Paul noticed it, which he did by denouncing its prohibition most unsparingly as a doctrine of devils. On the other hand, Paul sustains the first great command of God, given in the garden—to MULTIPLY; and entering into the spirit of the Patriarchal order, and the spirit of God, he shows that a woman is a richer prize and blessing to a man than anything else. He shows what she is created for, and who she is created for. He shows that a man could not even be in CHRIST, in the fullest, sense, without being united to a woman. "But," says one, "how does Paul show all this? Your assertions would convey the idea that Paul was thoroughly grounded in the faith of Abraham as to the great 'promise'. Where do you find so much proof?" Read his own words for yourself. Here they follow: "The woman is the glory of the man." Take woman from man, and you take away the best thing of which he can boast: you take away his crown and his glory. Again, "the woman is created for the man." The "what for," and the "who for," need no explanation. Again, "let the younger women marry, guide the house, and bear children." "Marriage is honorable in all, but whoremongers and adulterers God will judge."

"Well," say you, "I am partly constrained to feel satisfied that all the New Testament writers fully agree with you, as to the divine authority and perpetuity of the Patriarchal system of marriage, and increase of their posterity; but I want one more additional proof in favor of the system, before every relic of doubt can be swept from my mind. I
want you to show me distinctly, that Christ Jesus was ever married, or ever had a wife, or that he ever will be married, and have a wife. If you can satisfy my curiosity on this one remaining point, then I will forbear." Well, this makes me think of a similar question dictated by the Holy Ghost 1800 years ago. The question was this: "Who shall declare HIS generation?" Now, sir, if you can believe an angel from heaven, and the light of human eyes on this point, you will not need much of my testimony to confirm it. A certain angel, spoken of in the Revelation of St. John, willing to gratify curiosity upon this same interesting subject, says to one, "Come hither, and I will shew thee the Bride, the Lamb's wife." Now, if that angel tells truth, he showed this interesting personage the Bride, the Lamb's wife, to the inquisitive person who wanted to know about the wife of Christ. Again, John the Revelator, says, most distinctly, that the Lamb's WIFE hath made herself ready, and blessed are those who are called to the marriage supper of the Lamb. Now, if the Lord has in very deed shown unto men in the flesh, the very Bride, and WIFE of Christ, and also the NUPTIAL celebration, then an honest mind may be at rest upon this subject. The first miracle that Jesus wrought, was used to grace a nuptial celebration. And sir, God claims to be the Father of the human family, that is, of our spirits; and so far as the body of Jesus our elder brother is concerned, he is his Father in the flesh. He made a covenant with Jesus Christ, our eldest brother, that his family, after whom all heaven is named, should increase without end. The same was repeated to Abraham, and all that are Christ's, down to the last person that shall ever be born. The last child of Christ that is born, whether in the Millennium or final consummation and end of all things, will claim this "promise" of endless increase.

"Well, before I close my queries, one thing more. Are not those awful and multiplied denunciations contained in the Scriptures, against adultery, fornication. Babylon, mother of abominations, whoredom of all the earth, spoken against spiritual wickedness, instead of sexual and bodily lusts and transgressions of the covenant with Abraham?" I reply, these were spoken against actual deeds of sexual defilement in the flesh. Men are not judged on the score of spiritualities, but they are judged for the DEEDS done in the body. The whole earth is defiled by actual transgression. This general defilement has arisen from breaking the COVENANT, transgressing the LAWS, and changing the ORDINANCE of marriage from divine permission to the shallow authority of magistrates and unordained priests. The grand design of God in bringing the spirits of men and women to occupy bodies upon this earth was, in order to establish a system of perfect Patriarchal government, according to the pattern of the family of Heaven. That portion of our universal family which transgressed and warred in heaven, were indeed permitted to come to this same earth with the rest of the human family. But when the spirits that kept their first estate were allowed to take bodies, the disobedient were denied this privilege. And those who kept not the "covenant" and laws of this second estate, as revealed to Abraham, and all who are Christ's, will not be allowed to retake their bodies after death on a level with the obedient. The heirs of the Abrahamic "promise" will retake their bodies, and resume the family relationship, just as they are on the earth; husbands and wives, parents and children; incorruptible and immortal, however. But where will those be who are not heirs of the "promise"? They will be kept back, because they kept not their second estate,
for the long and dark period of a thousand years, without those bodies which they refused to subject to the law of Christ and Abraham. What a long, dreary dissolution of family ties—of husbands and wives, parents and children! But I forbear. Blessed are the faithful who keep His commandments, and have right to the tree of life, and who are not written childless in the earth, and their names blotted out of remembrance, but are as the willows planted by the watercourses, and as a handful of corn whose fruit shall shake as the cedars of Lebanon.

Similar chains and imprisonment await those who abide not the laws pertaining to this second estate. Their bodies will be withheld from them, and their advancement in knowledge and power during an appointed time, must measurably cease. He who holds the keys of the resurrection and endless lives, will say to them: "Wait till I bid you come forth. The marriage feast is indeed ready, but you are not invited guests just now. Wait till I call for you."

Respectfully yours, etc.,
ORSON SPENCER.

RIGHTeousness IN BUSINESS

By Brigham Young

Shall I give you my ideas in brief with regard to business and business transactions. Here for instance is a business man, a merchant, comes to our neighborhood, with a stock of goods; he sells them at from two to ten hundred per cent above what they cost. As a matter of course he soon becomes wealthy, and after a time he will be called a millionaire, when perhaps he was not worth a dollar when he commenced to trade. You will hear many say of such a person, what a nice man he is, and what a great financier he is! My feeling of such a man is he is a great cheat, a deceiver,

a liar! He imposes on the people, he takes that which does not belong to him, and is a living monument of falsehood. Such a man is not a financier! The financier is he that brings the lumber from the Canyons and shapes it for the use of his fellow man, employing mechanics and laborers to produce from the elements and the crude material everything necessary for the sustenance and comfort of man; one who builds tanneries to work up the hides instead of letting them rot and waste or be sent out of the country to be made into leather, and then brought back in the shape of boots and shoes; and that can take the wool, the furs and straw and convert the same into cloth, into hats and bonnets, and that will plant out mulberry trees and raise the silk, and thus give employment to men, women and children, as you have commenced to do here, bringing the elements into successful use for the benefit of man, and reclaiming a barren wilderness, converting it into a fruitful field, making it to blossom as the rose; such a man I would call a financier, a benefactor of his fellow man. But the great majority of men who have amassed great wealth have done it at the expense of their fellows, on the principle that the doctors, the lawyers and the merchants acquire theirs. Such men are impositions on the community, and they ought to be taken and put to some honorable labor such as raising potatoes, raising grain, cattle and sheep, and performing other useful and necessary labors for the good of mankind. (J. of D. Vol. 19:97).

BROADMindedness

Only a broad minded person can follow the straight and narrow path that leads to eternal life—while a narrow minded one can easily follow the broad road that leadeth to destruction.
WE WELCOME 1954

Standing on the threshold of the New Year—We bid thee welcome 1954! What wonderful opportunities, changes, advancement offerest thou mankind! Gone into the unretractable past went 1953—it brought great changes into the world—in high governmental offices at home and abroad—wonderful advancements in science and technology to heal and to build up, to make life more comfortable and worth living and fighting for. But alas! also great strides have been made in the knowledge and skill to destroy, obliterate and sink into oblivion all that mankind so patiently and industriously has discovered, invented, accomplished and enjoyed! We are standing at the cross-roads now. We the inhabitants of this globe who in reality are all brothers under the skin must make up our minds if we want to be real brothers indeed one to another and take to heart the appealing admonition of the great ancient prophet Malachi when he pleaded with his fellowmen to return to our Father and our God who created us and cease to deal treacherously every man against his brother and let none deal treacherously against the wife of his youth. (Malachi 2). What political intrigue and treachery do we find at national and international conference tables, what wire-pulling and pawn-push ing is being done behind the scenes in practically every field of human endeavor, and as to honoring and keeping the marriage vows the statistics about divorces in our own nation and in other so-called civilized, Christian nations are most appalling. We are really slipping, and slipping faster and faster and when the threatening destruction overtakes us as it happened in the past when the peoples of this earth were ripe in iniquity and the cup was full to running over, then to an unbelieving world a most unbelievable thing happened: The Deluge swept this earth clean of such wickedness, but God was ever mindful of righteous Noah and his family and saved them from the watery grave. Sodom
and Gomorrah is another warning example of how its populace brought destruction upon themselves on account of their wickedness and immorality. These are not fairy tales, but historically established facts. Now, one may ask: "Can man really avert such impending disaster?" Yes, indeed. Look how the people of Ninevah who were practically doomed for destruction came to a realization of their true state of affairs—because they listened to and believed the warning voice of the Lord's prophet—and stopping right then and there doing evil, and fasting and repenting in sack cloth and ashes "from the greatest of them even to the least of them" and crying "mightily unto God" averted the overthrow of the city.

We with our God-given intelligence, free agency and will-power, can decide and determine which course of action to take—It is entirely up to us! Let us come to a realization of our true state of affairs—let us wake up and stop pursuing a course which can only bring disaster and grief individually and as a nation and as inhabitants of this globe. Let us follow the example of the Ninevites and turn to God and keep His commandments!

Pertaining to the Constitution of God's Church

We are here commencing to present a series of articles representing the views of many capable and wise men as pertaining to the proper application and scope of the Constitution of the United States of America and the position it occupies in our lives.

The above caption applies to the article which follows and which has been contributed by a teacher of our day.

Possibly a clearer and better view of this vital and salient subject can be gained by climbing to a height which will give us an over-all picture of one of the most glorious documents ever written by man—the Constitution of the United States of America.

On the walls of thousands of homes and class rooms is reverently hung our universally famous BILL OF RIGHTS, which are the first ten amendments of the Constitution.

It is no wonder that representatives from all parts of the globe have copied these inspired freedoms, rights and privileges, that they might become foundations of their plans of government.

Though we are one of the youngest nations of the earth we can be justly proud of the fact that our plan of government—our God-given Constitution of the United States of America—embraces the oldest and the most inspired principles of any government in the nations of the world. It is indeed a Bible of Liberties to all the world.

There is no plan of government that has been so gloriously constructed, so as to embrace the eternal elements of justice, equality, inalienable rights, freedoms and duties and requirements for Celestial Citizenship as the plan of the government of the Church of Jesus Christ of Latter-day Saints.

What is this plan of government—this Constitution of Christ's Church? It is embraced in the Four Standard Church Works. It is by them that the course of our lives is directed and eternal exaltations are guaranteed and made possible.

It was the Christ who said: "Great are the words of Isaiah." (3 Nephi 23:1) It is recorded in the Book of Isaiah, "To the law and to the testimony. If they speak not according to this word it is because there is no light in them."—(Isaiah 8:20.)

Peter, the first of the Apostles, informs us that the greatest achievement that a mortal man can aspire to, is that of having his "Calling and Election" made
sure. (2nd Peter 1:10). It is apparent that Peter achieved this glorious estate and that others of the different dispensations, as well as some in the time of Peter, attained this exalted height. It is the testimonies of such men that we are to rely upon. If we can not rely and depend upon such testimonies we might as well, in disgust, discard the testimonies of any and all men.

It was Paul who said: “Though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed.” (Galatians 1:8). From this it is plainly understood that we may not depart from the established laws and ordinances and commandments of God, except we bring upon ourselves the curse of God.

The great prophet Nephi, who preached the word of God upon this Western Hemisphere, recorded these words of the Lord: “And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.” (3 Nephi 27:26).

Another prophet of the Western World, with remarkable simplicity, said this: “O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.” (2nd Nephi 4:34).

Truly, no explanation such as this can be complete without quoting from the prophet who presides over this dispensation. In the Doctrine and Covenants, Sec. 18, v. 3-4, the Christ said to him: “And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; For in them are all things written concerning the foundation of my Church, my Gospel and my rock.”

The Christ desired to so firmly impress this upon the mind of Joseph that He again said to him: “Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my Church; And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue.” D & C. Sec. 42:59-60.

So emphasized is the fact that we are to rely upon the things which are written that this great latter-day prophet had the following recorded in the Documentary History of the Church, Volume 6, p. 365. “If any man preach any other gospel than that which I have preached, he shall be cursed.”

What a doctrine! This is doctrine the elements of which are founded upon principles which are eternal in their nature. President Joseph F. Smith expressed it similarly in Gospel Doctrine, p. 14: “The rites of the Priesthood of the Church, as the Lord has revealed them, and the principles that underlie the organization of the Church of Jesus Christ are IRREVOCABLE, UNCHANGING AND UNCHANGEABLE.”

Yes, this plan of government—this Constitution of Christ, given to His Church, is founded upon and composed of principles which are eternal. The Standard Church Works are the standards and the measuring sticks by which we are to weigh and measure all doctrine. It is this plan of government; this supreme set of laws, covenants and ordinances by which all men in our dispensation shall be judged when they stand before the judgment bar of God.

Now, as pertaining to the laws of God and the laws of men:

To meet the expanding and growing needs of the Republic the Constitution of the United States of America was established. It was to be a plan of government, or the framework of a government which was properly identi-
fied as THE SUPREME LAW OF THE LAND. Just what is this Constitution which is now recognized as a Bible of Liberties to all the world? Its preamble beautifully tells us: it was ordained and established to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure for us the blessings of life, liberty and the pursuit of happiness.


Now, the Prophet Joseph Smith assures us that this Constitution was inspired of God and that we are duty bound to uphold and sustain its God-given provisions. The Lord instructed him that “My law shall be kept on this land. * * * Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, he subject to the powers, that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth.”—Doctrine and Covenants, 58: 19-23.

The Lord here makes it apparent (1st) that His laws shall be kept on this land; (2nd) that he who keeps the Lord’s laws has no need to break the laws of the land. And the true and supreme laws of the land are the Constitutional laws thereof. Those which are contrary to the Constitution are, in themselves, unlawful. Here we wish to draw attention to the fact that the Lord has taken great pains to be perfectly understood in this matter. To let all men know that he had reference to the inspired Constitutional laws of the land, and had no reference to evil and arbitrary laws of men, passed in opposition to the spirit thereof. He said: “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 law of man, WHATSOEVER IS MORE OR LESS THAN THIS COMETH OF EVIL I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.”—Doctrine and Covenants, 98: 4-8. When one reads D. & C. 58: 19-23, in the earlier editions of the Doctrine and Covenants he was cited to this very quotation and it is no credit to the leaders of the Church that these foot notes of clarification have been obliterated.

“I, the Lord, make you free. therefore, ye are free indeed; and the law maketh you free.” Free to do what? we may ask. Why, free to serve God, according to the provisions guaranteed to you in the Constitution, or free not to serve him at all, if you saw fit. You have, under the Constitution, the right to be the rankest atheist, and no man may rightfully hinder you, so long as you do not infringe upon the same inalienable right guaranteed to others by God, and assured to us in the Constitution of the United States of America.

Born in the heart of every human being is the “love of life, liberty and the pursuit of happiness.” There is no race of people that would not cherish and safeguard these inherent rights, if it were within their power. Scholars of the
Constitution wonder that each line could be so inspired and meaningful, and so magnificent. The first clause in the first sentence of the Amendment is so clear, concise and simple. There is no ambiguity. It needs no interpretation. A little child can grasp its meaning. There are only sixteen words in this famous clause. It reads: “Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.”

Here we have Amendment One making two provisions: (1) Congress shall make no law respecting the establishment of religion. (2) Congress is not to prohibit the free exercise of a religion.

This brings us to the vital question of—what constitutes the establishment of religion. The answer is inevitable. Why, its plan of government—that which is basic or essential in its principles, ordinances and laws. The supreme law of a religion constitutes the establishment of a religion.

Now, the Standard Church Works, given to us of the Lord, include in this Dispensation a Book essential to every Latter-day Saint; that Book is the Doctrine and Covenants. Reading from Section 131 we find the following: “In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood, (meaning the new and everlasting covenant of marriage).” Verse 6 of Section 132 reads: “And as pertaining to the new and everlasting covenant of marriage, it was instituted for the fulness of my glory.” The simple terms of verse 34 follow thus: “God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law.”

Here we are told in unmistakable terms what “the law of the Priesthood” is. And just as unmistakably, the law of the Priesthood must and does include the plurality of wives.

Those seeking to evade the true purpose of God will say, “Why I cannot see it thus.” However, why did the prophet Joseph inquire of the Lord? Verse 1 of Section 132 tells us: “Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the PRINCIPLE AND DOCTRINE OF THEIR HAVING MANY WIVES AND CONCUINES—Behold, and lo, I am the Lord thy God, and WILL ANSWER THEE AS TOUCHING THIS MATTER.” Any reasoning man—any servant of God and truth can readily see that the remainder of the section is God’s answer to this question of the Prophet Joseph, as to why God justified His prophets in having many wives and concubines. The whole section is in explanation of the laws and conditions pertaining to the New and Everlasting Covenant of Marriage. This is also referred to as the “Patriarchal Order of Marriage.” It is this law which must be lived if a Saint is to obtain a fulness of the Celestial Glory. It is this law which is incorporated in the holy marriage covenant, which every man and woman married by the Holy Priesthood of God, or in the Holy Temples for time and eternity covenants to keep and observe.

All of the law books of The Church of Jesus Christ of Latter-day Saints make this Patriarchal Order or New and Everlasting Covenant of Marriage basic and fundamental, much as the Doctrine and Covenants has done.

A study of the “Petition for Amnesty” reveals that many of the leaders of the Latter-day Saint Church, though acknowledging that the living of the law of Patriarchal
Marriage was essential to their exaltation, were willingly setting it aside so that they "might be at peace with the government and with those not of their faith." Consequently, they attempted to set aside and annul that which the Almighty had commanded; seeking to justify themselves upon the premise that they were acting in accord with the will of God.

How many of those called "Saints" have ever read this "Petition for Amnesty"? It was, as the dictionary defines, an entreaty, or supplication, or request, on the part of the leaders of the church, in order that they might receive a general pardon from the government, because the people of the church had, ostensibly, disobeyed one of the laws of the land by keeping the law of God.

"No question is ever settled until it is settled right." And this law which was passed to disfranchise the "Mormon" people and make an "establishment of religion" a felony will yet be known and declared unconstitutional; contrary to the law of God and the will and designs of the framers of that holy instrument, the Constitution.

When God revealed The New and Everlasting Covenant of Marriage, together with the other saving principles of the everlasting Gospel, He made it manifest that those saving principles were now restored to the earth for the last time; that "they were never to be taken from the earth again." If there was one single law or covenant or principle that might be changed or surrendered the logical time for the Lord to instruct His people to abandon it was, of course, during those fateful years when the Saints were being driven and persecuted to the extent that they had to leave their native land and flee into the trackless wilderness. All the Saints needed to do was to cease believing in and practicing those principles so hateful to their fellow Citizens and they could, at that time, have gained "friendship with the world." However, God did not see fit to release them from the responsibility of keeping His commandments, for He had said: "My law shall be kept on this land." "It is my will that my people shall observe to do ALL things whatsoever I command them."

So the people of the Lord refused to surrender one single principle of their religion, though they "were smitten and driven and peeled" for sixty long years. They earnestly believed as one of their Apostles said:

"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 they have toiled for, lived for, bled for, prayed for, or hoped for, a miserable failure and a waste of life. ** There is no half-way house. The childish babble about another Revelation, (A Manifesto putting a stop to the 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."—Mill. Star, Vol. 27, No. 43.

But the time came when the "Mormons" wanted Reed Smoot to secure a seat in Congress, that Utah might receive Statehood and the "Mormons" might have representation. When that time came the time had also come when the "Mormons" were willing to barter
a sacred principle, upon which their eternal salvation depended, for Statehood.

What was the cause of this "right about face" on the part of the "Mormons"? The Revelation of God commanded obedience to the law of Patriarchal Marriage. The enemies of God fought against it and formulated unconstitutional laws to suppress it. Because of this evil and hostile opposition State laws, as well as Federal laws, were enacted with the determination to overthrow the law of God; to prevent the "Mormons" from abiding the rights of religion. Shades of eternal bliss! This procedure was just what the Constitution in its first Amendment said MUST NOT BE DONE. Every Citizen was to be protected in regards to an establishment of religion and the free exercise thereof.

Celestial Marriage had long been acknowledged as a basic, fundamental, essential and cardinal principle of the "Mormon" religion. Obedience to it was declared mandatory, if one was to obtain the fullness of Celestial Glory. But this sacred principle, obedience to which the constitutional law of the land upheld was swept into oblivion because of the persecution of the enemies of God and the weaknesses of the Saints.

Since the "Mormons" were mortals they perhaps cannot be blamed too much by mortals for their inability to uphold and live the law of God and their constitutional rights in the face of all the arrayed hosts of hell with the combined powers of the government and men. However, they were not valiant enough to maintain the law of God in the face of such opposition. They might find reason for succumbing to superior forces and thus losing their blessings, or becoming enslaved. However, in thus yielding they still forfeit their blessings, or are still slaves, and the light and the blessings of a God-given freedom cannot be obtained except by the overthrowing of the forces of evil, resisting them to the death; either in the maintaining or the re-securing of their inalienable rights. Always, one must be obedient to the law upon which the blessing is predicated, no matter what the odds, or the sacrifice, or the strength of the foe.

There is little in life so uncertain as human nature and human weakness. Our forefathers fled their native lands in order to enjoy our God-given freedoms, which were, as Jefferson so aptly stated, "inalienable rights". But only twelve years after the settlement of Jamestown a cargo of slaves was sold into Virginia.

Among the original thirteen colonies there were thousands who had come to America that they might obtain an asylum from oppression and enjoy these God-given freedoms; yet within a short time persecutions had become so rife that victims of prejudice and religious prudery were burned at the stake for anticipating that they might indulge in the enjoyment of those freedoms.

Such inconsistency and disrespect for things sacred and attempts to annul the veritable decrees of God always bring God's judgments upon His children. It is no wonder that the Lord said repeatedly: "Say nothing but repentance unto this generation." (D. & C. 6:9, 11:9, 14:8). Let us say, as Vaughn has said, "To God, thy Country and thy friend be true." And we cannot be true to our Country when we will not sustain the Constitutional Laws thereof or when we will willfully forfeit those inalienable privileges guaranteed to us therein, whether we prevent others from enjoying them or deliberately surrender those blessings granted to ourselves. It is as much our duty to defend our own rights as the rights of others and he who will not sustain his Constitutional rights against all odds, must, of course, forever lose them, and cannot an-
ticipate the blessings of God or the rights and privileges secured for him in a land made free by the shedding of the blood of patriots.

This subject will be treated further in coming issues of "The Star of Truth."

"The Archko Volume"

CHAPTER XI

The Hillel Letters Regarding God’s Providence to the Jews, by Hillel the Third.

(The following letters were translated and sent to me after my return home.—MAHAN.)

First Letter

"To the noble and persecuted sons of my Father, God, who is too wise to err in His judgment, and too mighty to let His kingdom suffer or His children to be persecuted beyond what is good for them: Beholding our desolate condition, we must know there is a good reason somewhere. From our former history, and the dealings of God with our forefathers, it is evident that it is not because He is neglectful of the interests of His children. It must be on our own account.

"In directing your thoughts to these subjects, it is needful to call your attention to the acts of God in the history of the world. By this we may learn the cause of our present condition. When He was dissatisfied with the wicked world His eyes rested on one good man, Noah. Now, it is useless for us to begin a controversy as to how Noah became good. That is nothing to us. The great question for us is, Are we good? and if not, why are we wicked? No doubt this is the reason we are forsaken. If we could not help our being wicked, then we are persecuted wrongfully. But it was the goodness of Noah that preserved his life, and made him a great and happy man; while it was wickedness that caused all the rest of the world to be drowned.

"Then follow along the line to Abraham. God found him faithful, and on this account, He made him the father of all that are faithful and good. And so with hundreds of others that I could name in our former history. I would ask all the Jews in their dispersed condition to read the history of our race and see the dealings of God to the good, and His judgments upon the evil.

"Now, God makes selections of certain individuals to relieve others. These chosen ones may not be good, but those for whom they are selected must be good, or they can receive no favor from God.

"Look at Moses. He was an infant. He could neither be good nor bad, because he was at that time powerless. But Israel was good, and it was by reason of Israel’s goodness that Moses was selected. Hence, from this babe in the basket we find the long chain of displays of God’s mighty works in saving and defending and comforting the good, simply and alone because they were good; and this is the only reason why God has ever bestowed special favors on anyone, just because He is good, and I am sure this is all that is necessary to justify Him in His dealings with the sons of men. If He creates men, and gives them all necessary power and opportunities to be good and they refuse, then they are to blame, and not He. This is the reason He condemned the world to a flood. This is the reason the Egyptians were drowned. This is the reason the Sodomites were burned. This is the reason the Canaanites were destroyed. This is the reason we were sold into Babylon. And oh! for a master spirit to rise up, as did Samuel to Saul, to tell us the reason we are again forsaken and cast away; why is it that our city and the holy temple are forsaken and desolate? Why is it that we have no leader that it would be safe for the people to follow? Why is it that Israel is turned against herself, that every evil
bird is permitted to pluck her, and her best friends are turned to be her enemies? Why is it that Josephus sold Galilee to the Romans? Why is it that the sanctifying of the Spirit is withdrawn? Why is it that the light of the threshold in the temple has ceased to burn? And why is it that the Jews have lost the feeling of brotherhood, and fight each other like beasts of hell until God has given us over, and permitted the Romans to devour our heritage, to burn our city, to destroy our beloved temple, and drench it with the blood of its devotees?

"I know that many of my brethren, more particularly the priests, will bring grave charges against the ministration and, of course, indirectly impeach God; but it may be, my brethren, we mistake God’s designs in all this thing. And may we not be equally mistaken in regard to our desert or our demerit in His dealing with us? We know that the guilty party is apt to think the law is too severe: but we never think so when others are to suffer, and especially if we are the party against whom the criminal has offended and done wrong.

"When a Jew becomes mean and wicked and violates the Jewish law and injures us personally, then we propose to stone him until he is dead, if his actions have been such as to deserve such a sentence; and we are equally guilty if we in any way try to screen the criminal from suffering the just penalty of the law. Now let us, as honest Jews, look in our own natures and examine our actions in the light of God’s holy revelation, and see if our present condition is not deserving on our part; and if we find that it is we who have forsaken God, instead of His having forsaken us, then let us do as our fathers did in Egypt; do as our fathers did in Babylon. They hung their harps; they clothed themselves in sackcloth and ashes: they mourned as do the dove and the pelican. So did they seek rest until the Lord God Jehovah was moved with compassion. They not only ceased to act wickedly, but they showed by their regrets and acknowledgment that they would act differently in the future; and God had compassion on them, and moved the heart of their wicked king to pity them, that they might return and rebuild their temple. These were the way in which they conducted themselves; and look at the results that followed. Now these things were for their own good, and they were recorded that we might learn what to do, provided we should be brought into the same condition.

"Now, I wish my Jewish brethren to understand that I am not a follower of this Nazarene that has created so much strife among the people, neither do I endorse his new doctrines; yet I think it would be well for us not to be hasty in forming our conclusions on this or any other subject. I heard Peter preach the other day, and as he and John came out of the temple there was a man that had been lying around at the gates and public crossings for years. He was unable to walk, having no soundness in his feet and ankle-bones. As they were passing him he asked them for help. Peter said he had nothing to give, but, said he, ‘In the name of Jesus, the Son of God, I say unto thee, rise up and walk;’ and the man sprang to his feet, seemingly perfectly sound, and commenced praising God at the top of his voice, which caused a great commotion among the people; and the police came and took Peter and John to prison as peace-breakers. I thought I never saw such excitement. It is right to arrest men for doing evil, but to arrest and imprison men for doing good is something I cannot comprehend. This has been the fault of us Jews in all time. No odds what good was done, if it was not done just as the priest thought it ought to be done, it was wrong. When I saw the act of Peter to-
ward the helpless man, I said to myself, 'There is the power of Moses; there is the power of Jehovah manifest in human flesh; there is the power needed by us Jews to reinstate the kingdom of heaven; this is the power that has followed the Jews in times past, and the only distinguishing mark that makes us different from the other nations of the earth. This was the peculiar power of Jesus of Nazareth; and because he did not work according to Jewish rule they condemned him to die. It was not because his works were not good works, but because he did not do them according to Jewish custom.'

"I was forcibly struck with Peter's sermon. He said: 'There was a rich man who had one son. This son had been trying for a long time to build him a house. He was homeless and exposed to many dangers and trouble for the want of a house, until he was almost exhausted and was ready to perish. And his father had compassion on his son and built him a house, with everything needful for the necessities and comforts of his child. And when it was finished he went and brought his son to see it. And his son was delighted, and said it was much better than he could have built himself. And his father said, 'Son, I love you. I give you this house. Will you accept it?' 'With all my heart, dear father, with grateful acknowledgements.' 'Now,' Peter said, 'here is the picture of the world which has been working, struggling, and striving for ages to build them a home for the soul of man. They have worked by the laws of men, by building fine temples, by offering sacrifices, by paying tithes to the Lord, by walking hundreds of miles to the temple barefooted and bareheaded, by keeping holy days and festivals, and all to no purpose. The soul has become wearied out of patience, and still, no rest, until man has become dis-
satisfied not only with himself, but with his God and his service. And while in this despairing condition God our Father comes in the person of Jesus, whom the Jews crucified and in his death he prepared a house of rest, and now proposes to his children to accept what he has done for them, and stop working and worrying to try to fit themselves for a higher station and a happier life.' And Peter asked, 'Who will accept?'

"Again Peter said: 'This house was beautiful to look at, and was in every way suited to the son, yet he could not enjoy it from the fact that it had no furniture. So the son went to work and toiled and labored trying to make furniture to suit himself. But notwithstanding he could not get a piece that would last. And it soon became useless because it did not suit him. Then the father went to work and made all manner of ware, and presented it to his son. Every piece fitted the place and suited the purpose for which it was made, so that the son was well pleased. And the father said: 'All this will I give you, my son, because I love you. Will you accept?' The son said, 'With all my heart, dear father; this please me better than if I had had the power to make it myself.' 'Now,' said Peter, 'this is what God has done for the world. Instead of purifying ourselves by washing, by fasting, by prayers, by penitence, and by all the works of the law, God has given us a purity that will last forever, that will suit us and will please Him.'

"Again said Peter: 'This son was all ragged. His clothes were worn threadbare in trying to build and fit him a house, and he was ashamed. So he went to work to try to clothe himself; and the harder he worked the less success rewarded him. And after he had worked hard, his father went to work and wove him a seamless robe, and presented it to his son. And said, 'My son, I love you,
and I have prepared a white robe; will you accept it? 'With many thanks, dear father,' said the son. 'Oh, how beautiful it is! How snowy white! How well it fits me! Oh, father, I can never feel grateful enough. I thought thou wast angry and hated me, because I was poor and homeless and miserable and ragged; but if thou didst love me in my misery, I know thou canst love me now, and will delight to make thy abode with me forevermore. Oh! father, I don't know how to show my gratitude to thee.' The son was delighted with the change, while the father was equally delighted with the son, and they both rejoiced. And the father said to the son: 'I delight to dwell with my children when they live in a manner that is suited to my taste; and, of course, this suits me, from the fact it is all my own work. Only be content, and do not soil thy robe, for it is so white and clean, a very little mixing with dirt and filth will so contaminate it, it will not be fit to be seen. And as long as you keep it unspotted from the world it will distinguish you from the world and make you a welcome visitor into the company of all that are dressed in the same robe; for this is merely the outward showing of the principles that live within; which principles are only developed by the outward appearance. And even it will be admired by those who may reject it: yet inwardly they must respect it. Though they may covet it, and raise the spirit of persecution against you, it is not because they dislike you, but because they are not like you; and this is the cause of envy everywhere.' 'This,' said Peter, 'is the way God our Father has treated us spiritually. He has prepared us a holy habitation, where our immortal souls can live and be happy through all eternity, and then has given us the Holy Spirit, the same that Jesus promised and the same that fell on the people the other day. This spirit renews and begets within us holy desires to love God and to serve Him by obeying all His commands and doing honor to His name. And this same spirit begets within us a holy desire to see all men embrace the offering of this good and noble Father, that they may be happy now and happy forever, more so after death than before; for it is the dread of meeting an interminable doom for our sins that makes our lives intolerable, 'Oh!' said Peter, 'behold the riches offered on terms so easy by our Father. All we need is to accept. Who will accept?' And there were two or three hundred who cried out, 'We will;' and then followed a mighty rising up and rejoicing, all of which made a very strong impression on my mind.

"I am going to make a most thorough examination into these things to see if they are so—if God has provided an easier and a better way to save the souls of men than the Jewish economy. I feel that the subject is worth looking into; for of long time it has seemed to me (and my father saw and spoke of the same) that the ways of God's service were exacting, and apt to make men become indifferent, and almost to look on God as a haughty tyrant; while Peter's illustration shows Him in such a lovely light it makes me love Him."

Second Letter

"After having viewed our present condition, it may be well for us to look back and review our former history, and get a knowledge of the state of the world in former times. If we look at the world from the pages of Ezra, Nehemiah, and Haggai, the last of God's prophets upon earth, we will see a period of nearly five hundred years to the present, during which time the world underwent greater changes than ever before. We will see our nation returning from a seventy years' captivity,
recommencing their national existence after having been overrun and absorbed in the first great monarchy that swept over the earth. Our acquaintance with the rest of the world was very limited, extending only to the Chaldeans, the Phoenicians, the Egyptians, and a few unimportant tribes. Our ideas seem to have been likewise limited, extending but little beyond the principles of the Mosaic religion, which had been promulgated about fifteen hundred years before.

"I am informed that the accusation against Jesus was written over him as he hung upon the cross, in Hebrew, Greek, and Latin. Whence came these dialects? When the prophets closed their writings (which was nearly five hundred years ago), the Greek was scarcely a written language, confined to a small part of Europe, and Rome, from which the Latin language came, was a straggling village on the banks of the Tiber. During this whole period, in which nations and monarchies were born, flourished, and decayed, intermingling of the various languages indicates preparation for some great event, and to my mind makes the juncture most opportune for the introduction of a universal religion. That is, if I understand it aright, God has arranged the position and the existence of the several nations of the earth in such a manner as to promote the recognition, the establishment, and the propagation of true religion, the knowledge and worship of the true God.

"Whatever knowledge may have been imparted to our ancestors, or however long it may have lasted, certain it is that at the time of Abraham the nations generally had fallen into idolatry. To him God was pleased to make himself known, and to promise that of him He would make a great nation, and in him and his seed all the nations of the earth should be blessed. That is, through him and his posterity he would impart the greatest possible good, the knowledge of the true God. To accomplish this purpose God selected the spot in which he and his posterity were to be placed; and no spot on earth could have been better suited for the purpose. The land of Canaan, afterward called Judea, afterward called Palestine, a tract of country situated about midway between the three great divisions of the earth—Asia, Africa, and Europe—on the great highway of nations, in the very path of conquest, commerce, and travel, was equally accessible to all parts of the then known world.

"But those circumstances which afterward made Judea so favorably located as the radiating point of the true faith did not exist in the time of Abraham. There was neither conquest nor commerce nor travel. The world was overran by wandering tribes, scarcely having boundaries or fixed habitations. Chaldea, the cradle of the human race, and Egypt, the birthplace of human learning and the arts, were the only nations of consequence at that time. It is not probable that any such things as alphabetic writing existed; for we read that Abraham took no other evidence of the purchase which he made of a burying-place for his family than living witnesses of the bargain. At that period, therefore, divine communication must have been confined to individuals. The fulness of time had not yet come even for that partial revelation which was made by Moses. There was no mode by which it could be recorded and preserved. The invention of writing was necessary to prepare the world for it. That invention took place some time within the five hundred years which elapsed between Abraham and Moses.

"Into Egypt, the mother of the arts, the posterity of Abraham were sent as if to school, not in divine things for in the knowledge of them the shepherds of Canaan
as far exceeded the refined Egyptians as light exceeds darkness), but in the knowledge of those things by which life is rendered comfortable. When they had become sufficiently numerous to take possession of the destined territory, a leader was raised up for that especial purpose—Moses, the child of a slave, his life exposed in infancy in a frail cradle of rushes upon the waters, yet destined to be the mightiest agent in the affairs of men that the Almighty had ever employed on earth. Who can but admire the wisdom of Divine Providence in the world? Who can apprehend the glorious position which he holds in the world's history? What a distinction to have framed the constitution of a nation which lasted fifteen hundred years, and stamped a people with the marks of nationality which time itself has not obliterated! To have written a book which has been read with interest and ardor by passing ages and growing millions of the human race! To impart to nations and continents the saving knowledge of the one true God! What a glory to have laid by one sentence the foundation of true religion in so many millions of minds: 'In the beginning God created the heavens and the earth.'

"The more I contemplate the mission of Moses, the higher he rises in moral sublimity in my estimation. If I contemplate him during the forty years of his sojourn in the wilderness, he is the only depository of the true religion on earth, with the exception of the tribe he led. The whole world was sunk in the debasement of idolatry. What a noble use did the Almighty make of the recent invention of man's ingenuity, the invention of letters, to engrave upon stone his awful testimony against the great, fundamental, and all-polluting sin of the world, the worship of idols: 'Thou shalt have no other Gods before me; thou shalt not make unto thee any graven

image, or the likeness of anything that is in the heaven above or in the earth beneath; thou shalt not bow down thyself to them nor serve them.' To realize and carry out this one thing was the purpose in separating the Jews from the rest of the world; and with all the seals and signs, and God's special judgments, it took fourteen hundred years to do it, so prone are we to worship the things that are seen, instead of the unseen. And this is one of the great troubles at the present day. This is one reason of our desolation. We thought too much of our holy city and temple; but if this was our sin, what might we expect from men in the state of ignorance in the days of Moses? Oh, brethren. let us ask ourselves, are we not more inclined to worship the created things than we are to worship Him who created them? Look at this people I am speaking of. Forty days had not elapsed from the utterance from Sinai of this fundamental precept, 'Thou shalt have no other Gods before me,' when the very people to whom this command was given made for themselves a golden calf, after the manner of the idolatrous Egyptians, and danced before it with great joy. To secure this one grand and fundamental point (that is, the worship of the only living and true God), the whole Mosaic economy was modelled. For this purpose our sacrifices were all to be offered in one place, away and become corrupt by association with idolaters. For this purpose we were forbidden certain kinds of food, such as were offered in sacrifices to heathen deities. We were not to be present at idolatrous feasts, nor to become accustomed to those moral abominations with which heathen worship was invariably accompanied. More effectually to secure this point, Divine Providence so arranged it that our national existence and prosperity depended on our fidelity to the great purpose for which we were set apart.

(To Be Continued)
Das Licht

MICHAEL, UNSER VATER UND UNSER GOTT

(12. Fortsetzung, v. 1953, Seite 272)

Nun zu den Bemerkungen des Praesidenten am 8. Juni 1873:


Da kann kein Zweifel herr- schen uber die Lehren des Prae- sidenten Brigham Young wie sie hier gegeben werden: Adam, ein verherrlichtes, auferstanden: es Wesen, der Vater einer zahlreichen Schar geistiger Kinder, "kam und formte die Erde." Er kam mit Erlaubnis und unter Leitung sei- nes Vaters Elohim; er erhielt Hilfe von Jehovah und anderen von seinen Bruedern. Er formte die
Erde damit seine geistigen Kinder moechten die Erlaubnis erhalten sterbliche Koerper anzunehmen wie er es vor ihrer Geburt getan hatte, und dass sie moechten gleiche Erfahrungen haben wie er sie machte. Vor ihrem Kommen waren die verschiedenen Zeitalter oder Dispensationen durch welche die Erde geht vorgesehen vom "Grossen Rat" im Himmel und die Hauepter der Dispensationen oder Fuhrer davon, ordnungsmässig erwaeht und erannt. Sein "Erstgeborener" bekannt zu wer-
den als Jesus, war bestimmt in der "Mitte der Zeiten" zu kommen
und fuer die Sueden der Welt gekreuzigt zu werden, dass alle Menschen, die an ihn glauben und seine Gebote halten, welche von seinem Vater ausgingen, in die Gegenwart von beiden, ihn und
Seinem Vater zurueckkehren moegen nachdem sie ihre Erden Er-
fahrungen hinter sich haben und mit ihnen gemeinsame Erben wer-
den in den Ewigkeiten. Eine Kenntnis ueber diese Dinge ist eine
Notwendigkeit damit die Menschheit wissen mag wem sie diente
und verehrte, diese Wahrheiten wurden von den Dienern des Herrn
gerleht, unter ihnen Brigham Young. Seine Lehren waren klar,
harmonisch und bestaendig.

Heber C. Kimball

Aeltesten Joseph Fielding Smith sagte dass beide Brigham Young
und Heber C. Kimball Lehrpunkte lehrten entgegen denen die von Brigham Young in seiner Rede
den 9. April 1852 vorgebracht wurden. Praesident Kimball war
ein Ratgeber Brigham Youngs in der Ersten Praesidentschaft
der Kirche. Er war im Besitz von geistigen Gaben, von ausserordent-
lichem hohen Grade. Praesident Young nahm oft Bezug auf ihn als
"Heber ist mein Prophet und ich liebe ihn hoeren prophezeihen." Er
war einer der zwei Maenner von den ursprunglichen Zwoelfen,
die Jos. Smith erwahnte "die nicht ihre Ferse gegen den Propheten
erhoben" (Brigham Young war der andere). Brigham Young wies
auf ihn hin in Nauvoo als einen dessen Knieen nie wankten, dessen
Haende nie zitterten. Praesident Young sagte bei seinem Begrab-
nis, "Er war ein Mann von solch unerschuechterlicher Festigkeit und
Treue, wie ich annehme als irgend ein Mann der je auf Erden lebte."

In Praesident Kimball's Journal wurde eingetragen: Far West, 6.
April 1839. Ein Wort vom Geiste des Herrn zu meinem Diener Heber
C. Kimball: Wahrlich ich sage zu
meinem Diener Heber, Du bist
mein Sohn an welchen ich Wohlgefallen habe; denn Du bist sorgsam,
auf meine Worte zu hoeren, mein
Gesetz nicht zu ubertreten noch
sich gegen meinen Diener Joseph
Smith zu emporens; denn Du hast
Ehrfurcht vor den Worten meiner
Gesalben, selbst von den Geringen-
ten bis zu den Groessten unter
ihnen, deshalb ist Dein Name im
Himmel geschrieben, um nie mehr
ausgeloescht zu werden, wegen
diesen Dingen." * * * —Mill. Star.
45:101. (Fortsetzung folgt.)

MODERN JUSTICE?

"The families of 26 polyga-
mists, held together for years
in the wilderness hamlet of
Short Creek, Arizona, were
scattered and broken today.
Under penalty of law, fathers
may never see many of their
children or the "extra" wives
again. Wives who violate the
order will lose their children.
Children who return to Short
Creek will be put in institu-
tions."

Such is the short, but pathetic
story of intolerance in the land of
America. In the times to come this
story will become increasingly
unbelievable in this "land of the
free and home of the brave."
Nevertheless, its consequences are
very real and terrible to the fa-
thers and mothers and children con-
cerned and the knowledge that it
may happen here is a pathetic and
heart rending thing, evidencing the
unhallowed fact that we are far
from being as civilized, as kind
and lovable and god-like as we
so hypocritically pretend to be.
MODERN TREND!

"The advance of natural science, logic, and psychology has brought us to a stage at which God is no longer a useful hypothesis—a faint trace of God still broods over the world like the smile of a cosmic Cheshire cat, but the growth of psychological knowledge will rub even that from the universe."

—Julian Huxley, until recently the Director General of UNESCO

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CHRONOS IN QUATRAINS

Unless grief follows grief
In endless strife,
Man shall live to triumph
Over his life.

If a lov'd one passes away
Of course, anguish holds its sway;
But each must continue on
(The future finds the present gone).

No matter the foreign exposure
Presented to rob his composure
He should strive onward in The way:
But lie down of his tears, nay, nay!

For life is tentative
And living it a test—
In this Great Experiment
Man must do his best.

G. M.

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The Publishers.
PRAY ALWAYS

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.
Therefore, ye must always pray unto the Father in my name;
And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.
Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.
And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;
But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name.
Therefore, hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed."


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 STAR OF TRUTH

The Dawning Day of the Lamanites

"THE PROMISED SEED."

Contributed by Sr. M. Bautista

Editors Note: This article, in the original Spanish, appears on page 53 of this issue, for the benefit of our Spanish speaking Saints. Sr. M. Bautista is a true Lamanite, a genuine representative of the Remnant of Jacob, who is laboring diligently among his people in Mexico to prepare them for their great mission in these Latter Days. He has first hand knowledge as to the latest developments and prospects of his people, who are "The Promised Seed." His contributions to "The Star of Truth" are most welcome. Yes, indeed, the Dawning Day of the Lamanites is here and the testimony of the Prophet Joseph Smith concerning them is true and divine.

What race is it in this world which forms or represents "The Promised Seed?" What tribe upon the face of the earth is known to be "The Chosen Lineage?" What people was referred to by the Prophet Joseph Smith, when he said: "The election of the Promised Seed continues even in these last days—the Priesthood shall be restored to them, and they shall be the saviors upon Mount Zion; the ministers of our God. If it were not for the residue that remained, men of this day might well be as Sodom and Gomorrah . . ."

After the fall of our Parents, the gospel in all its fulness, powers and virtues continued to be revealed from the heavens to the earth and the powers of the Priesthood and the revealed word of God to the people were, for generations, only in the hands of the "Promised Seed." It was this Chosen people which brought all those marvelous blessings to the Gentiles. Moreover, if the election had continued in "VIGOR", then the responsibility would not have departed from the Chosen Lineage, who were the seed of the first Covenant, because that promise was made by the Almighty in the flesh, when He openly blessed His son, Seth. It is written:

"This order was instituted in the days of Adam and descended by lineage in the following manner: "From Adam to Seth, who was ordained by Adam at the age of 69 years; and three years prior to the death of Adam, he was blessed by him and received the promise of God by his father, that his posterity should be the Chosen of the Lord, and that they should be preserved unto the end of the earth." Sec. 107: 40-42.

Later, it came to pass, that through transgression, these blessings passed into "OTHER HANDS," to "ANOTHER PEOPLE". According to the words of the prophet, this was because of rebellion and idolatry. However, we cannot say that the promises of God failed or that the Almighty broke His word; but that He was obliged to give His vineyard in "RENT" to "OTHER" laborers who would bring forth good fruit. At a later time, the Covenant of the Almighty to the Chosen Seed was to continue in force. Moreover, though the gospel was given to the Gentiles, both the ancient prophets and the modern ones assure us that Israel was the Chosen People.

Well then, if the promise continued in force, the Gentiles are not the "true fruit of the vine," but they are V E R I T A B L E GUARDIANS of the Promised Seed, during the time of their chastisement and spiritual lethargy; —and while they continued thus it
was only right that they, the Guardians or Tutors, ought to con-
tinue in the fulfillment of their
calling, as well as to submit and
comply with those indispensable
conditions which the Lord requires
of His servants. Because, before,
much before the time the gospel
had been given to the Gentiles the
Lord had anticipated this event
and He said:

"* * * Behold, because of their
belief (of the Gentiles) in me,
saith the Father, and because of
the unbelief of you, O house of Is-
rael, in the latter day shall the
truth come unto the Gentiles, that
the fulness of these things shall be
made known unto them."—3 Nephi
16:7.

Has the gospel come to the Gen-
tiles? If this be fulfilled, have they
complied with its requirements?
The gospel was given to the
Gentiles for two very clear rea-
sons, namely:
1st: Because of the belief of the
Gentiles in God, they receiv-
ed the gospel and
2nd: Because of the unbelief of the
Chosen Seed, who lost the
gospel.

Now then, the Gentiles had been
given a divine gift which they
never would have obtained had the
Elect Seed remained faithful; ex-
ccept for the unbelief of the Prom-
ised Seed the Gentiles would never
have rejoiced in such a divine spir-
Itual benediction. Otherwise, the
promises and covenants of God
would have continued with Israel
without any interruption, because
though they, our progenitors,
broke the covenant, this did not in
any way nullify the Promises con-
cerning the Chosen Seed; thus the
Prophet was fully authorized to say:
"... THE ELECTION OF
THE PROMISED SEED CONTIN-
UES IN FORCE EVEN NOW."

Now, the unconditional prom-
ise, that in the Latter-days the
gospel should be restored to the
Chosen Lineage, is based upon two
significant facts, which are:
1st: that the Gentiles should sin
against the gospel, and
2nd: That the Lord promised to
extend His mercies and loving
kindness unto the descendants of
those whom He loved, who were
His friends. Otherwise, the great
events foretold, to come to pass
in the last days, could not be ful-
filled and the promises made to
the children of the prophets would
fail. This is particularly true in
regard to those promises concern-
ing the coming of the Lord to His
beautiful Zion, for the revelation
says:

"But before the great day of the
Lord shall come, Jacob shall flour-
ish in the wilderness, and the La-
manites shall blossom as the
gle."—D. & C. 49: 24-25.

According to the Lord, Zion can-
not be built and the Lord come,
without the sublime fulfillment of
the promises made to the Chosen
Lineage, for Zion is to be built by
them. All of this is in fulfillment of
the related promises which
Adam made to his son, Seth, and
those promises were realized, rati-
fied and renewed in Abraham,
Isaac, Jacob and Joseph.

One of the ancient prophets has
declared our destiny in the follow-
ing words: "Wherefore, 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 built up a holy city unto
the Lord, like unto the Jerusalem
of old; and they shall no more be
countounded, until the end come
and the earth shall pass away."—
Ether 13:8.

THE TESTIMONY OF THE
PROPHET JOSEPH SMITH IS
TRUE AND DIVINE

The Prophet tells us: "The elec-
tion of the Promised Seed contin-
ues in force even now." Moreover,
all the rights of the gospel and
powers of the priesthood shall be
placed in their hands . . .

The Prophet adds the following in great clearness:

"In the last days the Priesthood shall be restored to them;
And they shall be saviors upon Mount Zion,
And they shall be the ministers of our God . . ."

The Prophet Joseph Smith simply confirmed the assertion of the Lord Jehovah which was made to our fathers, "who had received the promise of God, that their seed should be the chosen of the Lord." This promise was made to the elect from the beginning of the world for the Lord said:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Exodus 19: 5-6.

"YE SHALL BE MY PECULIAR TREASURE! . . . "In MOUNT ZION."

"YE SHALL BE UNTO ME A KINGDOM OF PRIESTS . . . "IN MOUNT ZION."

That was the prophetic declaration of the Almighty in that remote day, and now, through the voice of His prophet, He reaffirms that promise, and says to us:

"THE ELECTION OF THE PROMISED SEED CONTINUES EVEN NOW.

"AND IN THE LAST DAYS THE PRIESTHOOD SHALL BE RESTORED TO THEM,

"AND THEY SHALL BE THE SAVIORS UPON MOUNT ZION,

"THE MINISTERS OF OUR GOD . . . "IN MOUNT ZION."

And, as is natural, one asks:

"Where do enter the Saints of this dispensation;—those of the Gentile people, who by their faith and obedience have become acceptable and justified in this day, who have submitted to and complied with all the laws and conditions required by the restored gospel of the Most High God? Those men, who through their faith and eternal fidelity have exalted themselves to the height of the "Promised Seed"? Those of whom the Christ spake, as the Redeemer of the world, saying: "Into their hands shall be given all power?"

(To be continued.)

SUPPLICATION

Dear Father in heaven
Who dwellest on high
Thruout all thy vineyard
Thy presence is nigh.

Thou seest and knowest
The hearts of all men
Thou helped me and helped me
again and again.

I sought many years for thy coun-
cil with man
Feeling that all was not
Right where I'd been.

Now that I've found thee
Thy kindom and power
What wouldn't that I do
For late is the hour.

I've squandered much time
In the past without reason,
Procrastinating repentance
From Season to Season.

In weaknesses and sins
I surely abound.
Its hard Lord to voice then
So galling the sound.

Though knowest my failings
As none else can know
Please tell me oh Lord
The way I should go.
More Concerning the Ten Tribes

The Star of Truth published an article entitled “Where are the Ten Tribes?” in the February, 1953 issue, Volume 1, page 25. This presentation brought many letters of inquiry and a considerable amount of controversy in discussion. The location of the Ten Tribes is not a matter which concerns our eternal salvation. However, since the subject has met with so much interest, we deem it admissible to enlarge upon it at this time.

According to the testimony of Patriarch Brown, Joseph Smith the Prophet taught that the Ten Tribes were upon a portion of this earth which had been taken away and borne into outer space. This concept was also held and taught by Eliza R. Snow, 4th wife of the Prophet, who stated that Joseph Smith was the author of those views expressed in her poem, “Address to Earth.” This lovely poem is to be found on page 386 of the old Hymn Book and was printed in the Millennial Star, Volume 13, page 272. This poem was reprinted in the article on this subject which is referred to above, Vol. 1, pg. 25, of the Star of Truth.

“It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B. C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the gathering, why did they make so pointed a reference to “the leading of the Ten Tribes from the land of the north?” This, too, after a general allusion to “the gathering of Israel from the four parts of the earth.” What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give those tribes a special mention?”—Saturday Night Thoughts, by Orson F. Whitney.

Our 10th Article of Faith reads: “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.”

In showing the difference between the gathering of scattered Israel from “the four quarters of the earth” and the restoration of the Ten Tribes “from the lands of the north”, some of the following scriptural references should be considered:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isaiah 2:2-3.

This prophesy seems to refer, not so much to the gathering of Israel, as to Israel already gathered, unto whom the nations will come, in the last days, to learn the ways of the Lord.

“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.” —

And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he
came up out of the land of Egypt."—Isaiah 11:12, 16.

There the Ten Tribes taken into the Assyrian captivity are specifically mentioned and differentiated from scattered Israel and dispersed Judah.

"* * * * *I will take you one of a city, and two of a family, (how exactly applicable to the modern gathering of Israel from among the Gentile nations) and I will bring you to Zion."—Jeremiah 3:14.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel FROM THE LAND OF THE NORTH and from all the lands whither he hath driven them; and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. "Jer. 16:14-16.

Here again we find the Lord making a distinction between those to be gathered from among the nations and those who are to be brought from the land of the north.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth. * * * For I am a Father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—Jer. 31:8, 10.

If the Ten Tribes were indeed to be found scattered or mixed among the nations of the earth, then why did the Savior, in the days of the Nephites, refer to them as a distinct people?

After telling the Nephites that his Apostles at Jerusalem knew nothing of their existence because of the hardness of their hearts, and because of the iniquities of that people, he said: "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 led away out of the land. * * * 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 hath the father separated from them; because of their iniquity that they know not of them."

The Lord then continued, saying: "And verily, verily, I say unto you that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak * * * I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep * * * * And I command you that ye shall write these sayings * * * that they shall be kept and shall be manifest unto the Gentiles, that through the fulness of the Gentiles the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, and may 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 of the people of the house of Israel.—3rd Nephi 15:11-24; 16:1-5.

The Lord has further clarified this distinction in these last days, through the mouth of the Prophet Joseph Smith.
“Let them, therefore, who are among the Gentiles flee unto Zion.

“Let them who be of Judah flee unto Jerusalem, unto the moun-
tains of the Lord’s house.

“Go ye out from among the na-
tions, * * *

“And they who are in the north
countries shall come in remem-
brance before the Lord; and their
prophets shall hear his voice, and
shall no longer stay themselves;
and they shall smite the rocks,
and the ice shall flow down at
their presence.

“And an highway shall be cast up
in the midst of the great deep. And
their enemies shall become a prey
unto them. And they shall bring
forth their rich treasures unto the
children of Ephraim, my servants.

“And the boundaries of the
everlasting hills shall tremble at
their presence.”—Doc. & Cov. 133:
12-31 . . .

In the year 1841 we find the
Millennial Star being published in
England under the direction of
Apostle Parley P. Pratt. This was
during the life of the Prophet Jo-
seph Smith and was, therefore,
subject to his correction had it
been in error.

Question.—“How can the stars
fall from heaven to earth, when
they, (as far as we know), are
much larger than the earth?”

Ans.—“We are nowhere given
to understand that all the stars
will fall or even many of them:
but only ‘as a fig tree casteth her
UNTIMELY figs when she is shaken
with a mighty wind.’ The stars
which will fall to the earth are
fragments, which have been bro-
en off from the earth from time
to time, in the mighty convulsions
of nature. Some in the days of
Enoch, some perhaps in the days
of Peleg, some with the Ten
Tribes, and some at the crucifixion
of the Messiah. These all must be
restored again at the ‘restitutio-
on of all things.’ THIS WILL RE-
STORE THE TEN TRIBES OF
ISRAEL; and also bring again
Zion, even Enoch’s city. It will
bring back the tree of life which
is in the midst of the paradise of
God; that you and I may partake
of it.—Rev. 2:7. When these frag-
ments, (some of which are vastly
larger than the present earth) are
brought back and joined to the
earth, it will cause a convulsion
of all nature. The graves of the
saints will be opened, and they
will rise from the dead; while the
mountains will flow down, the val-
leys rise, the sea retire to its own
place, the islands and continents
will be removed, and the earth be
rolled together as a scroll. The
earth will be many times larger
than it is now. ‘If I told you of
earthly things and ye believe not;
what would ye think if you were
to be told of heavenly things?’”—

Had Elder Pratt been in error
we are of the opinion that he
would have been publicly correct-
ed by the Prophet Joseph. How-
ever, instead of this being done
we find the position being sus-
tained as is evidenced by the ci-
tations quoted.

Of course, all this only serves as
further verification of those things
published in Volume 1 of the Star
of Truth.

FAITH

Faith is like the ocean tide.
In leaps and bounds it climbs to
heights,
Until it seems that naught can
gain
A victory o’er God’s men of might.
But oh how oft these mighty men
Adversity does cause to bend
And like the ocean waves what
sham
Their tide of faith ebbs out again.
We like the stately oak should gain
Our strength through Groath from
day to day.
That when adversities’ winds do
blow
Despair takes not the place of
faith.
Pertaining to the Constitution of the United States and the Church of Jesus Christ of L. D. S.

(This Article is a continuation from Vol. 2: Page 20)

The following Article is taken from the "Popular Guide to Modern Legal Principles" and is here presented to extend our knowledge pertaining to the proper application of the Constitutional laws of the land as they apply to the lives of Citizens of the United States of America.

WHAT DID CHIEF JUSTICE JOHN MARSHALL SAY OF THE POWER OF THE SUPREME COURT OF THE UNITED STATES TO DECLARE AN ACT OF CONGRESS UNCONSTITUTIONAL?

Should Congress, in the execution of its powers, adopt measures which are prohibited by the Constitution; or should Congress, under the pretext of executing its powers, pass laws for the accomplishment of objects not intrusted to the government, it would become the painful duty of this tribunal, should a case requiring such a decision come before it, to say, THAT SUCH AN ACT WAS NOT THE LAW OF THE LAND.—Marshall, C. J. McCullough v. Maryland, 4 Wheat. 316, quoted by Roberts in U. S. v. Butler, 297 U. S. 1.

HOW DID CHIEF JUSTICE MARSHALL EXPLAIN WHY THE COURT MUST DECLARE AN ACT OF CONGRESS UNCONSTITUTIONAL IF IT IS REPUGNANT TO THE CONSTITUTION?

The question, whether an act, repugnant to the Constitution, can become the law of the land, is a question deeply interesting in the United States; but happily not of an intricacy proportioned to its interest. It seems only necessary to recognize certain principles, supposed to have been long and well established, to decide it. That the people have an original right to establish, for their future government, such principles as, in their opinion, shall most conduce to their own happiness, is the basis on which the whole American fabric has been erected. The exercise of this original right is a very great exertion; nor can it, nor ought it, to be frequently repeated. The principles, therefore, so established, are deemed fundamental: and as the authority from which they proceed is supreme, and can seldom act, they are designed to be permanent.

This original and supreme will organizes the government, and assigns to different departments their respective powers. It may either stop here or establish certain limits not to be transcended by those departments. The government of the United States is of the latter description. The powers of the legislature are defined and limited; and that those limits may not be mistaken or forgotten, the Constitution is written. To what purpose are powers limited, and to what purpose is that limitation committed to writing, if these limits may, at any time, be by passed by those intended to be restrained? The distinction between a government with limited and unlimited powers is abolished, if those limits do not confine the persons on whom they are imposed, and if acts prohibited and acts allowed, are of equal obligation. It is a proposition too plain to be contested, that the Constitution controls any legislative act repugnant to it; or that the legislature may alter the Constitution by an ordinary act.

Between these alternatives there is no middle ground. The Constitution is either a superior paramount law, unchangeable by ordi-
nary means, or it is on a level with ordinary legislative acts, and like other acts, is alterable when the legislature shall please to alter it. If the former part of the alternative be true, then written constitutions are absurd attempts, on the part of the people to limit a power, in its own nature, illimitable.

Certainly, all those who have framed written constitutions contemplate them as forming the fundamental and paramount law of the nation, and consequently, the theory of every such government must be, that an act of the legislature, repugnant to the Constitution, is void. This story is essentially attached to a written constitution, and is, consequently, to be considered, by this court, as one of the fundamental principles of our society. It is not, therefore, to be lost sight of, in the further consideration of this subject.

If an act of the legislature, repugnant to the Constitution, is void, does it, notwithstanding its invalidity, bind the courts, or oblige them to give it effect? Or, in other words, though it be not law, does it constitute a rule as operative as if it were a law? This would be to overthrow, in fact, what was established in theory; and would seem, at first view, an absurdity too gross to be insisted on. It shall receive a more attentive consideration.

It is, emphatically, the province and duty of the judicial department, to say what the law is. Those who apply the rule to particular cases, must of necessity expound and interpret that rule. If two laws conflict with each other, the courts must decide on the operation of each. So, if a law be in opposition to the Constitution; if both the law and the Constitution apply to a particular case, so that the court must either decide that case, conformable to the law, disregarding the Constitution; or conformable to the Constitution, disregarding the law; the court must determine which of these conflicting rules governs the case: this is of the very essence of judicial duty. If then, the courts are to regard the Constitution, and the Constitution is superior to any ordinary act of the legislature, the Constitution, and not such ordinary act, must govern the case to which they both apply.

Those, then, who controvert the principle, the Constitution is to be considered, in court, as a paramount law, are reduced to the necessity of maintaining that courts must close their eyes to the Constitution, and see only the law. This doctrine would subvert the very foundation of all written constitutions. It would declare that an act which according to the principles and theory of our government, is entirely void, is yet, in practice, completely obligatory. It would declare, that if the legislature should do what is expressly forbidden, such act, notwithstanding the express prohibition, is in reality effectual. It would be giving to the legislature a practical and real omnipotence, with the same breath which professes to restrict their powers within narrow limits. It is prescribing limits, and declaring that those limits may be passed at pleasure. That it thus reduces to nothing, what we have deemed the greatest improvement on political institutions, a written constitution, would, of itself, be sufficient, in America, where written constitutions have been viewed with so much reverence, for rejecting the construction. But the peculiar expressions of the Constitution of the United States furnish additional arguments in favor of its rejection. The judicial power of the United States is extended to all cases arising under the Constitution. Could it be the intention of those who gave this power, to say, that in using it, the Constitution should not be looked into? That a case arising under the Constitution should be decided, without examining the instrument under which it arises? This is too extrav-
agent to be maintained. In some cases, then, the Constitution must be looked into by the judges. And if they can open it at all, what part of it are they forbidden to read or to obey?

There are many other parts of the Constitution which serve to illustrate this subject. It is declared, that "no tax or duty shall be laid on articles exported from any State." Suppose a duty on the export of cotton, of tobacco or of flour; and a suit instituted to recover it. Ought judgment to be rendered in such a case? Ought the judge to close their eyes to the Constitution, and only see the law?

The Constitution declares "that no bill of attainder or ex post facto law shall be passed." If, however, such a bill should be passed, and a person should be prosecuted under it; must the court condemn to death those victims whom the Constitution endeavors to preserve?

"No person," says the Constitution, "shall be convicted of treason, unless on the testimony of two witnesses to the same overt act, or on confession in open court." Here, the language of the Constitution is addressed especially to the courts. It prescribes, directly for them, a rule of evidence to be departed from. If the legislature should change that rule, and declare one witness, or a confession out of court, sufficient for conviction, must the constitutional principle yield to the legislative act?

From these, and many other selections which might be made, it is apparent, that the framers of the Constitution contemplated that instrument as a rule for the government of courts, as well as of the legislature. Why otherwise does it direct the judges to take an oath to support it? This oath certainly applies in an especial manner, to their conduct in their official character. How immoral to impose it on them, if they were to be used as the instruments, and the knowing instruments, for violating what they swear to support?

The oath of office, too, imposed by the legislature, is completely demonstrative of the legislative opinion on this subject. It is in these words: "I do solemnly swear, that I will administer justice, without respect to persons, and do equal right to the poor and the rich; and that I will faithfully and impartially discharge all the duties incumbent on me as — according to the best of my abilities and understanding, agreeably to the Constitution and the laws of the United States." Why does a judge swear to discharge his duties agreeably to the Constitution of the United States, if that Constitution forms no rule for his government? If it is closed upon him, and cannot be inspected by him? If such be the real state of things, this is worse than solemn mockery. To prescribe or take this oath, becomes equally a crime.

It is also not entirely unworthy of observation, that in declaring what shall be the supreme law of the land, the Constitution itself is first mentioned; and not the laws of the United States, generally, but those only which shall be made in pursuance of the Constitution, have that rank.

Thus, the particular phraseology of the Constitution of the United States confirms and strengthens the principle, supposed to be essential to all written constitutions, that a law repugnant to the Constitution is void; and that courts, as well as other departments are bound by that instrument.


Is there a presumption that legislative acts are valid?

It is not a conclusive presumption, or a rule of law, which makes legislative action invulnerable to constitutional assault. * * *

Hughes, C. J. Borden's Products Co. v. Baldwin, 293 U. S. 194.

Is the constitutionality of a law determined by its effect?

In Castle v. Mason, 91 Ohio St. 296, the first proposition of the syllabus reads: "The constitutionality
of a law may be determined by its operative effect, though on its face it may be apparently valid.” On page 303 of 91 Ohio St., the opinion quotes Mr. Justice Harlan in Minnesota v. Barber, 136 U. S. 313, 319, as saying: “there may be no purpose upon the part of a Legislature to violate the provisions of that instrument, and yet a statute enacted by it, under the forms of law, may, by its necessary operation, be destructive of rights granted or secured by the Constitution.”—Jones J., in Ceech v. Schultz, 7 N.E. 2nd 557, 132 Ohio St. 353, 1937. From “Popular Guide to Modern Legal Principles, pages 336-339. Conclusions — “Should Congress, ***, adopt measures which are prohibited by the Constitution, ***, it would be the painful duty of this tribunal, ***, to say, THAT SUCH AN ACT WAS NOT THE LAW OF THE LAND.”

Now, God has said: “He who keepeth the law of God hath no need to break the laws of the land.” It appears that Chief Justice Marshall and God, in this case at least, are in perfect accord. Under such circumstances was it not the “painful duty” of the Supreme Court, in the “Reynolds Case,” in view of prior enactments aimed specifically and unconstitutionally against the “Mormon” people, to declare that such acts and decisions, both by the legislature and the courts, were invalid and were “NOT THE LAW OF THE LAND”?

If such acts “repugnant to the Constitution” cannot be “the law of the land” “and the people have an original right to establish” for their government “such principles as, in their opinion, shall most conduce to their own happiness,” and such principles “so established, are deemed fundamental: and as the authority from which they proceed is supreme,” and is “designed to be permanent”—all this being true is it not apparent that it is never too late for our constitutional rights to be protected, maintained or re-established? Because the majority of the people of the United States insisted upon the enactment of such unconstitutional provisions, does it make any more constitutional, or the encroachment upon constitutional rights less heinous? Since the dawn of time the majorities, or those who had the power to do so, have taken the lives and liberties of the people from them in “the name of law.” However, our Constitution was framed to obviate just such evils. If its provisions can be circumvented it has failed in its purpose and its provisions are indeed but solemn mockery. Indeed, “there is no middle ground. The Constitution is either a superior paramount law,” or it is useless and anarchy and confusion must finally return because we have ignored and violated its sacred concepts.

(To be continued)

GETS THERE, ANYWAY

I think that I shall never see a driver half as dumb as me; a driver who can’t park his own within the parking meter zone; who waits at intersections, shy, till all the other cars go by; who timidly moves on and then—that pesky light goes red again!

But still, I’ve never killed a guy, nor crippled any passerby. I move along with slow advance, and never take “just one more chance.” And if I seem slow to arrive, at least I turn up still alive! Kansas City Star.

A schoolboy was making a speech on the national debt. He said: “It’s too bad that future generations can’t be here at this time to see the wonderful things we’re doing with their money.”

Policeman: “Okay, Lady, lets see your license.”

Lady: “Don’t be silly, who’d give me a license?”
Whenever we worshipped the true God and obeyed His laws, temporal prosperity was the natural consequence; then were union and peace and industry and prosperity. But whenever we forsook God and worshipped idols, a corresponding degeneracy of morals and manners took place. This was followed by discord, weakness, poverty, and subjection to foreign nations.

"The event which exerted the most decisive influence upon the national existence of us Jews was the erection of Solomon’s temple at Jerusalem. Before that time our sacred rites had been conducted in a very humble manner. Our sacred utensils had no better covering than a tent. Often they were in private custody; and once the sacred ark itself, which contained the heaven-derived charter of our national existence, was taken captive and remained for months in the country of the Philistines. That ark for nearly four hundred years was almost the only bond of our national union, the only object around which gathered our national reverence; and, although in our younger years we were apt to regard that ark and its contents with a childish curiosity, in after years we came to look upon it as an object of higher significance. It is the written testimony of God against idolatry. It contains the fundamental articles of our nation’s constitution. It is a charter from God for a nation’s establishment and independence. It is a declaration of principles, which was borne before us like a banner, proclaiming to the world for what we were to live, for what we were to fight, for what we were to die. It was our confession of faith which we upheld before the world as sacred, true, and vital to the best interest of humanity, and the only hope of our final success. Once abandon this and we are lost, disgraced, fallen forever. On the tables in that ark were written: ‘Thou shalt have no other Gods before me;’ and, ‘Thou shalt not make any graven image, nor the likeness of anything; thou shalt not bow down to anything to serve them.’ There it remains from age to age as the memorial of the purpose of our national existence; and how mightily has it worked in the earth!

"There is an incident related by the sacred historian which may seem symbolical of the mission of the whole dispensation which that sacred inclosure contained. It is the fifth section of Samuel: ‘And the Philistines took the ark and brought it from Ebenezer to Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon; and when they of Ashdod arose early on the morrow behold, Dagon was fallen upon his face to the earth before the ark of the Lord, and they took Dagon and set him in his place again; and when they rose early in the morrow morning, behold, Dagon was fallen to his face to the ground again before the ark of the Lord, and the head of Dagon and the palms of his hands were cut off upon the threshold; only the stump of Dagon was left unto him.’

"So is all idolatry destined to fall before the word of the Almighty. So has our Dagon fallen—and oh! what a dreadful fall it is to us Israelites. Let me tell you what was achieved in the Temple of Azotus was gradually accomplished throughout the land of Israel. Many times has Dagon been set up in his place again; many times has idolatry been revived;
"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.)

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IN RETROSPECT...

As we look back over the past year and contemplate its many events we are aware that there are many things which will be remembered forever, occupying their place in the annals of history. However, we are convinced that nothing that has taken place in the year 1953 will be remembered by posterity so much as Governor Howard Pyle’s raid upon the peaceful, little village of Short Creek, Arizona.

We come to this conclusion because the act, in itself, stands out as one of the most flagrant injustices of time. Of course, such tragedies have occurred in the past, demonstrating man’s ungodliness and brutality. There was the murder of the babes of Bethlehem, the crucifixion of Jesus Christ, the martyrdom of the prophets of God in the various dispensations of the world, the final re-enactment of that crime against God in this age when Joseph and Hyrum Smith were shot down in cold blood in Carthage jail. There was the infamous extermination order of Governor Lilburn Boggs and the subsequent driving of the Saints from their homes in Missouri, who, when they fled after the burning and pillaging of their homes, left the blood from their bleeding feet upon the white snow of winter. Finally the “Mormons” were driven from their beautiful Nauvoo in Illinois and left their dead along the dreary way to these valleys of the mountains.

After the Saints arrived in Deseret, though they were thousands of miles from their former oppressors, they were not left in peace, but were persecuted and harassed by their own government and eventually one of the finest armies of the age, ten thousand strong, was sent to subjugate or destroy them.

All these inhuman and uncivilized occurrences are a matter of history that cannot be effaced and they have found their parallel in the so-called “quelling of an insurrection” in the State of Arizona. An army of officers of that sovereign State entered into that peaceful, little town, tore wives and children from their husbands and fathers and scattered families abroad. Wives who were legal in every sense of the law were taken from their husbands, borne hundreds of miles away, and then placed under the damnable restriction that they might, (Oh, what magnanimity!) choose as to whether they should return to their husbands, who were forced to live in solitary loneliness in the desert wastes,

WE FOSTER THE THOUGHT: “BACK TO THE CONSTITUTION!” AND LET ALL PEOPLE SAY: “AMEN.”
or stay with their children, now under the forced supervision of the State. All this was done under the benevolent guise of "enforcing law and order." Hypocritically, the Governor assured the people of the world, by broadcast, that "these children of Short Creek should have the opportunity to live a life of their own choosing." But, when the children unanimously begged to return to their homes and the loving care and companionship of their fathers, this privilege was denied them.

How, in the name of all that is good, can this governor, or any man or set of men, reconcile such promises with such actions? What solemn mockery! And how can peace loving citizens of America, who pride themselves in their "freedoms" and "tolerance" of all religions and creeds, countenance what has taken place, and still continue to take place in the dealings of the State of Arizona with these unfortunate people?

These things are now history. They have left their pungent imprint upon the pages of time, while most of the world remains indifferent to such crimes and slumbers amidst similar infractions of God's law, as the people ripen for destruction. Little children are suffering a veritable living death, scattered over the face of the land, far from their homes and their fathers and, in many instances they are far from their loving mothers; they have been left to the mercy of strangers. According to reports, some 62 of the children of Short Creek were committed into the hands of other than their parents. They were taken from both father and mother, uprooted from their homes and placed in the care of those who could hardly be other than cold and indifferent to their wants. Such persons could never love these children as their parents do. By the very nature of their appointment they have a hostile attitude toward the children, for they were deliberately selected by the State on account of their avowed hostility toward the manner of life these children were accustomed to and the religion their parents had espoused.

The recitation of such happenings seems almost unbelievable in the America of today. We boast of our humanity, our love of democracy and the "Golden Rule." We proclaim religious freedom for all men. We proudly tell the world that we live under the protection of "an inspired Constitution" which guarantees to all that "Congress shall make no law respecting an establishment of religion or the free exercise thereof." We further assure all the world that here—here in America every man may serve Almighty God according to the dictates of his own conscience without fear of oppression from the government or her citizens. Yet, how many, many times have all these claims proved but solemn mockery, "the sounding of brass and the tinkling of cymbals."

Some of this is now history. The final chapters are yet to be written. Nevertheless, the evil nature of this act still galls the virtuous souls of hundreds of noble men and women and children, for justice has been robbed, freedom stands aside and weeps, visualizing those lonely fathers who pine for their dear ones in lands of desolation, whence they had fled seeking succor from former oppressions. This, while mothers and little children grieve for home and their hearts break as they long for the embrace of husband and father.

Had the people of Short Creek molested others, or forced their religious views upon them, or, in the practice of their faith, conducted themselves in such a manner as to trample upon the sacred rights and privileges of others, then there might have been justification for lawful interference. But, never for the un-American methods and principles used by the law enforcement officers of a proud State. It is singular that in the Short Creek case the law enforcement officers and the Governor were those most guilty of violating the law. For instance: The money which was appropriated for meeting the cost incident to the raid was illegally obtained. Fifty thousand dollars were set aside to "regulate elk herds." This money was appropriated by the Legislature without the knowledge of the vast majority of that body that it would be used for an entirely different purpose. There were only a conniving few, in conjunction with the Governor, according to report,
who were aware that the money was to be used to wipe out the town of Short Creek.

To all thinking Americans we have here an actual case of misappropriation of public funds. Should ordinary citizens conduct themselves in such a manner they would immediately be dealt with according to the law, being tried, convicted and imprisoned for grand larceny.

As in the corrupt Roman Empire, “Caesar can do no wrong,” so in this case, those truly guilty of violating the law and trampling upon the interests of the people suffer no penalty. The public, at large, remains indifferent to this and many other apparent violations of State and Constitutional law by those who should be administering the laws of the land in justice.

Plato said, “The penalty good men pay for not being interested in public affairs is to be ruled by evil men.” This platitudinous is as applicable today as in the centuries of the past.

In the “Boyden Crusade of 1944” the same indifference was manifest toward the Constitutional rights of American citizens. Homes were entered and searched without due process of law. People were told: “Sign this paper authorizing us to search your premises or we’ll tear the place apart.” When locked desks, containing private and valuable papers, were not willingly opened and permission to search was not to be obtained, the officers took axes and broke into and unlawfully secured those things they desired, no matter how sacred to their possessors. When such things as these are allowed to continue under the guise of “enforcing the law” we have but a whispered vestige of those vaunted freedoms and inalienable rights which we so proudly boast of.

Should any man or group of men take unwilling women and children from their homes, without the knowledge or consent of the husbands and fathers, while pretending to do so in order to guarantee to them the right to “live as they chose,” and carry them hundreds of miles from their firesides and set them down in a hostile and circumscribed neighborhood, where they could never again contemplate enjoying the smiles of a loving father or husband, or gaze again upon the home they loved—we say, should such a thing be done in this country by anyone save those who supposedly enforced the laws of the government—those guilty would be accused of kidnapping and would be justly convicted and imprisoned for the remainder of their lives. However, it appears that “malfeasance of office” stirs no tremor of fear in the hearts of those who are chosen to serve the public of today. They seem to be well guarded from suffering the just penalties of the law that would be so readily imposed upon the average citizen of the republic.

Such are the prevailing conditions of 1953 as it passes into eternity. It is now whispered that certain church officials and attorneys have plans for a repetition of the “Arizona blunder” in Utah, or wherever “Fundamentalists” may dwell. It is said that one such official declared: “We will put the fear of the Lord into every woman, so that she will not dare to enter into polygamy. Their children shall be taken from them and made wards of the State. The men shall be thrown into prison and the women placed in Concentration Camps.” Officials and officers of the State of Arizona seem to have been coached along this line and though their accomplishments fell short of expectations, what they have done is so diabolical and unconstitutional as to arouse adverse comment all over the world.

All these occurrences shall reflect upon the future, condemning those who have taken part in these inhumanities. Heavenly hosts have made record of these proceedings and the debt of these offenses must be paid in time and in eternity by the foul perpetrators and by every person who has taken part in such unhallowed proceedings.

Almighty God has already decreed that His judgments shall be poured out upon the wicked of this generation and that “all those who fight against His people or seek to hinder them from obeying the Patriarchal Law of Abraham, which leadeth unto Celestial Glory,”
shall suffer His wrath. This is true, whether the oppressors be Gov-
erors of States, Presidents of Nations, law enforcement officers or
Church Dignitaries, or Kings and Potentates,—all, yes all, are subject
to the unalterable decrees of an All Wise and Just God, and they can
not escape.

"THE HILLEL LETTERS," from
"THE ARCHKO VOLUME"

(Continued from page 40)

the ark of God has been in the hands of the enemy (it is there
now at this time), and the true reli-
gion about to be extinguished,
when the Almighty interposed to
vindicate His honor and reestablish
His worship, and at last obtained a
triumph by the very means which
at first threatened to overthrow
it forever.

"I have said that the objects of
our national existence were greatly
promoted by the building of the
temple at Jerusalem. It was a
splendid edifice, calculated to
awaken the curiosity, to attract
the attention, and command the
respect of the world. It furnished
a place of appropriate conven-
ience, beauty, and dignity for the
celebration of our daily sacrifices
and our national rites. It made more
interesting our three yearly
festivals when all the males were
obliged to present themselves be-
fore God. It gave us what we all
need at this time—a fixture to our
religion, a local habitation to our
religious applications and associa-
tions. It connected the sentiment
of religion with another no less
strong—that of patriotism—and en-
listed men both in the mainte-
nance and defense of the national
institutions of Moses; and it also
lead to the formation of a national
literature which gave expression
to these two most powerful senti-
ments of the human heart, and
thus operated to call forth and
strengthen them in each succeed-
ing generation.

"Still the Mosaic institutions, as-
sisted by the magnificence of the
temple services, failed to extirpate
entirely the propensity to idolat-
try. Occasionally it sprang up and
overspread the country, till at last
the Almighty saw fit to suffer that
temple to be overthrown. His peo-
ple to be carried into captivity,
and His worship to be suspended
for seventy years; and His judg-
ment accomplished what His mer-
cies could not do. The very meas-
ure of Divine severity which at
ight sight threatened to sweep
the worship of the true God from
the face of the earth, and give up
the world to the interminable do-
mination of idolatry, was the means
of establishing it on a firmer basis
than ever. Although Jerusalem
was overthrown and the temple
razed to its foundation, the Jews
carried the true Jerusalem in their
hearts. And so it is to-day. Although
our holy city is no more, and al-
though we are dispersed and many
of us sold into slavery, yet the
holy temple of our God lives and
will continue to live in our hearts
forever. Wherever we go, whether
in the splendid cities of the East,
or a midst the fascinations of Eg-
pyt, or the tents of the wandering
shepherds, still our affections
will be in the holy land, and,
lke Daniel, we will turn our
faces toward the land where our
fathers worshipped the God of
heaven.

"Nehemiah, when serving in the
courts of princes, lamented when
he heard that the walls of Jerusa-
lem were thrown down. There in
slavery, our fathers had time to
reflect upon the cause of their ca-
lamities; there they read in the
Book of Moses, which was the
companion of their exile, the awful
curses He had threatened them if
they forsook the worship of the
ture God, and felt them to be ful-
filled in themselves; there they
read the prophecy which had been
written by Moses more than a
thousand years before in the book.
III. section 22: “If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God, the Lord will scatter thee among all people, from one end of the earth to the other, and among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord will give thee then a trembling heart and failing eyes, and sorrow of mind. and thy life shall hang in doubt before thee: and thou shalt fear night and day, and have no assurance of thy life. In the morning thou shalt say, Would God it were evening, and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.” Thus were our fathers smitten to the heart by the fulfillment of such awful threatenings. All propensity to idolatry was forever cured. Never after this period could the allurements of pleasure or the threats of pain, neither dens of wild beasts nor the fiery furnace, neither instant death nor lingering torture, ever induce them to offer sacrifice to idol gods. This same Providence which had scattered them in foreign lands, now restored them to their own. Their temple was rebuilt, the daily sacrifice was resumed and was never intermitted, with the exception of about three years under Antiochus Epiphanes.

“But now let us look at our present state, and see how we, their children, have fallen: The ark once more is taken from us; Jerusalem is in ruins, trodden by the foot of the Gentiles: ruin has driven her ploughshare through the crumbling walls, and we are scattered to mix and mingle among all nations.”

Third Letter

“As all the nations of the earth lacked the knowledge of the true God except us Jews, it devolved on us as a nation to extend this knowledge to all the world, which was brought about by the following plan: First, by the universal diffusion of the Greek language, and, secondly, by the conquest of the world by the Romans. Another cause almost as essential was the scattering of our nation among all nations of the earth, for narrowness and bigotry had almost made us a barren tree as to any general good for the world. So ancient were our habits and fixed our customs that spiritual life was almost extinct; therefore it was necessary for us even to learn a new language, that the knowledge of the true God might be infused into a new medium, and thus be spread from land to land. It was necessary that the true medicine of life should be dissolved in an element whichFlowed on every shore and in every stream that all men might taste thereof and be saved. It was necessary, too, that a foreign language should be forced upon us; for nothing but conquest and constraint, nothing but this, could overcome our bitter prejudices. It will be the object of this letter to show how this was brought about.

“The great designs of God were advanced by our misfortunes as well as by our prosperity, and in God’s purpose of preparing the world for the advent of a higher life and greater attainment in godliness, each event had a ripening tendency. Whether we worshipped in Jerusalem in peace or wept by the rivers of Babylon, everywhere and under all circumstances we taught a knowledge of the true God; and everywhere our nation has cherished the hope of triumph in the expectation of a coming Messiah. The first great empire to which Judea fell a prey was the Babylonian. Jerusalem was destroyed by Nebuchadnezzar five hundred and fifty-seven years ago; and the remnant of the people was carried to Babylon and the neighboring countries, whither the main
body had been removed eighteen years before. The glimpses of those times and countries are very short, but enough is given us to see that the residence of our fathers in those countries was not without effect.

"It is impossible to put out the light of a Jew's eye, or to extinguish the fire that burns in his heart; and the life of our fathers made lasting effects both on the people they were with and themselves also. One person especially adorned that dark period of God's exiled Church. The prophet, Daniel, gives us almost the only sight we get of mighty Babylon; his writings furnish us with a number of great truths. He passes before us from youthful beauty to extreme age. We see him rising, like Joseph, by early wisdom, piety, and integrity, from slavery, to be the chief minister of State, and it is altogether probable that it was through him that Cyrus was prompted to restore our people to our holy land again. The edict was issued in the first year of his reign, immediately after the capture of Babylon, which Daniel had foretold by interpreting the writing on the wall.

"But the restoration of our nation, an event so wonderful and strange in the history of the world, though properly attributed to the providence of God, was brought about by means more circuitous than is generally supposed. Fifty or a hundred thousand Jews did not live in Babylonia, Media, and Persia seventy years — making such a singularly religious impression — for nothing. Our people appear to have been treated with much more respect among these oriental nations than in the western world. The reason of this, probably, was that the Persians, like the Arabsians, their neighbors, had not forsaken the patriarchal religion or sunk into such gross and degrading idolatry as those nations which had wan-

dered farthest from the paternal heartstone of the human race.

"It is in this period of our nations' sojourn in the East that the famous reformer, Zoroaster, appeared. I look upon him as the second Moses, though without inspiration; but, availing himself of the light of the true revelation, he attempted not to introduce a new religions, but to refine, purify, and build up the religion of his country by introducing into it the most important principles of the true faith, and thus, with a mixture of base and noble motives, to benefit his country, and reflect glory on himself. The secret of his success was, he taught the theology of Moses, and his theology was so simple and sublime, and so consonant at the same time with the best conceptions of mankind that it clothed this imposter with the veneration of his countrymen, and sanctified even his crimes and follies. It was from Moses that Zoroaster derived the idea of one living God, the maker of heaven and earth; but he corrupted this pure doctrine by making two subordinate gods, the authors respectively of good and evil. From Moses he received an utter adoration of all images and of the temples in which they were worshipped, but he introduced, in connection with the true faith, the doctrine of evil spirits dividing the government of the universe. So it happened that there was not only an impress of the religion of our fathers upon that of the Persians, but a reaction of the Persian religion upon that of our nation.

"The Jews, as would appear from the book of Tobit, first learned in their captivity those ideas of the agency of evil spirits in the world, of which we find traces in all their histories. Cyrus was a Persian, and in all probability had been instructed in the doctrines of Zoroaster, a combination, as we have seen, of Judaism and the an-
cient Persian religion; hence his extraordinary partiality for the Jews is explained, and his zeal in rebuilding the only temple on earth which was dedicated in his name to the God of heaven, and was free from the all-pervading and polluting sin of idol-worship.

"But the influence of Zoroaster did not end here. The successors of Cyrus were educated in his religion. The priests and teachers of his religion were called Magi, and exerted a powerful influence in the State. Darius Hystaspes, son-in-law and successor of Cyrus, warmly espoused the religion of the Persian philosopher, and when Zoroaster was slain by an eruption of the Scythians, he amply avenged his death, and rebuilt the fine temples which the Scythians had destroyed, especially, and with more spender than before, the one in which Zoroaster ministered. It was this enmity to idolatry, thus derived through Zoroaster from Moses, which was the only redeeming principle that the Persian monarchs showed in all their extensive conquests. Cambyses, the son of Cyrus, madman and tyrant as he was, derives a sort of dignity from his zeal against idolatry. His indignation at seeing the Egyptians worship a living brute does honor at least to his Persian education, though in other respects he was a cruel and detestable tyrant. When Darius and Xerxes marched their mighty armies into Europe, the only idea which these vast expeditions were intended to carry out, that can excite the least sympathy in the mind of a Jew, was the destruction of idolatry, which they everywhere threatened and attempted to realize. Thus it is that the mind governs at last. The Persian kings, with their vast armies, bearing war and subjugation to remotest lands, were only realizing ideas which had been matured by Zoroaster in his cave: and which he in turn had derived from Moses. "Thus through our exiled fathers the hand became the executive of the brain to establish the worship of the true God, and in the revolution of the wheels of nature, as seen by Ezekiel, the soldier is the machine of the thinker, and armies are assembled and battles fought to carry out a few ideas with which men of letters have filled the mind of the nation, and scholars and sages, prophets and impostors, good men and bad men, kings and generals, armies and revolutions, are all equally used to accomplish the purposes of that eternal Mind, who sitteth supreme over all, which we as the only nation known on earth recognize as Divine Providence.

"The ambition of Cyrus and his successors, though in a manner which they did not anticipate, was the means made use of by our Father of introducing among the enslaved and ignorant multitude of the East the civilization, the arts, and the learning which Greece, with her wonderful genius, had matured. Cyrus, whose sudden eruption into Babylon terminated Belshazzar's feast and fulfilled so terribly the writing on the wall, had already extended the Persian Empire over the greater part of Asia Minor. Belshazzar, the last king of Babylon, attempted to strengthen himself against the growing power of the Persians, by forming an alliance with Croesus, King of Lydia, so famous for his riches. The monarch, made arrogant by his great wealth and the command of an army of nearly half a million, resolved to encounter the Persian power, but lately become formidable. To make assurance doubly sure, he sent to inquire of the Oracle at Delphi in Greece, and received for answer: 'If Croesus pass the Holys,' the boundary between Lydia and Persia, 'he went, and found that empire.' He went, and found that empire was his own. He was defeated by Cyrus, and his whole kingdom came into the hands of the conqueror five hun-
dread and forty years ago. This conquest brought the Persians in collision with the Greeks, and was the cause of those wars which were waged with such bitterness for generations between the two nations, and finally resulted in the destruction of the Persian monarchy. The Greeks, though natives of Europe, had planted many colonies on the Asiatic coast. These colonies, though infinitely superior to the effeminate and luxurious Asiatics in every physical, intellectual, and moral attribute, were altogether unable to resist the overwhelming weight of an empire which reached from Ethiopia to the Caspian Sea, and from the Indus to the Bosphorus. They were obliged to submit, like the rest, and pay an annual tribute to their conquerors, no less to the humiliation and annoyance of the mother-country than themselves. The yoke at length became so oppressive that they resolved to throw it off. To effect this they applied to Athens and Sparta for aid. Receiving assistance from these most considerable states of Greece, they rebelled, marched to Sardis, took it, and accidentally set the city on fire, by which it was totally consumed. The loss of this city, the richest in Asia Minor, exasperated Darius. King of Persia, to the highest degree, and kindled in his breast such a flame of resentment that he resolved upon revenge. Lest in his multifarious affairs he should forget the offenders, he appointed officers whose duty it was each day to repeat to him as he dined, 'Sir, remember the Athenians.' Resolved to punish these presumptuous republics which had dared to brave the whole power of the Persian Empire, he collected a fleet and army sufficient, as he supposed, to crush so small a country at one blow. After an ineffectual attempt to reach Greece by the circuitous route of Thrace and Macedonia, a second armament was fitted out, of the flower of that army which had borne conquest on their banners from the Euphrates to the Nile, and transported by sea directly toward the little republic of Athens, able then to send into the field but from ten to fifteen thousand men. The Athenians met and vanquished them on the plain of Marathon, leaving six thousand dead on the field. Thus ended the first attempt of Persian despotism upon the liberties of Greece. This may be said to be the first demonstration that was ever given to the world of the benefits of free government. A few ages of absolute political liberty had trained up a race of men such as had never been seen before. Intelligence combined with physical force, thorough discipline, and an enthusiastic love of country, for the first time were brought to contend hand to hand with the pampered sons of Eastern luxury and the spiritless automatons of a despotic government. The result was what it will ever be. The Orientals fell like grass before the swords of the free. But this defeat, so far from discouraging the conqueror of the Indies, only roused him to mightier efforts. He immediately resolved on invading Greece with a larger army than before; but in the midst of his preparations he fell before a mightier conqueror, and left the inheritance of his kingdom and his revenge to his son, Xerxes, who was destined still further to add to the glory of Greece, though it would seem that this son could have seen, in the providence of God, that man with men combined could not contend with the Almighty. But this youth, succeeding to the mightiest monarchy which the world had ever known, was resolved to signalize his reign by extending still further the boundaries of his hereditary dominions. Asia was not enough to satisfy his boundless ambition. Europe must likewise be subjected to his power. His
father's quarrel with the Greeks furnished him with a convenient apology for such enormous injustice. He spent four years in preparation for this great event, and Xerxes then ruled over the most fruitful portion of the globe, and the simple habits of life which then prevailed enabled the earth to sustain some three or four times the number that can be supported in the more costly and luxurious mode which has since been adopted by all civilized nations. He called upon every nation to furnish its quota of troops or ships or provisions, from Ethiopia to the Caspian, from the Aegean to the Persian Gulf. Four full years were consumed in making preparation, and all for what? To crush a small nation.

"We naturally turn our eyes to Greece, the devoted object of all this expense. There she lies, with her beautiful island laved by the crystal waters of the Aegean Sea. There is Athens, with her exquisite arts, her literature, and her science, with her constellations of genius just ready to burst upon the world. There was Sparta, less cultivated, but the bulwark of Greek independence. There was Leonidas, with his three hundred. There, in a little peninsula, lay the intellectual hope of the world, the sole germ of free government forever and ever. Is this brave and gallant people to be crushed at a blow? Shall the Persian banners float on the hills of subjugated Greece? Is it to be announced at Susa that order reigns in Attica? Is Asiatic despotism to overwhelm, in one long night of oppression, the very dawn of human greatness? In that contest literature had her stake. The very existence of those men depended on the issue of this vast enterprise, whose works have been the study and delight of all succeeding time—that whole galaxy of genius, whose clustering radiance has since encircled the earth. The religion of our father had much at stake. Standing now and gazing back upon this epoch of history we are made to tremble, for all these were nations given to idolatry. Everywhere are ceremonies, temples, priests; but both priests and people, the noble and the base, the learned and the simple, all alike grope in Cimmerian darkness as to the knowledge of the true God. There is but one exception to this in all the earth—the temple at Jerusalem. We turn our eyes eastward to Palestine, and there we see the temple of the true God just rising from the ruin of seventy years' desolation. Its builders, a feeble company, have just returned from a long captivity. The very language in which their holy oracles were written has become obsolete. Their speech is Chaldean, and their religious teachers are obliged from Sabbath to Sabbath to interpret from a dead language the records of their faith. This may answer for a small territory, and for a feeble few, as at that time, but the world needs light; and how shall the wisdom of God and the wisdom of man unite and carry God's wisdom round the world so that all may know the living and true God? If Xerxes prevail, this can never be. Forbid it, then, freedom? Forbid it, then religion! Forbid it, intellect! Arise, O God, and let thine enemies be scattered, and those that rise up against the liberties of Thy people be driven away like the chaff which the wind driveth away. So Xerxes did not prevail; the soil of Palestine would not bear the tread of a foe to the religion of the true God. The Jewish nature, breathing the invigorated air of freedom, disciplined by science and animated and enlightened patriotism, grows up to a strength, a firmness and courage which hosts of slaves can never subdue and by which the tenfold cord of oppression is
rent asunder like the bands that bound the limbs of Samson. This army, though it was raised by Xerxes, is under the command of the God of heaven. It cannot, it must not, it shall not conquer. It is to teach the Greeks that they are the masters of the world. It invites them to roll back the tide of conquest on Asia, and carry Grecian manners, arts, science, and language into the East. They shall penetrate to our holy land; into their language our holy oracles shall be translated; in their language shall be recorded the words of eternal life, and laden with the priceless treasure that language shall come back to Palestine, bearing light and truth and salvation to the nations and generations yet unborn. This diffusion of the Greek language took place by means of conquest. Although the action was man's, the ruling was God's; and that it entered into the divine plan of Providence we may know from the fact that it was a subject of prophecy. In a vision of Daniel, in Section 7, in the first year of Darius Hystaspes, it is written: 'Behold, there shall stand up three kings in Persia, and the fourth shall be far richer than them all; and by his strength and through his riches he shall stir up all against the realm of Greece.'

"Of this great attempt of Xerxes against Greece I have given account in my last letter. After the retreat of Xerxes into Asia, there was no attempt of the Greeks to make reprisals for many years. Unfortunately they were divided among themselves, and exhausted their energies in mutual quarrels. But the ages immediately succeeding the Persian invasion were the most wonderful in intellectual development that the world has ever seen. More great minds were produced within that century than in any other within the recorded history of our race. Providence seems to have kept back that wonderful nation until her intellectual treasure-house was full, and then to have sent her forth conquering and to conquer—not to destroy, but to fertilize the lands she overflowed; not to extinguish civilization by barbarism, but to carry intellectual light to those who were sitting in the regions of ignorance and darkness. Nothing occurred of great interest between the Persians and the Greeks for nearly eighty years. The Greeks went on to create the most beautiful literature and the profoundest philosophy that human genius has ever produced, and their mutual contentions perfected them in the science and practice of war. At that time a circumstance took place which gave them a stronger proof of their great superiority over the Persians than even their victories over Xerxes. Cyrus the Younger was sent by his brother Artaxerxes to Asia Minor as the governor of the western provinces. Here he became acquainted with the martial valor of the Greeks and thought by their aid to march to Susa and dethrone his brother. For this purpose he collected an army of more than one hundred thousands, thirteen thousand of whom were Greeks, and advanced into the plains of the East. He was met there by his brother with an army of nine hundred thousand, defeated, and left dead on the field. Thirteen thousand Greeks, now reduced to ten thousand, found themselves two thousand miles from the nearest Grecian city, where they would be safe, without one day's provisions, in the midst of an enemy's country. Undismayed by this most appalling condition, they commenced their retreat, cut their way through enemies in front, and guarded themselves from foes in the rear. They went over mountains covered with snow, through trackless forests, and over rivers rapid and deep, and reached their homes in safety. This exploit fill-

(Continued on Page 53)
MICHAEL, UNSER VATER UND UNSER GOTT.

(13. Fortsetzung von Seite 27.)


Im November 1857, mehr denn 5 Jahre nach der in Frage kommenden Ansprache Brigham Young’s, sagte Präsident Kimball: Nun Brüder, Sie haben einen Geist in sich, und dieser Geist wurde geschaffen und organisiert—wurde geboren und von unserem Vater und unserem Gott gezeugt ehe wir diese Körpem annahmen; und diese Körpem wurden von Ihm geformt, und durch Ihn und von Ihm, genau so wie der Geist geschaffen wurde; denn ich will Euch sagen, er begann und brachte die Geister hervor; und dann, als er diese Arbeit vollbracht hatte, begann er Tabernakel oder Körpem hervorzubringen wonin diese Geister wohnen konnten. Ich kam durch Ihn sowohl mein Geist wie auch mein Körper.—J. of D. 6:31.

Wie genau diese Erklärungen mit den Lehren Brigham Young’s übereinstimmen. Unser Vater "ZEUGTE TATSAECHLICH DIE GEISTER, UND SIE WURDEN HERVERBRACHT UND LEBEN MIT IHM. DANN BEGANN ER DIE ARBEIT IRDISCHE KOERPER ZU SCHAFFEN, GENAU SO WIE ER SELBST IM FLEISCH ERSCHAFFEN WURDE" AUF EINEN ANDERN PLANETEN. Diese geistigen und sterblichen Körpem wurden "bei Ihn durch Ihn und von Ihm geformt." Wer formte die ersten Körpem auf Erden? Adam. Er ist "unser Vater und unser Gott." Es kann gar keine Frage geben in bezug auf die Harmonie dieser ver-
schienden Lehren, und deren Folgerichtigkeit wenigstens nicht im Denken jener, deren Seelen auf den Geist Gottes abgestimmt sind, wie es der Fall war als er zu den früheren Fuehrern Israels sprach.

ZEUGNIS DER HELEN MAR WHITNEY UND DES B. H. ROBERTS

Joseph Smith III., erster Präsident der "Reorganisierten Kirche" (Josephiten) im Kirchen "Advocate" vom 1. Juli 1881, greift die Lehre an, welche Adam an die Spitze der menschlichen Familie stellt. Er fragte: "Mit welchem Recht lehrte Brigham Young den Heiligen, dass Adam unser Vater und unser Gott ist, usw.? Lasst doch die Heiligen Brigham Young's befremdliche Lehren und deren Auslegung beurteilen."


"Die Fuelle der Zeiten ist ge- kommen wovon Daniel schreibt: Solches sah ich, bis die Throne niedergestuerzt wurden (nach englischem Text) und der Alte der Tage setzte sich, dessen Kleid schneeweiß und das Haar auf seinem Haupt wie reine Wolle ware; sein Stuhl war eitel Feuerflamm mit desselbigen Raeder brannte wie Feuer. Und von demselbigen ging aus ein langer feuriger Strahl.**
Tausendmal tausend dienten ihm, und zweitausendmal zehntausend standen vor ihm. Das Gericht ward gehalten, und die Buecher wurden aufgetan."


(Fortsetzung folgt.)

ALONE

I'm alone dear brother, alone in a crowd.

My heart hears not a whisper though the conversation's loud.

Only when I walk alone do companions give me cheer.

All of nature's little children
And ev'n the angels tarry near
On the ocean, in the desert
In the mountains draped with clouds.

There's no place quite so lonely
As to be alone within a crowd.

"Hillel Letters"—Continued from page 50 . . .

ed the world with their fame, and perhaps more than anything else convinced the Greeks, that, few as they were, they held the destinies of Asia at their disposal. But confederated republics, however efficient for defense, are generally ill-calculated for conquest. It was not till more than forty years after this, when all Greece had been subjected to Philip, King of Macedonia, that the nation turned its eyes to the conquest of the East. Philip had himself elected general-in-chief of all the Greeks for the prosecution of the war with their ancient enemies, the Persians. Just at the moment when the conqueror of Greece was meditating a descent upon the Persian Empire, he fell by the hand of an assassin, leaving his kingdom to his son Alexander, a youth of twenty. This happened three hundred and eighty years ago, and may be considered as one of the great epochs of the world."

(To be continued)

El Dia Amanecer Para Los Lamanitas

"LA SIMIENTE PROMETIDA"

Spanish speaking Saints have requested thru The Star of Truth some gospel-truths printed in their tongue. We cheerfully comply and by the aid of able sponsors will endeavor to satisfy this growing need.

Prophecy is replete with promises concerning the seed of Lehi upon this land and the Signs of the Times indicate the hour is at hand when "The Lamanites shall blossom as the rose" and Zion's redemption shall be hastened by them.

The Editors.

¿Qué raza en el mundo forma o representa "LA SIMIENTE PROMETIDA"? ¿Qué tribu sobre la faz de la tierra representa ser el LNAJE ESCOGIDO? ¿A qué gente se refirió el Profeta José Smith cuando dijo: " . . . LA ELECCION
DE LA SIMIENTE PROMETIDA CONTINÚA AUN, Y EN LOS ÚLTimos DIAS—EL SACERDOTE SERA RESTURADO A EL-LOS, Y ELLOS SERAN LOS SALVADORES SOBRE EL MONTE DE SION; LOS MINISTROS DE NUESTRO DIOS, SI NO FUERE POR EL RESIDUO QUE QUEDO, BIEN PODRIAN SER LOS HOM- BRES DE HOY COMO SODOMA Y GOMORRA . . ."

Por la caída de nuestros padres, el evangelio en toda su plenitud, poderes y virtudes del cielo sobre la tierra, y que por generaciones todo estuvo únicamente en manos de la Simiente Prometida, se les brindó—todo eso maravilloso a los Gentiles. Sin embargo, si la elección sigue en "VIGOR", entonces la responsabilidad no se ha quitado del Linaje Escogido, la Simiente de la Primera Alianza, porque esa promesa fué hecha por el Altísimo en la carne, abiertamente bendijo a su hijo Set, dícién dole:

"... Establecilose el orden de este sacerdocio para descender de padre a hijo; y por derecho per- tenece a los descendientes lite- rales de la simiente escogida, a la cual se hicieron las promesas.

Este orden fué instituido en los días de Adán, y descendió por linaje de la siguiente manera:

De Adán a Set, quien fué ordenado por aquél a la edad de sesenta y nueve años antes de la muerte de Adán, fué bendecido por —él y recibió la promesa de Dios, por conducto de su padres, de que su posteridad sería la escogida del Señor, y que sería PRESER- VADA HASTA EL FIN DEL MUN- DO. Sec. 107: 40-42.

Entonces al haber traspasado los poderes a "OTRAS MANOS", a "OTRO PUEBLO", según anunció el profeta, por causa de rebelión, por idolatría, de ningún modo quiere recibir que la promesa se frustró o que el Altísimo rompíó su juramento; sino que se vió obligado a dar su víña en arren- damiento a "otros" labradores que le produjeran el fruto. Luego, por parte del Altísimo el convenio sigue en vigor. Sin embargo de haber dado el evangelio a los Geo- tiles, los profetas antiguos y mo- dernos nos—aseguran que Israel es el Pueblo Escogido.

Así pues, si la promesa sigue en vigor, los Gentiles no son los—dueños de la viña, sino VERDA- DEROS TUTORES de la Simiente Prometida,— de modo que mien- tras tanto pasa el letargo espiri- tual de Linaje Escogido, es muy natural que los Tutores deben con- tinuar con su llamamiento, si ellos también se hubiesen sometido y cumplido con las condiciones in- dispensables que el Señor requiere de sus sirvientes.

Porque antes, mucho antes de que el evangelio hubiese sido dado a los Gentiles el Señor anticipó por qué se les daría el evangelio, y dijo:

"... He aquí, que a causa de su fe (de los Gentiles) en mí, dice el Padre, y a causa de vuestra incredulidad, ¿oh casa de Israel! en los últimos día vendrá la ver- dad a los Gentiles, para que les sea dada la plenitud de estas co- sas." 3 Nefi 16:7.

(¿Ha venido el evangelio a los Gentiles? Si esto se cumplió, ¿se cumplirá lo demás?)

De eso resultan dos razones claras, a saber:

PRIMERO: Por la fe de los Gentiles en Dios, recibieron el evangelio y SEGUNDO: Por la in- credulidad de la Simiente perdió el evangelio.

Ahora bien, así como a los Ge- tiles se les dió aquello divino que jamás tuvieron, porque si la Simi- ente Elegida hubiese continuado fiel, los Gentiles jamás habrían gozado de tan sublime bendición espiritual.

Luego las promesas y convenios de Dios hechas a nuestros padres siguen sin interrupción alguna. Porque ni nuestros Progenitores, me—nos el Señor, que son los del
convenio fracasaron en ninguno de sus—compromisos, así que el Profeta tuvo toda autoridad cuando dijo: "... LA ELECCION DE LA SIMIENTE PROMETIDA CONTINUA AUN ... " EN VIGOR.

Ahora, la promesa incondicional que en estos últimos días se habrá brindado al Linaje Escogido, para nosotros significan dos cosas:

PRIMERO: Que los Gentiles han fracasado y SEGUNDO: Que el Señor ha extendido su misericordia a los descendientes de sus amigos, porque al parecer no se verificaran los grandes eventos que se esperan en estos últimos días sin los descendientes de la promesa, especialmente la venida gloriosa del Señor en la hermosa—Sión; porque la revelación dice:

"... Pero antes que venga el gran día del Señor, Jacob prosperará en el desierto, y los Lamanitas florecerán como la rosa. Sión prosperará en los collados y se regocijará en las montañas, y será congregada en el lugar juez he señalado ...." Sec. 49:24, 25.

De modo que Sión según el Señor, no tendrá ese éxito sublime sin los hijos del Linaje Prometido, de ningún modo por la dignidad de estos; sino por el compromiso del cual ya hemos tratado que Adán hizo—con su hijo Set, y que las promesas se ratificaron y reanudaron en—Abraham, Isaac, Jacob y José.

El profeta de la antigüedad declara nuestro destino y dice:

"... Por lo tanto, el resto de la casa de José se establecerá en este país, que será la tierra de su herencia; y levantarán una santa—ciudad para el Señor, igual a la antigua Jerusalén, y no serán confundidos más, hasta que venga el fin y pase la tierra ...." Ether 13:8.

***

EL TESTIMONIO DEL PROFETA JOSE SMITH ES VERIDICO Y DIVINO.

Nos dice: LA ELECCION DE LA SIMIENTE PROMETIDA CONTINUA AUN ... "EN VIGOR". No obstante de que él había recibido todos los poderes en sus manos ....

Añade el Profeta, y con más claridad:

Y EN LOS ULTIMOS DIAS EL SACERDOCIO SERA RESTAURADO A ELLOS;

Y ELLOS SERAN LOS SALVADORES SOBRE EL MONTE DE SION;

Y ELLOS SERAN LOS MINISTROS DE NUESTRO DIOS ...

El Profeta José Smith simplemente confirmó la aserción del Señor Jehová a nuestros padres; aquello que ya se había sellado al inajé—Prometido desde el principio del mundo, dijo el Señor:

"... Ahora pues, sin dieres oído a mi voz y GUARDAREIS MI PACTO, VOSOTROS SEREIS MI ESPECIAL TESORO SOBRE TODOS LOS PUEBLOS; PORQUE MIA ES TODA LA TIERRA.

Y VOSOTROS SEREIS MI REINO DE SACERDOTES, Y GENTE SANTA. Estas—son las palabras que dirás a los hijos de Israel." Exodo 19:5, 6.

¡VOSTOTROS SEREIS MI ESPECIAL TESORO! ... "EN EL MONTE DE SION."

¡VOSOTROS SEREIS MI REINO DE SACERDOTES! ... "EN EL MONTE DE SION."

Esa fue la declaración profética del Altísimo en aquel día muy lejano, y ahora, por conducto de su Profeta reanuda su promesa y nos dice:

"LA ELECCION DE LA SIMIENTE PROMETIDA CONTINUA AUN,

Y EN LOS ULTIMOS DIAS EL SACERDOCIO ERA RESTAURADO A ELLOS,

Y ELLOS SERAN LOS SALVADORES SOBRE EL MONTE DE SION"
LOS MINISTROS DE NUESTRO DIOS ... "EN EL MONTE DE SION"

Y como es natural, aquí entran los Santos de esta dispensación;—aquellos del pueblo Gentil que por su fe genuina y obediencia se hubieren justificado en este día; sí, que se sometieron y cumplieron con—las condiciones y requisitos del más Alto Dios. Estos hombres por medio de su FE e inmaculada FIDELIDAD, se colocaron a la altura de la—"Simiente Prometida," esto dice Jesucristo, el Redentor del mundo, el que tiene todo poder!

(A ser continuar)

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ERRATA

LEFT OUT LINES FROM "THE HILLEL LETTERS"

OF "THE ARCHKO VOLUME" IN "THE STAR OF TRUTH"
VOLUME II, NUMBER 1
(Item left out, is printed in bold type).

On page 20, 5th line from below: and desolate. Why is it that God fights no more battles for Israel? Why is ———- on page 21, 6th line from above: is withdrawn.
Why is it that the Urim and Thummim in the temple have not changed the color of its stones in thirty years? Why is ———- on page 24, 31st line from above: and decayed (showing clearly a providential preparation), the intermingling of ———- on page 25, 18th line from above: in the education of this great founder of nations, this prophet of divine truth, this enlightener of the world. Who ———- on page 25, 20th line from below: was modelled. For this purpose we were forbidden to marry foreigners; for this ———- on page 25, 18th line from below: One place, and by one family of priests, lest we should wander away and ———-

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.

A Challenging Question to Every L. D. S. Elder and Deacon

Was the Holy Priesthood Really CONFERRED Upon You?

or

Were You Only Ordained to An Office Therein?

In the “Church News” Section of the Deseret News and Telegram, Salt Lake City, Saturday, February 6, 1954 we find on page 2 a “NOTICE” by “THE FIRST PRESIDENCY,” dated January 29, 1954 as follows:

NOTICE

“Our attention has been called to the fact that some persons are issuing alleged directions as to prayers to be used in performing ordinances in the Church. None of these pamphlets or forms has been authorized, and we advise against their circulation and use.

“Outside of temple ordinances, the Church has but three fixed

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.
prayers in its ordinance work—two for the Sacrament, and one for baptism. The Church has always carefully refrained from using prescribed forms in prayers because our rules and doctrines require that we rely upon the direction of the spirit to guide us in such matters.

"The same observations apply to other pamphlets giving outlines for conducting Sacrament meetings and other Church meetings as well as to all other similar publications. None of them has been authorized and we advise against their circulation and use."

THE FIRST PRESIDENCY.

This is a very commendable step in the right direction! But we are reminded of the proverbial "spilled milk" or the "feathers tossed from a pillow into the wind" which cannot again be brought back into their containers..........! The damage is done and, as far as human power and wisdom go, irreparable. We wish to refer to, and elucidate, only one item—but a very important one—THE CONFERRING OF THE PRIESTHOOD.

When the heavenly messenger, the resurrected John the Baptist of the New Testament, appeared in person to the Prophet Joseph Smith and Oliver Cowdery on May 15th, 1829 in order to restore the Aaronic Priesthood in this the "Dispensation of the Fullness of Times," he used the following words:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Doctrine and Covenants, Section 13.

Here is shown us the correct way according to the order of heaven how to confer the Aaronic Priesthood: One who holds this Priesthood CONFERS it upon the one who has not received it previously. After that the ordination to the respective office in the Aaronic Priesthood viz. deacon, teacher, priest follows.

An explanatory note accompanying Section 13 gives us this information:

"The angelic visitant averred that he was acting under the direction of Peter, James and John, the ancient Apostles, who held the keys of the higher Priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them. See History of the Church, Vol. 1, P. 39. Compare Section 27:7, 8, 12."

Though we have not the exact wording, we can safely assume that the Holy Priesthood of Melchizedek was conferred upon the Prophet Joseph Smith and Oliver Cowdery by the ancient Apostles, who as resurrected beings also appeared in person to perform this ordinance, as it was announced by the angelic visitor, John the Baptist.

This procedure was followed from the time of these first ordinations in 1829 until about 1920-1921—when a drastic change was made during the time of President Heber J. Grant. The first and indeed the most important part namely the CONFERRING OF THE PRIESTHOOD either after the Order of Aaron or after the Order of Melchizedek as the case might be was discontinued—the candidate receiving only an office in the Priesthood BUT NOT THE PRIESTHOOD PROPER. Attempts have been made prior to that time to bring about a change—notably by Charles W. Penrose, Second Counselor in the preceding First Presidency—but President Joseph F. Smith would not countenance such a change and publicly
explained the importance of the proper conferring the Priesthood. Here are his words:

"CONFERRING THE PRIESTHOOD. The revelation in Section 107, Doctrine and Covenants, verses 1, 5, 6, 7, 21 clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the conferring of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, WHICH HE CANNOT OBTAIN UNLESS IT BE AUTHORITATIVELY CONFERRED UPON HIM.

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

In ordaining those who have not yet received the Aaronic Priesthood, to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are:

'Upon you my fellow servants (servant), in the name of Messiah, I confer the Priesthood of Aaron.'

Of course, it would not necessarily follow that these exact words should be used, but the language should be consistent with the act of "conferring the Aaronic Priesthood." (Gospel Doctrine, Sermons and Writings of President Joseph F. Smith, page 169.)

The first typewritten copy of this work (Gospel Doctrine) nicely bound and titled was offered by the compilers sometime before the death of President Joseph F. Smith.

The first edition was published in harmony with the typewritten copy. There was no "Addenda" to be found therein.

In later editions we find suddenly on page 686 an "Addenda" containing an article published by Heber J. Grant, Anthon H. Lund, Charles W. Penrose, First Presidency, on "CONFERRING THE PRIESTHOOD" which speaks for itself:

"CONFERRING THE PRIESTHOOD. To prevent disputes over this subject that may arise over the procedure presented on page 169, we draw attention to the fact that until recently, from the days of the Prophet Joseph Smith, ordinations to the Priesthood were directly to the office therein for which the recipient was chosen and appointed, in form substantially as follows:

As to the Melchizedek Priesthood—'By authority (or in the authority) of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder, (or Seventy, or High Priest, or Patriarch, or Apostle, as the case may be), in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers, keys and authority pertaining to this office and calling in the Holy Melchizedek Priesthood, in the name of the Lord Jesus Christ, Amen.'

As to the Lesser Priesthood—'By (or in) the authority of the Holy Priesthood I (or we) lay my (or our) hands upon your head and ordain you a Deacon (or other office in the Lesser Priesthood) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, power and authority pertaining to this office and calling in the Aaronic Priesthood, in the name of the Lord Jesus Christ, Amen.'
In reference to the form of procedure mentioned on page 169, and that set forth in this addendum as adopted by the leading authorities of the Church from the beginning, our beloved and departed President, Joseph F. Smith, when questioned concerning them, decided as of record, ‘It is a distinction without a difference,’ and ‘either will do.’

Persons, therefore, who have been ordained in either way hold the right to officiate in all the duties of their respective offices in the Priesthood.

Heber J. Grant,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.’’

If our beloved and departed President, Joseph F. Smith, could come forth from his grave and were allowed to make a statement in regards to this change he would doubtless just as vehemently denounce it as he did when he was alive and unequivocally reiterate his stand and statement as shown on page 169 in Gospel Doctrine.

To have this new and changed procedure more readily adopted and used throughout the whole Church it was being taught in all the Priesthood Quorums and printed in their Study Course, e.g. “Priesthood and Church Government” pages 243 - 244: “How men are ordained and set apart.” There is an interesting footnote on page 244 by Rudger Clawson, President of the Council of Twelve Apostles, suggesting an additional correction:

“I do not think it necessary, at all, to use the word ‘keys’ when ordaining a brother to the office of an Elder. It is sufficient to say ‘I lay my hands upon your head and ordain you to the office of an Elder and confer upon you all the rights, privileges and authority pertaining to this holy calling in the Melchizedek Priesthood, in the name of the Lord Jesus Christ, Amen.’ The ‘keys’ go with Presidency in the Priesthood.—Book of Decisions, Rudger Clawson.”

To prove that the ordination to the office is correct and supported by the Book of Mormon, reference is made to Moroni 3:1-4 and 3rd, Nephi 18:36-37. Well, Moroni only records how they ordained Priests and teachers, which is exactly the same way as it is being done in the Church of the latter days, as teachers and priests are advanced offices in the Aaronic Priesthood, the recipient usually having been previously ordained to the office of a Deacon, and then preceding that ordination, the Aaronic Priesthood is or should have been conferred, and once conferred, it needs no repetition when ordinations to the offices of teacher or priest are performed. In the other case the Lord Himself performed the ordinance which we are sure was done in the right way according to the order and pattern of heaven.

That this new procedure may also be adopted and practiced in the missions of the Church all over the world, the missionaries were accordingly taught and the wording incorporated in “The Missionary’s Hand Book” as can be seen on page 137:

“The scriptures state no set form to be used in ordaining, but the following is recommended by the Church authorities:

ORDAINING TO THE AARONIC PRIESTHOOD:

Calling the candidate by name—By (or in) the authority of the Holy Priesthood I (or we) lay my (or our) hands upon your head and ordain you a Deacon (or Teacher or Priest) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Aaronic Priesthood, in the name of the Lord, Jesus Christ, Amen.”

Such words of blessing as the spirit may dictate may be included.

As in the case of the Aaronic Priesthood the recommended form is:
ORDAINING TO THE MELCHIZEDEK PRIESTHOOD:

Calling the candidate by name—'By (or in) the authority of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or whatever the office may be) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers, and authority pertaining to this office and calling in the Holy Melchizedek Priesthood, in the name of the Lord, Jesus Christ, Amen.'

Such words of blessing as the spirit may dictate may be included.

May the above cited examples suffice to show and prove that throughout the Church worthy male members were given "a form of godliness" in the ordinance but "the power thereof"—THE PRIESTHOOD—was denied them—and thus the whole thing becomes a "solemn mockery before God."

One might answer however: "You are grossly mistaken (We wish to God, we were!). The change was inaugurated by the proper authority, God's mouth-piece here on earth, and God revealed to him His will and that's the result." Granted, that God through revelation commanded that change, then—O how dreadful the thought! the same thing is happening to us that happened to ancient Israel, viz.:

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And WITHOUT the ordinances, and THE AUTHORITY OF THE PRIESTHOOD, the power of godliness is not manifest unto men in the flesh;

"For without THIS no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"But 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 fulness of his glory.

"Therefore, HE TOOK Moses out of their midst, and THE HOLY PRIESTHOOD ALSO." (Doctrine and Covenants 84:19-25.)

If the Lord TOOK THE HOLY PRIESTHOOD ALSO out of our midst, then Woe, Woe unto us! All our ceremonies and ordinances inside and outside of our Temples would be in vain and unacceptable to our Lord and God.

But fortunately the Lord in His mercy has not entirely forsaken us. HE visited President John Taylor in September 1886 and gave him instruction what steps to take in order to safeguard and perpetuate the Holy Priesthood and the ordinances thereof among His faithful Covenant Children here on Earth for He knew and foresees the condition that would exist in His Church in later years.

Let us now pause for a moment and review and reflect.

In the "Notice" of the Church News we read: "The Church has always carefully refrained from using prescribed forms in prayers because our rules and doctrines require that we rely upon the direction of the Spirit to guide us in such matters." Yet in the book "Gospel Doctrine" on page 686 an "ADDENDA" was printed after the demise of President Joseph F. Smith, nullifying, so to speak, what he stated on page 169 concerning "Conferring the Priesthood," and suggesting at least, if not requesting, to use two prescribed forms of prayer in ordaining men to the office of a Deacon or an Elder. These prescribed forms
of prayer were taught in the various Priesthood Classes, Quorums or Meetings throughout the Church and incorporated in the Textbooks to be used by the Priesthood and the Missionary force.

On page 686 of "Gospel Doctrine" it is also stated "we draw attention to the fact that until recently, from the days of the Prophet Joseph Smith, ordinations to the Priesthood were directly to the office therein for which the recipient was chosen and appointed." The Truth however is, that, according to the pattern given by the heavenly messengers, John the Baptist, Peter, James and John, the Priesthood was conferred on those who did not hold it by a previous bestowal or ordination, but when a man was advanced in the Priesthood, then only was the ordination directly to the office therein, as there was no need to confer upon him something which he already possessed.

Further down on page 686 is this interesting and paradoxical statement: "In reference to the form of procedure mentioned on page 189, and that set forth in this addendum as adopted by the leading authorities of the Church from the beginning, our beloved and departed President, Joseph F. Smith, when questioned concerning them, decided, as of record, 'It is a distinction without a difference, and 'either will do.'" In other words, the new or corrected form of procedure, as set forth in this addendum, was the one adopted and used by the leading authorities of the Church from the beginning. We would like to hear expressions from the lips of Brigham Young, Heber C. Kimball, John Taylor, George Q. Cannon, Wilford Woodruff, Lorenzo Snow about this matter, yea, even to-day are scores of old timers living who could testify that in their early days nothing was known, used or adopted pertaining to this matter as claimed in this paragraph.—And if, according to the statement of our beloved and departed President, Joseph F. Smith, (We wonder if he was questioned after his death, for when he was alive he vigorously opposed any change in this matter) 'It is a distinction without a difference and either will do' then why waste ink, time and effort to introduce something new and less comprehensive, and satisfactorily throughout the whole Church when there is no difference and either will do?

When one reads in the History of the Church and in the Journals of our Pioneer forefathers about the miraculous healings and other blessings than one is convinced that those men were spiritual giants through whom the Power of God—the Power of the Holy Priesthood—was manifest; they were in possession of the Priesthood because it was conferred upon them authoritatively. Now compare the men of this generation, those who were born in the last 45 years or who were ordained directly to the offices of the Priesthood since about 1920-21—is the Power of the Priesthood manifest through them in the same manner as it is recorded in those early Pioneer Journals? Assuredly not, and if you should hear of cases in recent years, investigate carefully and thoroughly and you will find, that somehow, perhaps privately, that man received the Priesthood in the right way from one who held it, and who believed in conferring it in the same way, as he had it conferred upon him—for when, for instance, a father saw his son being ordained directly to the office of a Deacon or an Elder without having the Holy Priesthood conferred upon him—would he not, as a loving father, give his son that to which he is entitled yet deprived of on account of the change in the procedure? Most assuredly!

You probably know the instance in the New Testament where men without the Holy Priesthood tried to heal the sick but were not successful, we better quote you the passage:
"And God wrought special miracles by the hands of Paul:
So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know; BUT WHO ARE YE?

And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (The Acts, 19:11-16).

Here we can see plainly that Paul was in possession of the Power of God—the Holy Priesthood—and this power was manifest but the sons of Sceva, though their father was chief of the priests, which undoubtedly gave them prestige, and they using the name of Jesus and to make it more specific and emphatic, "whom Paul preacheth," labored in vain, for the power of God—the Holy Priesthood—was not in them, and the evil spirit could appropriately say: "Jesus I know, and Paul I know (and I would have to obey them) BUT WHO ARE YE?"

Often we excuse ourselves when failing to heal people, they or we had not sufficient faith or it was not the will of the Lord, when in reality the cause was: not being in possession of the Power of God—the Holy Priesthood!

Do not be led to believe that this is only a technicality, that it does not matter, as long as men having authority, give you the right or authority to officiate in the offices of the Priesthood, that is all that counts or is necessary—for the Book of Mormon warns us as follows:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea Zion prospereth, all is well—and thus THE DEVIL cheatheth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:21):

Just read in the Book of Abraham, Chapter One, (Pearl of Great Price) how Abraham "sought for the blessings of the fathers" and for his "appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed" and how he records: "It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first-born, on the first man, who is Adam, our first father, through the fathers unto me."

Follow the example of Abraham! Seek for your "appointment unto the Priesthood according to the appointment of God" and have it properly conferred upon you—yea, establish your Line of Priesthood—Authority! otherwise the day will come when you will be found wanting, and it will be done unto you "as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra."

(D. & C. 85:12).

"Learn this one lesson—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. That they may be CONFERRED upon us, it is true." (D. & C. 121:35-37).

What wonderful promises are given to those who are found "OBTAINING THESE TWO PRIESTHOODS of which I have spoken" and who are "MAGNIFYING THEIR CALLING" or office in the Priesthood. Read it yourself:

"For whoso is faithful unto the
obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. And also ALL THEY WHO RECEIVE THIS PRIESTHOOD receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father receiveth my Father’s kingdom; THEREFORE ALL THAT MY FATHER HATH SHALL BE GIVEN UNTO HIM. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, ALL THOSE WHO RECEIVE THIS PRIESTHOOD, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.” (D. & C. 84:33-40.)

Now the big question is: “HOW MANY CAN QUALIFY AND LAY CLAIM TO THESE PROMISES?” ARE YOU AMONG THE FORTUNATE ONES or have you been denied and deprived of obtaining this Power of God—THE HOLY PRIESTHOOD???

It is a most shocking and terrifying thought to contemplate that in this generation (about the last 35-45 years) young men have been and are being sent out as missionaries at home and abroad to baptize, confirm, bless or that, according to the new policy of the Church, younger men are called into the Bishoprics of our Wards, officiating in the various ordinances, and then to have all these performances called into question because of lack of Priesthood authority; and we are not even going into the ramifications of Temple-work for the living and for the dead.

We used to pride ourselves in saying that only in this Church, The Church of Jesus Christ of Latter-day Saints, was the divine authority—The Priesthood of God—while the other denominations were deprived of this power—that our youngest and last ordained Deacon had more divine power and authority than the Pope in Rome in all his pomp and glory, or the Archbishop of Canterbury in his high office in the Church of England, because our Deacons had the Priesthood of Aaron conferred upon them while these Church Dignitaries held only offices in their respective Churches—but lo, and behold, today most of our Deacons hold only an office in the Church of our Lord without the Priesthood properly conferred upon them—and the same holds true now for our Elders—at least the great majority of them.

What a terrible situation we are in! It is almost unbelievable! And it seems to gain in volume with terrible chain-reactions!

And even if those in authority now give notice or permission to discard those prescribed forms of ordination and have the Priesthood conferred upon those who are from now on going to be ordained to the office of Deacon or Elder, what of the hosts of men in the whole Church who have been denied that Priesthood and authority.

What can be done to ameliorate this condition? There is only one way out of this mess, one course to follow, but it seems questionable whether the leadership of this Church is willing to take such a step throughout the whole Church.

Here is the solution: It is the same one President Brigham Young employed after the Saints settled in this valley: He called for a “Reformation” a “Re-dedication,” he himself set the example and the General Authorities of the Church followed, and so all members of the Church were requested TO BE BAPTIZED AGAIN—! What we really need is to have all male members who hold only offices of the Priesthood the Holy Priesthood authoritatively conferred upon them by those who unquestionably still hold it, and then have all the members who have been baptized after 1920, wherever there is a question as to the valid-
ity of that baptism, RE-BAPTIZED by properly authorized servants of the Lord, men who really hold the Holy Priesthood.

If this course or step is not taken then may we suggest to all those who were fortunate enough to have these two Priesthoods conferred upon them from now on to confer the Priesthood upon those who are worthy to be ordained to the office of a Deacon or an Elder as there is now no restricted or prescribed form of prayer to be used in such ordinations.

Next month ten thousand or more men will assemble in General Priesthood Meeting on Temple Square in Salt Lake City during the Annual April Conference of the Church—and this is usually a most impressive and inspiring sight—but alas! how many of those assembled really have the Holy Priesthood authoritatively conferred upon them??? How many of them have been deceived, nay, cheated of their birth-right, though most of them have been born under the New and Everlasting Covenant??? And those assembled are only a very small percentage of those tens of thousands throughout the whole Church in all the world!

Truly President John Taylor was a true prophet for in a special meeting on September 27, 1886 did he prophecy as follows:

"In the time of the seventh President of this Church (e.g. after November 23rd. 1918, when Heber J. Grant was sustained as the seventh President of this Church) the Church would go into bondage both temporally and spiritually." * * *

"I would be surprised if ten per cent of those who claim to hold the Melchizedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh President, and that there would be THOUSANDS THAT THINK THEY HOLD THE PRIESTHOOD AT THAT TIME, BUT WOULD NOT HAVE IT PROPERLY CONFERRED UPON THEM." (For detail of that meet-

ing see "The Star of Truth" Vol. 1, No. 12:257-259).

Now in conclusion we would like to ask you once more this challenging, soul-stirring question: "WAS THE HOLY PRIESTHOOD REALLY CONFERRED UPON YOU??" If you can answer it satisfactorily in the affirmative, then blessed you are indeed, for not many enjoy this great privilege nowadays. If your answer is in the negative, and you are bewildered and feel dismayed, remember that there is One on high who is more than willing to help and bless you, CALL ON HIM IN PRAYER AND FASTING and He will surely hear you and guide you to the right persons!

Follow the admonition of the Lord: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33). Do you know that this text has an entirely different interpretation or meaning than that generally understood? Some people say: "The Kingdom of God is the Church or in the Church and when you join the Church you enter the Kingdom of God, etc."

Joseph Smith, Jr., the prophet of the Lord, gives us this clear cut answer: "Where there is no Kingdom of God there is no salvation. What constitutes the Kingdom of God? Where there is a prophet, a priest, or a righteous man UNTO WHOM GOD GIVES HIS ORACLES, THERE IS THE KINGDOM OF GOD; and where the oracles of God are not, there the Kingdom of God is not" * * * "If we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are NOT the people of God." (Teachings of the Prophet Joseph Smith, page 272.)

Let us now paraphrase the text in Matthew 6:33: Seek ye first or above all that prophet, priest or righteous man UNTO WHOM GOD GIVES HIS ORACLES, there you will find the Kingdom of God and that man will and can tell you
what you should do, and if you are obedient, all these things shall be added unto you. Was not Saul led to Ananias by whom the Lord spake concerning Saul: “For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” (The Acts, 9:6-18). And was not Cornelius told by a heavenly messenger to send to Joppa and call for one Simon, whose surname is Peter, to whom in turn the Lord had to give also instructions concerning Cornelius. See The Acts, Chapter 10.

And hear this wonderful promise or assurance, in D. & C. 121:33: “How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, AS TO HINDER THE ALMIGHTY FROM POURING DOWN KNOWLEDGE FROM HEAVEN UPON THE HEADS OF THE LATTER-DAY SAINTS.”

May the Lord bless you with a burning desire to come unto Him! Ask Him for guidance, light and truth! Seek with all your heart FIRST THE KINGDOM OF GOD, or that man who truly is in close contact with God, receiving His oracles! Knock (at his door) and it shall be opened unto you and you shall wax strong in the knowledge of our Lord, and Know the Truth and the Way, and then “walk ye in it.” God bless you to this end! Amen!

LOOK AHEAD!

With doubt and dismay you are smitten,
You think there’s no chance for you, son?
Why, the best books haven’t been written,
The best race hasn’t been run.
The best score hasn’t been made yet,
The best song hasn’t been sung.
The best tune hasn’t been played yet—
Cheer up, for the world is young.

The Dawning Day of The Lamanites

This is part 2 of an article submitted by Sr. M. Bautista, of Mexico D.F., Mexico, upon this subject, and is continued from page 32, No. 2, Vol. II, of the Star of Truth.

THE GENTILE SAINTS SHALL ASSIST THE PROMISED SEED

“But if they (the Gentiles) 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 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... (In Mount Zion...)

“And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

“And then shall the power of heaven come down among them; and I also will be in the midst...”
—3rd Nephi 21: 22-25...

The following is the Patriarchal Blessing which was divinely sealed upon the head of Jacob, which says:

“PEOPLES SHALL SERVE THEE!
“NATIONS SHALL BOW DOWN UNTO THEE!
“THOU SHALT BE LORD OVER THY BRETHREN!
“AND THE SONS OF THY MOTHER SHALL BOW BEFORE THEE!
“CURSED SHALL THEY BE THAT CURSE THEE!

AND MOREOVER

“And He hath made us unto our GOD KINGS and PRIESTS: AND
WE SHALL REIGN ON THE EARTH.

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.”
Revelations 5:10-11.

Let us contemplate! During the Millennium there shall be millions and millions upon the face of the earth; those of the Promised Seed and the Believing Gentiles who have been numbered with Israel and have proved themselves on earth: They shall be the Priests, the Kings, the Ministers of the Almighty; the Ambassadors of eternal life to the nations of the earth. These are they who shall reign a THOUSAND YEARS with Jesus Christ, the Son of the Most High God!

They shall rejoice with the Promised Seed, those Gentile Saints shall receive such insuperable blessings; such excellent privileges, devoid of those trials that now prove us in this our present life. These luminaries are they who shall be the leaders in that unusual epoch, though now they wander in sorrow and darkness and the world is unworthy of them. They are not numbered among those of this world who are eating and drinking and rejoicing in this life, neglecting those things essential, who do not hear the voice of God, neither conform to the will of God.

What ingratitude!

Well said the Prophet Joseph Smith:

“... I prophesy that the man who will stand still, having the opportunity to go forward, shall be tormented by Satan...”

The supreme object of all our lives should be that of CONSTRUCTION OF THE TEMPLE OF GOD AND OF THE CITY OF ZION!

And, if we are to accomplish it, it is necessary that we do it through the medium of our faith. It is necessary for us to accom-

plish all those things which the Lord requires of us. In no other way shall we be able to accomplish that great work!

* * * *

“THE LOSS WAS TEMPORAL AND WAS NOT PERMANENT”

* * * *

To be invested with the Holy Priesthood, the people of the Lord, the Promised Lineage, in these Latter-days; in the most glorious epoch of the world, signifies to us that the loss was temporary and not permanent. Otherwise, the decree and promise of God would be totally overthrown and void, and in that case God would cease to be God and Satan would obtain the victory over all.


And if those Saviors of humanity, those Ministers of our God, upon Mount Zion, in the most brilliant epoch of all the earth, depart from the Chosen Lineage, from among the people of the Living God and from the word of the Lord through the Prophet of this dispensation and by the ancient prophets, failing to accomplish what the Lord has designed —shall they have another opportunity? shall the children of this generation have another chance after this day has passed?

Can we not anticipate that we shall be numbered among those of whom our Lord prophetically spoke, when He said to our fathers:

“... And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.”—3 Nephi 28: 9-10.
Can we prove ourselves unworthy in our trials before the Lord and not reap the consequences?

Can we gain or lose the privilege that the Lord has given unto us without realizing it, or being aware of the fact? Should we not be intensely interested in the marvelous and grand things which we find have been reserved for us, which God and the men of the past have accomplished in this world? What shall befall the man who makes no effort to assist in the establishment of the Kingdom of God, which is to come forth in the future? Can he reign with Christ on Mount Zion?

The wise man would ask himself, "Am I now capable of being a savior of humanity? Am I so well qualified that I may be a "MINISTER" of the Almighty God in Mount Zion? Am I now so highly distinguished that I may be His Representative to the world, a Priest of the Most High, a King among the nations of the earth? Can I go forth and be such a light when now I am so indifferent to all God's purposes? When I am a bitter enemy of His divine laws and of that very Kingdom? When I am like a puppet who will not move in His service unless I am moved? a coward who seeks to escape in this world the responsibilities of that Kingdom in which I hope to reign upon the tomorrow?

One is certainly in error if he thinks that he may be a savior upon Mount Zion simply because he is a Gentile 'Morman', or because he is of the Promised Seed. Can he be a Minister of God, or His Priest, or Governor, or a King among the nations of the earth, simply because he pertains to that elect lineage? or because he now, with great difficulty, adheres to the four cardinal or initiatory principles of the gospel; while, at the same time, he looks upon the other commandments and Celestial laws of the Christ with fear and depre-

cation? How has he qualified himself? What preparation has he made to enable him to teach a people superior to himself upon the tomorrow? Would he have the capacity to govern a people considerably more enlightened than himself in that day? Certainly not! For shall he not be in possession of the same conscience, and of the same ignominious ignorance and indifference? Would he not be in a veritable hell trying to occupy any of those places of princely power?

Moreover, those who reject the responsibilities of the kingdom in this life can scarcely have an assurance that they shall be raised in the Morning of the First Resurrection. Can those who cowardly reject the laws of that kingdom, because of the love or the fear of the world, anticipate to be lifted up with the VALIANT PILLARS of the Lord? What false hopes! Those English speakers falsely say:

"YOU SHALL HAVE EVERYTHING FOR NOTHING"

Such a conclusion is contrary to the laws of heaven. This is especially true concerning those who STAND STILL. Through the years they look forward to exaltation, depending upon the FOUR FIRST PRINCIPLES, while they are otherwise in direct and eternal opposition to the establishment of the Kingdom of God. Tomorrow, are such to be the principal leaders and priests and kings of that Kingdom? Are those who are now found passive and indifferent to the redemption of Zion, who adore the work of their hands and say, in their hearts: "First I must bear my own yoke, then I must bury my dead, etc., etc.," Shall such be the great one in Mount Zion? Shall such, sowing tares today, reap wheat tomorrow? How ridiculous! Do you have the same sentiments and works that characterized Seth, Abraham, Isaac, Jacob and Joseph?

(Continued on Page 70.)
THE MEASURE OF SUCCESS

“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”—P. of G. P. Moses 1:39.

That man who is at peace with himself and God—is a success. It does not matter how little of worldly wealth he may possess.

That man who walks in the light of truth, accumulating virtue and wisdom from the vast treasure house of God’s infinite wisdom, ever enhancing his God-like attributes—is a success.

The measure of true success is the endurance of those treasures attained. Will your possessions accumulate interest and become more valuable with the passage of time? Wealth we cannot take with us—nor lands and titles. These, with the passing of time, wax old, become valueless, or eventually perish away. Only that which glorifies God or benefits mankind enriches the soul. If you cannot make your treasures a part of yourself you cannot possess it forever.

A man who is blessed with a wife, given to him of God and sealed by the Holy Spirit of promise, has, in her, an everlasting possession. She is his forever. In this light “the woman is,” indeed, “the glory of the man,” and “they twain are one flesh.” He who has a loving wife as his forever he is a success.

And “children are an heritage of the Lord, blessed is the man who has his quiver full of them.” Of all investments that may be made in this life the most remunerative is that of rearing one’s own children: spending one’s time and means in perfecting them, physically, mentally and spiritually. The subjects of a man’s kingdom within the realms of God are his children. Raising them in righteousness, both now and forever shall they bless his name and, increasing as the stars of heaven, his blessings shall be multiplied unto him forever. For they shall raise his name for granting them life through the lineage of the elect, for teaching them virtue, and presenting them with the priceless opportunities of eternal progression. He who has children “whom he raises up unto the Lord” he is a success.

And, if added to all this, he has established a conduit to heaven and can commune with God and can always know the right from the wrong—he is a success. If the Holy Spirit prompt him, saying: “This is the way, walk thou in it”—if his conduct is such that every day he becomes a better man, acquiring new strength and the very attributes of God, his Father, he is a success.

Success is not necessarily an ultimate attainment. It may be enjoyed every day of life. He enjoys it who secures the best out of every passing day, and doing so, retains the integrity to continue climbing,

WE FOSTER THE THOUGHT: “BACK TO THE CONSTITUTION!”
AND LET ALL PEOPLE SAY: “AMEN.”
and, no matter what obstacles confront him or how many times he is forced back, continues climbing from one place or degree of perfection or attainment to another—eternally.

"Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am"—D. & C. 93:1. This is the word of the Lord. He whose life is dedicated to this end is already a success. He shall grow from grace to grace until he receives the fulness of the Son, even as he obtained the fulness of the Father. He is a success, attaining the attributes of God he shall become the embodiment of His perfectness and love; that love shall be manifest in him as it was in the life of Christ. In this manner we may "love the Lord our God with all our heart and with all our might and with all our mind and with all our strength, and our neighbor as ourselves." In the light of the fulness of truth, these are the only, truly successful, in the ultimate sense of the word.

(Continued from Page 68)

Can the Promised Seed entertain the extra-ordinary hope that they may act as puppets to the Gentiles, following their counsels contrary to the commandments of God, and still, in the millennium, be Kings, Ambassadors, or Saviors in the Kingdom of God? Upon what principles are they to arrive at such heights? A man must PREDESTINATE or qualify himself in all things, through the devotion of his entire life, if he is to occupy such exalted positions in the day to come.

Also, if he lives in the sin of OMISSION he lives under the curse of condemnation! Because, how can a man live in sin at the present time and then tomorrow anticipate being a Minister of Salvation? How could either justice or judgment permit it?

For example, what should be our response to those who have supplicated the Lord in our behalf and obtained marvelous promises for us? Meditate! How wonderful, to have the power and the Gift of the Holy Ghost, so that we might be able to accomplish a certain work given to us in this dispensation. Is not His goodness marvelous? The Lord said:

"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; and, if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb . . . ."—1st Nephi 13:37.

Every man who is not intensely interested in the establishment of the Kingdom of God is, undoubtedly, perpetuating the kingdom of Satan. Such cannot enjoy the gift and the power of the Holy Ghost, but are actuated by the spirit of the devil and, as is only natural, their reward shall come from him whom they serve!

(To be continued)

THE GREAT ARE UNPRETENTIOUS!

No greater change of environment for the United States Supreme Court could have been imagined when that august body moved from its dingy, smelly basement room in the Capitol Building to its present location, an awesome, sumptuous eleven-million-dollar marble temple of justice. At least one of the Justices was a bit unhappy over the change—Justice Brandeis.

"I would much prefer to have the Court use the little room," the troubled jurist confided to a friend.

"You would?" the other rejoined. "Why?"

"Because," replied Brandeis, "our little room kept us humble." Vita-Rays Magazet.
Pertaining to the Constitution of the United States and the Church of Jesus Christ of L. D. S.

(Continued from Vol. 2: Page 39)

Consideration of propriety, as well as long-established practice, demand that we refrain from passing upon the constitutionality of an act of Congress unless obliged to do so in the proper performance of our judicial function, when the question is raised by a party whose interests entitle him to raise it—pg. 340. Popular Guide to Modern Legal Principles.

It may be that it is the obnoxious thing in the mildest and least repulsive form, but illegal and unconstitutional practices get their first footing in that way, namely, by silent approaches and slight deviations from legal modes of procedure. This can only be obviated by adhering to the rule that constitutional provisions for the security of persons and property should be literally construed. A close and literal construction deprives them of half their efficacy, and leads to gradual depreciation of the right, as if it consisted more in sound than in substance. It is the duty of the courts to be watchful for the constitutional rights of the citizen, and against any stealthy encroachments thereon. Their motto should be obstrual principles.—Ibid pg. 340.

Does the rule of "Let the former decision govern" apply to constitutional questions?

When a question involving important public or private rights, extending through all coming time, has been passed upon on a single occasion, and which decision can in no just sense be said to have been acquiesced in, it is not only the right, but the duty, of the court, when properly called upon, to re-examine the questions involved, and again subject them to judicial scrutiny. We are by no means unmindful of the salutary tendency of the rule of stare decisis (let the former decision stand), but at the same time we cannot be unmindful of the lessons furnished by our own consciousness, as well as by history, of the liability to error and the advantages of review.—Ibid, pg. 340.

It is a familiar rule that the obligations of treaties should be literally construed so as to give effect to the apparent intention of the parties.

The Constitution declares a treaty to be the law of the land. It is consequently, as Chief Justice Marshall said in Foster v. Neilson, 2 Pet. 253, "to be regarded in courts of justice as equivalent to an act of legislature, whenever it operates of itself without the aid of any legislative provision."—Ibid, 341-2. (How does this apply to the Treaty of Hidalgo wherein the Republic of Mexico requested that the inhabitants of those lands turned over to the United States be made secure in their rights of religion, etc.?)

What is the relation of the police power of the state to the Constitution of the United States?

It is not the offspring of constitutions. It is older than any written constitution. It is the power which the states have not surrendered to the nation, and which by the Tenth Amendment were expressly reserved "to the states, respectively, or to the people.

Limitations expressed or necessarily implied in the Federal Constitution are the frontiers which the police power cannot pass. Within those frontiers its authority is recognized and respected by the Constitution and given effect of all courts.—Ibid, pg. 343.

(How does this apply to unlawful seizure, "without due process of law" of the persons and properties of those not even accused in Short Creek, Arizona, as well as to the "presumption of guilt" made
by the Governor and officers of that State in their public addresses and procedures against that people?') 14 Amendment. If innocent little children and mothers can be torn from their homes and scattered abroad before either they or their fathers and husbands have been proved guilty of any offense whatsoever and their properties can be declared forfeit because of the levying of fines against the people and the intent of the government expressly declared to this effect; if the Governor can declare his intention to dispose of the children at his will and see to it that the records of said disposal are "lost" before any trial is made; if such be the case, then, we may well ask: of what use is constitutional law and protection?

What is meant by "due process of law?"

In Pople v. Niesman, 356 Ill. 322, we (Supreme Court of Illinois) said: The guarantee of due process of law requires that every man shall have the protection of his day in court and the benefit of the general law—a law which hears before it condemns, which proceeds not arbitrarily or capriciously, but upon inquiry and renders judgment only after trial, so that every citizen shall hold his life, liberty, property, and immunities under the protection of the general rules which govern society... An orderly proceeding in which a person is served with notice, actual or constructive, and has an opportunity to be heard and to protect and enforce his rights before a court having power to hear and determine the cause, is due process of law.'—Ibid, pg. 345.

How do the courts consider the "due process of law" provision?

A statute which undertakes to deprive a person of his property without notice and opportunity to be heard certainly is invalid. (Are children the property of parents?). In Stuart v. Palmer, 74 N. Y. 183, an oft quoted case, that court said that the due process of law provision "is the most important guarantee of personal rights to be found in the Federal or State constitutions. It is a limitation upon arbitrary power and is a guarantee against arbitrary legislation. No citizen shall arbitrarily be deprived of his life, liberty, or property. This the legislature cannot do nor authorize to be done." Due process of law is not confined to judicial proceedings, but extends to every case which may deprive a citizen of life, liberty, or property whether the proceeding be judicial, administrative, or executive in its nature.—Ibid, pg. 345.

What is the guarantee of "the due process of law" provision as regards state courts?

The United States Supreme Court has repeatedly declared that due process guaranteed by the Federal Constitution requires a trial in a state court, conforming to the fundamental concepts of justice which lie at the base of our civil and political institutions, and that if the state supplies no corrective process the federal courts will intervene to protect the life of liberty of the citizen from a judgment where the trial conducted according to such standard.—Ibid, pg. 346.

What is meant by the privileges of a citizen?

These privileges and immunities may all be comprehended under the following general heads: Protection by the government, the enjoyment of life and liberty, with the right to acquire and possess property of every kind and to pursue and obtain happiness and safety, subject, nevertheless, to such restraints as the government may justly prescribe for the general good of the whole. * * *

What is the allegiance required of a citizen?

When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident, in the sight of his entire statement, that he means to make his own interpretation of the will of God the decisive test which
shall conclude the government and stay its hand. We are a Christian people, according to one another the equal rights of religious freedom, and acknowledging with reverence the duty of obedience to the will of God. But, also we are a nation with the duty to survive; a nation whose Constitution contemplates war as well as peace, whose government must go forward on the assumption, and safely can proceed upon no other, that unqualified allegiance to the nation and submission and obedience to the law of the land, as well those made for war as those made for peace, are not inconsistent with the will of God.—Ibid pg. 347.

The above expressed view can only be consistently held with certain reservations. A person putting his allegiance to the will of God above his allegiance to the government may not necessarily be placing “his own interpretation of the will of God” as the decisive test. His position may well be sustained by such eminent jurists as Blackstone who avers that whenever the law of God conflicts with the law of the land man is justified in obeying the law of God.

Moreover, his position may be sustained not only by the accepted rules of good government which would sustain him “in rights and privileges which belong to all mankind, “but it might well be sustained “for all time” by the practices and teachings of the prophets and the most enlightened peoples of the earth. Such is the position of those maintaining their right to practice the revealed law of Celestial or plural marriage. “The practice of the Saints is the best rule of interpretation of their doctrines.” Monogamy, as such was instituted by pagan Rome, which was founded by brigands, who were obliged to steal their wives from the neighboring Sabines. Though the present western civilizations uphold this heathen regulation it is not one imposed by the best interests of the nations or their peoples. The practice of plural marriage does not endanger the nation nor her institutions, which conform with Constitutional government and the will of a just and wise God. In fact, its practice has produced her best citizens. It has always brought into existence a more law abiding and righteous people. It has increased the population with good citizens. It does not, by nature, trespass upon the rights of others, because it necessitates an obligation of mutual consent by the parties involved. It has never been adopted by those not of the faith or those who have not embraced it because of the deepest of religious convictions.

Those laws enacted against the practice of Celestial Marriage were, in their very nature, unconstitutional. They were passed to legislate against a special group of citizens, the “Mormons.” They only applied to those in the “marriage relation,” thus permitting the greatest excesses in sexual sin and extra-marital relationships if they were practiced outside the vale of marriage. They were “ex post facto” provisions, enacted expressly to prohibit a people from practicing a tenet of their faith, after the Lord had imposed that responsibility upon them and their scope was made to be retroactive, that is: to include all those cases which had been formerly contracted, which were not contrary to the law, unconstitutional though it was. Such rules and laws were essentially “not the law of the land” for they were passed contrary to the constitutional restrictions respecting laws. Therefore, those adhering to the law of God were not only abiding the law of God, according to His revelations without necessity of any private interpretations, but they were within the protecting aegis of the very Constitution itself. Certainly, the practice of the law has never, in any way, endangered the nation either in times of peace or war, nor has it lessened the al-
legiance of those who adhered to it.

What is the meaning of "religion" as used in the Constitution?

The term "religion" has reference to one's views of his relation to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will. With man's relations to his Maker and the obligations he may think they impose, and the manner in which an expression shall be made by him of his belief on such subjects, no interference can be permitted, provided always the laws of society designed to secure its peace and prosperity and the morals of its peoples, are not interfered with. (Ibid. pg. 349.)

How did Justice Black explain the Fourteenth Amendment?

The scope and operation of the Fourteenth Amendment have been fruitful sources of controversy in our constitutional history. However, in view of its historical setting and the wrongs which called it into being, the due process provision of the Fourteenth Amendment—just as that of the Fifth—has led few to doubt that it was intended to guarantee procedural standards adequate and appropriate, then and thereafter, to protect, at all times, people charged with or suspected of crime by those holding positions of power and authority. Tyrannical governments had immemorially utilized dictatorial criminal procedure and punishment to make scape-goats of the weak, or of helpless political, religious or racial minorities and those who differed, who would not conform and who resisted tyranny. The instruments of such governments were in the main two. Conduct, innocent when engaged in, was subsequently made by fiat criminally punishable without legislation. And a liberty loving people won the principle that criminal punishments could not be inflicted save for that which proper legislative action had already by "the law of the land" forbidden when done. But even more was needed. From the popular hatred and abhorrence of illegal confinement, torture and extortion of confessions of violations of the "law of the land" evolved the fundamental idea that no man's life, liberty or property be forfeited as criminal punishment for violation of that law until there had been a charge fairly made and fairly tried in a public tribunal free of prejudice, passion, excitement and tyrannical power. Thus, as assurance against such evils, our country, in order to preserve "the blessings of liberty," wrote into its basic law the requirement, among others, that the forfeiture of the lives, liberties or property of people accused of crime can only follow if procedural safeguards of due process have been obeyed.

The determination to preserve an accused's right to procedural due process sprang in large part from knowledge of the historical truth that the rights and liberties of people accused of crime could not be safely entrusted to secret inquisitional processes. The testimony of centuries, in governments of varying kinds over populations of different races and beliefs, stood as proof that physical and mental torture and coercion had brought about the tragically unjust sacrifices of some who were the noblest and most useful of their generations. The rack, the thumbscrew, the wheel, solitary confinement, protracted questioning and cross-questioning, and other ingenious forms of entrapment of the helpless or unpopular had left their wake of mutilated bodies and shattered minds along the way to the cross, the guillotine, the stake and the hangman's noose. And they who have suffered most from secret and dictatorial proceedings have almost always been the poor, the ignorant, the numerically weak, the friendless and the powerless.
The requirement—of conforming to fundamental standards of procedure in criminal trials—was made operative against the States by the Fourteenth Amendment.

Today, as in ages past, we are not without tragic proof that the exalted power of some governments to punish and manufacture crime dictatorially is the handmaid of tyranny. Under our constitutional system, courts stand against any winds that blow as havens of refuge for those who might otherwise suffer because they are helpless, weak, outnumbered, or because they are non-conforming victims of prejudice and public excitement. Due process of law, preserved for all by our Constitution, commands that no such practice as disclosed by this record shall send any accused to his death. No higher duty, no more solemn responsibility, rests upon this Court, than that of translating into living law and maintaining this constitutional shield deliberately planned and inscribed for the benefit of every human being subject to our Constitution—of whatever race, creed or persuasion—Popular Guide to Modern Legal Principles, pgs. 356-7.

(To be continued)

Lucifer Opposes the Fullness of Truth

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation."

—Joseph Smith, the Prophet; Historical Record 7:553.

THE HILLEL LETTERS

(Continued from Page 53)

Fourth Letter

"Alexander, by his personal endowments as conqueror and statesman, did more in twelve years to affect the future condition of the world than any uninspired man that has ever lived. He was in no respect better than his modern rivals, and was animated by no better motive than personal ambition. In the hands of God he was used as an instrument of lasting good to mankind. Endowed with an intellect of unusual power and comprehension, he received a thorough education from one of the greatest philosophers that ever lived. At the age of eighteen he began to mingle affairs of state with study, and became a soldier as well as a scholar. At the age of twenty, when summoned to assume the reins of empire—the sovereign, in fact, of the Greeks—he stood before the world a perfect representative of his nation. He combined their genius and learning with their valor and conduct; and entering Asia with the sword in one hand and the poems of Homer in the other, he became the armed leader of Grecian learning, art, and civilization. Wherever he went Greece went with him. His conquests were not so much those of Macedonian arms as of Grecian letters. Wherever he went, he took with him the genius of Homer, the sublime soul of Plato, and the practical wisdom of Socrates; and not only monarchies sprung up in his wake, but schools of philosophy and academies of learning.

"Entering Asia with an army of thirty-five thousand men, in the space of twelve years he made himself master of the whole Persian Empire, and of many nations which had never been subjected to the Persian yoke. He carried the Grecian language and manners to the Indus, and subjected to his power nearly as large a portion of
the human race as there was in existence. His first battle gave him Asia Minor. The second all of Syria to the Euphrates; Egypt, the whole valley of the Nile, surrendered without striking a blow. The third great battle, on the banks of the Euphrates, opened to him the whole of the Asiatic plains to the mountains which bounded the habitations of the Scythian tribes. Wherever he went the Greek language and literature took up their abode, and every city on this side of the Euphrates in a few ages became the residence of Greek philosophers, poets, rhetoricians, grammarians, historians, till the whole circuitous shore of the Mediterranean became almost as Grecian as Greece herself. Our beloved Palestine, of course, came under his sway, and the influence of his career on the fortunes of us Jews was more decisive, perhaps, than upon any other nation, for it was his conquest alone which introduced the Greek language into our holy land. And so much do the most important events turn on the slightest causes, that on the chances of one life, almost daily exposed to destruction by the dangers of war, depended the issue whether the records of the holy oracles should ever be sent to the perishing world through this beautiful language. It has been declared that when the mighty warrior and statesman was approaching Jerusalem, Judua, who was our high priest at that time, came out to meet him in solemn procession, and that Alexander was so struck by his appearance, that he not only spared the city, but granted to us Jews many favors that he did not show to others, giving as a reason therefor that he had seen the same person in a dream before he left Macedonia, who had assured him of the conquest of the Persian empire.

"From Syria he passed on to Egypt, and his conquest of that country had a greater influence upon the future condition of our nation than the conquest of Judea itself; for on his return from Ethiopia he sailed down the western branch of the Nile, and, with the instinct of genius, fixed upon the site of a city between the lake Mareotis and the sea, which he called after his own name. It sprang up immediately to be one of the most magnificent cities of the world, reigning as a sort of queen of the East, as the mart of commerce and the seat of wealth. To people this city we Jews were invited by the most liberal offers. A large colony was formed, where only the Greek language was used. Hence, it became necessary to have our Scriptures translated into Greek, or we would have lost our knowledge of them altogether. It is said on good authority that the occasion of translating the Scriptures into the Greek language was the desire of Ptolemy Philadelphus to have a copy to go into the Alexandrian library, which was begun not long after his death. However that might be, such a version we know was made, which is now the standard of the world. It was made about three hundred years ago, and by this translation our theology has gone to the whole world. Thus we see that Divine Providence works the nations of the earth like a machine.

"Another important factor in God’s providence is the rising of the Roman Empire. While all these things were transpiring in the East, a nation was rising into notice in the south of Italy destined to exert a more extensive influence upon the world by her arms than Greece did by her learning. About seven hundred and fifty years ago a small band of refugees from the ruins of Troy joined other adventurers, and established themselves on the banks of the Tiber. Their government at first was monarchical. They were poor in resources, temperate and frugal in their habits, but, either from
choice or necessity, warlike from the first. Italy was not then a new nor an uncultivated country. It must have contained states and cities of great wealth, for there have been discovered vast receptacles for the dead dating back much earlier than the time of Romulus. These were a nation of soldiers and statesmen, trained from their earliest years to politics and war. Their monarchy lasted about two hundred years. While that lasted there was little indication that these Romans were to become the masters of the world. The establishment of a popular government, however, rapidly developed their national characteristics—a love of conquest and military glory. This character once formed, and all honor and promotion coming from the people, none could hope to succeed without bending the whole force of his talents to that object which every citizen had most at heart—the honor of the Roman name, and the extension of their dominions over foreign nations. The Senate, composed either of the most distinguished and influential of the citizens, or of those who had made their way through the regular grades of the magistracy to the highest which was known in the State, constituted a body, which, for more than a thousand years, for talent, for weight, for wisdom and experience, was unrivalled in the history of the world. The Roman from youth to age lived in the eye of his country. To gain the favor of the arbiters of his destiny was his perpetual study and his constant endeavor. Thus from the first, every faculty was put upon the utmost stretch, and nothing was omitted through the whole course of his education which could give him eloquence before the people, valor and conduct in the field, and wisdom in the Senate. The whole nation was a sort of military school. No man could be a candidate for office until he had served his country ten years as a soldier in the camp. The result was that, by thus bending all the powers of human nature in one direction, they excelled all mankind in that art to which they were exclusively devoted. They became a nation of soldiers, and, pursuing with steady aim and unerring perseverance one exclusive object for eight centuries, they naturally became the conquerors of the world. A Roman army was the most terrible object that ever trod the earth, it was a vast human machine contrived for the subjugation of the world, instinct with intelligence, shielded from assault by an almost impenetrable armor, and animated with a courage which was best displayed in the shock of battle. When we hear of a Roman camp, we cease to wonder how that nation carried conquest from the sands of Africa to the borders of the world, to the skirts of the Arabian desert. After the age of seventeen, every Roman was liable to be enrolled and sent to the war at any time. When he arrived at the camp he entered on a course of life in which ease and luxury were altogether unknown. He commenced a discipline of hardships that is almost incredible, and of which there was no end; and with all this training it took the Romans five hundred years to conquer Italy; it took two hundred more and they were masters of the known world.

"About one hundred years ago the Roman conquest reached our holy land. Pompey the Great polluted with impious tread the holy of holies, and the Roman legions planted their standard upon the rampart of the temple. About seventy years ago Caesar subjected the liberties of his country, putting an end to the republic which had existed four hundred years; and fifty years ago all the world was given peace. Thus it is that the Grecian letters and Roman arms were founded on the mission of Moses; also the Roman statesman was made quite as subservient to the great plan of Providence as the valor of the Roman commanders; for they alone of all
nations that ever existed were able to retain and consolidate their conquests. Their polity, perfected by the experience of ages, greatly alleviated the burden of their yoke, and it is often said that after conquering like savages they ruled like sages; and if it is objected: how can God’s providence permit so many minds to come under a rule so hostile to liberty and freedom? To this I reply: the governments destroyed are always worse than the ones set up in their place, though it may not always be seen by man."

(To Be Continued)

TRUTH AND INTELLIGENCE

(From the Writings and Discourses of John Taylor)

Truth and intelligence have a tendency to enlarge the capacity, to expand the soul, and to show man his real position—his relationship to himself and to his God, both in relation to the present and the future, that he may know how to live on the earth and be prepared to mingle with the Gods in the eternal worlds.

Now, if men will teach me these principles, I do not care what words they use. If truth comes, tall or head foremost, I am not very particular—J.D., 5:262, September 20, 1857.

Those men who profess so much intelligence that they cannot listen to the word of the Lord, and have so much egotism and philosophy that they cannot listen to sound reason and common sense, cannot be edified by these things, while we, who have not such lofty pretensions, enjoy them.—J.D. 5:241, September 31, 1857.

There is not a particle of the human system but what is full of intelligence and displays forethought, prescience, design, skill, and creative power; and everything bespeaks the handiwork of a wise, intelligent, omnipotent creator, or God. J.D., 20:220, December 15, 1878.

Education In The Church

We want ... to be alive in the cause of education. We are commanded of the Lord to obtain knowledge, both by study and by faith, seeking it out of the best books. And it becomes us to teach our children, and affort them instructions in every branch of education calculated to promote their welfare, leaving those false requirements which tend to infidelity, and to lead away the mind and affection from the things of God. We want to compile the intelligence and literacy of this people in book form, as well as in teaching, preaching, adopting all the good and useful books we can obtain; make them. And instead of doing as many of the world do, take the works of God to try to prove that there is no God, we want to prove by God’s works that he does exist, that he lives and rules and holds us, as it were, in the hollow of his hand.—J.D., 19:310, April 8, 1878.

Education Cannot be Neglected

And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep His commandments ... let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. Hear it, you elders of Israel and you fathers and you mothers! ... we want to get together to train our children up in the fear of God, to teach them correct principles ourselves, and place them in possession of such things as will lead them in the paths of life.—J.D., 20:179, April 8, 1879.

Herein is glory and honor, and immortality and eternal life—D. & C. Sec. 128:12.
MICHAEL, UNSER VATER UND UNSER GOTT.

(14. Fortsetzung von Seite 53.)


JOSEPH E. TAYLOR


nern, dass Aeltester Taylor neun
unddreissig 39) Jahre nach jener
Predigt, die Worte Brigham
Young's anfuhr, die Joseph
Fielding Smith als nicht richtig
wiedergegeben erklärte. Nun,
wen Brigham Young falsch ange-
feuert worden waere wie Aeltesting
Smith behauptet, wurde dann
Aeltester Taylor nicht den berich-
tigten Text anstatt des falschen
benutzt haben? Nachdem der Vor-
tragende Brigham Young wie an-
gezeigt angefeuert hatte, bemerkte
er weiter: "Wir wollen nun einige
Aussagen Joseph Smith's über
 diesen Punkt anfeuern, die er in
Nauvoo am 6. April 1844 machte:

"Es ist der erste Grundsatz des
Evangeliums mit Gewissheit den
Charakter Gottes zu kennen, und
tzu wissen, dass wir mit ihm reden
können wie ein Mensch mit einen
anderen redet, und dass er wie
ein Mensch gleich uns gemacht
wurde. Ja, dass Gott selbst, der
Vater von uns allen (das muss
Adam sein) auf UNSERER (EI-
NER) ERDE WOHNTE GLEICH-
WIE ES JESUS CHRISTUS TAT.
* * Was sagte Jesus? * * Wie der
Vater Macht in sich selbst hat, so
hat der Sohn Macht. Was zu tun?
Nun, was der Vater tat. Die Ant-
wort ist klar, in einer Weise, Sei-
en Körper nieder zu legen und
ihn wieder auf zu nehmen. 'Jesus
was wirst du tun?' 'Mein Leben
nieder legen und es wieder auf
nehmen' Glaubt ihr es? Wenn ihr
es nicht glaubt, dann glaubt ihnen
auch nicht an die Bibel. Die
Schrift sagt es, und ich fordere
alle Gelehrsamkeit und Weisheit
der vereinigten Mächte der Erde
und Hoelle auf dieses zu wieder-
legen. Was tat Jesus? 'Nun, ich tue
das, WAS ICH MEINEN VATER
HABE TUN SEHEN als Welten
ins Dasein gerufen wurden. Mein
Vater arbeitete Sein Koenig-
reich mit Furcht und Zittern aus;
und ich muss daselbst tun, und
wenn ich mein Koenigreich erhal-
tete, werde ich es meinem Vater
überreichen, so das Er Koenigreich
auf Koenigreich erhalte und so
wird Er in Herrlichkeit erhoben.
Er wird dann in eine groessere
Erhoehung eintreten und ich werde
Seinen Platz einnehmen, und da-
durch werde ich selbst erhoben
werden; so dass Jesus in den Fuss
—Tappen seines Vaters wandelt
und ererbt, was Gott vorher erer-
tete.'

'Ich denke, dass diese zwei An-
fuehrungen von solch zuverlassi-
chen Quellen vollstandig die
Frage des verwandtschaftlichen
Verhältnisses löschen, welches
zwischen VATER ADAM UND
DEM ERLOESER der Welt be-
steht und ohne Frage die Macht
beweisen, welche Adam inbezug
der Wiederaufnahme Seines Kör-
ers besass, nachdem Er diesen
nieder gelegt hatte welche Macht
Er niemals haechte erlangen koen-
nen, es sei denn, dass Er zuerst
eine Auferstehung vom Grabe und
den Zustand der Unsterblichkeit
empfin. Wir sagen weiter, dass
diese Macht nicht verloren ging,
en Er als ein himmlisches We-
sen freiwilzig von der verbotenen
Frucht genoss und dadurch Seinen
Koerper der Sterblichkeit unter-
warf, um den Vater sterblicher
Koerper oder Behausungen (taber-
nacles) zu werden, wie Er schon
der Vater unsterblicher Geister
war—so den Fruechten Seiner eig-
en Zeugung Gelegenheit gebend
durch Pruefungen und Schwierig-
keiten zu gehen, die notwendig
sind, um sie fuer eine Auferste-
hung von den Toten und eine
himmlische Herrlichkeit vorzube-
reiten.

'Alles was Vater Adam auf die-
sen Erde tat von der Zeit an da er
Seinen Aufenthalt im Garten Eden
nahm, geschah zum Zweck der
Wohlfahrt und Fuersorge Seiner
Nachkommenschaft, und der Er-
folg Seiner frueheren Mission als
der ERLOESSER einer Welt,
und danach oder jetzt als der Vater
einer Welt, fuegte Er der Herr-
llichkeit, die Er bereits besass, nur
noch mehr hinzu. Wenn als der
ERLOESSER einer Welt, Er die Macht
hatte, Sein Leben nieder zu legen
El Dia Amaneces
Para Los Lamanitas

"LOS GENTILES BENDITOS
ASISTIRAN A LA SIMIENTE
PROMETIDA"

"Y asistirá (los Gentiles bendi-
tos) a mi pueblo, el resto de Jacob,
como también a cuantos vengan
de la casa de Israel, para que
construyan una ciudad que será
llamada LA NUEVA JERUSALEN
. . . (en el Monte de Sión).

Y ayudarán, entonces, a mi
pueblo que está dispersado por
toda la superficie de este país,
para que se reúna ne la Nueva
Jerusalén.

Y entonces el poder del cielo ba-
jará en medio de ellos; Y YO MIS-
MO ESTARE ENTRE ELLOS."

En seguida la bendición Patri-
arcal sellada divinamente sobre la
Cabeza de Jacob, dice:

¡SIRVANTE PUEBLOS!
Y NACIONES SE INCLINEN A
TI:
SE SENOR DE TUS HERMA-
NOS,
E INCLINENSE A TI LOS
HIJOS DE TU MADRE:
MALDITOS LOS QUE TE
MALDIJEREN,
Y BENDITOS LOS QUE TE
BENDIJEREN. Gen. 27:29.

Y ADEMÁS:
"Y nos has hecho para nuestro
Dios REYES Y SACERDOTES, Y
REINAREMOS SOBRE LA TIERRA.

Y miré y oí voz de muchos
angeles alrededor del trono, y de
los animales, y de los ancianos;
y la multitud de ellos era millones
de millones." Apocalipsis 5:10, 11.

¡Contemplemos! Durante el
Gran Milenio, MILLONES DE
MILLONES sobre toda la tierra,
los del Linaje Prometido y los
Gentiles Benditos—que se hubieran
probado en la tierra, serán los

NEPHI’S PRAYER

Awake, my soul! No longer
droop in sin. Rejoice, O my heart,
and give place no more for the
enemy of my soul.

Do not anger again because of
mine enemies. Do not slacken my
strength because of mine afflictions.

Rejoice, O my heart, and cry
unto the Lord, and say: O Lord, I
will praise thee forever; yea, my
soul will rejoice in thee, my God,
and the rock of my salvation.

O Lord, wilt thou redeem my
soul? Wilt thou deliver me out of
the hands of mine enemies? Wilt
thou make me that I may shake
at the appearance of sin?

May the gates of hell be shut
continually before me, because
that my heart is broken and my
spirit is contrite! O, Lord, wilt
thou not shut the gates of thy
righteous one before me, that I may
walk in the path of the low
valley, that I may be strict in the
plain road!

O Lord, wilt thou encircle me
around in the robe of thy righte-
ousness! O, Lord, wilt thou make
a way for mine escape before mine
enemies! Wilt thou make my path
straight before me! Wilt thou not
place a stumbling block in my
way—but that thou mayest clear
my way before me, and hedge not
up my way, but the ways of mine
enemy. 2 Nephi 4:28-33.
Sacerdotes, los Reyes, los Ministros del Altísimo; los Embajadores de vida eterna a las naciones del mundo!

¡Los mismos que reinarán Mil Años con el Cristo del Altísimo!

¿Gozarán los del Linaje Prometido, los Gentiles Benditos de tan insuperables bendiciones; de tan excelentes privilegios, sin los méritos que se requieren hoy en la vida de nuestra prueba? Serán los hombres de hoy las lumbreras, los líderes de aquella inusitada época, cuando hoy andan en tinieblas e indiferentes vagan en el mundo, comiendo, bebiendo y de la vida, importándoles nada la voz de Dios?

¿Qué conformidad! ¡Que ingratitude!

Bien dijo el Profeta José Smith:

“... Profetizo que el hombre que se quedo atrás, teniendo la oportunidad de continuar, sera atormentado por Satanás...”

El objeto supremo de todos nosotros debería ser la CONSTRUCCION DEL TEMPLO! ¡LA CIUDAD SANTA DE SION!

Para ello necesitamos manifiestarlo por medio de nuestra actividad y fe. Es necesario aventurarnos a ejecutar todo aquello que el Señor requiere, de otro modo alguien hará ese trabajo!

“LA PERDIDA FUE TEMPORAL Y NO PERMANENTE”

Al ser investidos del Santo Sacerdocio, el pueblo del Señor, el Linaje Prometido, en estos Últimos Días; en la época más gloriosa del mundo, significa que la pérdida fue temporal y no permanente, de lo contrario el juramento y promesa de un Dios quedaría totalmente destruido, y en ese caso Dios dejaría de ser Dios y Satanás tendría toda la victoria.

Pero certificó el Profeta: “Y ELLOS SERAN LOS SACERDOTES, LOS SALVADORES EN EL MONTE DE SION Y LOS MINISTROS DE NUESTRO DIOS.”

Y si los Salvadores de la humanidad y Ministros de nuestro Dios sobre el Monte de Sión, en la época más brillante de toda la tierra, saldrán de Linaje Escogido; de entre el pueblo del Dios Viviente, y aun los Profetas de la antigüedad nos lo han dicho. ¿Tendremos otra oportunidad los Hijos de esta generación después de este día?

¿Qué anticipación tendremos con aquello que el Señor habló proféticamente a nuestros padres? ¡Para nosotros fue el mensaje!

“... Y, cuando habrán recibido esto, que es oportuno que lo reciban primero, para probar su fe, y si fuere que crean estas cosas, entonces las cosas mayores les serán manifestadas.

Pero si sucediere que no las creyeran, entonces las cosas mas GRANDES LES SERAN DETENIDAS PARA SU CONdenación.”

3 Nefi 26:9-10.

¿ESTARMOS A PRUEBA DE LA MANO DEL SEÑOR, sin que lo realicemos?

¿Estaremos ganando o perdiendo el privilegio que se nos ha sido dado sin realizarlo? ¿Nos sentiremos interesados en las cosas mayores o más grandes que se encuentran reservadas, que Dios y los hombres de ayer cumplieron en este mundo? ¿Qué sucederá al hombre que no haga—ningún esfuerzo para establecer el reino de Dios en el cual mañana espera representar y reinar con Cristo en el Monte de Sión?

Pregunto al hombre sensato, ¿podrá ser un hombre de hoy un Salvador de la humanidad, altamente distinguida; un “MINISTRO” de Altísimo en el Monte de Sión, un Representante en el mundo, un Sacerdote, un Rey entre las naciones de la tierra, vamos, una lumbrera cuando hoy en el mundo es un indiferente, un enemigo acérrimo del mismo reino, un maniquí, que no se mueve sin que lo muevan, un cobardes que se esfabule hoy en la tierra del reino en el cual espera reinar mañana?

Está en error el que crea que mañana será un Salvador simplemente porque es un Gentil, o del Linaje Prometido, un Ministro, un
Sacerdote, un Gobernador, un Rey entre las naciones de la tierra por el simple hecho que pertenecen a dicho linaje, y que hoy dificultosamente apenas acepta los Cuatro Principios, y sin embargo ha visto los demás mandamientos y leyes celestiales con temor y desprecio? ¿Qué poder o qué preparación tendrá para enseñar mañana a una gente superior a él? ¿Esta ná capacitado para gobernar a una gente altamente superior de aquél día? ¿no será rechazado por su misma conciencia y por su ignominiosa ignorancia? ¿No será él un verdadero infierno ocupar alguno de esos lugares?

Y además, estos que se rehuyen del reino hoy en la vida, ¿estarán seguros que se levantará en la Primera Mañana de la Resurrección? Estos que cobardemente se escabullen del reino, se levantarán con los PALADINES del Señor? Esperanzas falsas! Dicen los Ingleses:

“You will have something for NOTHING!”

Especialmente todos aquellos que permanecen ESTANCADOS por años en los Cuatro Principios, y enternamente se mantienen en oposición peleando directa o indirectamente en contra del reino de Dios. ¿Serán mañana los principales de dicho reino? Aquellos que hoy se encuentran pasivos e indiferentes, adorando su acumulación y dicen: en su corazón: Primero voy a amansar mi yunta, voy a enterrar a mi difunto, etc., etc. ¿Serán estos los grandes en el Monte de Sión? ¿Si ellos siembran cardos en este día, ¿cosecharán trigo el día de mañana? ¡Qué ridículo! ¡Tiene Ud. los mismos sentimientos y obras que desempeño Set, Abraham, Isaac, Jacob y José? ¡Qué cosa tan extraordinaria espera el Linaje—Prometido: ser hoy un maniquí de los Gentiles y sin embargo, en el Milenio ser un Rey, un Embajador, un Salvador, etc., etc., ¿llegará a tal altura? El hombre se PREDESTINA A SI MISMO por medio de su vida cotidiana para lo que sea el día de mañana!

¡También vivir en el pecado de omisión, es vivir en la maldición de condenación! Porque, ¿cómo podría suceder que el hombre que hoy vive en el pecado sea mañana el ministro de salvación, cuando la justicia espera juzgarlo?

Por ejemplo, ¿qué respuesta daríamos a aquello que nos suplica el Señor y nos promete una maravilla. Medite Ud. ¡Tener el poder y el Don del Espíritu Santo por hacer cierta clase de trabajo, ¿no es una maravilla? El Señor dice: “Y benditos serán todos los que procuren establecer mi Sión en aquel día, proque tendrán el don y poder del Espíritu Santo; y, si perseveraren hasta el fin, serán exaltados en el último día, y se salvarán en el reino eterno del Cordero . . . .” I Nefi 13:37.

Todo hombre que no le interese establecer el reino de Dios, indudablemente perpetuará el reino de Satanás, y tendrá, el don y poder del Espíritu Satánico, y como es natural de él tendrá su galardón!

(A ser continuará)

ASSURANCE
What the New Year has in store for me
I cannot tell, but I am sure
God’s hand holds the key to destiny.
What doors it will unlock I do not know;
What lies beyond remains a mystery.
But I will keep my courage high and faith steadfast,
And greet each newborn day with smiling face,
Believing that my future rest secure,
In His great love, abiding grace.

Mrs. E. P. Cutler
POLYGAMY CASE

Read the trial of the Short Creek polygamists, and particularly the speech of Judge Robert A. Tullar to the defendants:

The judge states that the action of the polygamists in defying the law by obeying their religious tenets makes them "heroes and martyrs in Moscow."

I somehow imagine that there is a great deal more rejoicing in the halls of the Kremlin concerning the action of the State of Arizona in stamping out this "insurrection."

I cannot imagine that the way of life in the isolated Short Creek community was as hard and as unhappy as the cruel and vindictive dissolution of the community by the civil authorities.

And I doubt seriously that any heartbreak inherent in the children of Short Creek compares with the State's harsh separation of these children from their fathers.

Such things as the judge's little talk make us wonder when government and law will wake up to the fact that they are grossly incompetent as arbiters of religious truth.

And more fundamentally, when will they see that every such theological or religious judgment by a court of law basically violates our cherished separation of civil authority and religious conviction.

JOHN HERGESHEIMER,
Van Nuys.

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.

NEW SCIENTIFIC EVIDENCES ABOUT THE CRUCIFIXION OF OUR LORD

"The Mantle of Turin"

HOW DID CHRIST LOOK?

HOW DID HE DIE ON THE CROSS?

HOW DID HIS COUNTENANCE LOOK?

A LONG DESIRED "TRUE PORTRAIT" OF "JESUS THE CHRIST"

Inasmuch as many Christians are observing the Lenten-Season at this time and their thoughts are being turned to the great sufferings of our Lord Jesus Christ, culminating in his being nailed to the cross and dying for the sins of mankind, we thought it very timely to publish in the following pages of "The Star of Truth" reproductions of photo-

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.
graphs as well as the accompanying German text translated into English of "investigations and experiments of circumstantial evidences by modern scientists in Europe relative THE CRUCIFIXION OF OUR LORD and the shroud he was buried in."

The material is taken from the German Magazine: "Neue Illustrierte" of April 9th, 1952, and we are very grateful to its editors and publishers for granting us permission to reproduce the photographs and to translate the accompanying German text into the English language for publication in "The Star of Truth."

We also wish to direct the attention of our readers to an article in "The Star of Truth," vol. 1, page 4, of January, 1953, where similar scientific investigations and observations are reported about the burial cloth or shroud of our Lord which is now generally known as "The Mantle of Turin."

As the scriptures tell us, men shall receive "precept upon precept, line upon line, here a little, and there a little" (Isaiah 28:10) and eventually all the truths which are to be made known to men in this Dispensation of the Fulness of Times will be revealed in one way or another, and doubt or ignorance will have to vanish as the morning mists or haze before the rising sun.

After our readers have carefully read this most interesting article they will undoubtedly be able to partake more thoughtfully and reverently of the Sacrament of the Lord's Supper and realize what the Lord really did for us and contemplate what we should do for Him, namely: accepting more readily and fully His teachings and laws, and in very deed be His humble and obedient followers!

Tests, giving remarkable proof of circumstantial evidences:

(Translating from German Into English)

HOW DID CHRIST LOOK?

Modern scientists investigate the secret of the famous "Mantle of Turin"!

The four Gospels tell the life's history of Christ. The "fifth Gospel" as the famous French poet Paul Claudel called the "Mantle of Turin" reveals to the scientist how Christ looked. It gives the impress of his face, of his hands, of his figure which measured about 1.80 meters (abt. 5 ft. 11 inches) in length.

The cloth as the onlooker views it. The damages by fire from the year 1532 are most noticeable. One can see scorched corners and edges (1 and 2) and water-rings (3). These marks (of damage) repeat themselves often because the cloth was folded. Between the marks of damage by fire one can see the front and rear view of a man. There are veined bleedings on the forehead and the nape (4) caused by a crown of thorns. No. 5 identifies the wound at the left wrist (root of the hand) and (6) marks the blood of the corpse from the wound caused by the stab of the spear on the right side between the fifth and the sixth rib.

At (7): right foot, in the middle of it is located the wound caused by the driving in of the nail. From here towards the toes a little blood (during the crucifixion) also towards the heel after the (pulling) of the nail and the horizontal position of the dead man. The dead body was therefore laying on the cloth (in the picture the upper half), while the other half of the cloth (in the picture the lower half) was placed over the head down the front of the body to the feet. (See cut No. 1 A.)

The photographic negative which reverses the picture taken, permits a clearer recognition of the face and the form of the body. (See cut No. 1 B.)

Die "Neue Illustrierte" (Name of the German Picture Magazine) follows in this presentation the investigations of the scientist Dr. Hermann Moedder, of Cologne, (Germany) who was the only German speaker who took part in the famous International Congress in Rome. Pictures taken by Fred Jaeger—Eurie.
HOW DID HE DIE ON THE CROSS?

THE CRUCIFIXION REPEATED... by modern Scientist! Dr. Barbet, Paris, undertook this experiment. He nailed a corpse to a cross in a lying down position; the arms were extended to the sides at a right angle (90 deg.). As soon as the cross is elevated the muscular system between the arms and the cage of the chest is stretched by the weight of the body. The arms are now in a position of an angle of 65 deg. The same degree of an angle is also
THE DEATH ON THE CROSS WAS FROM CESSATION OF THE HEART:

X-Ray (Roentgen) pictures taken at the beginning of the experiment and shortly before unconsciousness set in show a plain reduction of the shadow of the heart (X-ray picture at the left). Taking all the results together, they show a so-called "orthostatic collapse" insufficient blood supply to the brain and to the heart as the blood according to the law of gravity was "engorged" in the lower half of the body. The death on the cross was as often surmised from cessation of the heart (coronary insufficiency). (See Cut No. 4.)

CHRIST HUNG AND STOOD...

The "Mantle of Turin" shows the two hands, one laying upon the other, and the blood at the wrist of the hand and on the outer side of the two lower arms. The blood rivulet from the wound of the nail makes an angle of 65 deg. with the axis of the arm and spreads apart a little further below, which is proof that the one on the cross was alternating in a hanging and standing position. The hanging experiments of Cologne prove that this changing between hanging and standing was absolutely necessary because by free hanging death occurs very soon. Here is also the reason for the "Breaking of the lower legs" (to hasten death). (See Cut No. 5.)

Where was the nail driven in? "The Mantle of Turin" shows the exact place, the broad sinew which could carry the weight of the body. Only this sinew is able to do it, as the fibers are running counter to the direction of the pull. The picture of Turin therefore marks a place which does not agree with the representations of the artists. But... the "Mantle" is right. The artists' representations are wrong, from the physical and medical point of view. Did each nail in the hand wound carry half of the weight of the body? Mathematical computations and experiments of Dr. Barbet, Paris, indi-
cate the wound of the nail in the palm of the hand tore at a weight of 40 Kiliograms (abt. 88,184 lbs.) Again the "Mantle" is right. (See Cut No. 6A-6B).

HOW DID HIS COUNTENANCE LOOK?

Modern chemistry is investigating the question: How does an image originate on a burial cloth? Ac-
according to Jewish custom a corpse is powdered with Aloe and the burial cloth is moistened with aromatic oils. The experiment proved: A plainly visible image is obtained. Science also concludes Christ did not lay longer than 40 hours in his burial cloth. This agrees with the report of St. Luke: "And they returned, and prepared spices and ointment; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." (Luke 23:56; 24:1-3). According to the German text: "They returned and were still during the Sabbath day, according to the law. On the first day of the week, very early, they came to the grave, they found the stone rolled away but not the body." (See Cut No. 7).

Modern photography is seeing what two thousand years did not reveal. The photography translated the image in the "Mantle of Turin" (picture at right hand) into its black-white values and suddenly one can see in mysterious plastic art the countenance of that man who was buried in the "Mantle of Turin."

If this cloth were not genuine or it were a forgery then the painter who painted the cloth must have known seven hundred years ago, (for that is the time in which we can follow exactly the history of the "Mantle") what the methods of investigation of the 20th century would discover. That is entirely impossible. The countenance shows the swellings in the face which were caused by beatings, and the bleedings in the region of the head are in consequence of stabs of a thorny crown. (See Cut No. 8A (Neg) 8-B (Pos.).
Why are the impressions in the cloth not clear? Because the “Mantle of Turin” suffered damages during the fire in 1532. The investigators of Cologne show why the outlines (contours) upon the Mantle (at the left) are blurred in the case of the hands. Similar impressions were treated with water or dry warmth, and the result: the picture was not clear. In the center is the impression of a hand before such treatments. (See Cut No. 9).

How the East Views Christ! According to a legend Jesus sent his picture to the King Abgar of Edessa. The original is not known but only this copy. But people adore this representation as a picture not made by human hand. (See Cut No. 10A).

How the West Views Him! The image upon the famous “sweat cloth” of St. Veronica. The investigators of Cologne are of the opinion that the picture of Edessa as well as also the Veronica picture coincide with the image upon the “Mantle of Turin,” yes, that the picture upon the “Mantle of Turin” served as a pattern for them. (See Cut No. 10B).

A LONG DESIRED TRUE PORTRAIT OF “JESUS THE CHRIST”

The longing for a true picture of the appearance of Christ is very old. The efforts in this direction are now entering into a decisive state. This new situation was released through the taking of the first photographic picture of the “Mantle of Turin” in 1888.

According to tradition this “Mantle,” was the “linen cloth” which Joseph of Arimathaea bought especially for the burial of Christ. There are only a very few records which show that this cloth was kept in Jerusalem until the 5th or 6th century and later was taken to Constantinople. When this city was taken during the 4th Crusade (1204) the Frenchman Otto de la Roche captured the cloth and brought it to France according to the report of the Historian Robert de Clari. Here it appears in the city of Besancon about 150 years later. Since that time we can follow its history. During the pestilence in Milano (Italy) Saint Karl Borromaeus, then Bishop of this City, made a pilgrimage to this cloth in order to fulfill a vow, and (as he was apparently sick and it was uncertain that he could travel far) the “Cloth” was brought from Southern France to Turin where it has been kept ever since. We realize that no direct or strict historical proof can be brought forth. To make it more questionable the French theologian and historian Chevalier found in the Archives of
the Vatican a document of the year 1389 wherein is stated that an artist has painted such a cloth. And so one has identified too hastily "The Mantle of Turin" as the one mentioned in that document, and therefore has lost its value in the eyes of all who were interested in this matter—particularly the Theologians.

This accepted conclusion would have been upheld still further had not proof been presented through photography that the human figure on the cloth could not have been produced by the hand of man. In consequence of this exposure through photography the whole investigation was transferred from the field of history to that of natural science.

It is now understandable why a representative of the Church declared at the International Congress in regards to the "Mantle of Turin": "If anybody have to say the last word as to this question then it must come from the Natural Scientists, provided they are in a position to do so." Their investigations as of today have reached a certain conclusion. The material is handwoven linen after the manner of weaving as it was made in the vicinity of Damascus."

The "Mantle of Turin" corresponds also as to the size of the burial cloths which were found from that period and that region. Upon the cloth is at least intimated the front—and back view of a male
corpse of close to 1,80 m. (abt. 5 ft. 11 inches) height caused by the chemically transformed aloe. Only the photographic plate reveals the secret of this most singular representation. The human image upon the "Mantle" is a negative from a photographic point of view.

To paint such a picture would be even today impossible. Even those from the rank and file of experts of art who showed an unfavorable attitude towards the "Mantle" admit today that it could not have been painted.

One of those experts, M. Clement of the Academy of Paris, showed in his experiment, how one can obtain such a picture as an imprint from plastic art. However there are missing then all traces of blood from the various wounds, and an unbelievable naiveness is exhibited when the French romancer Daniel Rops assumes one could obtain such corrections "by simply pouring a solution of paint upon the respective places of the 'Mantle'." Especially the bleeding from the wounds caused the greatest surprise in medical circles.

Professor Rodino published in the Italian Magazine for Military Medicine of 1950 an extensive experimental study of the blood traces on the forehead of the dead person who was laid in the "Man-
that it prevented the close contact of the cloth on the sides of the body.

The results of their experiments show the most extensive similarity with the "Mantle of Turin". The picture of the dead person in this cloth show, besides swellings (morbid enlargements) in the face, caused by beatings, hemorrhages in the region of the head in consequence of a crown of thorns.

One can notice over the entire body small swellings: the marks of scourging, and moreover blood which flowed from the wounds of the nails on the hands and the feet and the wound on the right side of the thorax.

Dr. Barbet (M.D.) of Paris took great pains to investigate these wounds. They do not correspond with the conceptions of artists as we have them in the representations of the arts but in all the details the "Mantle" was right. On the "Mantle" one can differentiate between blood which flowed (head and hand) when the body was alive and the blood which shows the characteristics of the blood of a corpse. On the wounds of the feet one can observe both kinds of blood.

The medical studies on the "Mantle" produced valuable indications for the exploration for the, until now, unexplained cause of death at the crucifixion. Dr. Hynek of Prag thought the cause was suffocation (asphyxiation) caused by cramps of the muscles.

According to our own experiments we can see as the cause the cessation of the flow of the blood to the heart and to the brain, which was brought about by the "engagement" of the blood into the lower half of the body. This process we could measure exactly in our hanging experiments. The last result of the conclusion was that the cause of death on the cross was from cessation of the heart, a hypothesis which also was generally agreed to at the Congress.

Let us here summarize: According to the results of research and investigations of today we have before us a genuine burial cloth which originated from the time and native land of Christ. In it was lain a middle-aged man of about 5 feet 11 inches height, who after having been crowned with a crown of thorns, and scourged, was nailed to a cross where he died. After his death the heart was pierced by a spear which was thrust into his body from the right side. He did not lay longer than 40 hours in our burial cloth. This fact of the limitation of time resulted from the experiments. This much natural science reveals.

We are now facing this question: Who was the dead person that has lain in this burial cloth? Here is only one possible circumstantial evidence. We know of only one historical person where all
these details fit: Christ. But one can also bring arguments (in its favor) from a different point of view. Here are two examples from the history of arts.

According to the legend there are two pictures of Christ which came into existence in a miraculous way, namely the picture of "Edessa" and the one of "Veronica." In both cases the face is painted which however is in general likeness with the one of the "Mantle of Turin." Therefore both legends have a kernel of truth as these pictures are old copies of the "Mantle of Turin," or in other words: In the farthest remote Christian Era the present "Mantle of Turin" was looked upon as the actual burial cloth of the Lord and therefore copies of the face were made.

The participants of the Congress, recognized scientists of different countries and disciplines, have the conviction that we have before us the burial cloth of Christ. The American director, P. Wuenschell, gave a lecture about the burial customs of the Jews at the time of Christ and he could derive from the Gospel of St. John strong arguments (evidences) in favor of the genuineness of the "Mantle of Turin."

Abbott Righetti of Genoa (Genova) is of the opinion that the "Mantle" should be regarded as a synthesis of the entire Passion. Paul Glaudel denotes this "Mantle" as the "Fifth Gospel" and a "second resurrection."

Pope Pius XI. personally took the stand and said: "We do not speak here as Pope but as scientists. We have personally followed the investigations of the sacred burial cloth and are convinced of its genuineness. Objections have been made but they are not sound."

Finally each and every one has the free agency or choice—also from the Catholic Church—whether he is willing or not to accept this circumstantial evidence of having before us the burial cloth of Christ.

Herman Moedder, M.D.,
and Heinz Moedder, Ph.D.,
Cologne.
ABOUT THE "INTERPLANETARY OBJECTS"
(Space Ships, Flying Saucers.)

One of the most puzzling and controversial subjects in recent years is that of: The Flying Saucers.” Articles pro and con appeared in Newspapers, Magazines, and even goodly sized books were written about them.

Inasmuch as we have been approached several times to write about this subject and perhaps clarify certain phases in relation to them and our religious viewpoint we endeavor to satisfy this request in writing this article.

One of the first books written causing quite a stir was the one by Frank SKULLY entitled “Behind the flying Saucers” published by the Henry Holt Company, New York (year 1950.)

Last year (1953) two important books appeared on the market: “Flying Saucers from Outer Space” by Maj. Donald E. KEYHOE, U. S. Marine Corps, Retired, published by the Henry Holt Company, New York, and “FLYING SAUCERS HAVE LANDED” by Desmond LESLIE and George ADAMSKI, published by The British Book Centre, New York. We understand that another book by George Adamski is being prepared for publication which will be even more sensational than his last one.

It is most interesting to note how people, and attitudes of people and of Government Agencies are changing, in the course of time.

Even the movie world is capitalizing on this renewed interest of the people by showing “The War of the Worlds” which is based on the novel by H. G. Wells: “Invasion from Mars” which however is pure fiction though the idea of interplanetary aircraft is quite vividly portrayed.

We plan to quote first extensively from these three Books (permission has been graciously granted by the publishers) and then comment and elaborate more in detail.

June 26, 1947: Los Angeles Times 9 "SAUCERS" FLYING 1200 M.P.H. sighted—But what are they?

Pendleton, Ore., June 25 (AP)—Kenneth Arnold reported seeing nine shiny objects flying at 1,200 miles an hour over the Cascade range of western Washington. The objects were bright and saucerlike, flying at 10,000 feet altitude. When first sighted they were approximately 25-30 miles away, and flying north.

July 4, 1947: Los Angeles Examiner: AIRLINE PILOT SIGHTS FLYING DISC CLUSTER.

Boise, Idaho, July 4 (AP)—Captain Smith, United Airlines pilot, with co-pilot, First Officer Stevens, reported “three to five” discs west of Ontario, Oregon. The first photograph taken of the mystery saucers was claimed by Yeoman Frank Ryman. Ryman’s estimate was that the saucer was 9,000 to 10,000 feet in the air and traveling, 500 m.p.h.

January 7, 1948: The Louisville Courier—F-51 AND CAPT. MANTELL DESTROYED CHASING FLYING SAUCER.

Ft. Knox, Jan. 8 (UP)—Capt. Thomas F. Mantell, of the Kentucky Air National Guard, a veteran of the Normandy invasion, chased either a flying saucer or the planet Venus to his death today over Godman Air Force base, near Fort Knox. Two others in the formation pulled out at 18,000 feet but Capt. Mantell went up to 20,000 feet before meeting his death.

(Continued in this issue on pg. 101)
"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.)

REGARDING TRIALS AND PERSECUTIONS

How often has the remark been made by people young in years or in the church, “Oh, I wish I could have been with the Saints when they passed through their trials and persecutions in early days.” The wish is uttered with the idea, apparently, that there are to be no trials and persecutions in the future like those of the past.

We remember in our boyhood when we indulged in this wish. We heard the Elders relate their experiences in the founding of the Church, the first preaching of the Gospel, the mobbing they received, and their expulsion from Jackson County, Missouri, and the march of Zion’s camp from Kirtland to Missouri, and we were filled with the desire to take our part in the scenes. But we have long ago learned to be content to take our part in the scenes which belong to our day and time and which have been allotted to us. We have learned that there are plenty of trials and difficulties for all, if they will live faithful, to have their full share, and all that are necessary to test them and their faith and integrity to the fullest extent.

Each generation may not have to pass through exactly the same scenes. They are apt to vary as the circumstances which surround each vary; but they will, nevertheless, accomplish the desired end. There is one thing certain, every Latter-day Saint who is faithful to the truth and who lives to the ordinary age of man will have all the opportunities of this kind he or she can desire to gain experience and to have his or her seal of integrity, courage and devotion to the truth fully exhibited.

The violence of mobs was one of the chief difficulties the Saints had to meet in the early days. This was a very painful and hard trial and involved great suffering and frequently death. But there are other trials which may test the faith equally as much as mobs. We have had some of them since the Church was led to these valleys. We shall continue to have them and they will increase, and apparently look more and more threatening as the Church increases in strength and experience. Just now we are passing through a trial which causes many to think and to wonder what the result will be, and there may be some, perhaps, who tremble and whose faith almost fails them.

WE FOSTER THE THOUGHT: “BACK TO THE CONSTITUTION!”
AND LET ALL PEOPLE SAY: “AMEN.”
A violent and vicious attack is being made upon the doctrine and practice of Patriarchal marriage. Those who have practiced this principle are assailed with a ferocity never before known. Those who make the attack perhaps hope to drive the people of God to renounce the doctrine and promise not to obey the revelation. Vain and delusive hope!

Unless the Saints apostatize, such an action on their part is impossible. By doing so, they would deliberately shut the door of the Celestial glory to their faces. They would say by that action, "We do not have the valor necessary to sustain us in our striving for the celestial glory, and we, therefore, are content to enter a terrestrial or celestial glory."

To comply with the request of our enemies would be to give up all hope of entering into the glory of God, the Father, and Jesus Christ the Son. This is the price which the Saints are asked to give for the world to cease their attacks upon them! Is it not a costly bargain which they are asked to make? To barter off all hope of external exaltation with wives and children in the celestial presence of God and the Lamb for the miserable favor of the world.

So intimately interwoven is this precious doctrine with the exaltation of men and women in the great hereafter that it cannot be given up without giving up at the same time all hope of immortal glory. With a great consistency might the Sons of God, who are to be crowned heirs of God and joint heirs with Jesus, at the suspicious moment of their coronation, be asked by Satan to give up the thrones upon which they are being seated or the glorious crown with which their brows were being encircled, in order to please him.

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

We ask ourselves, if some such reasoning as this were not indulged in during the times following upon the crucifixion of the Savior and the martyrdom of some of his disciples? No doubt there were men then, and in the church, too, who thought it an unwise policy to force the issue which then existed between the world and the church to their legitimate conclusion. And after all the valiant and true had perished their policy prevailed; and the so-called church stood, not the church of Christ but a foul, corrupt, heathenish, apostate church, from which the gifts and the graces and blessings of the pure gospel and priesthood had been withdrawn.

The Saints of that day had presented before them martyrdom or apostasy. They who were valiant, who were true, who looked beyond this life, did not hesitate. To die was glorious, it was a great gain: to live an apostate was to rob life here of its charm and all its pleasure and honor, dread and horror.

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

We think we hear their answer from every habitation, from every hamlet from every town, city, and valley throughout all these mountains, to which the Lord our God has led us, and where faithful Saints dwell—we cannot disobey our Great Creator and God: To obey Him is our first and foremost duty; if men punish us for this, we must invoke his grace and strength to enable us to bear all they may bring upon us."
This is the only answer faithful Saints can give: and as they did in the beginning of the work in these last days, as they did in Missouri, as they did in Illinois, as they did in crossing the great plains to find a home in these mountains, and as they have done from that time to the present, so they must do again—put their trust in God, that God, who has never forgotten them to deliver them from the hands of their enemies, and he will do it. He will not forget his people, nor the promises He has made to them.

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

George Q. Cannon.

The Juvenile Instructor, May 1, 1885, Volume 20: 136-137

The Dawning Day of the Lamanites, The House of Joseph

By Sr. M. Bautista

(Translated from the Spanish Language into the English)

(Continued from Page 70.)

Approximately one hundred years have passed, out of the years of eternity, since the fulness of the Gospel was restored and how many of us have been interested in our everlasting salvation? Should we have made unheard of efforts in order to establish that Gospel and to bring forth Zion? or have we viewed that glorious opportunity as a secondary matter? How have we established our Zion? Have we labored with all our hearts? Have we dedicated our business? or have we acted in cowardice? Are we able to say that such as we now have is the kingdom of God?

In similar circumstances Apostle Parley P. Pratt has said: “The principle of condemnation in every age of the world has not been other than that they rejected God’s own message and messengers which He sent among them, while pretending to live strictly in accord with that which God had commanded in former generations.”—Voice of Warning, pg. 126.

To reject a commandment or law is to, directly or indirectly, go against that obligation which has been imposed upon us. From the very moment that a generation receives a commandment from God they have no alternative, if they are to avoid the judgments of God, but to stand and obey the decree of the Lord. In this day, as in all the ages of the world, this obedience or rejection is that which saves or condemns humanity. If, when we have obeyed a commandment of God, our lives are endangered, or we suffer trials and tribulations, it mitigates to the glory of God. If the results are abounding in good, the honor is God’s and the obedient man is justified.

We have an example in holy writ which ought to enlighten our minds, increase our faith and establish our hopes in the God of heaven: Sarah complied strictly with the commandment of God as given through her husband, even though she might have felt that it was at the risk of forever losing her virtue and chastity. She submitted to the law of her husband and was justified before her God.

Abraham told Abimelech that Sarah was his sister and Abimelech took her to make her his wife. When Abimelech intended to go in unto her the Lord Jehovah intervened and he spoke to Abimelech in his sleep, saying: “Thou art a dead man, for thou hast taken a married woman, the wife of a prophet.” But Abimelech had not gone in unto her, and he said:
Sarah had, undoubtedly the Lord would have fulfilled all His conditional promises to them and they would have been victorious over all their enemies.

"* * * And if they shall continue to observe all the words which I, the Lord their God, shall give unto them, THEY SHALL NEVER CEASE TO PREVAIL, until the kingdoms of this world are put under my feet, and the time comes that I shall give the earth to the Saints that they might possess it forever and ever."—Doc. & Cov. Sec. 103:7.

Are the kingdoms of the world "SUBJECTED"? are they put under the feet of the Lord? Do they acknowledge Him as "King of kings and Lord of Lords?" How have the Gentiles complied with this great commandment? O, who was it who violated the covenant? Was it the Lord or was it the Gentiles? And, if the children of the promised lineage follow the example of the Gentiles, will they not suffer the same curse?

When one accepts the kingdom of God, or we might say: the gospel, it is not simply a matter of a man's being "submerged" in the water and his abiding by the first "four principles" of the gospel. To stand thus is really the same as if he remained "submerged," because he has no desire to assume any responsibility, other than to adore their ministers and go to their meetings and hear their doctrines. Should the modern man continue to conform to this situation, by his very ignorance and indifference, he will be converted into an enemy of God. He will not be able to progress and must go backward, as it is written, and he will suffer the inevitable consequences of his slothfulness.

Let us contemplate! The Saints gathered from among the Gentiles simply had to do the work of the Lord in establishing the fulness of the gospel among the Gentile nations and the rest of the world. The commandment was as that to
the Israelites who were told to destroy the Amorites, the Canaanites, etc., in order that they, the Israelites, might take possession of the Promised Land. But, in that day, they rebelled and perished. Now, in our time, the Gentile Saints, have been promised a superlative heritage, far superior to that of the ancient Israelites, if they should do the work of the Lord. They were promised that they might inherit A PLANET of Celestial glory for all the eternities. For * * * and the earth shall be given to the saints, that they may possess it forever and ever."—Sec. 103:7.

Would it not have been better to have paid the price of establishing the fulness of the gospel that they might have power to possess the world? Had they been faithful—all the gold in the bowels of the earth would have been reserved for them, without any necessity of securing it through business, in the which man, like the “north wind” labors furiously to accumulate. Where could the Gentile Saint have been given a better opportunity? Have not the Gentiles gravely sinned? Have they not broken the commandment even as the ancient Israelites? The consequences shall be the same—as we shall see!

Let us continue our theme: Realizing that the Almighty is the BEING who presides over the infinite UNIVERSE, HE has the POWER TO COMMAND or DIRECT His own DOMINIONS in conformity with His Omnipotent knowledge!

When a man, or a generation of men, will not obey a Divine commandment, they ought to realize that that PERSONAGE has been offended, and through their disobe dience they ought to know from whence their punishment shall come! HOW CAN THEY ESCAPE?

(To be continued)

Gossip is like mud thrown against a clean wall. It may not stick, but it leaves a mark.

Nowadays a business man is judged by the company he keeps solvent.

A lot of fellows who complain about the boss being dumb would be out of a job if he were smarter.

Inflation is a method of cutting a dollar bill in half without damaging the paper.

. . . . FLYING SAUCERS

(Continued from page 96)

October 12, 1948: Variety (New York) ONE FLYING SAUCER LANDS IN NEW MEXICO.

Two-column feature by Frank Scully giving full details from scientists who researched a saucer. “It was 100 feet across, with a cabin in the center that measures 18 feet in diameter and 72 inches high.” It further stated that “sixteen men intact but charred black, were found in the cabin. The space ship contains two metals never found so far on this earth.”

January 1950: True Magazine, Vol. 26, No. 122. THE FLYING SAUCERS ARE REAL by Donald E. Keyhoe, author, reports that he spent eight months of intensive investigation. He is convinced flying saucers are real. Article rewrites Fort and Air Force reports mainly.

Jan. 9-13, 1950: The New York Times. Einstein used a quadratic type of equation method to describe the fact that energy and matter are not different. “Now Dr. Einstein has gone one step further. He has a series of equations which, he says, expresses all the relationships of the physical universe. Particularly, they tell the relationship between gravitation and the electro magnetic force that is all about us.”
February 23, 1950: Los Angeles Times: OTHER PLANET SEND SAUCERS, NAVY MAN SAYS.

New York, Feb. 22. (UP)—Navy commander convinced that flying saucers are real space ships, piloted by strangers from other planets. Commander Robert B. McLaughlin, guided missile expert, is the U. P.'s authority.


London, March 29. Reports of objects in skies above the Mediterranean as looking like strange bodies emitting smoke trails, moons with wakes of fire, like full moons. In Hong Kong three flying fireballs were reported.


Washington, April 3. The biggest off-the-record story in Washington is the flying saucer. Air Force say "there ain't no such animal. They have never seen one and have no photographs or visible proof." Peter Edson says, however, that "privately most officials believe there's something to it."

April 29, 1950: Canyon Crier (Los Angeles): HILLSIDER SWEARS HE'S SEEN, FILMED AND INSPECTED FLYING SAUCERS.

Mikel Conrad, who lives at 1401 N. Sierra Bonita in Los Angeles, swears he has photographed eight flying saucers, landing and taking off, 40 miles north of Tonneau, Alaska. The government confiscated 900 feet of his film and released it with certain restrictions a year later. "I give information I'm permitted to the press," he said, "and they try to verify it in Washington and get no answers. Questions are completely ignored. But if you want to, go ahead and print it. It's all true."

(To be continued)
Pertaining to the Constitution of the United States and the Church of Jesus Christ of L.D.S.

(Continued from Vol. 2, Pg. 75)

"The Constitution of the United States was not a spontaneity in conception or birth. It evolved from the habits and experiments in government ethics of a people covering nearly two hundred years of time. This statement is in no wise intended to contravene the theory of Divine inspiration in the framing of the Constitution. In those years of trial and failure the cream of the Colonists inhabiting North America were having their minds prepared by the Almighty to want and demand political and religious freedom. And when the mass mind was prepared for the final step looking to the organization of a real republic, the Lord inspired the framers with such of the fundamentals of government as their minds were capable of grasping, from this sprang THE CONSTITUTION OF THE UNITED STATES—not perfect, and yet, as far as history discloses, the most perfect human instrument of government conceived by man on this planet. The framers of this great instrument not only had the guidance of heaven, but the experience of decades of effort—marking both success and failure—served them wisely.

Practically 150 years before the adoption of the Constitution—in 1639—"Connecticut pioneers from Wethersfield, Hartford and Windsor, sought a new freedom," says News-Week. "They met in Hartford and framed the FUNDAMENTAL ORDERS, sometimes called the first written Constitution of a self governing people." This, it is stated, survived 179 years when a new state constitution was written, using the "Fundamental Orders" as a basis. In 1667 the Fundamental Constitution of Carolina was drawn up, which provided for a territorial aristocracy, the Proprietors at the head and two orders of nobility called Landgraves and Caciques below them."—Dict. of American History, pg. 275.

And thus, group by group and colony by colony, were the seeds of the American Government sown. Under such circumstances THE CONSTITUTION OF THE UNITED STATES was formed. This glorious instrument guarantees to all its citizens the rights to worship God as they see fit, to life, liberty and the pursuit of happiness. The very first Amendment provided that: "Congress shall make no law respecting an establishment of religion or the free exercise thereof."

Now, the right of every citizen to the enjoyment of his religion under the protection of this Constitution was not questioned for many, many years. However, the time came when both Congress and the Supreme Judges of the land sought, by unconstitutional law (though declared constitutional by them) to deprive one hundred and fifty thousand of the citizens of the United States of the right to enjoy and practice their religion according to the inspired provisions of the Constitution. In this manner the "Supreme Law of the land" ceased to be supreme.

"The Congress of 1862 and the Supreme Judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their act will sap the very foundation of our government, and it will be RENT ASSUNDER, and the God of heaven will hold them responsible for these things, for "what men sow they will reap, and the measure they mete unto others will he mete unto them," saith the Lord. The Constitution once broken by the rulers of the land there will be no stopping place UNTIL THE NATION IS BROKEN TO PIECES, AND NO POWER
“The moment a numerical superiority by either States or voters in this country proceeds to ignore the needs and desires of the minority, and, for their own selfish purposes or advancement, hamper or oppress that minority, or debar them in any way from equal privileges and equal rights—that moment will mark the failure of our Constitutional system.” — United States News, 5-3-37.

Thus, the leaders of the Church and the leaders of the nation are in agreement as to the consequences of violating a provision of the Constitution in order to suppress a minority. And the provisions of the Constitution were most certainly violated by Congress and the Supreme Court Justices in their acts against the “Mormons.” Now, it is held by some that under no circumstances are we justified in violating the law of the land. However, reason dictates that when unconstitutional laws are enacted and enforced, which rob us of our God-given rights and privileges, we are poor citizens indeed if we tamely submit. The founding fathers of our country would not do it. The Three Hebrew Prophets would not do it. Daniel was cast to the lions because he would not do it. And every servant and prophet of God, who knew the law of God and walked in the light of it, has conducted himself in the same manner. True patriots are characterized by their devotion to the “Supreme Law of the Land” and their refusal to compromise with those laws and provisions which conflict therewith, infringing upon the God-given rights of free men.

Furthermore, the Supreme Courts of the land, when governed by the principles of righteousness, will sustain men standing upon this premise. In theory, at least, the courts “know no brother.” Senator Borah said:

“If the most unlearned and unskilled person in the land should appear before the Court with such an issue (one sustained by the Constitution) and the most skilful lawyer in the country should appear on the other side, the Court would put aside, as it has often done, the learned arguments and declare that it was bound by the simple terms of the Constitution.” Such, in theory, is the case. With the “Mormons” it was not so in fact, as history has so abundantly proved. However, it must be here freely admitted that the majority of the “Mormons” themselves were in full agreement with the unconstitutional laws enacted against the law of God. At least 97% of them aided and abetted the enemies of the Church of Jesus Christ of Latter-day Saints in their warfare upon the law of God. For proof read: Truth, Vol. 6; 84-93. The evidence is too conclusive and abundant to use at this time. With this fact in mind it becomes easy to understand the present attitude of the leaders in their attempt to justify themselves and the membership of the church in their determination to utterly destroy and wipe out of existence every vestige of that holy law and every man, woman and child who has the temerity to uphold it. Nevertheless, they should not be so inconsistent as to plead that their course is sustained by the Almighty, for it is not; neither is it sustained by the Constitutional law of the land. The Lord has repeatedly said: “My law shall be kept upon this land.” “Let my people observe to do all things whatsoever I have commanded them.” Notwithstanding all to the contrary, any man, group of men, church, nation or people who seek to justify themselves in persecuting the faithful Saints of God and sink out of existence His holy laws must suffer the consequences which always follow those who war against the Almighty. To assume that their course is consistent with the will of the Lord is to op-
pose that which has ever been maintained by the Prophets of the Lord in relation to these matters. Note the words of President Joseph F. Smith upon this very subject:

"We are told here (Doc. & Cov. Sec. 58.) that no man need break the laws of the land who will keep the laws of God. But this is further defined by the passage which I read afterwards (Sec. 98.) The law of the land, which all have no need to break, IS THAT LAW WHICH IS THE CONSTITUTIONAL LAW OF THE LAND, and that is as GOD HIMSELF HAS DEFINED IT. And whatsoever is more or less than this cometh of evil. * * *

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

"I firmly believe that the only way in which we can be sustained in regard to this matter by God our Heavenly Father is by following the illustrious examples we find in holy writ. And while we regret, and look with sorrow upon the acts of men who seek to bring us into bondage and to oppress us, WE MUST OBEY GOD, FOR HE HAS COMMANDED US TO DO SO; and at the same time He has declared that in obeying the laws which He has given us we will not necessarily break THE CONSTITUTIONAL LAWS of the land.

"I wish to enter here my avowal that the people called Latter-day Saints, as has been often repeated from this stand, are the most law-abiding, the most peaceable, long suffering and patient people that can today be found within the confines of this republic, and perhaps anywhere else upon the face of the earth; and we intend to continue to be law-abiding so far as the Constitutional law of the land is concerned; and we expect to meet the consequences of our obedience to the laws and commandments of God like man."—Journal of Discourses, 23:70-71.

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

"The Prophet Joseph Smith did not say that "any law passed by Congress is the supreme law of the land." He knew better. He knew that Congress would pass laws that would be invalid. He predicted the displeasure and vengeance of God upon the nation because of the departure, by the powers that be, from CONSTITUTIONAL PRINCIPLES. What he said was this:

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

"* * * When a people or a church have received a divine command, and a law is enacted against it, do they not know whether that law is Constitutional or not, seeing that Congress is prohibited by that sacred instrument from passing ANY LAW "respecting an establishment of religion?" And if the Supreme Court, yielding to popular clamor against an unorthodox body, rules that the unconstitutional law is constitutional,
DOES THAT ALTER THE STUBBORN, PATENT, INVINCIBLE FACT that the law is a violation of the great guaranty of religious freedom?

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

"The Latter-day Saints are not lawbreakers in spirit or intent. Some of them have found themselves in the position foreshadowed in the revelations of God to this Church (Sec. 98). A law has been specially framed against an establishment of their religion. The issue is OBEDIENCE TO GOD OR SUBMISSION TO MAN; choice between a divine decree about which they have no doubt, and a human enactment that they firmly believe to be UNCONSTITUTIONAL and void, is a matter of conscience. The course of the faithful and brave is so plain that it needs no finger post to point the way, nor urging voice to whisper "walk therein."—Deseret News Semi-Weekly, July 6, 1886.

President Brigham Young wisely said: "There is no law against serving God. There is no law against the principles of eternal life, LIVE THEM, and NO RIGHT-EOUS LAW of man can reach you." Disc. of B. Y. 346-7. It naturally follows that if laws enacted do affect you, resulting in your imprisonment, and that if churches and states and nations enforce them against you, persecuting you and persecuting you for obeying the commandments of God, that such laws are of the devil and those who inflict them upon you are his servants.

We hold with God and his Prophets that The persecuted may be wrong, but those who persecute are ALWAYS WRONG and that it is contrary to the genius and mission of the Church of Jesus Christ of Latter-day Saints to deliberately place themselves in the ranks of oppressors of those who serve God according to His revelations and act within their Constitutional rights. When a church assumes the position of prosecutor and persecutor of religious opinion and practice it aligns itself with the forces of evil and acts contrary to its own avowed principles.

"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."

Truly such high sounding tenets become as "Sounding brass and the tinkling of cymbals" when we follow a course that is in direct conflict with our expressed convictions.

(To be continued)

THE PATRIOT

Who is the patriot? He whose pen or tongue makes a nations' heart

He rightly gains the praises of men, and yet, there is a nobler part.

Who is the patriot? He who spends his gold imperiled cause to aid?

Yes, though the title far transcends such claim, however justly made.

Who is the patriot? He who serves his country on red battlefields?

No doubt the name he well deserves, yet still, that name more grandeur yields

Ah! he the patriot is who lives a life from moral treason free;

Who stainless keeps his soul, and gives new worth to human liberty.

Whose high example, day by day, spurs others more than bugle call.

Though fame may never pass his way, he is the patriot, first of all.

By Phillip Burroughs Strong, from Vita Rays...

Bischof Heber Bennion

An diesem Punkte angelangt ist es gut angebracht die Erklärung des verstorbenen Bischofs Heber Bennion anzuführen, e i n e m Schwager Heber J. Grant's, und dessen Erklärung welche bis zum heutigen Tage unangefochten blieb, ausser einigen, die sie im Stillen ablehnten (nuendo). Der Bischof lebte und starb fest im Glauben und an seinem Bergabendis lobten die führenden Beamten der Kirche sein vorbildliches nie schwankendes Leben und seine vernünftigen Ansichten. Er sagte:

Es erscheint sonderbar, das Leute glauben "Wie der Mensch jetzt ist, so war einst Gott, und wie Gott jetzt ist, mag der Mensch werden"; dass Gott ein erhöhter Mensch ist—und doch sich wei­gern die Adam Gott Lehre als wahr anzunehmen. Diese unglaubigen, skeptischen Menschen glauben, dass Elohim, Jehova und Michael (Adam) der "Vater aller Lebenden", die Welt erschuf und doch glauben sie nicht dass er der Gott dieser Welt ist.

Für sie scheint es in der Tat zu weitgehend zu sein, jemals da nach zu streben Gott von etwas zu sein, wenn Adam nicht Gott

Franklin D. Richards

Alles dieses stimmt mit den Schlussfolgerungen des Aeltesten Franklin D. Richards überrein, Mitglied des Rates der Zwoelf, und Kirchen Geschichtsschreiber. Er sagte:

Und Gott sagte zu ihnen (Adam und Eva), Seid fruchbar und mehret euch und füllet die Erde, und macht sie euch untartan und habt HERSCHAFFT über die Fische im Meer und über die Vögel unter dem Himmel und JEDES LEBEN. DE DING, das sich auf der Erde bewegt (L. Mose 28, vom englischen Text). Wenn der Herrgott je die Autorität zurück zog von Vater Adam mit der er ihn hier begabte, dann fand dieser es nicht für notwendig es der Welt bekannt zu machen. Adam hat weiterhin die Erde beherrscht, und beherrscht die Bestimmung seiner nie endenden Nachkommenschaft. Von der Zeit an da er seinen Auftrag im Garten Eden erhielt, hat er fleissig gearbeitet die Anweisungen zu ERFUELLEN, die ihm vom Herrgott inbetriff seiner Untergebenen dort erteilt wurden und sie unter die Herrschaft seines Willens zu bringen. DIESES WIRD VOLL ZUR WIRKLICHKEIT WERDEN wenn alle Knie sich beugen müssen, und alle Zungen becken, dass er der GOTT der GANZEN ERDE ist. Dann werden die Worte des Propheten Brigham als er von Adam sprach, vollstandig verwirklicht (erfüllt) werden—"ER IST UNSER VATER UND UNSER GOTT, UND DER EINZIGE GOTT MIT DEM WIR ZU TUN HABEN".

Bereits im Geiste ordiniert, und Erben nach dem Fleische, sie (Adams geistige Kinder) kamen hervor vorbereitet die vorgezeichnete Arbeit aufzunehmen, die Früchte daraus zu ererben, und an derselben Herrlichkeit, und Erziehung teilzuhaben als der Vater (Adam). An erster Stelle unter diesen edlen Sohnen steht der Herr Jesus Christus. Durch Geburtsrecht Erbe seines Vaters
El Día Amanece Para Los Lamanitas

(Continuación de p. 83)

¡CERCA DE UN SIGLO EL EVANGELIO ENTRE LOS LAMANITAS!

Aproximadamente cien años hará, dentro de poco, que tenemos el evangelio y, ¿cuánto nos habrá, interesado para nuestro propio beneficio? ¿Habremos hecho esfuerzos inauditos para el desarrollo de ese evangelio para establecer Sión, o hemos visto esa oportunidad como un asunto secundario? ¿Qué hemos establecido nuestra Sión, con nuestro corazón, con nuestro negocio, o con nuestras gallinas? ¿Podrá Ud. decir que ese es el reino de Dios?

En casos semejantes, el Apóstol Parley P. Pratt nos dice:

"... El principio de condenación en todas las edades del mundo no ha sido más que el rechazar el mensaje propio que Dios les ha enviado, mientras que pretenden vivir estrictamente de acuerdo con lo que Él ha mandado, en las generaciones anteriores." Voz de Amonestación Pag. 126.

Rechazar un mandamiento o una ley, se hace directa o indirectamente.

Conste al que le incumbe: Desde el momento que una generación recibe un mandamiento de Dios, no tiene "alternativa" menos colisión; sino que queda obligada a obedecer. En este día como en todas las edades del mundo, es lo que condena o salva a la humanidad. Si por haber obedecido un mandamiento de Dios las consecuencias resultaran peligrosas, o mal, Dios es el responsable; si el resultado hubiese redundado en bien, el honor es de Dios, y la justificación es del hombre!

Tenemos un ejemplo que debe despertar nuestra inteligencia, nuestra fe, corroborar nuestras esperanzas en el Dios del cielo. Al haber cumplido Sara muy estrictamente el mandato de su esposo,
aun con el riesgo de haber perdido para siempre la virtud de su castidad, contrario a todo eso, se justificó esta mujer delante de Dios.

Abrahán dijo a Abimelech que Sara era su hermana, y Abimelech la tomó para haberla hecho su esposa. Cuando Abimelech intentó hacer uso de ella, el Señor Jehová intervino, y en sueños dijo a Abimelech “que estaba muerto”, por haber tomado una mujer casada, mujer de un profeta.

Más Abimelech “no había llegado a ella”. Y dijo: ¿Matarás también a la gente justa? ¿No me dijo Abrahán Mi hermana es? Dijo el Señor: Se que con integridad de tu corazón lo has hecho, devuelve la mujer.”

A consecuencia de la intachable obediencia y confianza inmaculada de Sara en su esposo, sucedieron dos cosas de gran trascendencia para nuestra edificación, para establecer nuestra convicción:

Primero: A la aventura de Sara, el Señor Jehová intervino, y

Segundo: Sin embargo, no obstante de la “integridad” de Abimelech, el Señor Jehová había CERRADO LA MATRIZ DE TODAS LAS MUJERES DEL REINO DE ABIMELECH. (Gen. 20:18).

Tal es el respeto y puntual cuidado del Altísimo para el hombre o la mujer que sinceramente obedece sus mandamientos, El honra y cuida a sus siervos o sea a sus representantes!

¿Qué será cuando Dios da un mandamiento directo a un hombre o a una generación? Entonces los ángeles vigilan el resultado; porque ellos serán los testigos en el último día!

Si el hombre moderno, de esta generación, que profesa el hombre de Dios, tuviera aquella clase de fe y obediencia que tuvo Sara; aquella confianza en haber obedecido a su esposo, y además, en el Señor Jehová que los guiaba, si procediera esta generación tal como lo hizo Sara, el Señor Jesús Cristo tendría poder y derecho para justificar a los justos y con-

denar al resto de la presente generación, aun como lo había hecho con las mujeres del reino de Abimelech, no obstante de que ellas eran inocentes!

Si los Gentiles que recibieron la plenitud del evangelio hubiesen obedecido al Señor en esta gloriosa dispensación, con aquella misma confianza de Sara, el Señor indispensablemente habría cumplido aquello victoria que les ofreció:

“...Y esforzándose por observar todas las palabras que yo, el Señor su Dios, les profiriere, JÁMAS CESARAN DE PREVALECER, hasta que los reinos del mundo queden subyugados debajo de mis pies, y se haya dado la tierra a los santos para poseerla para siempre jamás!” Sec. 103:7.

¿Están los reinos del mundo “SUBYUDADOS”, debajo de los pies del Señor. ¿Cumplieron los Gentiles con este gran mandamiento? O, ¿quién fracasó, el Señor o los Gentiles? Y los hijos del Linaje Prometido, siguiendo el mismo ejemplo de los Gentiles, ¿no estarán en la misma maldición?

Aceptar el reino de Dios, o sea lo que llamamos el evangelio, no es cuestión de “sumergir” al hombre en el agua, y que se quede en los Cuatro Principios, pues realmente eso es tanto como quedarse sumergido, porque no espera ya ninguna responsabilidad, mas de adogar a sus ministros e ir a los cultos para oir sus doctrinas! Al conformarse el hombre moderno con esta situación por ignorancia o indiferencia; se con vierte en un enemigo de sí mismo ya que no pondrá progresar y su estan camamento le acarreará lamentables e inevitables consecuencias.

¡Contemplemos! Simplemente por haber hecho el trabajo del Señor entre las naciones Gentiles, o el resto del mundo, como cuando El mandó a los Israelitas destruir a los Amorrheos, Cananeos, Etc.; para que el mismo pueblo Israelita tomara poseción de esa Tierra Prometida, pero se rebelaron y perecieron.
Ahora a los Gentiles se les prometió una heredad superlativamente superior si hubieran hecho el trabajo del Señor "UN PLANETA" de herencia para toda la eternidad.

"... y se haya dado la tierra a los santos para POSEERLA POR SIEMPRE JAMAS." Sec. 103:7.

¿No sería el mejor pago que lo podrido del mundo? ¡Todo el oro de las entrañas de la tierra tendría que haber sido para ellos, sin necesidad de negocios, en los que el hombre trabaja para que el "aguilón" acumule! ¿Donde podría haber habido mejor oportunidad? ¿No pecaron gravemente los Gentiles? ¿No fue el mismo fracaso de los Israelitas? ¿Las consecuencias no serán las mismas? ¿VEREMOS?

Reanudemos nuestro TEMA:

Supuesto de que el Altísimo es el SER que preside en el INFINITO UNIVERSO, tiene toda POTESTAD DE "MANDAR" O "DIRIGIR" su obra conforme a su inmaculada sabiduría!

Cuando el hombre o una generación, no obedece un mandamiento divino, debe realizar a qué PERSONAJE está ofendiendo, y a su desobediencia debe saber el castigo de donde le viene! ¿Y ESCAPARAN?

(A ser continuará)

You should bear with people because people have to bear with you.

There is no danger of developing eyestrain from looking on the bright side of things.

Next to be shot at and missed nothing is quite as satisfying as an income tax refund.

The Hillel Letters, taken from the Archko Volume will be continued in our next issue.

STEP BY STEP

Gradatim

Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Wings for the angels, but feet for men!
We may borrow the wings to find the way—
We may hope, and resolve, and aspire and pray,
But our feet must rise, or we will fall again.

Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the dream departs, and the vision falls, And the sleeper wakes on his pillow of stone.

Heaven is not reached in a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round.

by Dr. John G. Holland.
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BE A MAN

What a noble thing it is to be man! The world is full of counterfeits. It is a grand thing to stand up in defense of truth and principle. When persecution comes some hide their faces until the storm passes by, others can be bought for a mess of pottage; from all such turn away—do not run away when danger threatens to overwhelm you.

Think for yourself, read books and men's faces. Remember the eye is the window of the soul; use your eye and hold your tongue, when men court favors. Select some calling and make it honorable. When you have espoused a cause which you are sure is right, maintain it at all hazards. Make up your mind to succeed by fair means and good will. Brush the difficulties away one at a time. If opposition comes, meet it manfully; if success crowns your efforts, bear it quietly. Hasten not into a quarrel, but when you are compelled to accept an alternative, stand up and show yourself a full-grown man.

Do your own thinking. Keep your own secrets. Worship no man for his wealth or illustrious lineage; fine feathers do not always make fine birds. Do not live for yourself alone; the world needs reformers as much today as ever. If you have a new idea, endeavor to develop it into words and deeds. Be sober, be honest, be true. Policy men are dangerous; they will sell you for money or popularity. Don't trust them. Wear but one face, and let that be an honest one.

Write—Star of Truth
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Wilt Thou Restore the Kingdom?
—By M. Bautista. Price $1.00.
MOTHERHOOD OF GOD

A small child with questioning eyes of blue, holding a thought in leash, leaned confidently on the bosom of her mother, and with a voice full of repressed feeling asked.

"Why don't you tell me 'bout the Heavenly Mother? Don't she give us anything?"

A thrill of strange rapture shot through the heart of the mother as she pressed her child to her heart and inaudibly prayed that she might be able to give her child a true and worthy thought. Then from her book of memory, she read in subdued tones, as follows:

I knew a little girl once, almost like you, who thought about her Heavenly Father, how good and great he was, but ever and ever alone through eternity, with no one to understand him and none to love. How understandingly men, women and little children on earth and the angels in heaven loved each other; birds and beasts had their kind. But God has no other God to love him. How solitary and gloomy for him to sit for ever alone in heaven.

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.
This overwhelming thought of the solitude of God oppressed her little heart. It would not leave her. Overcome with sadness she cast herself on the moist grass and sobbed herself asleep, while in her dreams a bright and winged angel came and whispered something in her ear, and she awoke and arose, and with flute-like voice cried exultingly aloud.

"O Heavenly Mother, I have found you. Strange, I did not know, that no one told me. Why, there must be a Heavenly Mother if there is a Heavenly Father."

Can any one conceive of a Divine Father without including a Divine Mother in the conception? No more than we think of child without involving the idea of mother and father. People prate glibly of a "Parent" in heaven—yet look with compassion on the child who has only a parent on earth. The love of God is often illustrated by showing what an earthly father will do for a child. But does a mother do less?

Not only from the mouths of babes and sucklings has the cry gone forth for a mother in heaven. Men, strong and brave, have yearned to adore her. Theodore Parker was wont to pray, "Father and Mother God." The heart of man craves this faith, and has from time immemorial demanded the deification of woman. The Catholic Church, with a wonderful adaptability gave her children the Mother of Jesus for an object of worship.

When we draw nearer the Divine Man, lo! we shall find a Divine Woman smiling upon us. Much that is plaintive in music, sad in poetry, and pathetic in art, is the expression of the soul's instinctive sigh for a Divine Mother. In the Father's many mansions we shall find her and be satisfied. (Mill. Star 34:140)

The Hillel Letters

(Continued from pg. 78)

Fifth Letter

"Man is essentially a human being. He is made so by the faculties of his mind, as well as the emotions of his heart. He is so both by the intellectual and moral nature. One of the first and most spontaneous exercises of the reason of man is the investigation of cause and effect, and one of the first convictions which are developed in the mind is that there cannot be an effect without a cause. The next is, that the nature of a cause must correspond with the nature of the effect, and can certainly be known by it. It is so in the works of man. When we see an exquisite painting it is impossible for us to doubt its having been the creation of intelligence. When Aristippus was cast on a shore where there appeared to be no inhabitants, he wandered about until he found some mathematical diagrams traced in the sand. 'Courage,' said he, 'my friend; I find the traces of men.' And so I say to the wandering and forsaken Jews of God: Courage; I see the finger of God pointing. Men see in everything the traces of power and wisdom. Nay, we know that we are the effects of superior power and wisdom. Unbelief has not prevailed much in the world, and it has been quite as rare among the heathen as among those who have had a revelation. So much for abstract religious convictions.

"Men are led to God by their understanding and by their moral nature. On the first dawn of his faculties man experiences within him certain moral perceptions. This is right, meritorious, honorable; that is wrong, base, despicable, worthy of punishment. This moral nature he finds exists not only in himself, but in others. It is a universal attribute of man. It is not a fortuitous endowment. It is given to man by his Creator as the law of his action. It can come from no other source. But the moral power in man is only the faculty to see them because they exist. Then God sees them and they are realities, and He created both them and us. Our consciousness of the power to choose between the good and the bad creates within us a sense of responsibility to the being that made us."

(To Be Continued)
JOSEPH WHITE MUSSEr

With sorrow The Star of Truth announces to the world the departure from this life of President Joseph White Musser. He passed quietly away at his home at 1853 Yuma St., Salt Lake City, at 10:25 p.m., Monday, March 29, 1954. About him were members of his family, who, with tearful and loving eyes, watched him quietly go into his last and final mortal sleep.
FUNERAL SERVICES HELD FOR
JOSEPH WHITE MUSSER

Funeral services were conducted at the Larkin Mortuary where many hundreds of his friends and associates gathered to pay him their last tribute. In keeping with his own written request, made in February of 1949, at a time in which he had already suffered a “stroke” and anticipated the possibility of approaching death, his beloved friend and Brother, Louis A. Kelsch, conducted and his son, Guy H. Musser, was the principal speaker.

Brother Musser had asked that all “folderol!” be avoided; that any flowers should be sent to the sick or to hospitals, where the living might enjoy them, or that the means should be spent to help the needy. He wanted his casket to be inexpensive and his services to be simple and unpretentious. His desire was to be properly clothed in the robes of the holy Priesthood and then have his grave authoritatively dedicated. As it had ever been, his final wishes were a pattern of love and humility. He sought to avoid any “quarreling or dissertation” and all who attended the services must have been gratified by the general prevailing spirit, which was one of peace, quiet mourning and respect and love. There may have been those present who came to scoff because of his manner of life, but if such were the case they were only a representation of those who hated him because of his obedience to the commandments of God. All the servants of the Lord have been loved and honored by the good and the righteous and have been hated and reviled by the wicked and those who delight in unrighteousness.

Joseph’s body was laid to rest in the Salt Lake City Cemetery, next to the grave of his own beloved father, who had, himself been a model of godliness and of faithfulness to the fulness of the everlasting gospel.

The announcements in the local newspapers were in keeping with that attitude of animosity which has ever followed the principles of the gospel of Christ and those who espouse them. The Salt Lake Tribune biared: “Religious Cult Leader, 82, Succumbs After Illness.” Then, as in other papers, they told of “three surviving widows,” Mrs. Rose B. Musser, Mrs. Ellis S. Musser and Mrs. Lucy K. Musser, seventeen children, 70 grand children and 19 great grand children. Not half of the story of this noble man’s life can be told and we do not feel inclined to divulge more than some may deem proper at this time. Nevertheless, we do wish to make record of the following:

Joseph White Musser was born to an illustrious family in Israel, on the 8th of March, in the year 1872, at Salt Lake City, Utah. He was the son of Amos Milton Musser and his wife, Mary White. His father, in his later years, served the Church of Jesus Christ of Latter-day Saints as Assistant Church Historian, and it was during his lifetime that Joseph was permitted to copy the Revelations of the Lord, bearing upon the eternity of the marriage covenant, from the Church Records. In these Revelations the Lord had firmly decreed that he would never “revoke nor abrogate” the law of Plural Marriage. These recorded facts left an indelible imprint upon the heart and mind of Joseph.

It was during his 24th year that he was called into the House of the Lord and received his “Second Endowments.” And it was subsequent to this time, under the direction of President Lorenzo Snow, that he was commanded to embrace the principle of Celestial or Plural Marriage. Since he did not feel to comply at once, he was contacted by Apostle John Henry Smith, who said he had been told to inform him that if he did not proceed to obey this principle he would forfeit all his former blessings. In compliance with these instructions, notwithstanding the issuance of the “Manifesto” (1890), he entered into that holy law. And he did so again and again, under the direction and leadership of the presiding officers of the Church and Priesthood of God. Ever a devoted Latter-day Saint he strove to magnify the Priesthood bestowed upon him, filling two missions for the Church and traveling without purse or scrip, according to the commandment of the Lord.
The time came when he with other faithful brethren were called in and told to begin once more to teach and push forward the Principle of Plural Marriage, which had been forsaken by the majority of modern Israel. He was given the appointment and the authority to perpetuate Celestial Marriages, along with others then living. This was done by President Joseph F. Smith, according to the testimony of those who received that calling. Brother Musser magnified this appointment as he was instructed to do for the period of 28 years before he was called to the Apostleship. From the time of this latter appointment until the time of his death he was unceasingly active in the promulgation and establishment of those holy principles once so highly prized, but now abandoned by those called Saints. He bore tremendous responsibilities which he carried with greatness and sweetness. Many have commented unfavorably upon his business acumen. However, it was apparent to those who knew him that he succeeded marvelously in every line of endeavor and was endowed with genius when compared with most men, who knew nothing of his responsibilities or who dared not assume such tasks. He was never too busy to lend a helping hand. There were many, many times when he travelled to California or to other States in the Union, or to far off New York to serve his fellowmen. He bore burdens seldom within the ken of average men and yet he found time to publish, or assist in the publication of a number of excellent and praiseworthy works, viz.:

"The New and Everlasting Covenant."
"The monthly publication ‘Truth’."
"Supplement to the New and Everlasting Covenant."
"Priesthood Items."
"Michael, Our Father and Our God."
"Celestial Marriage."
"The monthly publication, ‘The Star of Truth’," and others.

This is but a brief account of this man who was so loved by so many and so hated and misunderstood by a few.

In concluding this account we are reminded of the words of the Lord:

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them."—D. & C. 42: 45-46.

Brother Joseph W. Musser was a man who found death sweet. He was going Home, and he took the final step borne up by the same courage and devotion that had marked his long and useful life.

THE SAGE BRUSH

A brilliant conversationalist is one who is adept in the art of using meaningless words to say a lot about nothing.

An open mind is often an invitation to somebody to drop a worthless thought into it.

The fastest runner in the world recently got married. It seems that it's no use, boys.

It is rapidly getting to the point where a person killed in an automobile accident died a natural death.

The fellow who has the most time to kill usually want to kill it with the fellow who hasn't.

The dove of peace is piling up an all-time record for being out on a limb.
Question: Dear Brother——:

I am interested in knowing when the Grand Council of the Kingdom was organized in the Church. It was supposed to be the law enforcement body of the Church. I have searched volumes 1-7 of the Comprehensive History of the Church, by B. H. Roberts, also the Rise and Fall of Nauvoo, without success, other than the mention, by the Prophet Brigham Young, in Volume 7, Chapter 28, page 382, that it was in existence.

I understand that Brother J. W. Musser was at one time a member of that body, so I thought that you might be able to furnish that information, or advise me where it may be found.

Yours fraternally,

* * * *

The above letter, written by a faithful member of the Church, has already been answered. However, we feel that our readers might be enlightened by additional information upon this subject. It is with this thought in mind that the following is submitted:

"This (the Church) is what we are in the habit of calling the Kingdom of God, but there are further organizations. The Prophet gave the full and complete organization of this kingdom the spring before he was killed. This kingdom is the kingdom Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people. Now I want to give you these few words—the kingdom of God that protects every person, every sect, and all people upon the face of the whole earth in their legal rights . . . I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution. BUT THE CONSTITUTION WAS GIVEN BY REVELATION. THE DAY WILL COME WHEN IT WILL BE ORGANIZED IN STRENGTH AND POWER. Now, as the Church of Jesus Christ of Latter-day Saints, we will work our way along as best we can. Can you understand that?" — Deseret News, August 1854.

President Brigham Young in writing a letter (May 3, 1844) to Reuben Hedlock, president of the European Mission at the time, said to him: "The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever." * * — History of the Church, Vol. 7: 381-2.

In a discourse under the date of July 8, 1855, President Young said: "As was observed by Brother Pratt (this morning) that Kingdom (i.e., of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please Him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all . . . And further, though a man may not believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, the same as all other people."
We are asked, ‘is the Church of God and the Kingdom of God the same organization?’ and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule no one will be permitted to overstep the proper bounds or to interfere with the rights of others.

But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between the Church of Jesus Christ and the Kingdom of God. And not only a distinction but a separation of one from the other. The Kingdom of God according to his teachings is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this Kingdom, Christ is the King, for he is to reign “King of kings” as well as “Lord of lords.” While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact, the Prophet taught that men not members of the Church could be, not only members of that kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.

On the other hand the Church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the head, since he is to be the “Lord of lords” as well as the “King of kings.” The Church is peculiarly Christ’s.

And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs—yet she will not usurp the prerogative of the kingdom of God, nor interfere with those outside the pale of her jurisdiction—outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the councils of the Priesthood as many testify, and affected an organization as a nucleus of the kingdom above referred to of which some who were not in the Church were members.”—Rise and Fall of Nauvoo, by B. H. Roberts, pp. 177-182.

The following excerpts throw additional light upon the subject:
"March 11, 1844—Joseph commenced the organization of the Council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our own laws, subject to the Constitution.

The Council was composed of about fifty members, several of whom were not members of the Church.

We prepared several memorials to Congress for redress of grievances, and used every available means to inform ourselves of the unoccupied territory open to settlers.

We held a number of sessions, and investigated the principles upon which our national government is founded; and the true foundation and principles of all governments.

Joseph Smith was appointed chairman, William Clayton, clerk and Willard Richards, historian of the Council.

March 19, 1844.—I attended the Council of Fifty.

April 11, 1844.—Spent the day in the Council of Fifty, we had an interesting time, and closed the Council with shouts of hosannah.

May 6, 1844.—Attended general Council all day. Brother J. M. Grant was added to the Council." —History of Brigham Young, Millennial Star, Volume 26: 328-342.

The following item, taken from the Journal of William Clayton, May 30, 1847, while the pioneers were en route to the west, reveals the names of some of the Council of Fifty, identifies them with the Kingdom of God organization:

"Sunday 30 (May 1847) The morning fair and somewhat more pleasant, although there is yet appearance for more rain. I felt quite unwell through the night and also this morning, having severe pain. At nine o'clock most of the brethren retired a little south of the camp and had a prayer meeting, and as many as chose to expressed their feelings. At a little before twelve they met again in the same spot to partake of the sacrament. Soon afterward all members of the Council of the K. of G. in camp, except Brother Thomas Bullock, went onto the bluffs and selected a small, circular, level spot surrounded by bluffs and out of sight, we clothed ourselves in the priestly garments and offered up prayers to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege.

The members of the above council (were):


The two latter having no clothing with them, stood guard a little distance from us, to prevent interruption." —From William Clayton's Journal, Deseret News Press, 1921, pp. 202-203.

"It was in Nauvoo early in 1844 in an assembly room, common to the meeting of a Council, or a select circle of the Prophet's most trusted friends, including the Twelve, but not all the constituted authorities of the Church, for Presidents Rigdon, Law or Marks, the High Council or Presidents of Quorums were not members of "the Council," which at times would exceed fifty in number. Its sittings were always strictly private, and all its rules were carefully and strictly observed; and
though its meetings were at times oftener than monthly, and my home at Ramus over twenty miles distance, I was present at every session, and being about the youngest member of the Council, I was deeply impressed with all that transpired, or (what) was taught by the Prophet.”—Benjamin F. Johnson’s Letter.

The above serves to further substantiate that which has been recorded by such leaders as President Brigham Young, George Q. Cannon, and B. H. Roberts, and that which has been recorded in Histories of the Church. We may now know that the Kingdom of God organization was set up in the spring of the year 1844, shortly before the martyrdom of the Prophet. It was to be that Kingdom spoken of by Daniel which was to govern the whole earth. It was never to be thrown down nor given to another people. It has been perpetuated in relative secrecy preparatory to the time when God shall establish it in power, and the need for it becomes increasingly apparent as the provisions of the divinely inspired Constitution of the United States guaranteeing freedom of Religion are trampled under foot by parties who once sustained them.

FROM “ELEMENTS OF DEMOCRATIC GOVERNMENT”

“The central features of the Christian message are the infinite worth of the individual soul, the denial of all distinctions of rank or place, and the redemption of mankind thru pity and love. Christianly asserted too the awful responsibility of the individual to God and the necessity of rendering an account of his stewardship at the Last Judgment. In the final balance of the soul, duty to an earthly king would not be an excuse for failing in the service to God. While Christianity admits that Caesar is entitled to his due, it is not Caesar who sits in the Last Judgment. Re-

ligious duty has a higher claim than any earthly authority. * * *

The overriding duty to supernatural authority expresses itself in a demand for the limitation of the power of governments so as to ensure to the individual a sphere of private judgment in which his conscience is his guide."


MARRIAGE versus MURDER

Of all disingenuous argument, of all flimsy casuistry, of all transparent sophistry, of all thin disguise, of all shallow pretexts, that by which it is sought to place plural marriage on a par with murder, robbery, or any felony or capital crime, should be awarded the palm.

It is a favorite plea, argument we can scarcely regard it, of most persons who oppose plural marriage, that a man may as well be excused for theft or murder as for celestial marriage. Ah! Why so? Whom does a man injure by marriage? Himself? We hope not. The woman he marries? That he need not do. Any other woman? Not that we ever heard of. Any other man? How can he? Does he rob anybody? If he does, who is it? Does he destroy life? Why no, marriage naturally increases life. What harm then does he do? What wrong does he do? What crime, morally speaking, does he commit? We have never met with the man who could give an intelligent answer to this question. If there is one, we wish he would stand up and bring forth his strong reasons, and say why, in this enlightened age, in this enlightened country, a man should be threatened with incarceration, confiscation, fire, and sword for contracting a marriage common in all ages of the world, among the best men known to history, and among the bulk of the inhabitants of the earth.

Mill. Star 33:727.
COMETH OF EVIL. I, THE LORD, MAKE YOU FREE, therefore ye are free indeed; AND THE LAW MAKETH YOU FREE.


Let us read and carefully observe that we may ascertain, if we can, whether or not the intent of this letter is “to befriended the constitutional law of the land,” or if those who seek to enforce its edicts are referred to by the Lord, when He said: “When the wicked rule the people mourn.”

January 26, 1954
To the parents of Short Creek, Utah c/o Horace J. Knowlton, Esq.
Attorney at Law
214 Tenth Avenue
Salt Lake City, Utah.

This letter is addressed to those of you who entertain a religious belief that plural marriage should be practiced, although in violation of the laws of Utah, and who have acted in accordance with that belief. It is not intended as an accusation against those persons who may be entirely innocent in the matter, but merely takes notice of the common knowledge that some persons at Short Creek have practiced plural marriage.

It has been seven months since the State of Arizona took action against the residents of Short Creek suspected of practicing polygamy and petitions were filed in this court alleging that children were neglected because they were being raised in homes where plural marriage was practiced and/or advocated. During that period there have been several conferences at which some of you, your counsel and representatives of the
court were present and the significance and purpose of the Juvenile Court proceedings were made clear to you.

Under the existing laws of Utah there can be no question that a home in which polygamy is practiced and advocated is an immoral and unfit home for children. It is a tragic thing that people who otherwise appear to be of high moral character should entertain a religious belief leading them to the commission of a felony and to the encouragement of similar conduct on the part of their children as they become of age. However, it is basic to our democratic form of government that valid and constitutional laws enacted by our Legislature must be upheld regardless of the fact that there may be some people who do not believe in them. Otherwise all government and organized society would soon disintegrate. As you are no doubt aware our Utah Constitution contains a provision forever prohibiting the practice of polygamy and our statute against polygamy has been upheld under the United States Constitution by both the Supreme Court of Utah and the Supreme Court of the United States.

Some of you apparently feel that you are being treated unfairly because the court has never before undertaken to inquire into the interests of children being raised in polygamist homes. This is justified criticism of the court, but as the necessity for action is clear, it merely emphasizes the need for action now.

It is the special province of the Juvenile Courts of this state to look after the interest of children and to be aware of the emotional problems that arise in connection with the growth and development of a child. The court is particularly aware of the emotional scars which may be inflicted upon a child who is separated from one or both parents to whom he is strongly attached. The recognition of this fact has been one of the reasons why the Juvenile Court proceedings have been continued for several months. It has been earnestly hoped that by making it clear to the parents concerned that children would have to be removed from polygamist homes, the parents could in some way reconcile their beliefs and practices so as to permit them to live in accordance with the law and thereby avoid inflicting a heartbreaking separation upon their innocent children.

Some of you seem to have assumed that because the court recognizes the serious problem involved in removing the children from their present homes therefor no such action would be taken no matter what the conduct of the parents. This is a false assumption. It is obvious that it is better to remove children from unfit homes and face child placement problems now than it is to permit children to grow up in a way of living and thinking which will surely lead them to prison in their adult life. The need for action by the court or a change in attitude and practices by parents is particularly acute in the cases of those children in their teens who are approaching marriageable age.

At the conference held at Short Creek, January 25th it was represented to the court that the Utah parents are not now either practicing or teaching plural marriage and that families are appropriately segregated. However, the court was given no assurance that this state of affairs would continue beyond the time the fathers are under suspended sentence imposed by the Superior Court of Mohave County, Arizona. The cases were all set for trial on March 25th, 1954, and the parents concerned given until February 25th to submit to the court sworn statements to the effect that they would forever desist from practicing polygamy and teaching the doctrine to their children and that they would
otherwise comply with the laws of Utah relating to marriage and sexual offenses. If these statements are submitted to the court and the court is satisfied that polygamy is not being practiced or taught to the children and that the parents are otherwise complying with the Utah laws relating to marriage and sexual offenses, then the cases will be continued to a certain date for further observations. If this procedure is followed by the parents, further sworn statements will be required from time to time as to present and past conduct of the parents until the court is satisfied from the statements and investigation that there is compliance with the law. At that time the cases will be dismissed.

The above procedure which was outlined to you at Short Creek on January 25th will provide a method of handling the cases of those families who desire to cooperate without the necessity of what will probably be prolonged hearings. If sworn statements are not submitted to the court by February 25th, then those cases will be heard on March 25th or as soon thereafter as possible. If it is proved at any hearing that a home is unfit because of the practice and/or teaching of plural marriage or because of any other violation of Utah laws relating to marriage or sexual offenses, the parents will be given an opportunity to submit sworn statements to the court at the time of entry of judgment. The statements required will be similar to those required of the parents who do not desire hearing. However, if any home is proved to be unfit, judgment will be entered awarding the right of custody of the children concerned to the Utah State Department of Public Welfare. The parents will be permitted to retain actual custody of their children only if sworn statements are submitted at the time judgment is entered and periodically thereafter and the court is satisfied from investigations that there is at all times compliance with the laws relating to polygamy, marriage and sexual offenses.

Since these cases have been pending for seven months during which time parents concerned have been aware of the full import of the proceedings it appears obvious that if a home is adjudicated to be unfit and the parents have not made up their minds to comply with the law by the time judgment is entered, then there is no reasonable ground for believing that a change will occur in the future. Therefore custody of children coming from those homes will be awarded to the Utah State Department of Public Welfare and the Department will be instructed to place the children for adoption.

The course of action to be taken by the court in the event that a home is found to be unfit has been outlined for you in the earnest hope and desire that full understanding and fore-warning may save some children from being permanently separated from their parents.

It is almost inconceivable that you would be willing to compromise your beliefs in order to avoid a one year prison sentence for the fathers but would not be willing to change your ways for the sake of your children. How could this be justified?

It is up to you to decide whether you will comply with the law or will force the court to take the action outlined where the unfitness of homes is proved.

Yours very truly,
David H. Anderson
JUDGE

We must observe that "no accusation (is made) against those persons who may be entirely innocent in the matter," but according to "common knowledge some persons at Short Creek have practiced plural marriage." The Judge pro-

(To Be Continued on Page 126)
"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.)

**EDITORIAL THOUGHT**

At the 10 o’clock a.m. session of the 124th annual conference, Sunday, April 4th, 1954 in the Salt Lake Tabernacle, President David O. McKay told his listeners that church members have the responsibility, which is now greater than ever before, to proclaim:

1. That the church is divinely established by the appearance of God the Father and His Son Jesus Christ to the Prophet Joseph Smith. And that divine authority through the priesthood is given to represent deity in establishing Christ’s Church upon the earth.

2. That its assigned responsibility is to fulfill the admonition of Jesus to His apostles to “go ye and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.”

3. To proclaim peace and good will unto all mankind.

4. To exert every effort, and all means within our reach, to make evil-thinking men good, good men better and all people happier.

5. “To proclaim the truth that each individual is a child of God, and important in His sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this declaration we imply that organizations or churches which deprive the individual of these inherent rights are not in harmony with God’s will and His revealed word.”

WE FOSTER THE THOUGHT: “BACK TO THE CONSTITUTION!” AND LET ALL PEOPLE SAY: “AMEN.”
ceeds to condemn all who may fall into this category and informs them that unless they forsake, not only the practice, but their belief in or advocacy of an eternal principle of God, against which legislative enactments have been made, their children shall be taken from them. This in the face of the fact that no trial has been held to determine guilt. There has been no “due process of law” according to the guarantee of the 14th Amendment. All are assumed guilty and must establish their innocence, by “sworn statements.”

Judge Anderson’s attitude is the same as that assumed by Vice President Schuyler Colfax when he said:

“Our land is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone. * * And this right I would defend for you with as much zeal as the right of every other denomination throughout the land. But our country is governed by law, and no assumed revelation justifies anyone in trampling on the law. If it did every wrong-doer would use that argument to protect himself in his disobedience to it.”

To this Elder Taylor, (Pres. John Taylor) answered: “When Jesus was plotted against by Herod and the infants were put to death, who could complain? IT WAS THE LAW; we must submit to the law. The Lord Jehovah, or Jesus, the Savior of the world was crucified according to law. Who can complain? Daniel was thrown into a den of lions strictly according to law. The king would have saved him, but he could not resist the law. The massacre of St. Bartholomew was in accordance with law. The guillotine of Robespierre, of France, which cut heads off by the thousands, did it according to law. What right had the victims to complain? But these things were done in barbarous times. Do not let us, then, who boast of civilization, follow their example; let us be more just, more generous, more fore-bearing, more magnanimous. We are told that we are living in a more enlightened age. Our morals are more pure, our ideals more refined and enlarged, our institutions more liberal. “Ours,” says Mr. Colfax, “is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone,” providing God does not shock our moral ideals by introducing something we don’t believe in. If he does, let him look out! WE WON’T PERSECUTE, very far be that from us; but we will make our platforms, pass Congressional laws and MAKE YOU SUBMIT TO THEM. We may, it is true, have to send out an army, and shed the blood of many; but what of that? IT IS SO MUCH MORE PLEASANT TO BE PROSCRIBED AND KILLED ACCORDING TO THE LAWS OF THE GREAT REPUBLIC, IN “THE ASYLUM OF THE OPPRESSED, “THAN TO PERISH IGNOBLY BY THE DECREES OF KINGS, through their miserable minions, in the barbaric ages.”—Life of John Taylor, by Roberts, pg. 301, et. seq.

“Children were being neglected because they were being raised in homes where plural marriage was practiced and/or advocated.”

At a time when our nation is aghast at the increase of juvenile delinquency this Judge, with a sagacity that would shame Solomon of old, concludes that because these children are raised under certain religious influences, once declared to be “patterned after the order of heaven,” they are, by virtue of this God-given relationship, “neglected.” All this wisdom reminds us of the words of Herod when he justified himself before the Roman Senate, for killing the babes of Bethlehem. He excused himself thus: “* * knowing that if they could get the common people
to believe in these 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 bloody war as the consequences. 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 the 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. * * * ”—Herod Antipater.—Star of Truth, Volume 1, page 54.

Does not this plea of Herod’s sound like that of Governor Pyle and of Judge Anderson? The LAW must be preserved at all costs? What if mothers weep, or children are scattered abroad and fathers mourn for loved ones? All this is of little or no consequence if the law and the integrity of the nation are preserved! Doubtless, the reasoning of our modern Herods will be considered fully as justified and valid in times to come as that of Herod Antipater.

All of the reasoning and justification of Judge Anderson’s letter cannot, in the least, alter the fallacy of his position. But, let us for arguments sake, conclude that the reasoning is good; that the law must be preserved at all costs; that such is paramount to the law and the will of God and that any other course would, as assumed, bring chaos. Well then, why didn’t the wise men of times past find such an ingenious solution to the problem? Here is a far less barbaric method of forcing implicit obedience. Don’t kill the children. Just take them from their loving parents with the just and wise purpose of keeping them forever as hostages, until the bereaved parents finally bow in abject submission. There is no better way to tear out the heart. If the children are dead the parents become bitter and vengeful. But if they are adopted out, or held in the custody of the State, there is little doubt but the parents will eventually yield in order to have them again. Such is the wisdom behind the present stamping out of an “insurrection.”

We marvel that the wise men of Arizona and Utah have not utilized this potent force in the accomplishment of other worthy ends. For instance, the dominant church could adopt this method to get all heretics (?) to fall into line. If the parents refused to give up or cease advocating their singular doctrines, the children could immediately be seized and held until they would surrender their faith.

Oh, we do not jest! Such methods, with certain variations have been used since the beginning of time. Only, it seems to us, this is the most ingenious of them all, for it strikes at the very heart of those involved in such a manner as to force compliance, if not immediately, certainly eventually, and those who will not yield are stran-
gers to the greatest love, or else the most devout religiousists. The course must either make or break the small group now, still upholding and believing in the fulness of the gospel as restored by the Prophet Joseph Smith.

Just imagine how effective this could prove in dealing with the Communists, or any other recalcitrant minority.

"Since it is the special province of the Juvenile Courts * to look after the interests of children and to be aware of the emotional problems that arise" and since the Court has earnestly hoped that "by making it clear to the parents concerned, (whether guilty or not, for they must prove their innocence) "that the children would have to be removed from polygamy" (why not Communist or "Mormon") "homes, and since the parents have not in some way reconciled their beliefs," (How thankful we should be that we now have a means of controlling the beliefs of the people) so "as to permit them to live in accordance with the law and avoid inflicting a heart-breaking separation upon their innocent children," (here we have emphasized the real meat of the matter) and since all this power lies within the province of the Juvenile Courts, why should we not use it effectively in every walk of life? Let us proceed with this inspired (?) program and convert the whole world to Christianity! or to what might be considered by the majority to be even more beneficial, to "Catholicism!" The ancient rack had no such power as this, for the victim while being torn asunder might deny his faith and later, upon being released, repent, but with his children as hostages of the State he would hardly dare confess his former faith or whisper it abroad.

Furthermore, with this method widely adopted, we could avoid the costly court proceedings now in vogue. Missionaries would no longer be needful to seek converts through the preaching of the "word", unless to spy upon the people and report from "common knowledge", thus permitting forceful and immediate action. As in Arizona and in Utah, the children could be immediately seized and compliance with whatever law or restrictions would be forth coming. No "due process of law" is necessary under such circumstances, and all other embarrassing delays now so common under constitutional government could be avoided.

"Some of you have assumed that because the court recognized the serious problem involved in removing children from their homes that, therefore, no such action would be taken, no matter what the conduct of the parents. This is a false assumption. It is obvious that it is better to remove children from unfit "(polygamist—why not Communist, Mormon or Protestant") homes and face child displacement problems now, than it is to permit children to grow up in a way of living and thinking which will lead them to prison in adult life." (Such has never been the case of polygamist children, any more than with monogamist children, in any former age of the world, but assuming the correctness of the methods adopted, if the system will work with mere polygamous, how appropriate for Communists, and for that matter any minority). And, if we cannot do as we have done with the 'Mormons' and enact unconstitutional laws against the practice of their religious faith and make it an offense for them to serve God, as the Syrians did with Daniel of old, we can overlook such a trivial obstruction under present circumstances and just take the children, anyway.

"The need for action or a change in attitude and practices by parents is particularly acute in the cases of those children in their teens who are approaching marriageable age." (The grave danger
to our country here is that these children might do as many of their forefathers have done and beget a race as inferior as that new living in Utah, some sixty percent being of polygamous descent, as now represented by most of the 'Mormon' leaders and perhaps sixty percent of the Judges of the Courts.)

"The court was given no assurance that this state of affairs (the parents had stated they were not living in polygamy) would continue beyond the time the fathers are under suspended sentence imposed by the superior court of Mohave Co., Arizona." (Complete abandonment of belief is demanded. The action of the Arizona court in holding the unholy (?) practice in abeyance for a year by imposed jail sentences is here deemed insufficient to force meek submission) THEREFORE, "The cases were all set for trial on March 25th to submit to the court sworn statements to the effect that they would FOREVER DESIST from practicing polygamy and teaching the doctrine to their children. (Here we have compulsion of the most unique character. Here we have a power that will bring about our promised "UTOPIA", for any person who practices or teaches a principle, whether it be that of freedom or religion, of certain inalienable rights, the pursuit of happiness, or a commandment of God, which has been outlawed by the LAW, whether unconstitutional or not, will be obliged to yield or forever give up his children. This is doing as Russia has done, and who can not hail her accomplishments?"

If the situation may be successfully applied to the polygamist, it can most certainly be applied to the Communists—or to the 'Mormons' or the Hottentots, or the Quakers. The officers of the land are now sufficiently powerful so that it has become increasingly evident that they need not be bothered as to whether the procedures or laws adopted are constitutional or not. It has been shown that it is not too hard to stir up "popular opinion" and "oblige the Legislature or the Courts to bow to the will of the people!" as was done with the 'Mormons' and as is being done now. The polygamist today must prove, or if they are not polygamists and are accused of being such, they must prove that they "are not practicing or teaching their faith to their children," and such proof must be resubmitted "from time to time" ad infinitum. If it is done long enough the court can be assured, presumably, that the practice and belief have "been stamped out of existence." Then, and not until then, will the cases be dismissed." Otherwise, if the court deems the home "unfit because of the practicing or teaching of plural marriage," judgment will be entered awarding the custody of the children concerned to the Utah Department of Public Welfare," etc.

We trust that Governor Pyle, Judge Falkner, Judge Anderson and all others who have perfected this just and holy (?) means of enforcing the law will accept the congratulations of all freedom loving Americans for their wise and wholesome and God-fearing conduct in dealing with the polygamists, or any other persons who might be polygamists, or Communists, or in the minority. And while they rejoice in the plaudit of the people, they will no doubt, be assured that they are "upholding the Constitutional laws of the land, "according to their sacred covenants when they took office. Furthermore, they may have that peace which only the just enjoy because they know they are not lifting their hands against any laws of God, or trespassing upon the innocent, because they are not numbered among those of whom the Lord spake when He said: "When the wicked rule the people mourn."

(To be continued)
The second telescopic picture, taken at Palomar Gardens, California, at 9:10 a.m. 13, December 1952 as the Saucer was rising, shows the underside arrangements.

ABOUT THE “INTERPLANETARY OBJECTS”
(Space Ships, Flying Saucers)
(Continued from page 102)

Canada puts up Flying Saucer Post.

Canadian scientists are getting ready to welcome visitors from other planets. This summer Mars will be to earth as close as 40,000-000 miles.

By that time the world’s flying saucer sighting station will be completed and in operation at Shirley’s Bay, 10 miles west of Ottawa. And, lest anyone thinks this is some crackpot’s dream, the project is being backed by the Canadian government’s Department of Transport in co-operation with the Canadian Defense Research Board.

The saucer sighting station is known as “Project Magnet.” Those men in charge have been directed by the Department of Transport “to do what you can within the limits of the establishment to prove or disprove the existence of flying saucers.”

Some Equipment Secret

Wilbert B. Smith, Department of Transport engineer, is responsible for installing the electronic equipment, including several secret pieces.

Dr. G. D. Garland, specialist in gravitational studies, and other research scientists are in on the program. The new station will be kept in 24-hour-a-day operation to try to determine whether “sighted but unexplained celestial phenomena follow the pattern of technology postulated” by many astrophysicists on the basis of there actually being flying saucers.

Wide Range of Data

Once the Defense Research Board decided it was going to delve into the flying saucer question, all information on strange sightings by Department of Transportation personnel was funnelled to it by ship captains at sea and upon the Great Lakes, meteorological men in weather stations from the American border to the North Pole and Transport Department agents in all section of Canada.

Now through the new flying saucer station, Canada’s top ranking scientists will use new equipment and top-flight personnel to determine whether “saucers” exist.
Every 26 months the earth and Mars reach their closest proximity and this will occur this summer when “Project Magnet” will be in full round-the-clock operation.

Flying saucer reports have coincided with this period of proximity and this time Canadian scientists will be ready to test the truth or fiction of the reports.

1. A Statement from Professor Shapley at Harvard announced the presence of lunar atmosphere in March, 1953.

2. As Venusian gravity is less than ours, a Venusian would ‘weigh’ more when on our planet.

3. The first recorded instance of one of the big mother ships being seen to discharge a formation of ‘Scout Ships’ was just over two centuries ago at Augermannland, when glowing discs, or balls, or saucers were seen to emerge from a bright tube, or cigar-shaped object high in the sky.

Our space brothers will only help us as we desire it.

George H. Williamsen of Noblesville, Ind., says: Many people will comment, “Well and Good!” You tell us the saucer people aren’t here to ruin our women and conquer the earth. However, we don’t want super-intelligent beings tell us what to do and supervising our every thought and deed!” Friends, the Saucer people realize this fact far better than we do. And they aren’t going to set themselves up as “masters” of this puny earth either. Why should they want this earth? We have contaminated it until most of them wouldn’t take it as a gift. There are billions upon billions of inhabited worlds in cosmos. The Space Men have said that no one really owns anything. He just borrows a few items for a certain period until he no longer has use for them. This is true of the literal world beneath our feet. They have said, “Our House is Your House.” In other words, why should they conquer or capture something that’s theirs in the first place?

Our space brothers are here only to help us too, as we want to be helped! They will enforce nothing. We must accept them as “Sons of Light,” the true messengers of the Infinite Father, and thereby have faith that He will always lead and guide them as well as us. And remember, they are not perfect beings—if they were, they wouldn’t be flitting about in “flying saucers.” They are human, I say, and striving for perfection as every creature in the entire universe is striving for perfection. They do not wish to be regarded as “Gods” —as they were in earlier times—but want us to realize that being ahead of us in progress toward the Infinite they are showing us the road ahead, pointing out a signpost here and there letting us see what we must attain for advancement’s sake itself.

The Airforce reports: Only 2% of all reports have been made known. However, as many of you know, the Saucer people have been looking over our Earth and indeed, walking over it, apparently for many generations. The Bible is full of information about space visitations that haven’t been recognized for what they were.

In our coming issues, you will find in more detail things about this very subject. Photographs of flying objects, build of metal, never found so far upon this planet Earth. Structures of several kinds, never invented here on Earth, as far as records are concerned.

(To be continued)

Some people are like buttons—continually popping off.

The straight and narrow path would not be so narrow if more people walked it.
The Dawning Day of the Lamanites, The House of Joseph

By SR. M. BAUTISTA
(Translated from Spanish Into English)
(Continued from Page 101.)

THE DIFFERENCE BETWEEN A COMMANDMENT AND A LAW.

There is a great difference between a commandment of God and a “LAW” of the Plan of Salvation.

For example, the Lord said:

“* * * Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” (Genesis 22:2)

This was given as a commandment of God; made to him with whom He had covenanted in order to prove His servant Abraham. Nevertheless, this was not given as a “Law” of the Plan of Salvation, but as a plan terminating when He said: “Thou shalt not slay him.”

But, if the Lord was dealing with an established “LAW”, pertaining to the Plan of Salvation, it would undoubtedly have been superior to a commandment. We ought to remember that a law which pertains to the “EVERLASTING PLAN OF SALVATION,” even the very Gods ARE NOT ABLE TO MODIFY, SUBSTITUTE OR ABROGATE IT!

(Editor’s Note:)

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. * * * ALL THOSE WHO ENTER INTO MY GLORY MUST AND SHALL OBEY MY LAW.”—(Revelation of 1886, Star of Truth, Vol. 1:245.)

The “New and Everlasting Covenant of Marriage” is a “Law” of God. It “cannot be abrogated, nor done away with, but stands forever.” That a people may sin so grievously that the “eternal law” may be taken from them is true. However, if they are to “raise up seed unto the Lord” they must abide the “law.” If they desire the “fulness of exaltation” they must abide the “law.” This “law” was “instituted from before the foundation of the world * * for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law.”

—(D. & C. 132:5-6.)

“Where there is no law, there is no condemnation.” Where there is a people, in any dispensation of the world, to whom a law of God has not been revealed, then that people is not under condemnation for failure to abide that law. However, all those who expect to enter into a fulness of God’s glory must accept and comply with all the conditions or prerequisites essential to the fulness thereof.

The blessings of the Lord and the punishments of the Lord are predicated upon the obedience or the disobedience of His children. As to the blessings: “There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.” (D. & C. 130: 20-21.)

As to the punishments: “Wherefore, I revoke not the judgments which I shall pass, * * Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation; wherefore, it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name’s glory. * * * For behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name.

Wherefore—
Eternal punishment is God’s punishment.
Endless punishment is God’s punishment.”—(D. & C. 19: 5-12).

Thus God’s punishment is eternally affixed—applicable to all those who will not repent. These must endure God’s endless, or eternal punishment. However, “it is not written that there will be no end to the torment, but it is written endless torment.” Therefore, when the sinner has “paid the uttermost farthing” his punishment ceases and he is released from the prison-house. Still, the law remains eternally applicable; it is fixed, unmovable, unchangeable.

This is also true of the “Laws” of God revealed to man for his exaltation. God has not revealed His knowledge or all His truth to man. Strictly speaking, the “fulness of the gospel” is THAT PORTION OF THE GOSPEL REVEALED. Men will be judged according to their obedience or disobedience to THAT PORTION REVEALED to them, in their time or generation—no more, no less. If man complies with the law of God made known to him, “unto him that receiveth I will give more; and from them that shall say, we have enough, from them shall be taken away even that which they have.”—2 Nephi 26:30. Men who receive God’s truth with gladness continue to grow toward perfection, until “they know all things.”

Men, in all dispensations of the world, have been righteously judged, rewarded or punished in strict accordance with THAT PORTION OF THE GOSPEL REVEALED TO THEM.

Though in the “Dispensation of the fulness of times” the Lord has revealed many glorious things, He has still not revealed ALL TRUTH, for there is no end to light and truth, nor to eternal advancement. We shall be judged according to that portion of the gospel revealed to us in our dispensation THROUGH THE PROPHET JOSEPH SMITH. He who transgresses the “LAW” revealed and made applicable in our day shall be condemned.

When the Prophet Joseph sealed his testimony with his blood that “testament was in force”—those laws revealed through him, as God’s Anointed, became applicable to this generation upon the earth, and especially applicable to the members of the church and kingdom of God.

Had the Lord never revealed the “New and Everlasting Covenant of Marriage” or “The United Order” this generation would not be under condemnation for failing to comply with those heavenly laws. But, even if they had never known these laws, it is self evident that, failing to comply with them, they could not expect to enjoy the blessings predicated upon obedience thereto; for, though justified in their lives for obedience to the laws of the gospel made known to them, they would still be too imperfect, in the sight of God’s requirements, to enjoy the “fulness of His Glory.”

In the meantime, those to whom the laws have been revealed are under the greatest condemnation for failing to keep the commandments of God. In this light we can more fully understand the “eternal” applicability of the “LAWS” of God, as explained by Bro. Bautista.

Let us consider the following example:

In the midst of eternity a “VOLUNTARY OFFERING WAS MADE,” which might have been in conformity with “AN EVERLASTING LAW.” Had the debt not been complied with all the order of the heavens would have been turned into a major chaos. The consideration of this offering took place when the Gods planned how to redeem humanity from the fall!

“And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.”—Abraham 3: 27.

When this voluntary act was accepted by the Gods of eternity, who have all power and control of creation, and which is sustained by their will it became the PRINCIPAL PART, the SUPERLATIV-
ELY INDISPENSABLE E L E- 
MENT in the ETERNAL PLAN OF 
Salvation!

And for this reason it became an ETERNAL LAW! Who would have the authority to modify, substitute or abrogate such a law? All the Gods of eternity would not be able to do it! The very Redeemer of the world, in those moments when he approached the hour of such bitter AGONY, in his human estate, said: “O my Father, if it be possible, let this cup pass from me . . .”—Matt. 26:39.

But this solicitation was impossible to accept. No other plan could be SUBSTITUTED because it was an essential part of an eternal law, which pertained to the Great Plan of Salvation, and the “LAW OF REDEMPTION!”

The decrees of heaven are eternal and infallible!

When the Lord presented himself in this dispensation, having completed his mortal mission, with all authority He said:


What would have taken place, if, as a man in the human estate, and because of the bitter and unrelenting opposition of the Jews, He had not fulfilled or completed that law? What would have followed?

Yesterday, an All Powerful God! Now, a human being in the flesh. Had He failed, the Lord Jesus Christ would have virtually torn into fragments the very Plan of Salvation that had been given Him to bring to pass—and all would have been the most horrible CHAOS! The devils, those desperate and beyond hope, would have had all the power at His martyrdom, and all humanity would have been in eternal darkness! Satan would have reigned in the place of the Eternal Father! Satan would have no thought of redeeming man from the tomb. He would have been frightened most dreadfully at the very thought. His desires have been that all humanity, even to the last man or human being, should remain forever in the ETERNAL JAWS OF DEATH; in order that they might never have their bodies and that he alone might be the superior being!

The posterity of Adam would have been lost forever, because they would all have been turned into spirit-devils! “Naked” spirits—without vesture or tabernacles!

Satan prides himself in the power which he has in his right hand, which is “eternal death.” Death is the reward that is given to all those who follow him!

We should repeat: The Plan of Salvation is not composed of temporal or “EARTHLY” laws, if such were the case, we could by no means be able to call it “THE ETERNAL PLAN OF SALVA-

TION.”

When one of those “eternal” laws is established in the heavens or upon the earth, it has to remain in force until those spirits, or those men reject that law. But the law of the Lord does not change. When such laws have been taken from the earth, it has been because of human disobedience, but never by divine decree or the will of God changing the law!

Thus, as those laws which were legislated by the Son of Man, in order to lay the eternal foundations of the earth, are established, so they have continued in their eternal application. Those laws which were ordained for the redemption of the earth and all creatures pertaining to her are IM-MUTABLE laws, in all the fulness of perfection!

(Continued on page 139)
MICHAEL, UNSER VATER UND
UNSER GOTT.
(18. Fortsetzung, von Seite: 109)
Dass alles dieses im Einklang
mit den Lehren des Propheten
Joseph Smith ist, wird durch seine
Aussagen bezeugt die niedergeschiert wurden. Es wird gesagt,
dass der Prophet viel vom letzte
ren Teil seines Lebens dazu ge
brauchte um diese Wahrheiten
seinen vertrautesten Mitarbeitern
und jenen von seinen Frauen zu
lehren, die mit ihm in engster Ver
bindung standen. Nach ihrer An
kunft in Utah vereinigte sich eine
Gruppe führender Frauen, die
Joseph Smith kannten und von ihm
persönlich Belehrungen empfangen
hatten, darunter einige seiner
Frauen, zu dem Zweck kurze Le
bensbeschreibungen der führenden
Frauen zu sammeln, die sich in
Sachen der Kirche hervorragend
betätigten, von den Tagen Kirt
land’s bis zur Ansiedlung in Utah.
Diese Beschreibungen wurde eine
gekürzte Zusammenfassung der
wichtigeren Lehren des Propheten
über die patriarchalische Ordnung
der Ehe und über die Gottheit,
hinzugefügt. In einer kleinen Ab
handlung betitelt: "Vorbildliche
Frauen Deserets" ("Representa
tive Women of Deseret") Von
Augusta Joyce Crocheron, worin
sie sich auf das Werk ("Frauen
des Mormonenmums") ("Women of
Mormondom") von Tulledge be
zieht, sagt die Verfasserin:
"Während dieses Jahres (1876)
bereitete sie (Eliza R. Snow Smith,
Joseph Smith's Frau), den 2. Band
ihrer Gedichte für die Drucke
rei vor, und nahm Anteil in der
Auswahl und Fertigstellung des
Manuskripts für "Frauen des Mor
momentums." Sie half auch mit
Geld aufzutreiben für dessen Ver
öffentlichung und gab nicht zuletzt
auch ihre Aufmerksamkeit den
Korrekturbogen dieses Werkes.
Auch setzte sie ihre Arbeiten im
Hause des Herrn fort."

Eliza R. Snow (Smith)

Eliza R. Snow Smith war reich
lich befähigt, durch ihre seltenen
geistigen Gaben, ihre ungewöhn
lichen geistigen Begabungen und
ihren unerschütterlichen Glauben
am Evangeliun Jesu Christi;
sowie auch auf Grund ihrer weiten
Erfahrungen und ihres vertrauten
Verhältnisses mit ihrem Gatten
Joseph Smith, an solch einem
Werk mitzuwirken und der Welt
die Lehren des Propheten über die
höhere Ordnung des Lebens zu
geben, wie sie solche von seinen
Lippen erhielt.

Aus dem Werke—"Frauen des
Momentums" (Seiten 178-198) ge
ben wir kurz einige der Lehren des
Propheten über die zur Hand lie
genden Sache:

Der Prophet (Joseph Smith)
lehrte den Schwestern im Kiriland
Tempel, dass eine ewige Kette von
Schöpfungen von den Generationen
der Götter herab kam-Welten und
Systeme und Universums. ***

Er lehrte dem Volke, dass die
Massen der Sterne Welten und
Sonnen und Universums seien, von
welchen manche Millonen von
Zeitaltern existierten ehe diese
Erde überhaupt ihre natürliche
Form erhielt.
Die Star of Truth

Oberdies ist der göttliche Plan so gewaltig und die Werke der Schöpfungen, so erstaunlich das der Prophet das eindrucksvolle Wort EWIGKEITEN einführte. Die Ewigkeiten sind die Zeiten der Schöpfungen.

Unzählige Welten sind mit "lebenden Seelen" bevölkert worden nach der Art der Menschheit; unzählige Welten sind durch ihre Probezeit gegangen; unzählige Welten wurden erlöst, hatten ihre Auferstehung erhalten und sind verherrlicht worden.

ADAM IST UNSER VATER UND GOTT. Er ist der Gott der Erde.

Adam ist der grosse Erzengel dieser Schöpfung Er ist Michael. Er ist der Alte der Tage. Er ist der Vater unseres älteren Bruders, Jesus Christus—der Vater von ihm WELCHER AUCH ALS MESSIAS KOMMEN WIRD ZU REGIEREN. Er ist der Vater der Geister und auch der Körper (tabernacles) der Söhne und Töchter der Menschen—ADAM!

Michael ist einer von den grossen mystischen Namen in den Werken der Schöpfungen; Erlösungen und Auferstehungen.

Jehovah ist der zweite und höhere Name. Elohim—die Götter bedeutet—ist der Erste Name der Himmlischen Dreieinigkeit.

Michael war ein himmlisches AUFERSTANDENES Wesen von einer anderen Welt.


Er brachte mit sich eine seiner Frauen und er nannte sie Eva. Adam und Eva sind die Namen der Väter und Mütter von Welten.


Als diese Erde mit dem Garten Eden ein Wohnplatz für die Menschheit wurde, da war es als die Morgensterne zusammen sanken und die Söhne und Töchter Gottes vor Freude jauchzten. Sie kamen herunter zur Erde.

Der Vater und die Mutter waren nun in ihrem Garten Eden. Sie kamen mit der Absicht zu fallen. Sie fielen, "dass Menschen würden; und der Mensch ist, dass er Freude habe." Sie assen vom Baum der Sterblichkeit, nahmen von den Elementen dieser Erde, damit sie wieder sterblich werden konnten für die Wohlfahrt und den Fortschritt ihrer Kinder; sie fielen damit eine andere Welt ihre Probezeit, Erlösung und Auferstehung haben konnte.

(Fortsetzung folgt.)

GENEALOGY

If you could meet your ancestors all standing in a row, Would you be proud of them, or don’t you really know?

Some strange discoveries are made in climbing family trees, And some you know don’t particularly please.

If you could see your ancestors all standing in a row, There might be some of them perhaps you wouldn’t care to know.

But there’s another question which requires a different view, If you could meet your ancestors, would they be proud of you?
El Dia Amanece Para Los Lamanitas
(Continue de p. 111)

DIFERENCIA ENTRE UN MANDAMIENTO Y UNA LEY

Hay una gran diferencia entre un mandamiento de Dios y una “LEY” del Plan de Salvación.

Por ejemplo, dijo el Señor:

"... Toma ahora tu hijo, tu único, Isaac, a quien amas y vete a la tierra de Morah, ofrecéelo allí en holocausto sobre uno de los montes yye yo te diré". Este mandato es un mandamiento de Dios; mandó aquello que a él le convino para haber probado a su siervo Abraham, sin embargo, no es una ley del Plan de Salvación, porque en ese plan terminantemente dice: "NO MATARAS."

Pero si el Señor trata de establecer una “LEY”, perteneciente al Plan de Salvación, es, indudablemente superior a un mandamiento. Debemos recordar que una ley que pertenece al "SEMPITERNO PLAN DE SALVACION", los mismos dioses NO PUEDEN MODIFICARLA, SUBSTITUIRLA, MENOS ABROGARLA!

Examinemos el siguiente ejemplo:

"En las entrañas de la eternidad se ofreció "UN ACTO VOLUNTARIO", que se hubiera convertido en "UNA LEY SEMPIITERNA". A falta del debido cumplimiento, todo se habría tornado en los ciclos en el mayor caos. Esto sucedió cuando se trataba de cómo redimir a la Nueva Humanidad!


Este acto voluntario, al haber sido aceptado por los Dioses de la eternidad que tienen toda potestad, y controlan dicha creación a su santa voluntad, se convirtió en el FRAGMENTO PRINCIPAL Y SUPERLATIVAMENTE INDISPENSABLE del Plan de Salvación Semipaterno! ¡Y por lo mismo en una LEY ETERNA! ¿Quién podría modificar, substituir o abrogar dicha ley? ¡Todos los Dioses de la eternidad jamás podrían haberlo hecho! El mismo Redentor del mundo en aquellos momentos que se acercaba la hora de tan amarga AGONIA, en su estado humano dijo:

"... Padre mío, si es posible pase de mi este vaso..." Mat. 26:39.

Pero esa solicitud fue imposible aceptarla, o haberla SUBSTITUIR, supuesto de que se trataba de una ley eterna, perteneciente al Gran Plan de Salvación, la "LEY DE REDENCION"!

Los decretos del cielo son eternos e infalibles!

Cuando el Señor se presentó en esta dispensación, habiendo terminado su misión, con toda autoridad dijo:

"SOY ALFA Y OMEGA, CRISTO EL SEÑOR; SI, YO SOY EL AUN EL PRINCIPIO Y EL FIN, EL REDETOR DEL MUNDO.

HABIENDO HECHO Y CUMPLIDO LA VOLUNTAD DE AQUEL CUJO SOY, AUN EL PADRE, CONCERNIENTE A MI,—HABIENDOLO HECHO A FIN DE PODER SUJETAR TODAS LAS COSAS A MI.” Sec. 19:1-2.

¿Qué hubiese acontecido, si como un hombre en el estado humano y por medio de la oposición más acérrima de los Judíos, no hubiera cumplido aquella ley?

¿Qué habría sucedido?

¡Ayer, un Dios Todopoderoso! Ahora un hombre humano en la carne, el Señor Jesucristo, habría tornado en fragmentos el Plan de Salvación, quedando en el más horrible CAOS! ¡Los diablos, los desesperados sin límites, habrian tenido todo el poder para martirizar, para tener a toda la humanidad en su eterno aguijón! Satanás
habría reinado en lugar del Eterno Padre! Satanás no habría pensado en redimir la tumba, él la habría hecho más espantosa y profunda! Sus deseos han sido que la humanidad, hasta el último hombre o criatura humana, quede para siempre en las ETERNAS GARRAS de la muerte: para que nadie tenga cuerpo y sea superior a él mismo!

La posteridad de Adán para siempre se habría perdido, porque toda ella se habría tornado en espíritus-diábolos! ¡Espíritus "desnudos", sin "vestido", o tabernáculo!

¡Todo el galardón que Satanás tiene en su mano derecha, es "muerte eterna"! ¡Muerte es la recompensa que da a todos los que le siguen!

De nuevo, el Plan de Salvación no está compuesto de leyes temporales o "EFIMERAS", si tal fuere la situación, de ningún modo podría llamarse: "ETERNO PLAN DE SALVACION".

Estableciéndose una de esas leyes, en el cielo o en la tierra, tiene que permanecer en vigor hasta que los espíritus o los hombres descozcan aquella ley, pero no por el Señor. Cuando se han quitado leyes de la tierra, ha sido por desobediencia humana; ¡nunca por voluntad divina!

Así como aquellas leyes que se legislaron por el Hijo del Hombre, para haber fundado los eternos cimientos de la tierra, y ha continuado en su perfecta evolución; así las leyes que se determinaron para la redención de la misma tierra y de todo lo creado en ella, son leyes INMUTABLES en toda la plenitud de perfección!

Por lo mismo, las leyes y condiciones de nuestra esfera son sempiternas, sus decretos y condiciones están predestinados para todas las eternidades! De aquí, que el hombre que se aventura a obedecer una de esas leyes, se convierte en un ser inteligente; y aquel que obedece, que se somete a vivir la plenitud de leyes celestiales estable cidas sobre la tierra, por orden divino, indudablemente que después de Milenio se convertirá en un DIOS, en un JEFE de una NUEVA DEIDAD.

En este glorioso día tenemos una "LEY", que por la naturaleza de su misión es tan importantísima, que sin ella, según el Señor, "No hay salvación para la humanidad, menos gloria para el mismo Dios". ¿LO CREE UD.?

Dice Dios: "... Ni están unidos conforme a la UNION QUE REQUIERE LA LEY DEL REINO CELESTIAL." Sec. 105:4.

Hay ciertas leyes pertenecientes al reino de Dios sobre la tierra y ciertas e indispensables leyes para el reino de los cielos.

El Plan de Salvación tiene leyes adaptadas para esta vida y leyes adaptadas para lo celestial.

El hombre que ha aceptado las leyes y condiciones del reino de Dios establecido sobre la tierra, ha hecho bien, pero no debe quedarse en ese nivel, debe realizar aquello que dice el Señor: "... conforme a la unión que requiere la "LEY DEL REINO CELESTIAL".

Viviendo conforme a las condiciones del reino de Dios sobre la tierra, se llega a un estado perfecto en la carne. Sin embargo, si él desea echar mano de la vida eterna y tener derecho a todas las bendiciones como privilegios que le ofrece, cumpliendo le garantiza una eterna FELICIDAD, es muy lógico que ese hombre debe aprender y practicar en este mundo, las condiciones y leyes que pertenecen a ese país celestial!

Pero reanudemos: ¿Cuál es la naturaleza de la mencionada ley? Es el principio "UNICO" que en sí tiene esa virtud de UNIFICAR a los santos en "un hombre y una mujer"; de convertirlos en "SION"; de "un corazón de un entendimiento." ¡La UNICA en todo el Plan de Salvación!

Sin esa ley, dice el Señor:
Señor: No hay salvación para el hombre.

Tercero: NO HABRA GLORIA PARA EL MISMO PADRE EN LOS CIELOS Y.

Quarto: SION JAMAS SE EDIFICARA SIN LOS PRINCIPIOS DE LA LEY DEL REINO CEDESTIAL.

... O en otras palabras, la ciudad de José, para que sea por establecimiento y orden permanentes y sempiternos para mi iglesia, a fin de adelantar la causa que hables esposado, PARA LA SALVACION DEL HOMBRE Y LA GLORIA DE VUESTRO PADRE QUE ESTA EN LOS CIELOS. (A ser continuará) Sec. 78:4.

THE DAWNING DAY
(Continued from Pg. 134)

For the same reason, the laws and condition of our sphere are everlasting. Those decrees with their bounds and conditions are predestined to remain applicable throughout all the eternities! Thus, we behold, that the man who will venture to obey one of those laws will become an intelligent being; and that through obedience or his submission to God in living the fullness of the celestial laws established upon the earth, by divine order, after the Millennium he will undoubtedly become one of the Gods—one of the CHIEFS or GOVERNORS among the NEW DEITIES.

In this glorious day we have a "LAW," which by the nature of its mission is so very important, that without it, according to the Lord, "There is no salvation for humanity, or glory for the very Gods." Do YOU BELIEVE IT?"

The Lord says: 'And are not united according to the union required by the law of the celestial kingdom.'—(D. & C. Sec. 105:4.)

There are certain laws pertaining to the kingdom of God upon the earth, and certain and indispensable laws for the kingdom of heaven.

The Plan of Salvation has laws adaptable to this life and laws adapted to the celestial world.

The man who has accepted the laws and conditions of the kingdom of God upon the earth, has done well. However, he can not remain forever at that level of attainment. He ought to realize this truth, for the Lord says you cannot enjoy the blessings of Zion unless you "are united according to the union required by the "LAW OF THE CEDESTIAL KINDOM."

Living in conformity with the conditions of the kingdom of God upon the earth an estate that is perfect in the flesh is arrived at. Nevertheless, if one desires to stretch forth his hand and take hold upon eternal life, and have the right to all the blessings and privileges that are offered, to comply therewith will guarantee him eternal HAPPINESS. It is only logical that that man ought to learn and practice, in this world, all the conditions and laws pertaining to that celestial estate!

"But," we are asked, "what is the nature of the mentioned law?"

It is the principle of "UNION" which in it has that virtue of UNITING the Saints, even as "a man and a woman" are united, so that they become "the pure in heart," "ZION," being of "one heart and one mind." The ONLY UNION in all the Plan of Salvation which is after the order of the celestial kingdom!

Without this law, saith the Lord:
1st—The Church cannot be blessed.
2nd—There is no salvation for mankind.
3rd—Nor can the Father be glorified in the heavens.
4th—Zion cannot be redeemed without the principles of the law of the Celestial Kingdom.

... Or in other words, the city of Joseph, for a permanent and ever-lasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven."—D. & C. Sec. 78: 4.

(To Be Continued)
"O MY FATHER"

(By Eliza R. Snow at Nauvoo, Illinois, 1843)

O my Father, Thou that dwellest in the high and glorious place!
When shall I regain thy presence and again behold Thy Face?
In Thy holy habitation did my spirit once reside;
In my first primeval childhood, Was I nurtured near Thy side?

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection of my former friends and birth;
Yet oft-times a secret something whispered, you're a stranger here;
And I felt that I had wandered from a more exalted sphere.

I had learned to call Thee Father through Thy Spirit from on high.
But until the Key of Knowledge was restored, I knew not why.
In the heavens are parents single?
No! The thought makes reason stare!

Truth is reason; truth eternal tells me I've a mother there.

When I leave this frail existence, When I lay this mortal by,
Father, Mother, may I meet you in your royal courts on high?
Then at length, when I've completed all you sent me forth to do,
With your mutual approbation, Let me come and dwell with you.

Write Star of Truth
P. O. Box 246, Murray, Utah for
The Archko Volume
Price $2.50

Wilt Thou Restore the Kingdom
by M. Baustista. Price $1.00.
In Commemoration of the Martyrdom of the Prophet Joseph Smith

It was on the 27th day of June, in the year 1844 that the Prophet Joseph Smith was martyred in cold blood at Carthage, Illinois. As he had foretold he was slain in his 39th year of age, in the very prime of his beautiful and most extra-ordinarily useful life.

Many accounts have been given of the death of the Prophet Joseph, but we feel the following one will be of special interest, since there will be few, indeed, who have ever heard or seen it before.

MARTYRDOM OF JOSEPH AND HYRUM SMITH

(From the Deseret News.)

The following narrative of the murder, in cold blood of the Prophet Joseph Smith and his brother Hyrum, and the severe wounding of President John Taylor, while they were under the pledged protection of the State of Illinois through Governor Ford, is, as far as it goes, pretty nearly correct, being in the main, in unison with the accounts of the affair already published. Being the narrative of an eye-witness to the incidents detailed, it will be read with interest:

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.
A business man, now a resident of Tuscon, (Arizona) who was raised in the vicinity of Nauvoo, Illinois, today gave me the details of the assassination of Joseph and Hyrum Smith, at the Carthage Jail, as having been an eye-witness to the murder. It may be an interesting scrap of history to your community.

He states that after the surrender of the Smiths, the Governor stated that he was going to show the Mormons at Nauvoo he was not afraid of them. He ordered out the companies of militia stationed there, and went with them to Nauvoo. During his absence my informant, who was a mere boy at the time, and employed to carry dispatches, arrived with a dispatch for the Governor. Not finding him there, he tied his horse down at the jail, which was a two story one. He then sauntered around town, returning to the jail about 5 o’clock, as near as he can remember. When within a few feet of the jail he heard shooting and yelling. The first thing he saw was a man who played a fife in one of the companies, with his face painted black, standing in the lower door with a gun. The next instant Joseph Smith flung his leg out of the upper window, grasping the casing, and swung his body out, preparatory to jumping, when a bullet from the inside struck him in the leg, and he let go and fell to the ground, a distance of twelve feet, striking on his head and shoulders. He had raised himself on one arm, half dazed, when three men rushed out of the jail, and putting their guns to his body, fired. So close were they that the smoke from the guns was blown clear through his body. Then they turned to my informant and asked him if that was Joe Smith. He answered, “Yes.” They then asked him if he knew it was, and he again answered, “Yes,” and that he had seen Smith a hundred times. In an instant the assassins disappeared in every direction. My informant states that he then went upstairs and found Hyrum Smith dead, soaked in blood, lying upon the floor with a bullet hole through his body, and another man, whom he thinks was John Taylor, either shot through the leg or side, he does not remember which. (President Taylor received three bullets in his body, and another struck his watch, and was thus prevented from penetrating him.—Ed. D. N.)

He states the murderers were disguised by having their faces painted black. After viewing Hyrum Smith’s body he went downstairs and on the street, and found everybody in a perfect panic. They were running for the corn fields and hiding in every conceivable place, declaring that the Mormons would murder the whole town as soon as they heard of the killing of Smith. Inside of ten minutes from the time of the murder, he states the whole town was depopulated.

Getting scared himself he jumped upon his horse and sought safety in flight. He stated that two of
the assassins he recognized as men belonging to a company stationed there, but never ascertained their names.

The reputation my informant enjoys for being a reliable and truthful man places the statement beyond question.

Respectfully yours,

F.

Tucson, Arizona, March 12, 1884.
(Millennial Star, Vol. 46:301-2.)

ADDRESS GIVEN BY SENATOR JIM SMITH ON THE FLOOR OF THE SENATE OF ARIZONA, MARCH 31, 1954

Mr. President:

I have used the privileges of this floor to discuss several issues I have considered very important to the well-being of the citizens of the State of Arizona. There is no issue I have discussed that is of more importance, in my opinion, than the matter I wish to discuss with you this morning.

I have been reluctant as a member of this body to ever raise the subject. Not from the lack of courage to do so; not from the lack of a feverish desire to proclaim from the housetops the injustice which I feel has been perpetrated on a group of well-meaning American Citizens, who have cast their lot for the last 19 years within the confines of the sovereign state of Arizona, but because I have feared that more injustice may be heaped upon the heads of a group of innocent people. Gentlemen, I refer to what happened within the confines of this state on the 26th day of July, 1953, when a whole town of respectable citizens were placed under arrest by the peace officers of this state.

I know what some of you may think and I am going to answer you before your thoughts are expressed. Believe me, when I tell you there is a motive greater than partisan politics to inspire this address. I have no personal desire to even open the subject again. I know it is loaded with political dynamite. I raise the subject for one reason, and one reason only. It is the duty of this the 21st Legislature to step into this program and demand that justice be given to all citizens of the state.

I have chafed for many months wondering what would be the outcome of this the most infamous publicity stunt ever perpetrated on a group of American citizens. There has never been an injustice in the annals of American history equal to the deportation of the women and children of Short Creek since the disbursement of the Arcadians in the 18th century.

Why does not this law-making body do something to erase the blackest blot on the history of our fair state? Why don’t we do it now before this legislature adjourns? Do we lack the moral courage to face the situation? Or do we want the cries of 41 heartbroken mothers and 170 innocent children to go unheeded for another year until another Legislature is elected who may have the courage to do its duty.

Seven long months have passed since the infamous deportation at Short Creek. Every citizen in Arizona who believes in justice raised his voice with one accord against the mass evacuation of innocent women and children. The editorials in nearly all our state papers and many of the papers throughout the Nation responded instantaneously to the injustice, but since then 7 months have elapsed and people’s memories are short. It is not this Body’s wives and children who have been deported from their homes and are now under the jurisdiction of the Juvenile Courts and the Welfare Department. It is just the wives and children of a few men from an isolated section of Arizona who have become unpopular because of their particular religious belief. Men who were dragged from their homes on the 26th day of July, 1953, and held in the Mohave County jail for 6 days before they had an opportunity to make bond for their release. Among those who were taken to
jail were 7 men, 6 of whom were not practicing polygamy and one who was a young bachelor and had no wife at all. I will present here the affidavits of 6 men:

AFFIDAVIT

STATE OF ARIZONA
COUNTY OF MOHAVE—ss:

Jerold Williams, Lynn Hunter, Orval Johnson, Spencer Johnson, Rayo S. Johnson, Lorin Broadbent, and Floyd Spencer, being first duly sworn, upon oath deposes and says:

That on the morning of July 26, 1953, we were falsely arrested and put under guard by the officers who were sent to raid Short Creek.

That we had not broken any law of the State of Arizona.

That we were not living in polygamous marital relationship.

That regardless of no evidence to support the accusation set forth in the charges of the “Court,” our constitutional rights and privileges were seriously violated as follows:

1—Because of the false arrest we were confined to the Kingman jail six days before we could obtain bonds.

2—Our wives and children were taken to Phoenix and Mesa and vicinity and placed under State and County welfare direction before we were able to arrive home from jail.

3—Our children were taken from us and made wards of the State of Arizona.

4—Our homes were entered without warrant, and property possessed without due process.

5—We were denied freedom of worship.

(Signed) Jerold Williams  
D. Lynn Hunter  
Orval Johnson  
(.Spencer Johnson)  
Rayo S. Johnson  
Lorin Broadbent  
Floyd Spencer  
Subscribed and sworn to before me this 19th day of February, 1954.

(Sgd.) Louis J. Barlow,  
Notary Public.

Gentlemen, the 6 men who have signed the affidavit I have just read are the husbands of one wife only, and the fathers of 26 children. These six wives and 26 children are now in the custody of the Juvenile Court and the Welfare Department of this state. Have we become so anxious to enforce a law which is not even in the statutes of the state of Arizona that we arrest 6 men and take from them their wives and children for some reason unknown to me except that they were living in the same community with a group of people who were practicing polygamy as one of their religious beliefs?

I want to inform you at this point that there is no law in the Penal Code of Arizona against the practice of polygamy. Can men in a sovereign state be arrested by state authorities and have their wives and children taken from them for living in a community where part of its citizens are practicing a religious belief contrary to a Federal statute?

Gentlemen, the Attorney General’s office of this state knows that not one citizen from Short Creek can be convicted in a state court for the practice of polygamy. Every attorney in the state knows there is no state law against polygamy. Then just why is the State of Arizona holding these wives and children? The Attorney General’s office knows it could not get a conviction on any of the infamous charges brought against these Arizona citizens. It, therefore, arranged with the attorneys for the defense to have 27 men plead guilty of an attempt to commit notorious and unlawful habitation.

These men were not financially able to go into a long, drawn-out law suit against their own state (which should have been their protector). Therefore, they plead guilty to a crime of which not one of them was guilty with the un-
THE STAR OF TRUTH

A Little Known Discourse by the
Prophet Joseph Smith

In order that we may more perfectly understand the place which the great Constitution of the United States occupies, being established by our forefathers under the inspiration of heaven, it is well that we comprehend the position properly occupied by all men and nations, even including all churches, together with the Church of Jesus Christ of Latter-day Saints, under the Law of God.

The Constitution endeavored to establish and perpetuate those God-given and inalienable rights granted to man by an All-Wise Creator. It was, in its very nature, supreme to other man-made edicts and provisions, because it reiterated truths learned by man through ages of oppression and misgovernment, and which were but the restatement of those privileges given to mankind by God himself.

Prior to our time, and since the writing of the Constitution, there have been many laws which unjustly infringed upon these inalienable rights, granted of God to man. Such laws, it is patent to thinking and righteous men, are not only unjust and unholy, but they are in their evil nature impossible of righteous enforcement; for they proscribe man in the pursuit of happiness and in the righteous possession of his own, including the privilege of worshiping God according to the dictates of conscience.

It was such laws as these that were enacted against the "Mormons" and forced upon them, contrary to the provisions of the Constitution and the will and law of God, which eventually induced them to foresake the law of the Lord in order that they "might be at peace with the government and with their fellow citizens not of their faith."

However, Constitutional Law is above such laws of men and the Law of God supersedes all provisions contrary thereto, and as it is written: "Break not my commandments for to save your lives," it behooves all men to know the law of God and obey it, notwithstanding all powers and forces upon earth contrary thereto. And we are assured by the word of God and the illustrious examples of holy writ that the Almighty will uphold and sustain us in doing so.

It is with these thoughts in mind that we proceed to publish, for the first time as far as we know, an address given by the Prophet Joseph Smith upon the subject of Plural Marriage and the Law of God and man.

The following is taken from the Biography of Warren and Amanda Smith (of Haun's Mill Massacre fame):

"And he answered and said unto them, Have ye not read, that he who made man at the beginning made him male and female.

"And said, For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.

"And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another committeth adul-
tery: and whoso marrieth her which is put away doth commit adultery." Matt. 19:4-9.

Fornication as it is generally understood, is the lewdness of unmarried persons. But you will say that in this case you have always understood it to mean the same thing as adultery. But what propriety is there in thus understanding it?

What Christ here teaches is that the body of a married woman must first be prostituted or joined to another, or again married, and the former marriage bed defiled before adultery is committed. Fornication cannot defile the marriage bed. The nature of marriage is such, that it cannot be perfected until the bodies are actually joined, hence saith Christ, for this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh. Paul perfectly illustrates this thing when he said, "shall I take the members of Christ and make them the members of an harlot? God forbid." Hence it is clear that Christ teaches that the body of a married woman must first be prostituted before adultery is committed; and that a man has a right to put away his wife for fornication only, and she is then free. But if a man should put away his wife for the crime of adultery; would the man who should afterwards marry her, or the woman either be less guilty of adultery by that marriage, than if the woman had not been guilty of that crime? Can one crime clear a person from the same crime afterwards? Observe that Christ does not call fornication a crime in a married woman, neither is it a crime in a married woman, but a justifiable cause for putting her away. It does not read if a man put away his wife except it be for the cause of adultery. But it reads, "If a man put away his wife except it be for the cause of fornication; he thereby causeth her to commit adultery by a second marriage."

Now, it is evident that the cause why a man might put away his wife, could not be the consequence of putting her away without the existence of that cause. The truth is this: (the difference between fornication and adultery) the spiritual law of marriage is binding upon both the body and the mind equally. The prostitution of the body after marriage constitutes adultery; but alienation of the mind or affection from her husband constitutes fornication in a married woman.

The sexual cohabitation of an unmarried person is not adultery but fornication. Because although their minds may be united in the closest ties of affection and love, yet she is not given in marriage by the marriage covenant; therefore, it is fornication; but, if the body and mind are both obligated by the marriage covenant, if the mind of the wife which is equally bound with the body to obey, and to be in subjection in all things by the spiritual nature of that covenant, becomes alienated from her husband, she commits fornication against her husband; because the mind of the wife was bound to yield obedience and submission to her husband in all things, as well as the body, by the spiritual nature of that covenant.

In this latter case the mind of the married woman is prostituted; in the former the unmarried woman by the body was prostituted; in either case it is fornication and in the case of the married woman is the only proper and legal cause of divorce. And the wife can commit fornication against her husband in no other possible way. For if she prostitutes her body after marriage, it is adultery. When a woman apostatizes in spirit from her husband she then commits fornication against the spiritual law of marriage, and in no other way can a married woman commit fornication.

If she prostitutes her body it is adultery. There is also a spiritual adultery, as well as adultery.
mitten by the man. "If a man looks on another man's wife and lusts after her; he has committed adultery already in his heart." If he carries his unlawful desires into effect it is adultery of the body. Adultery signifies simply the act which adulterates, legally that which defiles the marriage bed. But fornication can be committed without defiling the marriage bed. In fact, it cannot defile the marriage bed in any case whatever. They are entirely two different things. It is impossible to understand this word fornication to mean adultery in this case, because Christ makes the most clear and positive distinction; and expressly declares that fornication is the only lawful cause for which a man may put away his wife; and that adultery is the consequence of putting her away without the existence of that cause.

You might as well suppose he meant covetousness by the word fornication as to suppose he meant adultery. There is not so great a distinction between covetousness and fornication as there is between adultery and fornication. But a misunderstanding in this important point is the root of this great evil. Again, adultery by the law of God was punishable with death. This would be a divorce with a lasting witness. With our eyes upon the law of God, we can by no means admit the common and erroneous understanding of this matter. Some may have supposed, no doubt, that Christ in the case of the woman who was accused before him of adultery, softened, or entirely disannulled this law. If he entirely disannulled this law, then there is no law against adultery; for he did not enact a substitute; and no Gentile legislature has a right to meddle with the law of Jehovah. But the above idea is, no doubt, an incorrect understanding of the matter. We should recollect the office in which Christ acted. "The law was given by Moses, but grace and truth come by Jesus Christ." John 1:17.

Christ did not act in the capacity of a legislator, but an illustrator of the law, a teacher, a servant. It was incompatible with his mission, to even act as a judge in legal matters, hence he would condemn no sinner. It was not consistent for him who came to redeem sinners from the condemning power of the law with his own blood that he should condemn them by the law. The Jews knew this to be his profession; hence they brought the woman before him, thinking to entrap him in this case. But with what wisdom he frustrated their designs, is manifest. "Stone her," he said. "I do not teach the violation of the law, but let him who has not violated it cast the first stone." None but the Son of God, situated as he was, could have escaped from this trap.

You recollect the young man who applied to him to settle the division of the inheritance between him and his brother, but Christ refused to interfere in the matter at all.

Said he, "Who made me ruler and judge over you?" Had he proceeded to pass sentence upon sinners, it would have forever put out the candle of the Lord in our minds, and we would not have come to the knowledge of the truth, and the glorious redemption that is in Christ Jesus by the means which God hath appointed.

Therefore, he condemned no man, neither did he condemn the woman but told her to go in peace, and sin no more. If he had repealed the law which stood against her, such an act of which she was accused would henceforth have been no sin.

But God had ordained a proper power to execute wrath upon the transgressor; upon him that doeth evil, and this power, the true teacher never crippled in the least. Did he make void the law in any particular? No, verily, he established authority by submitting to it himself in all things in his own name, and in the name of the
everlasting God, the unchangeable Jehovah, the author of that law.

But you have made it void by your ignorance and tradition. We must recollect that the marriage relation is clearly illustrated to us, by the relation which exists between Christ and his Church. When the Church ceases to obey Christ and to love him, they committed fornication against him, and this is the term used when speaking of the bride, throughout the scriptures.

When the Church rebels against her lawful husband and Master, Jesus Christ, and will not submit to him in all things, she then commits fornication against him, and this is the plain sense of the matter. So, in the case of the wife, when she refuses cheerfully to submit to her husband in all things. A broad commandment this, but limited by reason and love only. When she ceases to reverence her husband and believe in him, then she commits fornication against him, even as the false Church has against Christ, and in no other possible way can she commit this act. It then becomes the right of her husband to write her a bill of divorcement according to the strict letter of the law of God, given by Moses, and to put her away, unless she repent.

A right understanding of this matter, and a correct law properly executed, would restore this nation to peace and order, and man to his true dignity, authority and government of the earthly creations. It would soon rectify the domestic circle and establish a proper head over the families of the earth, and be the means of driving Satan out and establish the whole penal law of God and the glorious and everlasting Gospel; yea, of driving Satan from the human mind, and setting a seal upon him, that he should deceive the nations no more until his time. And by no other means can the hearts of the fathers be turned to their children, and the hearts of the children be turned to the fathers.

The spirit of God and Christ then return to deliver us from all evil and to guide the mind of happy and exalted man into all truth. Length of days, peace and blessings foretold shall be ours. Man shall then cease committing fornication against his head and husband, Jesus Christ.

For the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God. It is the disorganization and disobedience of these eternal laws of order, and of God that has ruined us.

A chasm in the body? Gentlemen, the ladies laugh at your pretended authority. They, many of them, hiss at the idea of your being the lords of creation. Even in the public prints they have styled you the "would be Lords," and nothing is further from the minds of our wives in general, than the idea of submitting to their husbands in all things, and of reverencing their husbands in all things.

They would boldly ridicule the idea of calling them, sincerely in their hearts—Lords and Masters. But God has positively required this of them. (See 1 Peter 3:6) Even as Sarah of old, that excellent woman, having now no parallel on earth. And under the present circumstances our wives can never become the daughters of Sarah in the spirit, or enjoy the inheritance with her in a glorious immortality. Alas! The ruin is unbounded even to them. But, gentlemen legislators: It now devolves upon you to open the gates of glory and blessedness; both for time and eternity, to a ruined world. Alter your imperfect and wicked law of divorce; make it according to the law of God, and the ladies will laugh at you no more.
They will soon reform and nothing in this world will they esteem higher than your affections. They will respect your authority sincerely, and you will command their kindest attention everywhere. Then will you love your wives indeed, for they will be worthy. And then will the health of the daughters of my people be recovered. Then shall come to pass what is spoken by Isaiah the Prophet, (4:2-24).

"When the Lord will have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning."

It might be under such circumstances a request to compel the husband who thought of putting away his wife to go before the magistrate and there affirm the fact that he was about to divorce his wife; stating under oath the true cause or causes, such as willful disobedience to his reasonable commands, disrespectful language, a refusal to sumit to him in all reasonable things; and make it the duty of the magistrate to record the oath, and testimony thus given — the magistrate exercising no other judgment or supervision in the case than that which the evidence did prove, and that the true cause or causes did exist as described by the law, and that no abuse or battery had been offered by the husband against the wife; and that persuasion had been used kindly, and gently, and space given her to repent and she repented not. This would be precisely the law of Christ on the subject and in the essence the very way he had proceeded with his own rebellious bride.

Then let the husband write her a bill of divorcement, and put her away, and she may then go and be married to another man. The bill also should be a matter of record, signifying a freedom from her former husband.

Thus does the law of God declare, and the explanation given by Christ clearly signifies the same thing. Because he makes this exception, saying: "If a man put away his wife, save for the cause of fornication," by an after marriage she commits adultery, and he that marries her commits adultery. If the word "fornication," here used by Christ, meaneth adultery, and a woman is put away for that crime, it would follow that she is thereby free, and that by an after marriage she would not commit adultery, but if she is put away innocently, without committing adultery, then an after marriage is adultery. Thus it would appear, according to the definition of the word "fornication," that a woman must first commit adultery in order to protect her from crime by an after marriage.

This is absurd for any rational being to believe. That Christ did not mean adultery by the word fornication is therefore absolute and decided beyond the possibility of error; for the following refutable reasons, if not other did exist:

First: Because it is impossible that the crime of adultery committed by a wife should be the means of exonerating her from the same offence afterwards. Second: Because the crime of adultery was by the law of God punished by death, and with no other penalty, and Christ has declared that he in no case made void the law of God. Although the truth which came by Christ is that he has redeemed the spirits of men from the condemning power of the law with his own blood, as we have before abundantly proven, (glory and honor be to his name) yet the natural earthly man is under the law and liable to its penalties in the flesh, and by right ought so to be.
These are great hailstones of truth, that cannot be resisted, beating with destructive violence upon the very foundation of mystery Babylon, and I am persuaded, as we advance in the investigation of these things, that the storm will thicken. But, you may inquire, if the husband becomes alienated towards his wife, while she remains sincerely attached to him, has he not a right to put her away? No, by no means. He shall not drive his affectionate and faithful wife from him. This is that putting away which the Lord hates, which he has forbidden and in which he has given an example.

This was the principle reason why the disciples, being bred Jews, thought it was not good to marry. Moses for the hardness of their hearts suffered them to do this, for some fancied uncleanness or personal dislike on the part of the husband. See Deu. 24:1. But from the beginning it was not so, and there is a legal reason, which is that a man shall not take advantage of his own wrong.

But more especially the cruelty of the act forbids it. But if the woman is alienated in her heart, the case is different. There is then a serious reason why she must be put away. Children would be forgotten and born of fornications, in the spirit or mind. This is a great injury to the spirit and minds of such children. It injures their intellectual powers and disposition of mind. Hence, we have often observed that children born of young women in an unmarried state, the production of an illicit love, are often the most bright and active, and possessed of greater natural gifts than many other children. God who knows the nature of his own works has therefore forbidden the propogation of our species from an alienated woman.

But in the case of the affectionate girl, saith Paul, there is no sin, let them marry, and so saith the law of God expressly. But the bastard, that is a child born of fornication, or of an alienated woman, shall not enter into the congregation of the Lord till the tenth generation.

Here we are taught that the injury is so great as to disqualify them from becoming saints till the tenth generation. What do you think of that, my countrymen? How many bastards have we in these states completely disqualified from entering into the congregation of the Lord, to the tenth generation? It is evident that minds or souls are propogated by natural generation as well as bodies. No marvel that wise men are so rare in Christendom and that they have read the scriptures for ages without understanding the plainest facts, and have consequently constituted so many jarring sects from the same authority, all in confusion like the builders of Babel.

The woman is the producer and while she remains pure, truly attached to her husband in spirit, her children are pure, and born in honor, not otherwise.

An idea from this root is illustrated or alluded to by Paul, where he saith: “The husband is sanctified by the believing wife, and the wife is sanctified by the believing husband, else were your children unclean but now are they holy.” But in all cases the natural affections of the wife must be towards her husband, or it is fornication. She must be pleased to live with him, so saith the apostle, else he must put her away.

But there is a sanctifying power in the belief and knowledge of Christ taught in this book, which is indeed the balm of Gilead to the children of suffering humanity, and if it be not received by this nation at this time, woe, woe be to them. Cannot a man put away his wife for the crime of adultery?
THE STAR OF TRUTH

Answer: This was punished by the law of God with death, it is therefore absurd to talk of divorce in such a case.

There is no act that can be named under heaven for which a man may lawfully put away his wife, save for the cause of fornication. But if the husband commit fornication, shall not the wife be entitled to a bill against him? Impossible. Did Christ say a woman shall not put away her husband save for the cause of fornication? Here is a wrong idea in your heads; an idea of a woman divorcing her husband. How can she do this for any offense? The man is not under the law of marriage to his wife, but the wife is bound by the law of her husband as long as her husband liveth. A divorced man is a creature nowhere to be recognized or found in the scriptures, or in the law of God.

Where did you read in the law of God, or in the holy book such a false idea, or the least illusion to the righteousness of such a thing on any account whatever? How can property put away its owner? The Bible must become as absurd and as foolish as the Gentiles themselves, and its whole phraseology entirely changed to make it read according to our perverted ideas and laws upon this subject. The wife is given to her husband and bound by the law of her husband, and the husband cannot be legally put under the law of his wife, unless you should thereby indeed fulfill literally (as in fact you have done) the saying of the prophet Isaiah: "Children are the oppressors of my people and women shall rule over them." But if you have understood the true cause of divorce to be adultery, yet you have not formed your laws upon the principal altogether. You have been compelled by your experience to deviate from it in several of the states.

What! Although a woman is not known to be an adulteress, yet she may be a perfect devil to her husband, treat him in the most imperious manner, despise him in her heart, abuse him before his children, drive him like a menial slave where she pleases, and he must tamely submit to the ungodly law of his wife, must hug the serpent to his bosom, and love her as he does his own body! This is impossible and degrading to the nature of man.

It is altogether unlawful and ruinous to the families of the nation. The means which your ungodly law puts in the hands of a proud, determined and alienated woman, of torturing her husband, and running all his affairs, as well as his soul, and his children till the tenth generation, cannot be written on paper. The evils that this nation now suffer by this erroneous law cannot be enumerated, neither shall we comprehend them until the law of God is restored, and true order, and righteous government is restored in the land. Then will we discover the contrast, and not until then. And then will the smoke of the torment of those who now bow to the beast, or false government, ascend up forever and ever. That is, it will be discovered by the contrast and the remembrance thereof remain forever. Order and government must and should exist and God only knows where the power should be placed to affect it. And He has placed that power in the hands of the man. And how is it possible that it ever should be effected by placing two powers of equal force in direct opposition to each other. This power of the man over the woman does not consist of, or in the right of, abuse and corporal punishment, which does violent to the nature of the marriage relation, but in the true law of divorce, established by God himself for the purpose of legislature in Christendom. There is no right to alter, amend, or change in the least; but only to appoint the means and order the execution thereof; "for
what God has joined together let not man put asunder.” Bills of divorce according to our laws of the Gentiles are therefore unlawful.

They cannot, by their acts, separate lawfully what God has joined together; he hath forbidden it. And many are now living in fornication and adultery in the sight of God, in which they and all those who thus cause the violation of the law of God must give an account to him who is ready to judge the quick and the dead at his appearing; and in his Kingdom the ceremony should be according to the law of God.

The officiating officer should say to the man “You hereby take this woman which you hold by the right hand to be your wedded wife according to the law of God.” He should answer, “I do.” Then the officer should say to the woman, “You do hereby agree to become the wedded wife of this man which you hold by the right hand according to the law of God.” She should answer, “I do.” Then could the officer say, “According to the law of God, I pronounce you husband and wife.”

The idea of a woman taking a man to be her husband is not found in the word of God. But the man marries the woman, and the woman is given in marriage. She is therefore the property of the husband in marriage. But the husband is not the property of his wife in any sense of the word. It is not said even in the holy Decalogue (when Mt. Sinai was on fire and trembled at the presence of Jehovah in that solemn exhibition of the power and glory of God; in the holy Decalogue written with the finger of God Himself) “thou shalt not covet thy neighbor’s husband.” No, verily, she has no such property. But, “thou shalt not covet thy neighbor’s wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that thy neighbor possesses.”

Here, the wife is pronounced the husband’s property, as much as his man servant, his maid servant, his ox, or his horse. Although she is a different kind of property—very precious, near and dear to him as his own body, for she is the glory of a man, and (if a virtuous woman) her price is above rubies. She is a different kind of property and held by a different tenure according to the law, being bound to the husband and cannot be said. By the law, a man has a right to buy and sell men servants and maid servants, yet if he took a maid servant to be a concubine she was under the same law to her master as was the wife; but the master then could not sell her after she had been thus taken, but he could let her go out free, and she was then a free woman. (And this again amplifies the law and determines fornication as alienation of affection.) But the man is in no sense the property of his wife. How can the owner be put under the law and government of his own property? How can property possess its owner? When God made the woman he gave her to the man, but he never gave the man to the woman. Therefore, the woman has no power to divorce the man. How can property divorce its owner? Think of these things, my countrymen, seriously, for Zion will be redeemed with judgment and her converts with righteousness, and the destruction of the transgressor and the sinner shall be together, and they that forsake the Lord shall be consumed. Isa. 1:27-28. Thus you see, my countrymen, how the old harlot Rome, the old mother of harlots has committed fornication against Christ, and then has taught our wives to commit fornication against us with impunity and has thus “made all nations to drink of the wine of the wrath of her fornication.” Rev. 18:3.

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EDITORIAL THOUGHT

"Woe unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

"But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

"But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

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

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.

"Therefore, wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!

"Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

"Yea, wo be unto him that saith: We have received and we need no more!

"And in fine, wo be unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.

WE FOSTER THE THOUGHT: "BACK TO THE CONSTITUTION!"
AND LET ALL PEOPLE SAY: "AMEN."
"Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!"

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more, and from them that shall say, We have enough, from them shall be taken away even that which they have.

"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

"Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me: nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts."—2 Nephi 28: 16-32.

"O ye wicked and perverse and stiffnecked people, why have ye built up churches unto yourselves to get gain? Why have ye transfigured the holy word of God, that ye might bring damnation upon your soul? Behold, look ye unto the revelations of God; for behold, the time cometh at that day when all these things must be fulfilled.

"Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

"And I know that ye do walk in the pride of your hearts; and there are none save it be a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying and strife, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

"O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?"—Mormon 8: 33-38.

"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness * * * woe unto you, Pharisees! For ye tithe, mint and rue and all manner of herbs, and pass over judgment and the love of God."—Luke 11: 39-42.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake. Luke 6: 22.

"Rejoice and be exceeding glad, for great is your reward in heaven. —Matthew 5:12.

"Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6: 26.

"There is nothing short of apostasy, a complete denial of every principle we have received, a throwing away of the Holy Priesthood, that can save us from persecution. When this takes place, when all the chief features of the gospel are obliterated, when we can float along the stream and do as the world doeth, then and not till then will persecution cease, or until the adversary is bound, for the day will come when Satan will be bound, and then persecution will cease, but until then there will be no cessation; until then persecution will always exist in some form or other, and we shall have to meet it, so that we may as well make up our minds on this subject. * * "All that will live godly in Christ Jesus shall suffer persecution." He did not say that they might suffer, or that they perhaps might suffer, but that they SHALL suffer. It should be one of the consequences of living godly in Christ Jesus."—Geo. Q. Cannon, J. of D. 22:370-4 . . .
"THOSE WHO ARE PERSECUTED MAY BE WRONG, BUT THOSE WHO PERSECUTE ARE ALWAYS WRONG!"
TRUE SAINTS NEVER PERSECUTE.

"You will never find the people of God who have the truth persecuting another people. If they were to do so they would cease to be the people of God. It is a characteristic of the Church of God always that it NEVER condescends to persecution. It does not fear the announcement of any doctrine, or any principle, or any form of belief, or any so-called revelation. Strong in the knowledge that they have the truth and that God is with them, such a people can afford to let false doctrine, when it manifests itself, have the freedom of action, the right of agency which God has given unto every human being and which every human being has a right to exercise undisturbed by his fellow man, so long as he does not interfere with the happiness and the lives and the liberties of his fellow man."—Geo. Q. Cannon, Jan. 27, 1884.

Such being the case, why fear the teachings of others and the actions of others who adhere to the teachings of the gospel of Christ? Why persecute those who were once members of the Church, who would gladly be members today, if they could without surrendering the principles of their holy religion, if not because those who do so HAVE NOT THE TRUTH?

One of the leaders, in an address recently delivered in Ogden, is reported to have said: "We will have to destroy this sect called "Fundamentalist" or they will destroy the Church." When we hear such statements, we wonder: would they be so fearful, if they had the TRUTH? If they truly were right in their position they could safely comply with the conditions enunciated by Apostle Cannon, as given above.

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THE DAWNING DAY OF THE LAMANITES

THE HOUSE OF JOSEPH

By Sr. M. Bautista

(Translated from Spanish Into English)
(Continued from Page 139.)

A law to be established in the church, PERMANENT AND EVERLASTING!

Moreover, in order that mortal man might voluntarily accept that law, the Lord says:

"... For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

"And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order."—Ibid, Sec. 78: 7-8.

This is the indispensable commandment that the Lord gave in this dispensation, and those who desire to obey His voice and observe that law shall have eternal life!

If a man desire to take hold upon eternal life, and receive that eternal happiness, as is natural, he ought to learn the conditions and laws of the celestial kingdom.

Finally, what is the nature and the peculiar mission of that celestial law?.

It is the only law which is ordained to possess that virtue of UNITING, OF BINDING and MAKING ONE the SAINTS OF GOD; and MAKING THE ASSEMBLY OF SAINTS ONE, even as the "MAN AND THE WOMAN IN THE LORD ARE ONE." It is the only law which will constitute them "ZION," making them of "ONE HEART AND ONE MIND."

As has already been said, the natural consequence of obeying

(Continued on Page 167)
This in the first place was most
infamously and wickedly done by
the Priesthood, by the aid of the
old Dragon, that was paganism.
The converts to professed Chris-
tianity having been brought up in
Paganism, hence by the power of
their education and the fraud of
the priests were deceived, as it is
written, "The dragon gave the
beast this power and seat and au-
thority. And they worshipped the
dragon who gave power to the
beast." Rev. 13:2. The authors,
(the Roman Priesthood) knew bet-
ter than this, hence they forbade
their own class to marry at all;
and under pretense of sanctity.
O shame, for their object was to
slave and degrade the world, while
they preserved their own dignity
and power by not coming under
the unnatural yoke of the woman.
For they well knew that putting
the man under the woman would
degrade his mind, and that of his
posterity in many cases, wretched-
ly; producing imbecility of mind,
disorder and confusion therein, like
intoxicating wine, and render them
finally their passive slaves.

In the meantime, to justify their
natural wants, the nunnery was in-
vented; for they chose to degrade
their bodies rather than their
mind. No doubt, the whole scheme
of the priest was never carried in-
to full prosecution, for it failed to
bring forth successors to perpetu-
ate their noble order. But, poor
souls, they must now bear their
degradation forever. There is no
help for them now, as they vainly
imagined by the means of purga-
tory. They turned the grace of God
into lasciviousness, and their fool-
ish minds became darkened. But
heaven smiles on us now, a glori-
ous day is now opening. The harv-
est has come and in the time of
the harvest will the Lord send
forth his angels and gather his
elect from the four winds; from
under the whole heavens; and they
shall bear rule over those wicked
priests forever. Plural marriage
is to prevent fornication. In an-
cient times under the law of God,
the permission of a plurality of
wives had a direct tendency to
prevent fornication in a wife; for
the law of divorcement, and all
the law on the subject sustained
the lawful and independent power
of the husband over the wife, and
his dignity of character was there-
by supported. Anciently wives
wanted many children. The inter-
est, the hopes, the prospect of the
wife were all turned by this means
to the law of God and her husband,
where indeed her mind should al-
ways be.

Her main object became to win
and retain the affections of her
husband, and there was no means
more successful for this purpose
than to bear him many children;
for reasons which will hereafter
appear.

Hence, wives were so grieved at
the idea of barrenness. The ruin-
ous evil of a woman's being jeal-
ous of her husband could not then
exist under the law, and this evil
is almost the only source of forni-
cation in a wife. This fruitful
source of evil was not then (under
the law of plural marriage) in ex-
istence, and the wife was perfectly
passive, submissive, and non-re-
sisting toward her husband.

The existence of fornication in a
married woman, that destructive
evil, even to her posterity, was
then hardly possible; it was not,
therefore, defined or even men-
tioned in the law. It was improper
so to do as it would have had a
tendency to create an unknown
evil as the woman was then per-
fectly governed in righteousness.
Nothing as it respected law on
this subject was further neces-
sary, but a proper law (the law of
God) to govern the man.

But when Christ came, through
the Babylonians and afterwards
through the Romans and their
mingling with the Pagan nations
and from various other causes,
they had in many respects corrupt-
ed the law. It now became neces-
sary (in Christ's time) to define
THE STAR OF TRUTH

the proper cause of divorce, to fit the law to the circumstances of the age and all future generations, not really to change the law at all but to illustrate its spirit and real nature. This is all the Saviour did at that time.

A knowledge of the proper cause of divorcement would in this new case be sufficient, when duly appreciated, to maintain the proper dignity and authority of the man; and consequently the natural excellency of the children. The first law ever made upon this subject of marriage is contained in these words, And unto all women he said, "In sorrow thou shalt bring forth children, and thy desire shall be unto thy husband; and he shall rule over thee;" Gen. 3:16." This shows that the desire of wives cannot be maintained towards their husbands unless they do absolutely reign over them, by the strong and righteous arm of the law; because these propositions are both pronounced by the law of God himself in connection therewith; and they must be connected or neither will exist, and it is so in the nature of things. It is evident that the sovereignty of the husband over his wife, herein bestowed by God himself, cannot righteously be supported by any other means than by the law. Neither can prosperity attend the human family on any other principles.

But suppose a married man entice a maid; Shall not the wife be entitled to a bill of divorce against him? This is not an offense against his wife; neither is it against the maid; but altogether in the maid's favor. It is not against the wife for a man is not under the law of marriage to his wife in any sense whatever; neither can he be put under the law of the woman, without disorganizing the whole system of the law of God and righteousness. If he has addressed the maid without her father's consent, it is against the father, for which the law of God expressly provides, and the wife has no concern or control in the matter. The wife cannot put away the husband for any cause.

As well might a servant put away his master, or a child his father. A divorced man is a creature not known in all the canons of the scriptures. Here lies your error. The law of Him who made man must rule, and you my countrymen must and shall understand it: either in this life, to your advantage, or in the life to come to your everlasting loss.

But if a man commits adultery with another man's wife it has a direct tendency to prove the greatest evil of alienation in the adulterated wife, which is murder to her posterity in its nature and she robs the husband of his most precious rights, violates the interest of his life and family in the most sacred points of man's existence. He, therefore, and the adulteress shall be put to death.

God now calls us to peace and purity, and order, and not to confusion. This is the object of the whole law. But your laws upon this subject lays the axe at the root of the tree of peace and order and good government in the earth; and the fruits of disorder and cruelty and wickedness that have prevailed for a thousand years with the gospel in your hands is a demonstration of this fact. Now then, make the reasonable law of God your guide, instead of your own misguided vain imaginations of what is fitting and what is best for mankind, and a glorious reward in time and eternity will be the blessed consequence. The families of the earth are the root of all righteous government among men, and unless order and an independent head is here established by law, wickedness and confusion in the very nature of things will and must be the certain consequences.

The honor, the affection, the prosperity of the father and the husband, are powerful means to prevent him becoming a tyrant.
The fatherly governments have in all ages, where they have been supported, been found the most virtuous and just. Besides, the law can easily and completely suppress or control any disposition of a tyrannical nature in the supreme head of a family without bringing him under the unlawful and ruinous bondage of a woman.

If he should require anything of his wife which reason and love would not dictate, or if he inflicts blows upon his wife, it is of the nature of assault and battery and if thus convicted of such an offense it is the law of God that he be publicly whipped, not to exceed forty stripes, according to the aggravation of the offense. And where, I inquire, would such a man go to get a wife? After he was known, such men, if any there be among us, ought not to be the fathers of the rising generation, for we now enter the Millenium. For by the law of Christ, a man is bound to be king to his wife, and he is under the law of Christ, who is his lawful head, but not under the law to his wife. The wife has no right to teach, admonish, reprove, rebuke, or to exercise any kind of dictation whatever. He is her head and she should be guided by the head. If the wife wants to know anything, let her ask her husband at home. She, therefore, has the right of petition, and this is a right that all who are governed should possess.

If she will seek any other guide depending on something beside her husband (except it be the Lord, who is the head of all), she must be miserable, she is out of the order which God has established in the creation and wretchedness is inevitable. Therefore, the law should confine her completely under the husband's power, for good, but not for evil.

Has the church a right to divorce or admonish Christ? Certainly not! The head of the woman is man and the head of man is Christ. "I suffer not a woman to teach, or to usurp authority over the man but to be in subjection." Here we are informed that an attempt to teach her husband is usurpation of power forbidden by the Holy Spirit, but the church has a free right of respectful petition, and Christ encourages the use of that right in his righteous government.

Some men say it is vain to petition the Lord in any case; for, say they, the plans of the Lord are immovable and cannot change to accommodate our petitions without imperfection in him. But such persons do not consider that it was one of the grand objects of the creation to create rational beings, and make them acquainted with Himself; and there is in the head of man a design of creating a communion between Himself and men. Therefore, the thing petitioned for by us might well be foreknown to Him, as well as any other thing, and it may constitute the blessings of communion and sociality with God. All those right petitions are included in the original design, without supposing any change in our Lord and Master. While we may enjoy the comfort and consolation of beholding our petition granted, our faith is thus strengthened, and we may enjoy society and communion with God.

But to return! Let it be remembered that the law of God cannot be changed without bringing down ruin, misery, and eternal damnation or degradation upon the heads of those who change it. If a woman does commit fornication against her husband, and does not repent and reform, it is his indispensable duty to put her away. And how is it possible for a woman to live with a man, when in her heart she is alienated from him. Surely she would much rather be free, that she might lawfully unite with some man whom she could respect and love. It is, therefore, a privilege, to a wife in such a case, to be legally freed. If a wife wants a bill of divorcement in any case, it is a proof positive in her
confession that she is alienated in her heart from her husband.

And the law then should compel the husband to give her a bill of divorce, whatever her husband's feelings and affections towards her might be notwithstanding. Thus, it is the woman that can break this covenant, not the man, because the woman is the subject of the law. So neither can Christ Jesus himself break the covenant of promise that binds the church to him, but the church can apostatize from Him, which they have done and whereby she has been put away. Yet the law, however, fixes a check upon the light versatility of the mind of the woman by her not being allowed power in such a case, and no control over her children if she have any. She is not the ruler by the law of the children.

Their support and education belong to the father and all his substance is to be used to perform these duties within the law. The law, therefore, in all respects is calculated to turn the hearts of the fathers to the children and the hearts of the children to the fathers, that by exalting their authority, influence and dignity of character might be perpetuated in the earth and calamity might be averted. Saith the Lord, "Lest I come and smite the earth with a curse."

The father of the family is in the image of God, and it is not well pleasing to God that his particular image on earth should be degraded by the law of man, unlawfully.

The wife in the above case takes nothing but her own property, unless her husband be pleased to give her more, for the law allows no schism in the body or lawful ground for continuation in formation, and there is none; and a divorced wife, after being married to another; cannot return to her former husband. The highest significance in the term "law" is governing power, and the perfect penal law of God should be the governing power of all nations. All nations being thus brought under one and the same system of perfect government, we would soon have no cause for war, and with a clean illustration of the rational truth of God, they would soon beat their swords into plow shares, and their spears into pruning hooks and learn war no more. So may it be.

We have been treating the governing power of marriage; we clearly show that it is placed in the hands of the man or husband as chief executive, and nowhere else under heaven, and that he is not a subject of that power. To suppose that this governing power was placed in the hands of the husband and wife equally, is an absurdity, and in the name of common sense who then would be the subject? If the governing power was placed in the hands of the husband and the wife equally, there would be no subject. Consequently, there would be no possibility of violating the power of the government, for it is the subject only that can violate—and, therefore, if they were equal there would be no possibility of divorce.

I cannot possibly hold a governing power over one who holds a governing power over me. If I hold a power as a father to govern my son, he cannot at the same time hold the legal power of governing me. But, you may object: You should place the governing power in neither of the parties, but in the court. But the law of God never placed their power in the hands of the Pope nor the court. Don't you see that this opens the door for unlawful litigation between the husband and the wife and places the powers we speak of equally in the hands of both, separating them and placing in open hostility those whom God has joined together.

And thus your absurd unrighteous laws bind the husband by the law of the wife, so long as the wife
lives, and at the same time binds
the wife by the law of her husband
as long as the husband lives. What
folly then to talk of divorce at all;
for a righteous power cannot be
constituted to violate another
righteous power in any case.

If, then, they are wedded togeth-
er, no power but death can righte-
ously part them, and in fact you
have no settled principle of di-
vorcement. Though Popes and
courts do as they please with the
bodies and souls of mankind, noth-
ing but death could possible dis-
solve such a covenant. Do you not
even blush at your own absurdity?
This is not the nature of the true
marriage covenant by any means.
For that admits of divorcement
executed by the husband, who
holds the power of the law in his
hands and exercises it because of
the fornication of the wife and for
no other cause whatever, so saith
the Lord Jesus Christ, Amen.

Hence, it is written of me:
"Kings shall shut their mouths at
him, for that which has not been
told them shall they see, and that
which they have not heard shall
they consider." Isa. 52:15.

Is Christ under the law to the
church in any sense of the word?
Impossible! So neither is the hus-
bond under the law by his mar-
rriage to his wife in any sense of
the word. But is he not bound to
love his wife and provide for her
by the law of marriage? True, he
is thus bound, not by the law of
marriage, but by the law of Christ,
which binds him also to even love
his enemies. Consequently, he is to
provide this love and especially
for those of his own household. So
also, by the law, as head and hus-
bond, he is bound to give his wife
a bill of divorce when she be-
comes alienated from him.

God anciently said unto his
church, "I am married unto thee." Jer. 3:14. If the law of marriage
places the husband under any gov-
ernment whatever, or if thereby he
is laid under any obligation what-
ever, then was God under the Gov-
ernment and law of his church,
and under the same obligations to
her by being married to her. But,
the fact is that the man is under
the law of Christ, he is not under
the law of marriage to his wife, or
in any case subjugated by it.

Moreover, the covenant of mar-
rriage is, or ought to be, conditional
according to the law of God, which
admits of divorcement; but, ac-
cording to the absurd law of the
Gentiles, (which is inconsistent
with itself) admits of no divorce-
ment:

According to this latter law, the
kingdom of marriage has but two
subjects, and both of them are
equally sovereigns over each oth-
er, and consequently in reality
there are no subjects at all. There-
fore, there is no possibility of vi-
olating the sovereign authority;
and hence there can be no divorce-
ment. At the same time, there
is no possibility of exercising so-
vereignty, and finally no kingdom
or government, but rather a ty-
rannical state of anarchy, where-
by the families of the earth are
filled with confusion and held to-
gether by a principle by which or
similar to that by which the goats
and wild beasts herd together.

Hence, it is termed in scripture
the government of the beast. But,
according to the law of Christ,
there is only one supreme gover-
rnor. He only is bound by Christ to
govern according to law, and he it
is who has power thereby, (if his
subjects rebel) to banish them
from his dominion, and at the
same time absolve them from their
allegiance and then to supply his
government with other subjects,
that it may be a house of order
and peace. The former is a kind
of mangrill imitation of the latter,
that amounts to solemn absurdity
and confusion.

It establishes a positive ground
of contention unlawfully between
the parties (as among the beasts)
to determine who shall be master.
As two oxen will not work peace-
ably together in the yoke until this point is settled, so in the marriage yoke, there is no peace until this matter is settled or determined. As it is, there is a continual jar and confusion through life, sewing the seeds of ruin in the family, because the strong arm of the law is the only thing which can peaceably settle this matter.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. That is the ordinance and covenant of marriage which is spoken of in the singular number and in definite manner; because there is no other everlasting ordinance that man ever had the power to change. The everlasting covenant of the gospel found in Gen. 3:15 is ordered in all things and sure. It is the covenant of life beyond the grave. That which is found in the next verse is the ordinance that regulates the introduction of man into this life and provides for his childhood. This we have changed and on account of it sorrow and affliction prevails on the earth.

All the laws of our country, and decisions of courts upon this subject, have a direct tendency to establish the weaker vessel as the lead and head of the family. Many men of the best talents that this generation affords remain bachelors or are totally ruined; and in their course many females are ruined. For, the better the intellect, the less willing he is to be a slave, and to fall under the trying and unnatural yoke of bondage.

But the law of God settles this matter at once, and declares that the head of the woman is the man, and the head of the man is Christ; and it fixes the governing power accordingly.

In ninety-nine instances out of a hundred, no doubt, where the woman is naturally a mild and submissive nature, families will live in peace. And where it is otherwise, the law should enforce peace, so that this great important object (of intelligent propagation) might be effected. If the law of God was established, and faithfully executed in this important matter, it is evident that peace in all the families of the nations would be the inevitable result, and the marriage state would become a paradise. This would be the greatest blessing in its effects and consequences ever yet conferred on any people.

And as we have already shown the law of Christ, who is the proper head of man, He has power factually to correct any disposition in the present wicked generation of men to establish the tyrant. The practice of courts and any legislative bodies in granting bills of divorcement is an assumption of power and tyrannical in its nature, and is not authorized by the scripture.

There is only one true authority upon this subject. His authority was imitated by the Pope of Rome, who formally assumed all power, and from the Pope this wicked and unlawful assumption of power has manifestly been derived. And it was first effected when the beast made war with the saints and overcame them and power was given him over all nations. Rev. 13:7.

Then the dreadful divorcement took place, which is called the apostacy. In consequence of this, we have gone astray, and have run into disorder and confusion, wickedness, ignorance, misery, bloodshed, wars and cruelties, which have prevailed among Christians ever since, and we have lived in continual fornication and adultery in every sense of those words.

Hence the prophets and apostles in speaking by the Spirit, and when referring prophetically to these days continually use such language. No doubt, many persons reading the prophets have passed over this kind of language lightly, considering it indecorous in
THE STAR OF TRUTH

them, and supposing that the reason they used such language so much was because of the unpolished age in which they lived; and, in fact, they have thought it strange that they could not find better language or figures to express their ideas, supposing it all to be figurative.

But they spoke as they were moved upon by the Holy Ghost, and now we discover, my beloved brethren and sisters, that the eyes of those holy men of God of old were upon us, and upon Christian nations, since the apostasy, and upon the latter days; and they have foretold in the only language that could foretell our real situation.

Hence, old Rome is styled "mystery Babylon, the mother of harlots, and the abominations of the earth," and she has made all nations drink of the wine of the wrath of her fornication. And hence the confused state of our minds, as if inebriated with wine; and the wine is the poison of the Dragon and the cruel venoms of the asp. Deut. 32:33.

Sin is the trangression of the law, but we transgress the law of God by law. This is a national abomination, and from this great evil, by its very nature, a nation must be recovered and born at once (if recovered at all), as the Prophet Isaiah more than two thousand years ago foretold. Isa. 7:7.

"Before she travailed (that is before Zion travailed) she brought forth before her pain came and she was delivered of a man child." (Even the author of this book.) “Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall an nation be born at once? For as soon as Zion travailed she brought forth her children. Rejoice ye with Jerusalem, and be glad with her all ye that love her, that ye may suck and be satisfied, with the breast of her consolations, that ye may milk out and be delighted with the abundance of her glory.

“For behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in. Behold, he shall come saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap.

“And he shall sit as a refiner and purifier of silver and he shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness.” Mal. 3:1-3.

“Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and as in former years.

And I will come near unto you in judgment and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, and the widow and the fatherless and turn aside the stranger from his right and fear not me, saith the Lord of Hosts.” Amen.

SENATOR JIM SMITH—

(Continued from page 144) understanding they would get a suspended sentence and with the hope that their wives and children would be restored to them.

Shame to the law enforcement of a great state which stooped to such tactics to get a plea of guilty in a case where it knew it could not get a conviction in a court.

Mr. President, I am asking you as the presiding officer of this Senate to call an executive session of this Body to discuss ways and means to draft a law to protect the citizens of this state in their constitutional rights. May I respectfully request that that session be called before the sun sets today on this Capitol.

Gentlemen, I thank you.
MICHAEL, UNSER VATER UND UNSER GOTT.

(17. Fortsetzung, von Seite 136)

Die grosse patriarchalische Ökonomie, mit Adam, als ein außerstandes Wesen, welcher sein Weib Eva von einer anderen Welt brachte, wurde von Brigham Young sehr fein ausgelegt von der patriarchalischen Schöpfung, welche Joseph (Smith) empfing. ***

Die Erschaffung von sterblichen und unsterblichen ***

Die Götter sind die Väter und Mütter und die Brüder und Schwestern der Heiligen ***

Joseph begabte die Kirche mit der Kenntnis einer grossartigen Theologie und Brigham Young errichtete die Architektur einer gewaltigen neuen Zivilisation ***

Zuerst und der edelste dieser grossen Familie (geistiger Kinder) war Jesus Christus, welcher der ältere Bruder, im Geiste, der ganzen menschlichen Rasse war. Diese stellten eine Welt-Familie präexistierender Seelen dar.


Als Brigham Young zu den Nationen verkündigte, dass Adam unser Vater und unser Gott war, und Eva seine Gefährtin und Mitarbeiterin, die Mutter einer Welt—beides im irdischen und himmlischen Sinne—machte er die allerwichtigste Offenbarung kund, die je der Menschheit seit den Erdentagen Adam’s gegeben wurde.


Das Hauptziel der Erschaffung des Mannes und Weibes war für

Wie Könnte die Mutter einer Welt von Sterblichen werden, es sei denn, dass sie selbst wieder sterblich werde? Wie Könnte sie sterblich werden es sei denn, durch die Übertretung der Gesetze der Unsterblichkeit? Wie, nur durch des "Essen der verbotenen Frucht"—durch die Aufnahme von Stoffen einer sterblichen Erde, in welcher der Same des Todes überall vorhanden war? "* * *

Der Fall ist einfach. Unsere unsterblichen Eltern kamen herunter zur Erde um zu fallen; kamen hernieder die Gesetz der Unsterblichkeit zu übertreten, kamen hierher um sterblichen Körpern Geburt zu geben für eine Welt von Geistern.

Der "verbotene Baum" sagt Brigham (Young), enthielt in seißen Früchten die Elemente des Todes, oder die Elemente der Sterblichkeit. Indem man davon ass, wurde wieder Blut in die Körper von Wesen eingeführt, die unsterblich geworden waren. Die Grundlage der Sterblichkeit ist des Blut. Ohne Blut kann kein Sterblicher geboren werden. Selbst wenn Unsterbliche auf der Erde hätten Empfängnis bekommen können, die Bäume des Lebens hätten ein Paradies für nur wenige geschaffen; aber zu jener Zeitepoche war das Ziel die Schaffung einer sterblichen Welt.

Eva, denn, kam hernieder, um die Mutter einer Welt zu sein. Herrliche Mutter, fälig gleich zu Anbeginn zu sterben, um ihren Nachkommen Leben zu geben, dass durch Sterblichkeit das ewige Leben der Götter ihren Söhnen und Töchtern gegeben werden möge. Mutterschaft, dieselbe von Anbeginn bis zum Ende! Die Mutterliebe geht über alles menschliche Verstehen hinaus. So war die Leseart unserer Mormonen Schwestern über den Fall ihrer Mutter. In ihrem unvergänglichen Gedicht, "Das Endziel des Menschen Lebens" schrieb Eliza R. Snow (Smith) diese Zeilen:

Adam, euer Gott, gleich euch auf Erden
Den Leiden einer Welt voll Sünde untäut,
Und langsam, Schritt fuer Schritt, stieg er hinan,
Um mit der Gottheit Majestät und Macht umhullt zu werden.
Ihm war es gleich in seiner Prüfungszeit,
Ob er ein Bischof, Diener, Priester oder Seher,
Was immer auch sein Amt und Schicksal waren,
Durch Fleiss und Treue er verherrlicht hat.
Gehorsam nur der gold’ne Schlüssel war,
Vater und Gott zu sein der ir’d’schen Schar.

* * * * *

Des Lebens Ziel fuer alle, die da leben
Als Heil’ge Gottes, meine volle Macht empfangen,
Ist stetig vorwaerts, aufwaerts fuhr’ndes Streben.
Als Adam und als Eva einst zu stehen,
Haupterbe einer neu erschaff’n/en Erde—
Ihren geist’gen Kindern sterbliche Geburt zu geben
Und Erfahrung in einer Welt gleich dieser,
Und welter sie zu fuhren—entgegen ew’ger Wonne,
Gekrönt mit Seligkeit und ew’ger Freude
In reinen Sphaeren der Vollkommenheit.

* * * * *

(Fortsetzung folgt.)
El Dia Amanece Para Los Lamanitas

(Continué de p. 139)

Una ley establecida en la iglesia PERMANENTE Y SEMIPERMANENTE!

Además, que el hombre mortal voluntariamente acepte aquello que dice el Señor:

"... Porque si quieres que os de un lugar en el mundo celestial, teneis que prepararos, haciendo las cosas QUE OS HE MANDADO Y REQUERO.

Y ahora, de cierto así dice el Señor, conviene que vosotros que constituis esta orden HAGAIS TODAS LAS COSAS PARA MI GLORIA." Sec. 78-7, 8.

Ese es el mandamiento indispensable que ha dado el Señor en esta dispensación, y los que deseen observar esa voz tendrán vida eterna!

Si el hombre desea echar mano de la vida eterna, y recibir esa terna felicidad, como es natural, debe aprender las condiciones y leyes del reino celestial.

Por último, ¿cuál es la naturaleza o misión peculiar de aquella ley celestial?

Es la UNICA LEY que en sí contiene esa virtud de ENLAZAR, DE UNIR, solo esa LEY puede UNIFICAR A LOS SANTOS DE DIOS; Y CONVERTIR LA COLECCION TIVIDAD DE SANTOS EN "UN HOMBRE Y UNA MUJER," DE CONSTITUIRLOS EN "SION," DE UN CARAZON, DE UN ENTENDIMIENTO!

Comme ya se dijo, obedeciendo aquella ley, sus consecuencias naturales producirán la salvación de la humanidad, y no hasta entonces; la exaltación de los santos, y aún la misma gloria de Dios. Sin la práctica y obediencia de tan glorioso principio jamás habrá "SION," por la cual vendrá el reino celestial sobre la tierra. En corto, esa es la naturaleza de la mencionada y despreciada ley que fué en esta dispensación ¿Pondrá la iglesia cumplir su misión sin la práctica de tan gloriosa como importante ley? ¿Podrá el mismo Dios decir que tiene en el mundo la plenitud del evangelio sin esas leyes celestiales que al mismo Señor le incumbe? Siendo que dicha ley es tan excelsa, ¿la podría guiar de la tierra a consecuencia del enemigo? ¡NUNCA! ¡Serán los hombres, pero no el Altísimo!

HOMBRES QUE LLEGARON A LA PERFECCION EN EL REINO DE DIOS SOBRE LA TIERRA, NO SON CELESTIALES!

Indudablemente Juan se convirtió en un HOMBRE-MODELO de su generación como sucedió también con el Joven Hebreo.

Tenemos tres casos o ejemplos que deben de convencernos a que nivel nos puede llevar el reino de Dios establecido sobre la tierra; cumpliendo con todas sus condiciones. Debido ser un miembro aprobado para obtener todo el derecho de dicho reino.

El Joven Hebreo había guardado todos los mandamientos del reino de Dios sobre la tierra. Sin embargo, al razonamiento con el Señor concidió preguntarle: ¿Qué más me falta (para ir a los cielos)?

En cuanto a esta vida no tuvo el Señor ningún reproche para él, pero si deseaba una vida superior, celestializada, le dijo:

"... Si quieres ser perfecto, (para ir a los cielos o tener riqueza en los cielos) ANDA, VENDE LO QUE TIENES, Y DA LO A LOS POBRES, Y TENDRAS TESORO EN LOES CIELOS; Y VEN Y SIGUEME."

De modo que con la riqueza y perfección del Joven Hebreo, se encontraba sumamente imperecedero para ir a los cielos. Era un verdadero extranjero para ese lugar, no obstante de su perfección humana, o de todo aquello que había guardado en su vida. Para ascender a lo celestial se necesitaba de otros requisitos y condiciones. Cuando el Señor le pre-
sentó la Ley de Sacrificio, una de las leyes celestiales, la cual todos sus siervos han practicado, aun desde el principio del mundo; fué gran sorpresa para el Joven Hebreo y se le marchitó el alma, prefiriendo el mundo al reino de los cielos; como generalmente lo hace el hombre humano, el hombre natural, que según el Señor, es enemigo de Dios, o lo que es lo mismo, del reino celestial, y lo ha sido desde el comienzo del mundo!

El otro caso sorprendente, es el extraordinario ejemplo de uno de los profetas más grandes de todos los profetas que han nacido de mujer.

De Juan el Bautista, el Señor declaró en todas los términos de la expresión humana:

"... De cierto os digo, que no se levantó entre los que nacen de mujeres otro mayor que Juan el Bautista; mas el que es muy más pequeño en el reino de los cielos, mayor es que él." Mt. 11:11.

Juan el Bautista trajo una misión especial al mundo; derribar el reino y grandeza de los Judíos, y enderezar las vías del Señor. Paracuelo efecto fué ordenado a los ocho días de nacido. La estimación del Profeta José Smith acerca de Juan es la siguiente:

"¿Cómo es que Juan el Bautista fué considerado uno de los profetas más grandes? Sus milagros no pudieron haberlo constituido en esa grandeza.

Primero: Se le concedió una misión divina, la de preparar el camino de lante del Señor. ¿A quién se le a confiado o delegado tal con fianza, antes o después de él? A ningún hombre.

Segundo: Se le confirió la importante misión y se requirió de sus manos el bautizar el Hijo del Hombre, ¿Quién ha tenido el honor de haber hecho eso? ¿Quién ha tenido tan gran privilegio? ¿Quién guió el Hijo de Dios a los aguas del bautismo, y tuvo el privilegio de contemplar el Espíritu Santo descen-
der en la forma de paloma en testimonio de esa administración?

La señal de la paloma fué instituida desde antes de la creación del mundo, un testigo por el Espíritu Santo, y el diablo no puede venir en la forma de una paloma. El Espíritu Santo es un personaje y es en la forma de un personaje. El Espíritu Santo no se puede transformar en una paloma; sino que la señal de una paloma fué dada a Juan para significar la verdad del acto, ya que la paloma es un emblema o señal de la verdad e inocencia.

Tercero: Juan en ese tiempo, fué el único administrador legal en los negocios del reino que había sobre la tierra, teniendo las llaves del poder. Los Judíos tuvieron que obedecer o ser condenados, por su propia ley; y Cristo mismo llenó toda rectitud en haber obedecido la ley, la cual dió a Moisés sobre el monte y por lo mismo la magnificó, en lugar de destruirla.

El hijo de Zacarías arrancó las llaves, el reino, el poder, la gloria de los Judíos, por medio de la santa unción y decreto del cielo, y estas tres razones lo constituyeron en el profeta más grande nacido de mujeres." Jose Smith Teachings, p.p. 87-89.

Toda la grandeza de la cual Juan gozó en el mundo:

Se le concedió una misión divina, Tuvo los poderes del reino en sus manos,

Bautizó al Señor,

Tuvo el privilegio de haber contemplado el Espíritu Santo como paloma,

Haber—sí el único administrador legal del reino,

Derritió el reino y podería de los Judíos, etc., etc.

Y sin embargo, de toda su grandeza sobre la tierra, siendo él el dueño, pudiera decirse, del reino, en cambio, el más pequeño, el más humilde en el reino de los cielos es altamente superior a Juan el Bautista!

(A ser continuará)
SR. M. BAUTISTA

(Continued from page 155)

that law is to produce the salvation of humanity, and salvation is not obtainable without it; neither is the exaltation of the Saints, nor can God be properly glorified without it. Without the practice of and the obedience to that glorious principle we shall not have "Zion," through which the celestial reign is to come upon the earth. In short, such is the nature of the mentioned and deprecated law that was restored in this dispensation. Will the church be able to fulfill its mission without the practice of that glorious and important law? Will God be able to say that the fulness of the gospel is being lived in the world without the saints obeying those celestial laws that the Lord imposed upon them? Since the mentioned law is so essential, could it be taken from the earth in consequence of the opposition of the enemies of righteousness? NEVER! Men may depart from it, but the Almighty will not change or revoke it!

* * *

MEN WHO ARRIVE AT THE ESTATE OF PERFECTION IN THE KINGDOM OF GOD UPON THE EARTH, ARE NOT CELESTIAL BEINGS.

Undoubtedly, John was converted into a MODEL-MAN of his generation, as also was the case with the young Hebrew.

We have three cases or examples that ought to acquaint us with the level at which some arrived in the kingdom of God upon the earth, because they had complied with all of its conditions. This was due to the fact that they proved themselves worthy to obtain all of the rights of the said kingdom.

The young Hebrew had kept all of the commandments of the kingdom of God upon the earth. Nevertheless, when he was reasoning with the Lord, he asked the Master: "What more is required of me?" (to enter into heaven.)

As pertaining to this life the Savior never reproached him, but he was desirous of obtaining a superior life, to be celestialized, so the Lord said:

"If thou desirlest to be perfect, (in order that you may go into heaven and partake of its glories) Go, sell all thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come follow me."

In this manner was it shown, that with the riches and perfection of the young Hebrew, he was found completely unprepared to enter into heaven. He was a veritable stranger to that place, notwithstanding his human perfection attained through keeping the commandments in his life. From this it is demonstrated that in order to ascend into the celestial world it is necessary to abide other requisites and conditions. When the Lord presented the "Law of Sacrifice" to him, one of the celestial laws, which all of His servants have practiced, even from the foundations of the world, it was a great surprise to the young Hebrew and it troubled his soul, for he preferred the riches of the world to the kingdom of heaven. This is generally the case with human beings, or with the natural man. According to the Lord, he is an enemy of God, or to that which is the same: the celestial kingdom, and such has been the case from the beginning of the world!

Another surprising case is that extraordinary example of one of the prophets. He was one of the greatest prophets ever born of woman: John the Baptist. Of him, the Lord declared in the most explicit terms of human expression:

"Verily, I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."—Matthew 11: 11.

John the Baptist fulfilled a special mission in the world, "to over-
throw the kingdom of the Jews, and to make straight the way of the Lord.’” — D. & C. 84:28. In order that he might accomplish this he “was ordained by the angel of God at the time he was eight days old.” The estimation of John the Baptist, by the Prophet Joseph Smith, is as follows:

“Why is it that John the Baptist was considered one of the greatest prophets? His miracles were not such as to constitute or establish him in that greatness.

1st—“He was given a divine mission, which was to prepare the way before the Lord. Unto whom was confided or delegated such confidence, before or after his time? To no man.

2nd—“To him was given the very important mission of baptizing the Son of Man. Who else was ever given the honor of doing this? Who was ever given such a great privilege? Who else guided the Son of God into the waters of baptism, and had the privilege of observing the Holy Spirit descending in the form of a dove in testimony of that administration?

“The sign of the dove was instituted from before the creation of the world as a testimony of the Holy Spirit, and the devil is not able to come in the form of a dove. The Holy Spirit is a person-age and is in the form of a personage. The Holy Spirit is not able to transform himself into the form of a dove; but the sign of the dove was given to John in order to signify the acceptance of the act. It is known that the dove is an emblem or sign of the truth and of innocence.

3rd—“John, at that time, was the only legal administrator in the affairs of the kingdom who was upon the earth, having the keys and the power. The Jews had to obey or be condemned by their own law; and Christ himself fulfilled all righteousness in having obeyed the law; the same that was given to Moses upon the Mount and which he magnified, instead of destroying it.

“The son of Zacharias wrested the keys, the kingdom, the power and the glory from the Jews, by medium of the holyunction and decree of heaven, and these three reasons constituted him the greatest prophet born of woman.” — Teachings of the Prophet Joseph Smith, pp. 275-276.

All this greatness John enjoyed in the world:

Unto him was conceded a divine mission.
He had the powers of the kingdom in his hands.
He baptized the Savior.
He had the privilege of observing the Holy spirit as a dove.
He was the only legal administrator of the kingdom upon the earth.
He overthrew the kingdom and power of the Jews, etc.

And yet, with all his greatness upon the earth, being in possession of them in the kingdom of God; of him the Master was able to say that, on the other hand, he who was least, he who was the most humble in the kingdom of heaven, (meaning the Savior himself) was infinitely more superior or exalted than John the Baptist!

(To Be Continued)

Index and Notice Will Be Found in Next Issue
Sister Mary E. Lightner's Testimony

(She was sealed to the Prophet Joseph Smith in 1842 and was 87 years of age when she made her speech at the Brigham Young University in Provo, Utah, on April 14th, 1905.)

Well, my young brethren, I can say I never was more surprised in my life than to be called upon to speak to you young men who are called upon to go into the mission field to preach the gospel to the nations of the earth. It is true I have been in the church from its beginning. Just six months after it was organized I joined it. I have been acquainted with all of those who were first members of this church, with all of those who saw the plates and handled them; even those who saw the Angel Moroni, who came to them. I am well acquainted with every one of them and I have known them from the time that they came to Ohio until their death, and I am the only living witness who was at the first meeting that the prophet held in Kirtland.

The Smith family were driven from New York, and a small church had been organized. Oliver Cowdery, Peter Whitmer, and Zeba Peterson

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.
were members. Well, I being anxious, though young, to learn about the plates from those who knew all about it, my mother and I went up to the Smith family the next night after they came to Kirtland. As I went in, there were two or three others present. They were all there, the whole Smith family, from the old gentleman and his wife to all the sons and daughters. As we stood there talking to them, Joseph and Martin Harris came in. Joseph looked around very solemnly. It was the first time some of them have ever seen him. Said he, "There are enough here to hold a little meeting." They got a board and put it across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed. Joseph got up and began to speak to us.

As he began to speak very solemnly and very earnestly all at once his countenance changed and he stood mute. Those who looked at him that day said there was a search light within him, over every party of his body. I never saw anything like it on the earth. I could not take my eyes of him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought I could almost see the cheek bones through the flesh. I have been through many changes since, but that is photographed on my brain. I shall remember it and see it in my mind's eye as long as I remain upon the earth. He stood some moments. He looked over the congregation as if to pierce every heart, and said, "Do you know who has been in your midst?" One of the Smith's said an angel of the Lord. Martin Harris said, "It was our Lord and Savior, Jesus Christ." Joseph put his hand down on Martin and said, "God revealed that to you." Brothers and Sisters, the Spirit of God has been here. The Savior has been in your midst this night and I want you to remember it. There is a veil over your eyes, you could not endure to look upon Him. You must be fed with milk, not with strong meat. I want you to remember this as if it were the last thing that escapes my lips. He has given all of you to me and has sealed you up to everlasting life that where He is there you may be also. And if you are tempted of Satan, say, 'Get behind me, Satan.'"

These words are figured upon my brain and I never took my eyes off his countenance. Then he knelt down and prayed. I have never heard anything like it before or since. I felt that he was talking to the Lord and that power rested down upon the congregation. Every soul felt it. The spirit rested upon us in every fiber of our bodies, and we received a sermon from the lips of the representative of God.

Much has come to and gone from me through the power and vicissitudes of this Church. I have been in almost every mob. I have been driven about and told I would be shot and had a gun pointed at me, but I stayed with the Church until it was driven from Nauvoo.

The words of the Prophet that had been revealed to him have always been with me from the beginning to the end of the Gospel. Every principle that has been given in the Church by the Prophet is true. I know whereon I stand, I know what I believe, I know what I know and I know what I testify to you is the living truth. As I expect to meet it at the bar of the eternal Jehovah it is true. And when you stand before His bar you will know.

He preached polygamy and he not only preached it, but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and the last time he came with a drawn sword in his hand and told Joseph if he did not go into that principle he would slay him. Joseph said he talked to him
soberly about, and told him it was an abomination and quoted scripture to him. He said in the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak.

I am the first being that the revelation was given to from him and I was one thousand miles away in Missouri, for he went up to Jackson County in ’41. I was there in all the tribulations and trials. I have been in houses that have been stoned. The rocks have been thrown criss cross in every direction, I have seen the brethren shot and ruined for life. I saw the first martyr dead and a more heavenly corpse I never saw or expect to see on the face of the earth. His face was so happy. I have seen our Bishop tarred and feathered, in the streets of Missouri. They took off his shirt and covered him with tar and then took a pillow and turned the feathers over him. I looked at him and I thought if ever man was counted worthy to be a martyr, he was. His life proved it for he lived an upright honorable life and was beloved by the Prophet while he lived and after he died the Prophet honored him. Two of his sisters were Joseph’s wives. Emma took them by the hand and gave them to Joseph.

I asked him if Emma knew about me and he said, “Emma thinks the world of you.” I was not sealed to him until I had a witness. I had been dreaming for a number of years I was his wife. I thought I was a great sinner. I prayed to God to take it from me for I felt it was a sin, but when Joseph sent for me he told me all of these things. “Well,” said I, “don’t you think it was an angel of the Devil that told you these things?” Said he, “No, it was an angel of God. God Almighty showed me the difference between an angel of Light and Satan’s angels. The angel came to me three times between the years of ’34 and ’42 and said I was to obey that principle or he would slay me. “But,” said he, “they call me a false and fallen prophet, but I am more in favor with my God this day than I ever was in all my life before. I know that I shall be saved in the Kingdom of God. I have the oath of God upon me and God cannot lie. All that He gives me I shall take with me, for I have that authority and that power conferred upon me.”

Well, I talked with him for a long time and finally I told him I would never be sealed to him until I had a witness. Said he, “You shall have a witness.” Said I, “If God told you that, why does he not tell me?” He asked me if I was going to be a traitor. “I have never told a mortal and shall never tell a mortal I had such a talk from a married man,” said I.

“Well,” said he, “pray earnestly, for the angel said to me you should have a witness.” Well, Brigham Young was with me. He said if I had a witness he wanted to know it. “Why should I tell you?” said I. “Well, said he, “I want to know for myself.” Said he, “Do you know what Joseph said? Since we left the office the angel appeared to him and told him he was well pleased with him and that you should have a witness.”

I made it a subject of prayer and I worried about it because I did not dare to speak to a living being except Brigham Young. I went out and got between three haystacks where no one could see me. As I knelt down I thought, “Why not pray as Moses did? He prayed with his hands raised. When his hands were raised, Israel was victorious but when they were not raised the Philistines were victorious.” I lifted my hands and I have heard Joseph say the angels covered their faces. I knelt down and if ever a poor mortal prayed, I did. A few nights after that an angel of the Lord came to me and if ever a thrill went through a mortal, it went through
me. I gazed upon the clothes and figure but the eyes were like lightning. They pierced me from the crown of my head to the soles of my feet. I was frightened almost to death for a moment. I tried to waken my aunt but I could not. The angel leaned over me and the light was very great although it was night. When my aunt woke up she said she had seen a figure in white robes pass from our bed to my mother’s bed and pass out of the window.

Joseph came up the next Sabbath. He said, “Have you had a witness yet?” “No.” “Well,” said he, “the angel expressly told me you should have.” Said I, “I have not had a witness, but I have seen something I have never seen before. I saw an angel, and I was frightened almost to death. I did not speak.” He studied a while and put his elbows on his knees and his face in his hands. He looked up and said, “How could you have been such a coward?” Said I, “I was weak.” “Did you think to say, ‘Father, help me’?” “No.” “Well, if you had just said that your mouth would have been opened for that was the angel of the living God. He came to you with more knowledge, intelligence and light than I ever dared to reveal.” I said, “If that was an angel of light, why did he not speak to me?” “You covered your face and for this reason the angel was insulted.” Said I, “Will it ever come again?” He thought a moment and then said, “No, not the same one, but if you are faithful you shall see greater things than that.” And then he gave me three signs of what would take place in my own family. Although my husband was far away from me at the time, every word came true. I went forward and was sealed to him. Brigham Young performed the sealing and Heber C. Kimball the blessing.

I know he had six wives and I have known some of them from childhood up. I know he had three children. They told me. I think two of them are living today, but they are not known as his children as they go by other names.

These things I can testify to as the living truth and I have told it to the Josephites. There is a great deal said about this Church and the Josephites. I never knew of Joseph appointing him (his son) to be the prophet. I have never known him to say it, and I have known the boy ever since he was twelve years of age. I heard Joseph say this, “I have rolled this Kingdom off of my shoulders onto the shoulders of the Twelve so they can carry out this work and build up His Kingdom.” Said he, “I am tired. I have been mobbed, I have suffered so much, from outsiders and from my own family. Some of the brethren think they can carry this work on better than I can, far better. I have asked the Lord to take me away. I have to seal my testimony to this generation with my blood. I have to do it, for this work will never progress until I am gone for the testimony is of no force until the testator is dead. People little know who I am when they talk about me, and they never will know until they see me weighed in the balance in the Kingdom of God. Then they will know who I am and see me as I am. I dare not tell them and they do not know me.” These words were spoken with such power that they penetrated the heart of every soul that believed on him.

Now about these Josephites—I have not a word to say about Joseph. He is doing a good work in the first principles. He does not believe in endowments; he does not believe in some other things; and he does not recognize this Church as the truth Church. But we have no criterion to go by. Joseph said, “The servant cannot be greater than the Master. If they persecute me they will persecute you.” Has his son Joseph ever been persecuted? Have they been whipped and murdered in cold
blood: They can go into the world as members of the re-organized church. They do not believe the right one took Joseph's place. But let me tell you this Gospel is going to spread and you young men who are going on missions give your hearts to God, for He said, "Young man, give me thy heart," And if you do give Him your hearts and pray to the heavens above the Spirit of God and the Holy Ghost will rest upon you. If the great Soul that rules in heaven and on earth, and the inspiration of the spirit comes down and rests in your bosoms you will be able to speak the light to the people and you will gain a great reward. Just speaking of yourself in your own strength the Spirit is withdrawn. You will have no power that will reach the heart. It may tickle the ear, but you must have the power of the Almighty. You must have the angels to be your companions and rest upon you. Let them be your guide in health and trouble. May you ever drink of the waters of intelligence that flows from the throne of God. God Almighty will guide you and direct you and you will walk in the paths of Truth and you will receive your reward as His servants for the good deeds you have done on this earth.

This is my testimony and I hope and pray you will believe me for I have received it from the servant's heart and when that servant comes he will own his people if they are faithful and humble.

A trying hour and the darkest hours are in the future before us and it is only those who are humble, contrite, and honest before God and endure to the end who shall receive the blessings. Faith will be trampled down and there will be destructions to come upon those who are not honest. These are things I tell you and they are true and you will see that they are if you live long enough. All I have said to you about the future will come to pass just as sure as the sun shines in the heavens. May God bless you and let you be on the alert to receive the words of light that are given to you by his servants.

You will be tried by darkness and the powers of darkness will come to you, but put your trust in your Heavenly Father, let him be your guide and support for he is the everlasting light, worlds without ends.

I hope you will excuse me for being a little agitated, but it is a terrible tax for me to come and get up to speak. But I want you to remember what I have said, that it is my testimony, as long as you live. I want to say to you as I said before that Joseph said if I was faithful I would see greater things than the Angel. Since then I have seen other persons. Three came together and stood before me just as the sun went down—Joseph, Hyrum, and Heber C. Kimball. It was prophesied that I should see Joseph before I died. Still I had not been thinking about that. I was thinking about a sermon I had heard. All at once I stood up and they stood before me. Joseph stood in the middle of a circle, like the new moon, and stood with his arms over their shoulders. They bowed to me about a dozen times or more. I pinched myself to be sure I was awake, and looked around the room to see where I had placed things. I thought I would shake hands with them. They saw my confusion and understood it and they laughed. I thought Brother Kimball would almost kill himself laughing. I had no fear. As I went to shake hands with them they bowed, smiled and began to fade. They went like the sun sinks behind a mountain or cloud. It gave me more courage and hope than I ever had before.''

Sister Lightner stated she had ten children. Seven of them were boys and she had raised three of them to manhood. She had one daughter in the Church.

(Signed) Mary E. R. Lightner
Sadie Preston, Stenographer.
Adam IS Our Father and Our God

Discourse of President Brigham Young, delivered in the new Tabernacle, Salt Lake City, Sunday afternoon, June 8th, 1873. Reported by David W. Evans.

I wanted to make a few remarks upon the subject touched upon by my brother, but I shall not have the time. I frequently think in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good and honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in Heaven, His Son Jesus Christ, the order of heavenly things, the law by which angels exist, by which the worlds were created and are held in existence, etc. How pleased we would be to place these things before the people, if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to ONE PARTICULAR DOCTRINE WHICH I HAVE REVEALED TO THEM, AND WHICH GOD REVEALED TO ME—NAMELY THAT ADAM IS OUR FATHER AND OUR GOD I do not know, I do not inquire, I care nothing about it. OUR FATHER ADAM HELPED TO MAKE THIS EARTH, IT WAS CREATED EXPRESSLY FOR HIM, and after it was made he and his companions came here. HE BROUGHT

ONE OF HIS WIVES WITH HIM, and she was called EVE, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon this earth. I have been found fault with by the Ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, ALTHOUGH IT IS ONE OF THE SIMPLEST THINGS IN THE WORLD, UNTIL I MET AND TALKED WITH JOSEPH SMITH. Is it a great mystery that the earth exist? Yes, it is; but to whom? To the ignorant—those who know nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the son of man? Yes it is, it is hidden from them, and this fulfills the scripture, “If our gospel be hid, it is hid to them that are lost,” who have no faith and who pay no attention to the Spirit of God. These things are called mysteries by the people because they know nothing about them, just like laying hands on the sick. Is it a mystery that fever should be rebuked and the sick healed by the laying on of hands of a man who is endowed with Authority From God and has been
ordained to that gift? “Oh yes,,” say the ignorant, “we know nothing about it.” That is true, but where is the mystery? Will the ignorant receive the truth when they hear it? No they will not, and this is their condemnation, that light has come into the world, and they chose darkness rather than light, because their deeds are evil. That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, “Do you know anything about the laying on of hands?” “Oh yes.” Such a man—a man who is wicked in his whole life—has the art of laying on of hands for curing the tooth ache, fevers, wounds, etc. And now, in fulfillment of the words of the Ancient Prophet, thousands of people seek unto “Wizards who peep and mutter,” etc., but they do not seek unto the living God. I can say to all the inhabitants of the earth, that before so-called Spiritualism was ever known in America, I told the people that if they would not believe the revelations that God had given, he would suffer the devil to give revelations that they—priests and people—would follow after. Where did I declare this? In the cities of New York, Albany, Boston, throughout the United States and in England. Have I seen this fulfilled? I have. I told the people that, as true as God lived, if they would not have truth, they would have error sent unto them, and they would believe it. What is the mystery of it?

The Christian world read of, and think much about, St. Paul, also St. Peter, the Chief of the Apostles. These men were faithful to and magnified the Priesthood while on earth. Now where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and receive their inheritances in the eternal worlds of glory, for them to be sent forth, as Gods have been forever and ever, with the Command—“Make yourselves an earth, and people it with your own children?” Do you think the starry heavens are going to fall? Do the Christian world, or the heathen world, think that all things are going to be wrapped up, consumed and annihilated in eternal flames? Oh fools, and slow of heart to believe the great things that God has purposed in His own mind!

My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in His, and that literally, morally, socially, BY THE SPIRIT AND BY THE FLESH WE ARE HIS CHILDREN. Do you think that God, who holds the eternities in His hands and can do all things at His pleasure, is not capable of sending forth HIS OWN CHILDREN, AND FORMING THIS FLESH FOR HIS OWN OFFSPRING? What is the mystery in this? WE SAY THAT FATHER ADAM CAME HERE AND HELPED TO MAKE THIS EARTH. WHO IS HE? HE IS MICHAEL, A GREAT PRINCE, and it was said to HIM by ELOHIM, “GO YE AND MAKE AN EARTH.” What is the great mystery about it? HE CAME AND FORMED THE EARTH. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? ADAM FOUND IT IN A STATE OF CHAOS, UNORGANIZED AND INCOMPLETE. Philosophers, again, in talking of the development of the products of the earth, for instance in the vegetable kingdom, say the little fibres grew first, then the larger vegetation. When this preparatory stage was completed, then came the various orders of the animal creation, and finally man appeared. No matter whether these notions are true or not, they are more or less speculative. ADAM CAME HERE AND GOT IT UP IN SHAPE THAT WOULD
SUIT HIM TO COMMENCE BUSINESS. WHAT IS THE GREAT MYSTERY ABOUT IT? NONE, THAT I HAVE SEEN. The mystery is this, as with miracles, or anything else, is only to those who are ignorant. FATHER ADAM CAME HERE AND THEN THEY BROUGHT HIS WIFE. "Well," says one, "why was Adam called Adam?" He was the first man on earth, and its frame and maker. He, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was faithful. I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle, or a dwelling place, as mine has, and where is the mystery?"

Now for Mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, and if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you will live on the earth forever and ever, and you will never know what the Gods know." The devil told the truth, what is the mystery about it? He is telling one or two truths and mixing them with a thousand errors to get people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. I would not give a groat if I could not understand light from darkness. I can understand the bitter from the sweet, so can you. Here is intelligence, but bind it up and make machines of its possessors, and where is the glory or the exaltation? There is none. They must pass through the same ordeals as the Gods, that they may know good from evil, how to succor the tempted, tried and weak, and how to reach down the hand of mercy to save the falling sinner. The Lord has revealed His Gospel and instituted its ordinances that the inhabitants of the earth may be put in possession of eternal life. But few of them, however, will accept it. I have preached it to many thousands of them, who are naturally just as honest as I am, but through tradition there is an overwhelming prejudice in their minds which debars them of that liberty I have in my heart. They would be glad to know the ways of God, to know who Jesus is, and to reap the reward of the faithful, if they had the stamina, I will call it, the independence of mind necessary to embrace the truth, to say "I know this is true, and if there is no other person on the face of this earth who will defend it, I will to the last." But this is not in their hearts, it is not in their organization, consequently they do not manifest it. What mystery is there about it? None whatever. What is the mystery in Jesus being the Son of God and at the same time the son of the Virgin Mary? You know what the infidels say about this, but their words are no worse than the practice of many in the Christian world. I do not want to be found fault with, but if I am it is all the same to me. There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an angel, the voice of the Spirit, the Holy Ghost, or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is
no mystery to me. It is like making one of these pulpits, or a house like this. This is no mystery to me, I dictated it, and a great many say it is a great piece of architecture to have a single span, so large as this roof and composed of wood, that will sustain itself. But it is no mystery to me. I know the strength of the materials and how to place them together. It is no mystery to me to build a temple or a common house. But you take a Gentleman or a Lady who has never been beyond the confines of a densely populated city, who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to see them. Why? Because they never saw such things before, and they know nothing about them, but it is no mystery to those who know all about such things. Do you think it is any mystery to angels to know how the various organizations are brought to earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the Prophets and Apostles whom they send, and to whom they reveal them; it is all plain, every day, common sense, just as much as with anything else in the world—we understand it.

Some say to me, "Why Brother Brigham, you seem to know it all." I say, "Oh no, I know but very little, but I have an eternity of knowledge before me, and I never expect to see the time when I shall cease to learn, never no never; but I expect to keep on learning forever and ever, going on from exaltation to exaltation, glory to glory, power to power, ever pressing forward to greater and higher attainments, as the Gods do. That is an idea that drowns the whole Christian world in a moment. Let them try to entertain it and they are out of sight of land without a ship, and if they had a ship it would have neither sail, rudder nor compass. "What," say they, "does not the Lord know it all?" Well, if He does He must know an immense amount. No matter about that, the mind of man does not reach that, any more than it comprehends the heavens beyond the bounds of time and space, in which the Christians expect to sit and sing themselves away to everlasting bliss, and they say they shall live forever and forever. If we look forward we can actually comprehend a little of the idea that we shall live forever and forever, but you take a rear sight and try and contemplate, and meditate upon the fact that there never was a beginning, and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But, if we are faithful in the things of God, they will open up, open up, open up; our minds will expand, reach forth and receive more and more, and by and by we will begin to see that the Gods have been forever and forever.

Some of our philosophers have tried to reveal the first cause. I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better go to work, and prove himself a fool to begin with and then stop, for all his reasoning, arguments and researches with regard to the first cause, only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes so far short of knowing or understanding himself in the least degree, and his researches are contracted to that degree, that he is lost in ignorance of himself. Is this the fact? It is. We can know nothing until we learn it, and when we come to a knowledge of facts, they are no mystery to us. Take one of these native, Navaho women down south here, into a factory and show her the machinery for weaving blankets, and if she has never seen anything of the kind, she would laugh at such nonsense. Says she, "That is not the way to
weave blankets. Why do you not tie your web up to the limb of a tree, fasten the other end down, and then take a stick and do just so? That will never weave a blanket.” By and by she sees the blanket finished, but it is a mystery to her, and she cannot understand anything about it, because she has not learned it. It is so with the whole human family.

I do hope and pray—and I want you to notice how I shape this prayer, instead of praying to my Father in Heaven in the name of Jesus to make you and me faithful—I pray that we Latter-day Saints may be faithful to the covenants we have entered unto with our Heavenly Father and with one another. And to live our holy religion, for we know how. I need not ask the Father to make us faithful, any more than I need ask Him to come and sow our wheat for us, not a particle, for we know all about it. Be faithful, do right, and live so as to be worthy of everlasting life. Amen.

(Deseret News, June 18, 1873.)

The True Significance of the 24th of July, 1847

To some people this may be just another date—but mention it to a Latter-day Saint who is well acquainted with the history of his Church and people and truly the floodgates of thought seem to open up to him.

First he can visualize with his spiritual eyes how the vanguard of a mighty movement almost across this Continent came to a halt because their leader Brigham Young spoke those memorable words: “This is the place.” Though to most of those hearing these words the valley of the Great Salt Lake looked like a God forsaken place where neither men nor animal had any desire to stay. In spite of all the hardships, privations and sacrifices they had endured on the long and difficult trek from Nauvoo “The Beautiful” many of this band were most willing to go on another thousand miles rather than settle in this most uninviting desert land. What a challenge to their faith! When God led ancient Israel to Canaan— “the Promised Land” it was a most fertile land “flowing with milk and honey” so to speak—but then they had to go into battle to conquer it. Here was no “milk and honey” awaiting them, neither a powerful army to give them battle but nevertheless they were confronted with an almost superhuman task, and conquer they must, and—God having been their helper—conquer they did.

President George Albert Smith, First Counselor to President Brigham Young, once said (was it jokingly or cynically?): “We (the Mormons) came here into this Valley willingly because we had to.” Yes, when Chicago was only a mere village, the Latter-day Saints built the magnificent city of Nauvoo upon swamp land, until they numbered over 20,000 souls under the leadership of the Prophet Joseph Smith. Did their success arouse the jealousy and hatred of their “Christian” neighbors? This may be partly so, but the main underlying cause of all the persecutions was Satan who from the very moment young Joseph Smith called upon God for Light and Wisdom in order to be guided right in his choosing the Church which God accepted and acknowledged as the true Church of Christ opposed this Latter-day Miracle. Joseph Smith was very sincere and concerned where to find the true
Church of God for in his own family members belong to different churches. Little did he suspect that of the many “Christian” churches or denominations none was acknowledged or accepted by God as His Church, though all claimed to follow the teachings of Jesus Christ, the Lord. It must have been a tremendous shock to him to hear from the very lips of his Lord and Master, Jesus Christ, the Son of the Living God; “Join none of them, for they are all wrong, all their creeds are an abomination in my sight, those professors are all corrupt, they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof. I forbid you to join with any of them.”

No wonder his “Christian” friends and the ministers of his day became the greatest enemies and persecutors of him and his followers. It was the same story as that enacted about 1800 years before when the spiritual leaders of the Jews—the High Priests, Priests, Levites, Pharisees and Sadducees and their kind became the greatest enemies of Jesus Christ, the Redeemer of Mankind, and His followers.

Only men and women of great faith, courage and perseverance, willing to endure all things for Christ and His cause, being obedient to the Commandments and Laws of God, first, last and all the time, can expect true Salvation and Exaltation in the Celestial Kingdom of God.

Those of little faith, the weak-kneed, faint-hearted, wishy-washy kind who by accident were caught in the Gospel’s net can never hope to earn the right for exaltation in the Celestial Kingdom of our God, unless they fully repent and acquire through strict obedience and sacrifice those necessities necessary.

The Latter-day Saints having been driven from pillar to post—from New York to Ohio, then to Missouri, then to Illinois, willingly, (for they had to) left so-called civilization and trusting in God and following their Prophet-Leader Brigham Young arrived finally on the 24th of July, 1847, in the Valley of the Great Salt Lake, which at that time did not even belong to the United States but to Mexico.

“God moves in a mysterious way His wonders to perform”—He brought them to a place where they could find peace from their persecutors—where they might live their religion unmolested, where they might build up the Kingdom of God according to the Laws of God without being interfered with. Here they could demonstrate to the World the virtues of true Christian living and produce the fruits of their espoused religion. And how they did grow, how they did build and prosper—truly a miracle was performed.

Satan—the enemy of God and all righteousness—however never slept nor rested among the wicked and ungodly though they called themselves “Christians.” As soon as this arid region was made habitable he sent his “followers” into their midst and by lies and misleading reports even caused the Government of the United States to send an army—the “Johnston Army” against the Latter-day Saints—the People of God. Later definite legal action was instituted by Government Agencies against the Latter-day Saints and their Church, until, under pressure, the Church submitted to the demands of the “wicked” and gave up their only means to the fulness of Exaltation in the Celestial Kingdom of God. But the Lord saw to it that His people became at least numerically, though not spiritually, strong enough that nobody just could brush them aside and today they are a real power to be reckoned with. Celestial Laws revealed by God to His people were sufficiently made known and effectively demonstrated during the time of refreshing and strengthen-
ing in the valleys of the Rockies so that quite a number of people were willing to continue under all hazards to uphold and live those celestial laws in spite of a change of policy by their leaders. Truly “out of the heartcore of the Mormons came forth a group of people who put spiritual things first and who were willing to lay their all upon the Altar of God.”

Here is the real significance of the 24th of July, 1847: the Lord in His wisdom caused the Saints to settle in these valleys of the West. Here His cause gained sufficient strength and momentum that its future existence was assured and made secure no matter what means of destruction the adversary might use against it.

Last year in the wake of 24th of July celebrations on the 26th of July the world witnessed a most unconstitutional and deplorable attack upon and then legal action against a group of people in Short Creek, Arizona, who bothered nobody in the least but had only the desire to keep the Laws of God as revealed by the Prophet Joseph Smith in order to obtain His blessings. We may not know what is under foot this year and in the future, what forces, powers and principalities may be active behind closed doors and in secret chambers (D. & C. Sec. 38) to fight God and His Saints. But let us remember the Spirit, the indomitable Spirit, of the Mormon Pioneers who faced such a great challenge when entering this valley on that memorable day of July 24th, 1847, and who with God’s help were victorious. Let us emulate them.

Who Made the Decisions?

Address by Jim Smith, State Senator of Graham County, Arizona

Good Evening Friends:—

In the few minutes allotted to me I would like to talk to you about your state government. What makes it “tick.” Who calls the “shots.” Who makes the “vital decisions.”

In the next few minutes I hope to point out to you the persons, the groups and the influences which, you must understand, represent a small fraction of our population, yet rule the State of Arizona with an Iron Fist.

You should all understand that the decisions made in the 21st Legislature, were the decisions of this majority group composed of 28 Republicans in the House and 3 Republicans in the Senate, who, under the leadership of Governor Pyle, formed a Legislative Bloc, along with big interest Democrats in both Houses.

You should understand that in Arizona we have “Copper minded,” “Railroad minded,” “Public utility minded,” and “Big Cattlemen minded” Democratic representatives in our Legislature. These “Pintos,” although not a majority in themselves, teamed up with Governor Pyle’s Republicans to form this coalition which MADE THE DECISIONS.

The Governor in his talk of May 3rd referred to “laggard, selfish and foolish” members of the Legislature. Since these indictments are directed to all of the Legislators, it seems proper at this time to ask the Governor a few questions, for I was also one of the accused.

I would ask the Governor if he referred to the minority members, who had very little to do with the operation of the Legislature? Or was he referring to the 28 Republicans in the House, and the 3 Republican members of the Senate who formed the heart core of the creation of the coalition bloc?

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THE STAR OF TRUTH

EDITORIAL

VOLUME II

JULY, 1954

NUMBER 7

"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.)

EDITORIAL THOUGHT

God Is Preparing a People

"There must be a reformation. There will be a reformation among this people, or God will cast off this kingdom, and this people, but He will plead with the stronger ones of Zion, He will plead with this people, He will plead with those in high places . . . will plead with the Priesthood of this Church, until Zion shall become clean before Him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. THEY HAVE STRAYED SO FAR THAT TO GET A PEOPLE WHO WOULD CONFORM TO THE HEAVENLY LAWS IT WOULD BE NEEDFUL TO LEAD SOME FROM THE MIDDLE OF THIS PEOPLE AND COMMENCE ANEW SOMEWHERE IN THE REGIONS ROUND ABOUT IN THESE MOUNTAINS. Ask this people if they were willing to abide by the law of God, and how would they vote? The hands of everyone would be up almost without exception, but WHEN IT COMES TO THE VERY POINT, when consecration in part might be required at their hands, that is the time to prove them and see whether they would or would not be obedient. * * *"—J. of D. 15:351—Apostle Orson Pratt.

"The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. * * * GOD WILL PRESERVE A PORTION OF THIS PEOPLE, OF THE MEEK AND HUMBLE, to bear off the Kingdom to the inhabitants of the earth, and will defend HIS PRIESTHOOD; FOR IT IS THE LAST TIME, THE LAST GATHERING TIME."—Pres. B. Young. Contributor 10:32.

"But the time will come when THE LORD WILL CHOOSE A PEOPLE OUT OF THIS PEOPLE, UPON WHOM HE WILL BESTOW HIS CHOICEST BLESSINGS."—Pres. Heber C. Kimball, Des. News, Nov. 9, 1885.

"Many will doubtless make shipwreck of their faith and will be led away by the allurements of sin into by and forbidden paths; yet the Kingdom will not be taken from this people and given to another. BUT A PEOPLE WILL COME FORTH FROM AMONG US, who will be zealous of good works, WILLING TO DO THE BIDDING OF THE LORD, WHO WILL BE TAUGHT IN HIS WAYS AND WHO WILL WALK IN HIS PATHS."—Pres. Daniel H. Wells, Des. News, Nov. 6, 1875.

WE FOSTER THE THOUGHT: "BACK TO THE CONSTITUTION!"

AND LET ALL PEOPLE SAY: "AMEN."
"And if we as a people do not hold ourselves on the altar ready to be used, with our means and all that God has bestowed upon us, according to the Master's bidding, for the upbuilding of His Kingdom upon the earth, HE WILL PASS ON AND GET SOMEBODY ELSE; because HE WILL GET A PEOPLE THAT WILL DO IT. I do not mean to say that he will pass on and leave this people; no, there will come UP FROM THE MIDST OF THIS PEOPLE THAT PEOPLE WHICH HAS BEEN TALKED SO MUCH ABOUT."—D. H. Wells, Des. News, Dec. 9, 1882., Oct. Conf.

"Before the great day of the Lord shall come and the day of righteousness and peace dawn up on this fair creation, TWO POTENT CLEANSING PROCESSES SHALL BE IN ACTIVE OPERATION. THE FIRST OF THESE IS THE PREPARATION OF A CHOICE PEOPLE, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. SUCH A BODY WILL EVOLVE FROM THOSE CALLED LATTER-DAY SAINTS, who as a church, possess the fulness and power of the pure plan of salvation. OUT OF THIS COMMUNITY, AT PRESENT IN THE MERELY INCIPIENT STAGES OF DEVELOPMENT, AND FROM THE REMNANT OF THE WHOLE HOUSE OF ISRAEL, WILL EMANATE THE NUCLEUS OR FOUNDATION FROM WHICH WILL SPRING THE RIGHTEOUS MILLENNIAL POPULATION OF OUR GLOBE."—Mill. Star, 42:284.

"Let the weak knees quake, and the false hearts flutter and tremble; let those of LITTLE FAITH ignore and forsake, if they choose, the holy principles of eternal life committed to their care! Let the winds howl, and the waves dash, and the storms burst forth in all their fury! THERE ARE THOSE REMAINING WHOM GOD HATH RESERVED FOR PERILOUS TIMES, WHOSE KNEES HAVE NEVER BOWED TO BAAL, WHOSE HANDS HAVE NEVER FALTERED, WHOSE HEARTS HAVE NEVER TREMBLED; THESE SHALL STAND STEAD-FAST, firmerooted as the rock upon which their hopes are built, and though the floods come and the rain descend and the winds blow and beat upon their house, IT SHALL NOT FALL."—Mill. Star, 44:312-14.

May we say here: There were those who stood firm, who did not fail; who would not forsake a single principle of the everlasting Gospel, in order to pacify the enemies of righteousness. There are those who have come forth from the midst of the Latter-day Saints who have been faithful to the fulness of the Gospel as restored through the Prophet Joseph Smith.

"What would be necessary to bring about the result nearest the hearts of the opponents of "Mormonism" more properly termed the Gospel of the Son of God? SIMPLY TO RENOUNCE, ABROGATE, OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULNESS (PLURAL MARRIAGE); WERE THE CHURCH TO DO THAT AS AN ENTIRETY GOD WOULD REJECT THE SAINTS AS A BODY. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people, the heavens would permanently withdraw themselves, AND THE LORD WOULD RAISE UP ANOTHER PEOPLE of greater valor and stability, for His work must, according to His unalterable decree, go forward, for the time of the second coming of the Savior is near, even at the doors. Therefore, the Saints have no alternative BUT TO STAND BY THE TRUTH AND SUSTAIN WHAT THE HEAVENS HAVE ESTAB-
THE HEART'S CORE OF THIS PEOPLE, THAT WILL ARISE IN THEIR MAJESTY IN A DAY THAT IS NEAR AT HAND, AND PUSH SPIRITUAL THINGS TO THE FRONT; a people who will stand up for God, fearing not man, nor what man can do, but believing as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever."—Apostle Orson F. Whitney.

Deseret News, August 11, 1889.

WHO MADE THE DECISIONS
(Continued from Page 180)

If you refer to the bi-partisan coalition leadership of both Houses of the 21st Legislature, Governor, I agree with you!

Nothing could be more selfish and foolish than the major legislation recommended by you, Governor, and passed by both the regular sessions of the Legislature. The only redeeming feature of the special session was the fact that the Legislature failed to accept any of your recommendations and enacted into law only the $40,000 appropriation for the State Health Department.

In your report to the public, Governor, did you tell them that the bi-partisan coalition of so-called Democrats and Republicans who were in control of both Houses of the Legislature were an organization of your own choosing? Have you told the people that you called together the corporation Democrats and Republican Legislators elected prior to the organization of the Legislature?

Have you told the people that the purpose of the call was to organize this coalition bloc? so that you could control the Legislature in the interests of “Big Interests” legislation? Have you, in your conclusions on “What is good for Arizona” informed the people that the mines, railroads, public utilities and big cattle interests, who controlled, through this FRANKEN-STEIN of your own creation, all committees, and precluded any legislation from being considered, unless approved by a caucus of this group, was, in fact, the working majority of both Houses of the Legislature?

Have you told the people that this coalition which represents less than 6% of the voters in our State, but which ruled the 21st Legislature with dictatorial power, could, in fact, pass ANY Legislation it chose to pass, for they were the majority? And since you, Governor Pyle, created this combination, do you now tell the people that you consider their actions, their legislation, “GOOD FOR ARIZONA”? Or do you now consider them “selfish, foolish and laggard?”

Now, Governor, let’s look at the record.

Since you chose to use abusive words, let me ask you if you consider the revaluation bill, proposed by you, a “selfish,” a foolish piece of legislation? This bill was your major recommendation in the first session of the 21st legislature. Do you consider this legislation GOOD FOR ARIZONA? Have you, in your reports to the people, explained to them just what you and the big interests tried to do by this abominable bill?

First of all, Governor, you know it was the big interests’ pet bill. It was the MUST legislation, and
the MIGHTY SIX PER CENT were "CALLING THE SHOTS!" They were selfish, and you knew it, and yet you now impugn the opposition to this bill as selfish and foolish. This Revaluation Bill was the most loathsome bill conceivable. THE MIGHTY SIX PERCENT would have been tremendously benefited, but the other 94% of the people of Arizona would have been soaked millions of dollars by its enactment into law.

This odious Revaluation Bill would have wiped out a large percentage of widows' exemptions, because it would have raised the valuation of their property about $5,000, the statutory limit.

Our Veterans' exemptions would have been lost for the same reason. Men who defended our freedom and who left Arizona to fight for us, and who came home to us again, to take up citizenship in their state, would have been sacrificed for the selfish desires of the MIGHTY SIX PERCENT.

Let's look further at the record you have made.

Your Educational Referendum was passed by the coalition majority group. You stumped the state to defend it. I ask you: Did not the voters defeat it by a substantial majority in the special election of last September? Were the voters foolish or selfish? or did they simply decide that the Education Bill was not "good for Arizona?"

How about your Finance Bill—also passed by your coalition group? Was it not delayed unconstitutional by the supreme court? Was not this legislation designed to substitute a Governors' appointee to perform the duties of two constitutionally elected officers of the State?—namely: the State Treasurer and the State Auditor? I ask you, Governor, was the Supreme Court selfish? or foolish? I believe I know who felt foolish — after the Supreme Court rendered an opinion.

May I remind you, Governor, that you got everything you asked for in the 1st session of the Legislature, except the removal of the sales tax from the necessities of life, such as food and clothing. That was a great vote getter, Governor, in your campaign for reelection. You know, however, at the time you were addressing the people that this bill would never get out of committee in your big interest legislature.

I was not elected Senator of the State of Arizona to deceive the people. I am not so naive as to believe that as long as the big interests are in control of that Legislature—and also the Governor's office—the people can ever hope to get social legislation, or school legislation. It costs money to have hospital care for tuberculosis patients and other sick. It costs money to relieve poor school districts, and corporation controlled legislators will never pass that kind of social laws.

You knew this to be a fact, Governor, and I am asking you now: why did you not tell the people it was your big, interest ridden coalition which dragged its feet throughout the last session? You knew what would happen when you formed that coalition—and you know it now.

I will admit that the corporation Democrats' love and affection for you waned in the last session. They were thinking about the folks at home, and the fact that they must go before the electorate again this year. That is why they did not rally to your beck and call as you would have had them do.

No one in his right mind could have been in favor of the school legislation you recommended in their last session. The school people were not so foolish as to think your lip service in both sessions was sufficient to pay decent salaries and run the schools of the over-burdened school districts. To attempt to equalize on a County basis is only an attempt to equalize the poor districts with the poor
districts and that, Governor, was your recommendation.

You opposed raising money for schools on the average daily attendance basis. Senate Bill No. 56, which I introduced, would have raised the State ADA from $95.00 to $150.00 per pupil. Approximately 8 millions dollars additional money would have been raised and apportioned to the school districts. The money would have been taken from the general fund. It would have been taken from the wealth of the state and apportioned equally over the state. The money would have come from those who have it, and it would have been paid out where the children are now in need of it. It would raise the state tax rate, but it would lower the school district rate.

That, Governor, is honest equalization. But I notice you have not seen fit to discuss this subject with the people.

In passing, have you explained to the people the philosophy of your "big interest" inspired coalition enacted Income Tax Bill, with its with-holding tax? Perhaps you would like to forget this piece of legislation. But, I assure you, the people will not be able to forget it when pay-roll deductions begin after July. Each pay day from then on, the wage earner will be reminded: that in order to provide a 15% depletion reduction in taxes for the mines, you and your big interest legislators found it necessary to take a cut out of every pay check to keep the books in balance.

And now, just to review the record, let us discuss the Short Creek affair.

During the 1st session you asked the legislature to provide you a $50,000 Emergency Fund. We presumed this money was to be used for emergencies—like fire, flood, or perhaps civilian defense in case of war.

But lo, to our chagrin, this money was used to quell a so-called insurrection in the little community of Short Creek. Amidst fanfare, you made your notorious declaration of war. Hundreds of officers descended upon this peaceful little village in the night time, with guns and warrants to put down this revolt on the Utah border. All the newspaper reporters, radio men and movie people were in on the show, and the area was indeed well covered for publicity purposes.

There humble people were charged, and I quote, with "Multiple instances of statutory rape, adultery, bigamy, open and notorious co-habitation, contributing to the delinquency of minors, marrying the spouse of another, and an all-embracing conspiracy to commit all of these crimes, along with various instances of income tax evasion, failure to comply with Arizona corporation laws, misappropriation of school facilities and falsification of public records."

It was the 26th day of July, 1953, when this terrible insurrection was put down. Thirty-seven men were jerked out of their homes and taken to the Mojave County Jail. Their women and children were ruthlessly dragged from their homes, loaded on busses and transported to Phoenix. Days later the husbands were brought before the court, but the wives and children were taken into custody long before the husbands plead their cases before the court. The men were accused of crimes none of which they were guilty. They, however, were induced to plead guilty to the charge of "Attempting to commit notorious and unlawful co-habitation." Twenty-six of them did so, on the theory and advise of their attorneys and the Attorney General, that they would be allowed to return to their families. They were not guilty of the charge. The wives and the children at this time ARE NOW IN A CONCENTRATION CAMP in Phoenix. They are charges of the State Welfare Department, and, presumably,

(Continued on Page 196)
A giant carrier space ship appeared at 7:58 A.M. May 1, 1952. It was of a shining silvery appearance and almost identical to the one that brought the visiting “Scout Ship” six months later on November 29. This telescopic photo was taken as it hovered over a mountain peak some thirty miles distant. Notice the complete absence of any stream-lining, for in space such refinements would be unnecessary.

About the "Interplanetary Objects"
(Space Ships, Flying Saucers)

(Continued from page 131)

It may be of interest to know, before we continue with the spacecrafts and their people, to learn about, what has taken place behind the iron curtain since the last ten years.

The formerly Dr. William St. of the German-Junkers Aircraft Construction has returned after eight years of hard labor for the Russians in manufacturing locations, which were only identified by figures south of Kasalin in the Aral Sea in Siberia.

When he arrived at home, he destroyed all papers, which he was forced by oath to keep secret. Says he: I don't feel myself tied to forced pressure.

In 1945, they took me from my last place of labor in the Soviet-Union and shipped me to Siberia.

I am in a condition to give a report of the most secret aircraft-project, of which the world has hardly heard.

In 1947, after Dr. William St. had labored on the alteration of the Soviets M. J. G. Types, they shipped him to Kasalin.

Russian specialists said, that the total number of German specialists, leading constructors and scientists, which were broken up in 3 groups, were 174 in number, who would now work on a disc-aircraft with rotatory glandular drive. That spying would not be possible on the oversight of the total project, the Russian placed soviet scientists between the 3 German inventing divisions.

Dr. Jung St. states: That little by little it became known, that we were working on "Cow 7," the world's most secret aircraft, as the Russians proudly revealed. They said free and open, that 6 construction of same caliber had been a failure but that this "Cow No. 7" would be the "Ideal." When the first set of disc-glance apparatus were startable the soviet assemblers gathered them. During that time we were put into windowless cellars. It was impossible, however, to keep those things a secret. In 1951, the Russians gave up, to send the German specialists into cellars, when they tried to test these machines. From a few miles distance, the Germans could view, how disc aircrafts ascend vertical and
received a height in 10 seconds, that they disappeared before the naked eye. Twelve disc glances start them off. The vertical speed to be 1000 kilometers (670 miles) an hour, the horizontal speed 150 kilometers (1000 miles) an hour. The motion part is caused by rotations, the outer part is turning around the inner part, platform or axle.

Sorry to say, in all those years, through our compulsory labors in the scientific field we never got wise to, whether “Cow 7” consists of 2 independent from another operating parts or not. I, myself worked on the special platform of reinforced and recleared quarzglas and reinfencements with ball bearings bedded tracks installed for the outer disc to rotate around the axle.

I have an absolute conviction, that the for (4) individuals planned platform center remains stationary and the ring shaped starting part of “Cow 7” rotates with a tremendous speed around the center or brain of this new strange aircraft.

I hope, that I and my friend, whom I am going to meet in Augsburg this May, according to plan, that we will be able to settle yet, many questions about this so secret object.

The German aircraft constructors revealed the only absolute necessary amount for the self upkeep in prison camp, Dr. Jng. St. assured. They also did not fall under the yoke of the artistic young and pretty girls, which were sent to them often into their quarters that through the weapon of a woman they might get everything out of the German specialists.

All reports, that now and then through formerly P. W. of the Iron Curtain come to the fore refers back too, that “elektronomagnetic” tests had been made by the German’s and the standing results taken over, if not improved.

We all don’t know, what the force of gravity is, we only know, what it does. Every object has the tendency to fall to the ground. This has been known for centuries. Now, it has been discovered, that in space all objects are weightless. The question now is: “why?” To which properly an answer could be given, but science would yet deny it. In space, an object is equally influenced from ALL directions by cosmic rays which brings the equalization, or the even weight, or no weight at all. An object in near earth distance is unequally hit by cosmic rays, the weaker side or force is towards the earth’s side, therefore gravity pulls or cosmic rays are pushing. A race, build of more sections, may overcome the border of gravity into open space. The visitors from other worlds with their space crafts have solved this very problem.

Man had an Eis period, a bronze period and iron period and began in this century the tungsten carbide period. Lately, “Titan” has been found a very good power for speedy jets, which received a speed that doubles or more the speed of sound.

The theory of a German air-weapon doctor, who, at the present time is experimenting in the United States, has received recognition.

He says: That the bullet of a cannon at the time of its flight is without gravity. American test pilots, which dropped from 60,000 feet with terrific speed and were flying exactly the curve of a grenade, had to visualize, that a pencil on the shelf at once started rising, and as soon as the plane left the curve, it fell back to its original position. The pilot, who again tried out the same action assured himself of the same reaction.

About these things, we know very little. Science is beginning to think about it more seriously. Between heaven and earth are influences which are hard to prove, but yet do exist.
Professor George Adamski says, that he has been asked by certain students, if he thought saucers and their occupants might normally be ‘etheric’ in nature or texture, but be able to ‘condense’ and so take on ‘solidarity’ and ‘visibility’ in Earth’s environment.

This is an involved subject. There are, of course, more things in heaven and earth than we have dreamed of and it never pays to be too arbitrary about those things which as yet we ‘see through a glass darkly.’ But for now I am confining myself to a factual accounting of what I actually saw and heard on that memorable November 20 and the texture and substance of both this man and his ship were far from being anything through which you could stick your finger. It was ‘solid’ in the way anything else is solid in our three-dimensional world.

And if they can live and breathe in our atmosphere, how do they maintain existence in space?

These are things they have worked out, just as our own interplanetary societies are now endeavoring to work them out. I believe that later on all these things will be made plain to us. Their mother ships could naturally be the answer to such of this problem, but further comments, discussion and opinion on this technical phase of the phenomena will be reserved for a later and forthcoming book.

What a privilege it is to live in this day and age, were all these things are coming to the fore, in which people and prophets of old have wished to live in when they were told by the power of the ‘Almighty’ what would and should take place in the last days. We hear about reports from all over the earth that contacts are made with space people either in person or wireless messages “interplanetary communication.”

We speak of planets, solar systems, universes, omniverses, what do we know about astronomy and space?

These are things, that cannot be answered outright as far as man is concerned.

WHAT WE SHOULD KNOW ABOUT ASTRONOMY AND SPACE

The amazing thing discovered as man has recourse to greater and greater telescopes, is the apparent evidence of more and more Sun-stars in the omniverse, the further distance he explores. No one has ever found the “outermost star-sun” yet, and it seems debatable that one ever will. We behold only 3,500 to 5,000 visible stars when we walk out beneath the skies on a moonless summer’s night, but when we turn our most powerful of telescopes on them—the 200 inches telescope on Mount Palomar for instance—we have demonstrated that instead of being intrinsic heavenly bodies like our sun, they are whole Milky Ways or galactic system in themselves, posed as seeming units afar in decimal space. The great apparent “nebula” in Andromeda for instance.

It is not unlike a denizen of one of those far worlds turning a telescope back in our direction and seeing our whole Milky Way with its millions of suns as a unit. How far does such arrangement go?...

Our sun would be so microscopic as scarcely to be perceptible as a member of such Milky Way. As for its planets, they are too infinitesimal even to think about.

And when we come to consider a single Mastermind presiding over such infinitude, we are swamped and made speechless.

The item of interest is that stars—sun may be singles or they may be doubles in juxtaposition to each other. Whether our own sun has such a “double” insofar as the observation of denizens of remote worlds is concerned, is something we shall probably never know.

Now a Word About Constellations

The imaginary outlines that divide the sky into “Constellations” are an unfortunate heritage from
remotest antiquity—as modern man considers time. Of course, the ancients did not know the southern constellations that lay below the horizon, so new names and figures had to be given these when exploration made them known.

The earth and its centromere have been traveling “around” such given skygroup for untold ages and feeling such effects, has undoubtedly provided what we know as “the zodiacal signs.” But it must likewise be borne in mind that our whole galactic system of itself is “moving” into new and uncharted regions in Pure Space, and these regions—sometimes remarked upon as “Densities”—deliver their own peculiar bombardments of cosmic rays. Nothing is truly established to remain established, in other words, and in an Omniverse where Creation is still going on just as graphically as anything described in Genesis, it behooves us to respectful in the countenance of the whole of it.

Speaking of constellations, there are of course untold millions of stars that have no names, even at the late date, and would be referred to in terms of right ascension and declension, without thought of the particular constellation or constellations in which they chanced to fall.

Remember that in all there are about 90 constellations. There are 26 in the northern hemisphere—or visible in or from the northern hemisphere—12 zodiacal or making a belt about the ecliptic—and about 50 in the southern, so the total number differs by three or four in the different lists. Undoubtedly our own sun helps constitute a figure of some sort in a constellation unknown, unless we could remove ourselves to some stellar orb afar and take in the whole design of it.

The great point of importance is, that man here on his puny and inconsequential planet, Earth, is so distantly removed from any other stellar bodies in the vast acreage of space that there is well-nigh no chance of his particular planet ever meeting or colliding with any other heavenly body. The fact that he does see the nearer star-suns and notes their brilliance, gives him a feeling of proximity and neighborhood, but that is only because light, as such, has come such enormous distances to manifest on his eyesight.

This item of light-years therefore is of tremendous importance.

These are the common facts of our starry universe which we should be more familiar with than we are.

Short-wave communication with the Space People develops the interesting fact that the earth’s atmosphere, as such, has precious little to do with it. The atmosphere is not so great a deterrent to speed as to manufacture incandescent friction.

It is the earth’s magnetic envelope that causes such disintegration. There is a lot of difference to the astrophysicist between the atmosphere or even stratosphere and the earth’s “magnetic envelope.”

The Earth’s magnetic envelope is a Field of Force. The atmosphere alone is by no means a Field of Force. The earth’s atmosphere is a gas, composed of hydrogen, helium, and oxygen.

Even the Ether itself, for all we know to the contrary, may well be an aspect of light at a given vibration, or manifestation.

That magnetism has a speed of manifestation that really is three times the reputed speed of light, is a bit of information handed down to us by those coming into our planetary envelope from other worlds.

Something is traveling at an apparently uncanny “speed” through cosmos from these interplanetary bodies, at any rate, and when entering into either an electromag-
netic field or an atmosphere, translates into the appearance of a
dart of fire. Whereupon enters in
the traditional phenomenon of re-
fraction.

The new astronomy must solve
it, with the Space Ship help.

"As the Lady Captain: Aura
Rhines," (from the Space Ship
"Admiral Scow") stated: "Know-
ing us will open new eras to you!"

Now let us come to a realization.
Everybody is concerned about it.
But how much? How was it in the
days of Noah? How was it in the
days of Moses? or, when John the
Baptist preached in the wilder-
ness? When Jesus was here with
his simple plan? And at last when
Joseph Smith broke the "News" in
the Last Dispensation, the fullness
of Times. He brought things in
his day, not understandable to
man, that has been discovered
long since and what more did he
let his close associates know
about the 10 lost tribes? Where are
they?

(To be continued)

The Dawning Day of the Lamanites
THE HOUSE OF JOSEPH
(Continued from Page 167)

The Lord not only requires the
sacrifice of all a man's riches and
substance, which he might be able
to obtain in this life; but He re-
quires that we must be able to sac-
rifice all those beings whom we
so profoundly love and appreciate
in this life: those very dear ones
who form our home, such as our
wife, our children, our parents! In
a word, we must have willing to sac-
rifice everything that gives us joy
and glory in this world; sacrific-
ing these things as a proof that we
esteem the excellency of the Lord
Jesus Christ and the joys of the
eternal world more than all earth-
ly things! Are you able to do it?
Or do you prefer the gifts of this
world with the accompanying
curse that follows the greed and
avarice of humanity?

If the descendants of Abraham,
who proceed forward without vacil-
lation, traveling the road which
Abraham traversed, are to receive
the blessings of Abraham, accord-
ing to the word of the Lord, they
will have to do the works of Abra-
ham: Go, then, and do the works

Because if we will not do the
works of Abraham, we shall never
see his face, much less the face of
the Savior, and certainly not the
face of our Eternal Father!

The first requirement made of
Abraham was not that of taking
another wife; it was that work di-
vine, which he executed with all
his soul, of calling diligently upon
the Lord, in order to secure his
blessing and rights, which were his
by virtue of the Royal Blood. He
was proved again and again and
always he came forth victorious;—
even in the supreme trial, in which
the Lord justified him, because he
was prompt to obey Him in all
things. What greater sacrifice
could he offer than that which was
dearer than all else to him? But
he proved obedient and his love of
the Lord was above all else, and
he would have sacrificed his son,
Isaac, if the agent of the Lord had
not stopped him. Having complied
in all things with the command-
ments of God he stood justified.
The Lord required this principle of
sacrifice from his disciples before
they commenced their ministries.
The scriptures tell us:

"And it came to pass that, as
they went in the way, a certain
man said unto him, Lord, I will
follow thee whithersoever thou
goest.

"And Jesus said unto him, Foxes
have holes, the birds of the air
have nests; but the Son of man
hath not where to lay his head.

"And he said unto another, Fol-
low me. But he said, Lord, suffer
me first to go and bury my father.

(Continued on Page 194)
Er ist "unser Vater und unser Gott, und der einzige Gott mit dem wir es zu tun haben." Er ist der Vater von Jesus Christus, der Sohn Maria’s, Er, welcher der Messias sein wird, und welcher sein Leben für die Erlösung einer gefallenen Welt gab. Eine sorgfältige Analyse der Umstände zeigt die Logik unserer Erklärungen und macht diese unanfechtbar.

Joseph Smith eröffnete die Vision zuerst denen, deren Geist für solch herrliches Licht vorbereitet war. Er tat es vorsichtig aber überzeugend. Er übertrug nicht nur das Priestertum in derselben Fülle wie es auf ihn übertragen wurde, sondern auch die Schlüssel des Wissens und des Verstehens—"Offenbarung." Er gab denen, die ihm in seinen Priestertums Berufen nachfolgen sollten alle nötigen Mächte und Kenntnisse sie zu befähigen die Arbeit fortzusetzen nachdem der Widersacher das Werk der Zerstörung seines sterblichen Körpers vollbracht haben würde. Nicht der Kirche als solche, sondern dem Priestertum vertraute er diese grossen Offenbarungen an. Die Kirche mit ihren widerstreitigen, wankelmütigen Geistern; ihrem schwankenden Glauben, bitterbösen Wortstreit—ihrem kindlichen Intellekt und dem Abfall zugeneigten Tendenzen, war nicht mehr vorbereitet für die mächtigen Wahrheiten, die zu der Zeit ausgegeben wurden, denn wie ein Kind unvorbereitet ist mit Feuer umzugehen. Nur ganz wenig konnte der Masse gesagt werden. Der Prophet berührte einmal nur ganz leicht die Lehre der Ehe für alle Ewigkeit, und es wurde berichtet, dass er gezwungen war noch ehe er seine Mahlzeit beenden konnte, zur versammelten Gemeinde zurück zu gehen um das vorher gesagte deren Verständniss anzupassen. Die Lehre obwohl richtig, war zu stark für Massen Empfang. Und so war es mit den Tatsachen in bezug auf die Schöpfung.
Später nach Niederlassung im Felsengebirge, unter sich selbst, und nach Durchgang einer schrecklichen Läuterung, begann die Kirche aufzuhören. Brigham Young als der Präsident des Priestertums, erschloss nach und nach die Geheimnisse, die Joseph Smith weise dem Kirchenvolk vorenthält hatte. Er wies vorsichtig auf die Dinge hin, die ihm und seinen Mitarbeitern von dem Propheten Führer gelehrt wurden. Er sagte: "Ich könnte euch viel mehr über dieses sagen, aber wenn ich die volle Wahrheit verkündigen würde, so wäre Läuterung nichts dagegen was in der Meinung einer abergläubigen und übergerechten Menschheit heraus käme. Trotzdem habe ich euch die Wahrheit gesagt soweit ich gegangen bin."


Und lasset uns hier den Leser erinnern, dass, so lange der Glaube an die patriarchalische Ordnung der Ehe und andere tiefe Grundsätze des Evangeliums hochgehalten waren, waren die Gemüter der Heiligen offen und aufnahmefähig. Sie wuchsen und gediehen geistig und wurden in zeitlichen Dingen übertrost gesegnet. Aber mit dem Aufgeben des herrlichen Grundsatzes der Himmlischen Ehe—eine Vereinigung für Zeit und alle Ewigkeit—kam Finsternis, geistige Einschläferung—ein Abweichen vom Pfade des Evangeliums setzte ein; bis allerlei Art von Spekulation inbezug auf den Erlösungsplan aufkam, der man sich eigfing. Dr. James E. Talmage, in seinen Bemühungen den Standpunkt der Mormonen mit der Bibel und der sektiererischen Welt in Einklang zu bringen, entwickelte eine Philosophie, die die verschiedensten sich befehenden Sektionen vereinigen sollten. In dieser Philosophie wurde Adam herunter gesetzt und Jesus Christus erhielt den Platz Adam's. Adam kam hierher als ein geistiges Wesen und erhielt einen Körper, der vom Staub der Erde gemacht war, während Jesus Christus, obwohl noch ein Geist, die Erde machte und über Adam präsidierte. Nach Dr. Talmage war es Jesus Christus, der Sohn Marias, welcher als "Gott der Schöpfer" genannt wird und der Gott ist, der sich selbst zu Adam, Enoch, und allen den Patriarchen und Propheten vor der Flut bis herunter zu Noah offensbarte; der Gott Abraham's, Isaac's und Jakob's, usw.. Es ist ganz klar, dass Dr. Talmage die Kirchenführer zu seinen falschen, irrführenden Lehren bekehrt, was durch die sogenannte amliche Bekanntmachung vom 30. Juni 1916 und unterzeichnet "Die Erste Präsidentschaft und der Rat der Zwölf Apostel der Kirche Jesu Christi der Heiligen der Letzten Tage," bewiesen wird. Es muss jedoch bemerkt werden, dass kein einziger Name auf dem Dokument unterschrieben wurde. Diese Amtliche Bekanntmachung augenscheinlich von Dr. Talmage vorgezeichnet, unterstützte die Behauptungen, die in dem Buche des Doktors "Jesus der Christus" und auch in seinen "Glaubensartikeln" gemacht werden. Diese Lehren wurden offenbar vom Altesten
Joseph Fielding Smith und von den
präsidenten Heber J. Grant und
david O. mckay angenommen,
deren beweisführende Briefe zuvor
angeführt wurden. andere füh-
rende Brüder haben ihre Beiträge
dem bedauerlichen Wirrwarr
hinzugefügt. Wie wir es sehen, kann
nur ein volles "Umkehren" von
seiten der Führer diese Finsternis
vertreiben und die Heiligen wieder
in die Lage bringen, das Licht des
Himmels über diese Sache und
deren ungeheuer wichtige Dinge
zu empfangen.

(Fortsetzung folgt.)

EL DIA AMANCHE PARA LOS
LAMANITAS

(Continué de p. 166)

El Señor no solamente requirió
el sacrificio de toda la substancia
o riqueza material que el hombre
hube acumulado en la vida; sino
el sacrificio de todos aquellos
seres que el individuo profunda-
mente aprecia en la vida. Los
seres queridos que forman su
hogar, su esposa, sus hijos, sus
padres, en una palabra, todo aquello
que compone su gloria o gozo
en la tierra, sacrificarlo para la
simple causa de su prueba per-
sonal! ¿Podrá Ud. hacerlo, o pre-
fiere la maldición que trae la
avaricia que tanto abunda en la
humanidad?

Si es descendiente de Abrahán
que proceda sin titubeo, que vaya
por el camino que recorrió Abra-
hán. Por lo mismo el Señor
recomienda a esta generación ha-
cer las obras que hizo Abrahán.
"VE, PUES, Y HAZ LAS OBRAS
DE ABRAHÁN." Sec. 132-32.

Porque si no hacemos las obras
de Abrahán jamás veremos la
cara de él, menos la del Señor, y
mucho menos la cara del Eterno
Padre!

Lo primero que hizo Abrahán
no fué haber tomado otra esposa;
fué aquella obra divina, sin mágica-
la que ejecutó con toda su alma, la
de haber buscado diligentemente
al Señor y reclamado sus derechos
por ser de la Sangre Real; tuvo
infinidad de pruebas y de todas
salió victorioso; aun en la prueba
suprema el Señor lo justificó por-
que estuvo presto a obedecerlo
hasta el último instante. ¿Qué
mayor sacrificio que ofrendar
aquello que estaba por sobre todas
las cosas para él? Pero la obediencia
y amor a su Señor era lo pri-
ordial; y hubiera sacrificado a
su hijo Isaac, si el ángel no se lo
hubiese impedido. Cumplió con el
mandato de Dios y quedó justi-
ficado.

Este principio de sacrificio lo
requirió el Señor con sus Discípu-
los, antes de que estos comenzaran
en el ministerio. La Escritura nos
dice:

"... Y aconteció que yendo
ellos, uno le dijo en el camino: Se-
ñor, te seguiré donde quiera que
fuieres."

Y le dijo Jesús: Las zorras tie-
nen cuevas, y las aves de los cie-
llos nidos; mas el Hijo del hombre
no tiene donde recline la cabeza.

Y dijo a otro: Sigueme. Y él
dijo: Señor, dájame que primero
vaya y entierre a mi padre.

Y Jesús le dijo: Deja los muer-
tos que entierren a sus muertos; y
tú, ve, y anuncia el reino de Dios.

Entonces también dijo otro: Te
seguiré, Señor; mas déjame que
me despida primero de los que
están en mi casa.

Y Jesús le dijo: Ninguno que
poniendo su mano al arado mira
atrás, es apto para el reino de
Dios." (¿Pues ahora para el reino
de los cielo?) Lucas 9:57-62.

Estos hombres después de la
prueba, manifestaron su digni-
dad; su convicción, si es que eran
ignos de predicar el reino de Dios
o nó. A aquellos que sus corazones
estuvieron bien enlazados en las
cosas del mundo les declaró la
verdad: "... Las zorras tienen
cuevas, y las aves del cielo nidos;
mas el Hijo del hombre no tiene
donde recline la cabeza. Deja que
los muertos entierren a sus muer-
tos. Ninguno que poniendo su
mano al arado mira atrás, es apto
para el reino de Dios."
En concreto: Juan el Bautista, con todo el poder que tuvo del mismo reino, y que al juicio humano, se parece que habría ascendido hasta los más altos cielos, sin embargo el Señor reveló: "Que el más pequeño, el más humilde en el reino de los cielos es altamente superior a Juan."

El Joven Hebreo, con toda su sinceridad y perfección humana que obtuvo, no estaba preparado para ir a los cielos.

Ahora, los administradores para haber salido a predicar el reino de Dios, revela el Señor el principio general de cómo debían estar, de otro modo no salieron. Aquellos que estuvieron con su "PRIMO" lo del mundo los reprobó, todo lo demás es secundario al reino de Dios, ¿qué será para el reino de los cielos?

Tenemos otro ejemplo, el moderno, y esto sucedió a la gente que se le dió el reino en estos últimos días, a los Gentiles, a dice el Señor:

"... Eschuchad, oh pueblo de mi iglesia, VOSOTROS A QUIENES EL REINO HA SIDO DADO; escuchad y dad oído al que puso los fundamentos de la tierra, el que hizo los cielos con todas sus huésped, y por quien fueron hechas todas las cosas que viven, y se mueven, y tienen su ser.

Y además os digo, escuchad mi voz, no sea que la muerte os sobrevenga; en la hora cuando menos lo penseis, el verano se habrá pasado, y la siega terminado, y vuestras almas AUN ESTARAN POR SALVAR." Sec. 42: 1, 2

Esta revelación fue dada en Marzo de 1831, en los momentos tempranos de la iglesia, cuando el Señor no había dado sino mandamientos que forman el prefacio del reino de Dios. Aclara el encabezamiento de esta revelación:

"Los tiempos de los gentiles son señalados por la luz del evangelio. En la misma generación han de cumplirse los tiempos de los gentiles . . . ."
These men, having proved themselves, made manifest their worthiness and their conviction, making manifest if they were worthy to preach the kingdom of God or not. And those whose hearts were engrossed in the things of the world, the truth was declared unto them: "The foxes have their holes and the birds of the heavens have their nests; but the Son of man has nowhere to lay his head. Let the dead bury their dead. No one who putteth his hand to the plough, and looketh back, is fit for the kingdom of God."

Finally: John the Baptist, with all the power that he had in the kingdom of God, it would appear in the eyes of just humans, would have ascended unto the highest heavens. Nevertheless, the Lord revealed: "That the most insignificant, the most humble in the kingdom of heaven, is highly superior to John."

The young Hebrew, with all his sincerity and human perfection, was still unprepared to enter into the kingdom of heaven.

Now, those who were authorized to go and preach the kingdom of God, to these the Savior revealed a general principle of how they ought to be; under no other condition were they allowed to go. Those who were FIRST with him in the world were to FIRST prove to him that all else was secondary to the kingdom of God. What then shall be required for the kingdom of heaven?

We have another example: The modern one, and this was revealed to the people unto whom was given the kingdom in these last days. The Lord said to the Gentiles:

"Hearken, ye people of my church, you to whom the kingdom has been given; hearken and give ear to him who laid the foundations of the earth; he who made the heavens with all their hosts, and by whom all things that live were made, and move and have their being.

And moreover, I say unto you, listen to my voice, that death may not overtake you, in an hour when ye think not, and the summer is passed, and the harvest is finished, and YOUR SOULS ARE NOT SAVED."—D. & C. 45:1-2.

This revelation was given in March of 1831, in the early days of the Church, when the Lord had only given those commandments which formed the preface of the kingdom of God. He declared in the beginning of this revelation: that the times of the Gentiles should be made manifest by the light of the restored gospel. (See verses 28-30).

The Lord said this to those who had received the kingdom of God. Then, what does he require of those members?

Let us ask again: "What has become of all those Mormons who have passed from this life, to whom were revealed the principles of the kingdom of God upon the earth? Have they entered into the Celestial kingdom?

This applies perfectly to the present generation!

Of whom it may be asked, How have we benefited above others in being members of the kingdom of God upon the earth?

This is the great prologue to the kingdom of heaven; it is the ushering in of that superior kingdom.

The Lord has declared to us of this generation clearly, so that we have no cause to equivocate, that only under certain conditions: by obeying the laws and keeping the commandments he has revealed, can we qualify ourselves for the fulness of celestial glory.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom.

"For he who is not able to abide the law of the celestial kingdom cannot abide a celestial glory.

"And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory."
Involving the children, the home-life, the schooling and the peaceful exercise of a religion as sacred to any of them as your religion or mine to any of us—in such a delicate, human situation, it is beyond my comprehension how any God-fearing leader could charge so resolutely down the wrong road like an ancient Don Quixote—with all the modern weapons to enforce his forthright battle against defenseless victims; to emerge victorious and glorious, the insurrection quelled, all enemy troops captured without resistance; their homes, their school, their church evacuated; the entire community deserted like a phantom ship, with only a skeleton crew roaming its silent streets to keep in some sort of repair the various products of their toil and prevent the entire area from reverting back to nature.

It would have been more magnanimous on your part to have cleaned up affairs of the Governor’s office which so badly need the attention of a chief executive who has courage sufficient to admit the great injustice that has been perpetrated upon a group of innocent people.

It would seem to me, Governor, that your attempt to indict the 21st Legislature as selfish, foolish and laggard, falls flat. The monster you created, with yourself at the controls, has made the very record which you now so self-righteously denounce.

I wonder, Governor, if you really believe you can now go before the people of Arizona and square your leadership and control of that Legislature with what is RIGHT for Arizona.

Write Star of Truth
P. O. Box 246, Murray, Utah, for
The Archko Volume.....Price $2.50
Wilt Thou Restore the Kingdom?
by Mr. Bautista............Price $1.00
Is the Law of Celestial Marriage For This Nation?

The following Revelation given through President John Taylor came at a time when those in the Priesthood were under extreme pressure because of their defense of the principle of plural marriage and their determination to sustain it as a law of God and keep it alive at all costs. Under these circumstances came the “QUESTION:——Is the law of Celestial Marriage a law given to this nation or to the world?”

The word of the Lord is given in the following:

“Answer: No, in no other sense than as the Gospel is given, and in accordance with the laws thereof. So far as it is made known unto them, as the Gospel is made known unto them and is a part of the New and Everlasting Covenant; and it is only those who receive the Gospel that are able to, or capable of entering into this Covenant. Have I not said through my servant Joseph, that “all kingdoms are governed by law,” and if they receive not the law of my Gospel they cannot participate in the blessings of Celestial Marriage, which pertains to my elect.

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 STAR OF TRUTH

No person, or people, or nation can enter into the principle of Celestial Marriage unless they come in by me, saith the Lord, and obey the law of my Gospel through the medium of him who is appointed unto this power, as made known unto my people through my servant, Joseph, in a revelation on "The eternity of the marriage covenant, including plurality of wives." I have therein stated that "All those who have this law revealed unto them must obey the same: for, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory." Furthermore, "And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."

It is again written that "all kingdoms have a law given." The Celestial Kingdom, including the promise of eternal life, pertains to "the Church of the First Born, even of God, the holiest of all, through Jesus Christ his Son;" therefore, such must be sanctified from all unrighteousness that they may be prepared for the Celestial Glory, "for he who is not able to abide the law of the Celestial Kingdom cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. He who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory; therefore he must abide a kingdom which is not a kingdom of glory."

Each of the persons inhabiting these several kindoms shall be quickened by the same power that pertains to the kingdom that they are destined to inherit, whether Celestial, Terrestrial or Telestial, and shall receive of their respective glories.

And again, it is written: "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment."

It is further written, speaking of Celestial Marriage, "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant, Joseph, to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred), are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead." This law is a Celestial law and pertains to a Celestial Kingdom. It is a new and everlasting covenant, and pertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God.

You are not now sent to proclaim this principle to the United States, nor the world, nor to urge it upon them. It is not for them as a nation, or nations, only as many as accept the law of my Gospel and are governed thereby. Behold, if ye were to teach this principle unto them and they said, "We accept it," could you then administer it unto them? Verily, I say unto
you. Nay. Have I not said, "Be- hold, mine house is a house of or- der, saith the Lord God, and not a house of confusion? Will I accept an offering, saith the Lord, that is not made in my name, or will I receive at your hands that which I have not appointed, or will I ap- point unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, be- fore the world was?"

"I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord. shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things re- main, are by me; and whatsoever things are not by me, shall be shaken and destroyed. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he cov- enant with her so long as he is in the world and she be with him, their covenant and marriage are not of force when they are dead, and when they are out of the world: therefore, they are not bound by any law when they are out of the world."

"You ask, ‘What shall we do?’

Thus saith the Lord God, obey my law, and seek not to become a law unto yourselves, nor trust to outside influences; but seek in the way appointed to the Lord your God. Ye are my spokesmen. I am your God; and as I have before said, I now again say, Henceforth do as I shall command you.

Concerning the course taken by the United States: they have a right to reject this law themselves, as they have a right to reject the Gospel; but it is contrary to the provisions of the Constitution which is the supreme law of the land, for them to prohibit you from obeying it.

Therefore, abide in my law which I have revealed unto you, saith the Lord God, and contend for your rights by every legal and constitutional method and in ac- cordance with the institutions, laws and Constitution of the United States. Be humble, be faithful, be diligent, seek unto me and it shall be made known unto you, from time to time, what my will is pertaining to this matter. I am the Lord your God, hearken unto me, and obey my law, and your enemies shall be confounded, and my kingdom shall be victorious. AMEN."

The above revelation was given through President John Taylor during Sunday and Monday, June the 25th and 26th, 1882.

It seems most appropriate that the enlightenment sent forth by this revelation from the Lord should be made known at this time, for in this manner the Lord makes manifest through His serv- ant His will concerning them and their responsibilities and duties in obedience to His revelations, as made known through the Prophet Joseph Smith to this generation.

The word of the Lord has not changed, neither has His law, nor the conditions thereof, and even as the people of the United States have a right to reject the word of the Lord and suffer the conse- quences, so also have the mem- bers of the Church this same right, but, if they choose to obey Mam- mon rather than the Lord, their God, then, of course, they must suffer the consequences of their disobedience to the will of God, and they must receive as their reward the blessings of an inferior kingdom,"even that of a terrestrial or a telestial kindom; for they have not abided the law of the Ce- lestial Kingdom, and where Christ and His God are they cannot come, worlds without end."
In past articles we have dwelt upon the heaven inspired Constitution of the United States. We have shown how its sacred provision have been violated. How the ‘Mormons’ were persecuted and driven on account of their religion and, under the pretext of law, were deprived of their homes and possessions and finally prosecuted and imprisoned for religion’s sake.

In the early days of the Church the leaders stood by those who adhered to the fundamentals of their religion and suffered persecution and imprisonment because of their practice of those principles which had been outlawed, though unconstitutionally, by the government. However, the faithful Saints of today have been obliged to stand upon their own testimony while warred against by the Church, the State and the Federal Government.

It has been argued by many that those who still adhere to the former teachings of the Church are in error; that the things which they suffer are the natural and proper deserts of their disobedience to the law of the land.—(See Star of Truth, Vol. 1: 228) However, we have plainly shown that the faithful Saints of today have only followed in the footsteps and in the precepts of their Prophets and Leaders; that these holy men in like manner endured the same trials and persecutions for their adherence to these same principles, and that they held, notwithstanding all that is said to the contrary, that the laws of God revealed through the Prophet Joseph Smith to this generation and in this dispensation were BINDING UPON ALL MEN; that none could escape the consequences of disobedience thereto, nor could they fail to receive the rewards predicated upon their obedience to the revealed laws of God, for the Kingdom of God, as stated by the Prophet Daniel, “shall never be destroyed and left to other people.” (Dan. 2). God has plainly told us that he would uphold us “in befriending that law which is the Constitutional law of the land and as pertaining to law of man, whatsoever is more or less than this, cometh of evil. I, the Lord God, make you free, therefore, ye are free indeed.” (Doc. & C. 98, 3-10) It has been shown that there are those “who controvert the principle, that the Constitution is to be considered, in court as a paramount law,” who “maintain that courts must close their eyes to the Constitution, AND SEE ONLY THE LAW. This doctrine would subvert the very foundations of all written constitutions. It would declare that an act, which according to the principles and theories of our government is ENTIRELY VOID, is yet in practice, COMPLETELY OBLIGATORY.” — Modern Legal Principles, pg. 338. Yet, what has Chief Justice Marshall decreed concerning this matter? He, with other famed jurists, has upheld the expressed will of God, to this effect: “* * * the particular phraseology of the Constitution of the United States confirms and strengthens the principle, supposed to be essential in all written constitutions, that A LAW REPUGNANT TO THE CONSTITUTION IS VOID: and THAT COURTS AS WELL AS OTHER DEPARTMENTS, ARE BOUND BY THAT INSTRUMENT.”—Ibid, pg. 339.
Notwithstanding the clarity of the Constitution, which guarantees to man those sacred rights of religion and freedom so dear to the hearts of all free men; notwithstanding the vehemence of the word of God in maintaining that "it is my will that my people should observe to do all things whatsoever I command them" irrespective of those laws which impinge upon the natural rights of man and which are contrary to the spirit and word of the Constitution of the United States, there are those high in authority today who will persist in maintaining that those laws of men which are the laws of the State MUST BE OBEYED by the people EVEN THOUGH THEY ARE CONTRARY TO THE WILL OF GOD AND THE EXPRESSED INTENT OF THE CONSTITUTION.

This is made ever so evident in the following:

**AFFIDAVIT OF WILLINGNESS TO COMPLY WITH COURT ORDER**

Case No. 3752-3758-A

IN THE JUVENILE COURT OF THE SIXTH DISTRICT, IN AND FOR WASHINGTON COUNTY, STATE OF UTAH, BEFORE DAVID F. ANDERSON, JUDGE

STATE OF UTAH

In the interest of
Elsie Johnson Black
Emily Johnson Black
Vaughn Johnson Black
Ivan Francis Johnson Black
Wilford Marshall Johnson Black
Orson Johnson Black
Lillian Johnson Black
Spencer Leon Johnson Black

alleged neglected, dependent children

being first duly sworn upon oath deposes and says: That has received a true copy of the DECREES AND JUDGMENT of the Court in the above entitled case, dated the 11th day of May, 1954, that has read the same and understands the contents thereof, that is willing to comply with the requirements set forth in sub-paragraph 3 (a) through (e) of said Decree and Judgment.

Subscribed and sworn to before me this day of May, 1954.

Jay R. Huntsman, Probation Officer of this Court, is hereby appointed Referee for the purpose of taking the oath of the affiant to the above affidavit.

Dated this 11th day of May, 1954.

(Signed) David F. Anderson,
JUDGE

**DECREES AND JUDGMENT**

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alleged neglected, dependent children.

The above entitled matter came on regularly for hearing on the 20th day of March, 1954, upon a Petition filed herein, and all the above mentioned children were present accompanied and represented by their father, Leonard Black, and their mother, Vera Johnson, also known as Vera Johnson Black; and Washington County Attorney, V. Pershing Nelson, appearing on behalf of the State of UTAH in the interest of the children, and Horace J. Knowlton, Esq., appearing on behalf of the parents and the children, and it appearing to the Court that the father, Leonard Black, and the mother, Vera Johnson Black, both
executed and filed herein a waiver and consent that the matter might be heard on the 20th day of March, 1954; and the Court having heard and examined all the evidence adduced at said hearing and being duly advised as to the alleged dependency and neglect of said children and as to the rights of the parents concerning the custody and control of said children, and the case having been submitted to the Court on said date, and the Court being fully advised in the premises and the Court having made and filed herein its findings of Fact and Conclusion of Law:

NOW THEREFORE, it is hereby Ordered, Adjudged and Decreed as follows:

1. That the said children, subject to the petition herein and each of them, are hereby declared and adjudged to be neglected children within the meaning of the laws of Utah.

2. That the parents, Leonard Black, father, and Vera Johnson, also known as Vera Johnson Black, mother, and each of them are hereby deprived of the right of custody and control over said children and said children are hereby made wards of this Court subject to the continuing jurisdiction of the court.

3. That the right of custody and control over said children is hereby awarded to the Utah State Department of Public Welfare, and the Department is hereby authorized and instructed to place said children in suitable foster homes; provided however, that said children may remain in the actual custody of their parents upon the following conditions, and only upon said conditions, to-wit:

(a) That the parents and each of them shall at all times comply with the laws of Utah relating to marriage and sexual offenses.

(b) That the parents and each of them shall at all times refrain from counseling, encouraging and advising the children to violate the laws of Utah relating to marriage and sexual offenses.

(c) That the parents and each of them shall counsel and advise the children to obey the laws of Utah relating to marriage and sexual offenses. This requirement shall not be satisfied by the pretense of telling the children that they have “free agency,” but it is intended that the parents shall affirmatively encourage their children to abide by the laws of Utah, and that the children should do so in disregard of any religious doctrines to the contrary.

(d) That until further order of the Court, the parents, and each of them, together with all of the children, shall report in person once each month to the probation officer or other designated representative of the Court at Short Creek, Utah, on the 25th day of each month commencing May 25th, 1954, unless such time and place of reporting to be changed with the approval of the Court.

(e) That until further order of the Court, the parents, and each of them, shall submit to the Court each month at the times mentioned in Paragraph (d) above, a written sworn statement stating whether or not he or she has complied with the conditions set forth in sub-paragraph 3 (a) through (c) above, during the preceding thirty days.

(f) That each parent shall file with the Court on or before May 25th, 1954, a sworn statement in writing to the effect that he or she is willing to comply with the requirements set forth in sub-paragraph 3 (a) through (e) above.

4. The Washington County Department of Public Welfare is hereby ordered to pay a reasonable sum per day for the support and maintenance of any of the children placed for FOSTER CARE, not to exceed the actual costs of support and maintenance of such children. Leonard Black is hereby ordered to pay the Clerk of this Court for disbursement to Washington County Department of Public Welfare such sums as are necessary to reimburse the Wash-
5. Pursuant to Section 55-10-35, Utah Code Annotated, the operation and execution of this Judgment shall not be stayed in the event of an appeal to the Supreme Court of Utah.

6. The case is hereby continued until the 25th day of May, 1955, at which date, if the children have not sooner been returned to the custody of their parents, the Court shall determine whether or not the children should be returned to the custody of their parents or whether the parents should be permanently deprived of all rights of custody and the Utah State Department of Public Welfare authorized to place said children for adoption.

Dated this 11th day of May, 1954.

(S) David F. Anderson,
Judge.

It is apparent to all who love TRUTH that the God of Heaven ordained that His children should enjoy their free agency. Yet, here we have a Utah, 'Mormon?' Judge, in the capacity of his office declaring that parents SHALL NOT TEACH their children that they have their FREE AGENCY, but must obey the laws of the State. Here is an imposition that enters into the realms of religious thought and teachings which well might have originated with Lucifer himself. However, we are of the opinion that this doctrine had its origin in religious circles close to home.

God has decreed that if we will obey His word no law of man can or will lawfully interfere with our serving Him and keeping His commandments and, in doing so, we will not infringe upon the God-given rights of others.

Mortals, it seems, may look up on the injustices endured by others in past times and decry the acts of men and governments when they infringed upon the rights of men. However, it seems, that we are all too often oblivious to the horrible realities of the present and will permit the most flagrant injustices and trespass upon constitutional and God-given rights without a peep of protest. Such an attitude is the result of extreme selfishness. We are cowards when we will stand idly by, permitting our neighbor to be tortured and robbed, so long as our own rights remain untrammeled. How can we be so blissfully indifferent to the sufferings of others? Such people, when their rights and privileges are endangered, are not hesitant to raise a protesting voice in their own behalf, though they never raise a hand to assist other unfortunate victims of oppression.

We have been, for nearly a year now, watching the reactions of the public to the unconstitutional procedures taking place in Arizona and Utah, as these states cooperate with appointed sleuths and busy bodies in the "Mormon" church in the persecution of the "polygamists." We have marveled that so few have dared raise a voice in protest as these unlawful measures have been enforced. Wives have been torn from their husbands and children from their parents in the most diabolical and unlawful manner—still there is hardly a peep or a mutter of protest, except from the afflicted themselves and their cries are scarcely heard.

Women and children are held in CONCENTRATION CAMPS within the unwholesome environment of a great city, subject to conditions of corruption which they have never before known in their little community of Short Creek; for, notwithstanding their beliefs and practices, their little home town had never known juvenile delinquency, drinking, smoking and there more serious vices. Now, they come into contact with all these unsavory conditions and, in this manner, the Governor of Arizona feels he has improved morals. But this is not all. Since the mothers were torn from their husbands and forced to live beyond their protecting care a number of
them have been accosted within their present abodes, (could we call them homes) and the men who have forced their way in have sought to overpower and defile these women, whom the Governor has made lonely, discouraged and helpless, except for their faith in God and their abiding determination to remain lovely and virtuous in the face of such odds.

And these women and children have been held thus, living as hostages of the State, as an assurance that this people will abandon their religious faith in a country where religious freedom is guaranteed to all. Some of them are but babes in arms. These, too, are under sentence, held as wards of the Juvenile Court until they are twenty one years of age. And what have these little children, victims of such a sentence, done? Oh, they were ignominiously born of polygamist parentage, or, at least, so it is assumed. But, hold a moment: It is a known fact that a considerable number of them are the children of men, who have sworn before the courts that they have ONE WIFE ONLY. So, the crime of these innocent children, which has subjected them to this long period of imprisonment, is that they were born in a community where polygamy was believed in as a religious tenet. For this reason, and for this reason alone, these children and their mothers, (many of whom are not polygamous wives at all) are held prisoners of the State. Wives and children, some, of the latter as we have said, but babes in arms, must live until all who are of an age to come within the custody of the Juvenile Courts are twenty one years old. This reminds us of the old song: "Twenty-one years, boys, is a mighty long time." Where in any country under heaven have we been able to witness, enacted before the eyes of all the people, more flagrant violations of the sacred rights of man?

Let us review for a moment: Under the pretext of "supressing an insurrection" the Governor of the State of Arizona headed the armed phalanx of officers gathered from Utah and his own state, which entered into the peaceful little community of Short Creek. They came upon them in the early morning hours of July 26th, 1953, and, outnumbering the unarmed people of the village, they rounded up the inhabitants; even bringing in little children so young they could hardly toddle at the point of a gun. The men were whisked off to prison at far away Kingman, where they were induced, by what devious means we can hardly imagine, to plead "guilty" to a charge they were not guilty of. It is said they were told that if they did this they would be released under suspended sentence to return to their homes, their wives and their children. But while this "legal" procedure was being consummated at Kingman women and children in Short Creek were being hastily crowded into buses and virtually kidnapped under the guise of law, being carried over four hundred miles from their homes into Phoenix, where 172 children and their mothers were confined to virtual "concentration camps." One marvels that such a thing could possibly happen in America, the land of the free? and the home of the brave.

But, harken, the story is but half told!

While this unsavory situation festered in Arizona the minions of the law in Utah were trying to vie with that state in their own unlawful and unholy persecution of the remnants of this unhappy people in their own state. Judge David F. Anderson, St. George, Utah, issued his edict, to the effect: "You will either change your religious beliefs and practices or forfeit your children. Those in cahoots with him, (and there were many in high ecclesiastical positions) proceeded in their unholy plan, taking steps to deprive the parents of their children. These fathers and mothers were told, if
from the state office suggested that, since the judge had ruled that she might keep the baby, perhaps he would trade and let her keep this child instead. What a position for a mother to be placed in! She could only keep the baby.

One wonders at the welfare laws which will tear children from a mother, especially when she loves them and shelters them—even though she is the third wife of her husband. The relationship was entered into with the full knowledge and consent of all concerned. WHY SHOULD INNOCENT CHILDREN BE MADE TO SUFFER FOR THE BELIEFS OF PARENTS? If, in America, a mother cannot keep her family, what real rights have we, any of us?

Juanita Brooks,
St. George, Utah.

"Sister Black refused to let them take the children away, unless she could go with them. Nevertheless, the children were locked into the car as fast as they could be herded together. Sister Black got into the car and refused to be torn out of it. The officers decided to let her stay with the children until they reached St. George, where they would have the sheriff take her into custody and send her back home. However, when they arrived in St. George, the sheriff was not there and they drove on into Cedar City, a distance of 54 miles. When they reached the outskirts of the city, they took unfrequented roads in order to reach Judge Anderson without attracting too much attention.

1st (At Cedar City in court room.) JUDGE ANDERSON: I think it would be advisable for you to have council, Mrs. Black, if you would like. Both the city and county attorneys are out of town. Mr. Isom is available if you would like.

JUDGE ANDERSON: (After Mr. Black was located and came to the courtroom). I want to warn both you and Mrs. Black that any statements you might make here might possibly be used against you. Think carefully before making any
statements concerning what took place this morning. It was reported to me that there was resistance of the court order with regard to children this morning. It was reported, Mrs. Black, that you insisted on going with the children and refused to get out of the car when you were told to do so. As you know, all of the children except the youngest child, Vaughn, will be placed in foster homes at this time. The order does not permit you to go with the children.

Now you don’t agree with what the court has done. I understand your attorneys are going to appeal the issue. That is the way it should be handled. You would be in a serious situation if you were in contempt of court. One way or another, the court order will be carried out, and the children placed in foster homes at this time. I hope you can do it without any difficulty. If the sheriff has to be called in to take care of it, then that will be done. The sheriff will use whatever force is necessary. I think that you and Mr. Black better talk this over very seriously before you continue with the conduct that you were accused of taking this morning.

VERA BLACK: The only thing that I can see is that I will have to stick with my children regardless. I feel it my duty as a mother.

JUDGE ANDERSON: That won’t be permitted, Mrs. Black. I don’t feel that it would do any good to place the children in homes and let a parent go with them. You refused to sign the type of statement that you were offered. If the parents refuse to cooperate with the court, then that is the only thing that can be done.

VERA BLACK: I thought it my right and privilege to stick with them until I see an attorney.

JUDGE ANDERSON: That is not the case. Mrs. Black. I would certainly wait until you telephone Mr. Knowlton, if you want to do that now.

VERA BLACK: I don’t know where he will be or anything about him.

JUDGE ANDERSON: You will have to make the decision yourself. I feel that you will be making a very serious mistake in resisting the sheriff because that could and will render you liable for contempt of court.

VERA BLACK: I am willing to suffer for my children.

JUDGE ANDERSON: I think you know that this has to be done, and don’t you think it would be better not to resist? The judgment entered by the Utah court was not the same type entered into by the Arizonia court.

VERA BLACK: I thought it was going to be better.

JUDGE ANDERSON: You were given an opportunity to sign an agreement by the 25th of May.

VERA BLACK: I am not breaking the law.

JUDGE ANDERSON: I don’t know whether you are or not. I am not going to argue that. I am advising you not to resist the sheriff at this time. It would get you in trouble. I advise you not to get in that position. I think you better call Mr. Knowlton. Any person who defies a court order or officer is liable to criminal prosecution. If you were to take the action you indicated, that would be your position.

VERA BLACK: I am afraid it would be impossible to reach him and the children would have to wait just that much longer.

JUDGE ANDERSON: I am not asking you to do that. I think it would be a wise thing for you to do before you interfere with the order of the court.

VERA BLACK: I don’t want to be against what the attorney would say. If we cannot telephone or something—

JUDGE ANDERSON: That is your decision to make. If you want to take the time now, we will wait. If you don’t want to, that’s your decision.
TO ANY PROBATION OFFICER OR PEACE OFFICER IN THE STATE OF TUAH:

"It appearing from the records and files of this Court that Leonard Black and Vera Johnson Black, parents, have each failed to file with the Clerk of the Court the statements required by the Decree and Judgment entered herein on the 11th day of May, 1954. Now therefore, you are hereby ORDERED to take into custody forthwith the children subject of the said decree dated May 11, 1954, and to deliver said children into the exclusive custody of the Utah State Department of Public Welfare.

"You are further instructed that neither the father nor the mother of said children shall be permitted to accompany said children when they are delivered into the custody of the Utah State Department of Public Welfare.

"Dated this 4th day of June, 1954.

BY THE COURT
David F. Anderson,
Judge"

So it becomes my duty, Mrs. Black to take the children and deliver them to the Welfare Department of the State of Utah.

(Left court room to go to car where children were).

DEP. SHERIFF WELLS: (In hall.) This is an unpleasant thing to have to do.

RICHARD JESSOP: I don't doubt it.

DONNA KUNZ: But nobody will refuse to do it.

DEP. SHERIFF WELLS: Well, we are under bond, lady.

DEP. SHERIFF WELLS: How many children are there?

ANDRUS: Seven.

DEP. SHERIFF WELLS: (Later to Louis Barlow.) Sometimes I would like to take one of these tin badges and toss it clear over the sea. As long as these people are supporting these children why in the hell don't they leave them alone?
Thus these children were taken from their loving parents. Who will have the audacity to say such a course was right or proper in any sense of the word, in any country under heaven? Here was no "due process of law." There had been no trial and proof of crime, nor sentence of conviction. Where has flown our vaunted Freedom of religion? Is the Constitution of the United States "hanging on a thread" or are its beneficent principles already trampled in the dust? Where are "the Elders of Israel" who, as prophesied, are to arise and save her?

After the children had been taken from their mother, they were whisked north into Provo, where they were placed in the care of "good Mormons." In the meantime, the defense Attorney sought to secure ways and means through the due process of the law to obtain their release and return them home to their parents.

Attorney Knowlton had little time to prepare for the hearing that was set to be heard at 10 a.m. Thursday morning, June the 10th, in the 4th District court of Judge Wm. S. Dunford, Provo, Utah. Nevertheless, his untiring efforts gathered a stalwart few who cherished the rights of their fellow men and loved the principles of righteousness and freedom and judgment more than the cowardly security of silence, while evil reigned.

We are informed by the papers that the legal backwash of the Short Creek polygamy raids has reached the Supreme Court; that an appeal which will affect the future of 80 children who were living on the Utah side of the town was presented Tuesday. This appeal was from the alleged neglect complaint made against Leonard Black and Vera Johnson Black. Juvenile Judge David F. Anderson, of St. George, had placed their eight children in foster homes because the parents had refused to sign an agreement to sur-
render their religious beliefs and practices.

However, the children were returned to their parents last week by the decision of the Fourth District Judge William Stanley Dunford on the Black's habeas corpus petition.

This appeal on the complaint will obtain a Supreme Court decision on the decision of the Juvenile Court requiring the parents to give up their children or sign an affidavit to the effect that they will give up the practice of polygamy and teach their children to do likewise.

Cases involving 72 other children for other alleged plural marriages are pending before the Utah juvenile authorities.

(June 16th, 1954—S. L. Tribune)
The following is taken from the Deseret News—June 18, 1954:

DEPLORES TREATMENT OF POLYGAMOUS CULT

The entire crusade which is being waged against the religious group at Short Creek is undemocratic, indecent and without justification by principle. Our state Constitution, which in its treatment of freedom of religion is a master piece of double talk and hypocrisy, ought to be amended to have the anti-polygamy clause deleted. The people of the state ought to demand this in the name of common sense and Christian justice.

I am not a member of the polygamous sect, but I have met some of the members, have read their literature and heard their philosophy, and I will defend at every opportunity their right to practice their religion free from government or social restraint. They are being much misunderstood and maligned by those who, although close to the facts, see little of the truth.

Many laws are on the books which have no right to be there; some of these have lost their effect because our law-enforcement groups have chosen to ignore
A beautiful statue of heroic size, representing the great Emancipator Abraham Lincoln, executed by the talented sculptor Avard T. Fairbanks, bearing the inscription "With Malice Toward None" was unveiled and presented with appropriate ceremonies by the Sons of the Utah Pioneers to the people of Illinois at New Salem, June 21, 1954.

The Sons of the Utah Pioneers are descendants of those early "Mormon" Pioneers who were once severely persecuted in Illinois by so-called civilized "Christian" (?) people being led by "Christian ministers." Permit me to quote from Elder B. H. Roberts' reply to the Salt Lake City Ministerial Association: "When the Rev. Mr. Levi Williams led the mob that shot to death Joseph Smith and his brother Hyrum Smith in Carthage prison and when the Rev. Mr. Thomas S. Brockman led the forces against Nauvoo after the great body of the people had withdrawn from that city, and expelled the aged, the widow and the fatherless, and laid waste the property of the people—we think we are justified in calling that persecution, of which, right reverend gentlemen were the chief instigators."

Now the descendants of those persecuted Mormons extend their hand of fellowship and friendship to the descendants of the persecutors and people of the State of Illinois. As an outward symbol of their changed and present-day attitude a statue of the great Emancipator Abraham Lincoln was unveiled and presented as a gift. The inscription selected indicated the Spirit of Christian Love and Forgiveness: "With Malice Toward None" notwithstanding the harsh and cruel treatment of the past. This is highly commendable!

The original Utah Pioneers were followers of the Prophet Joseph Smith who was foully murdered, though Ford of Illinois in the authority of his office, as the Governor of the State of Illinois had pledged for his safety. This happened 110 years ago on June 27th. He was slain for establishing and for believing in and living the holy laws of God as revealed and restored again in this the "Dispensation of the Fulness of Times." As in the primitive Church the greatest spiritual leader, the Redeemer of Mankind, was ruthlessly murdered—"crucified" by the very religious Jews, and His followers, beaten, stoned and persecuted everywhere—so in the 19th Century history repeated itself.

But in the 20th Century—in our very day and age—something very unique (!) happened. The Sons of the Utah Pioneers is an organization encompassing practically all the General Authorities and General Board Members of the Church of Jesus Christ of Latter-Day Saints, as well as other prominent leaders in Stakes and Wards of that Church.

Abroad—that is, in Illinois—they joined hands with those people, who in the words of the Lord "are under the bondage of sin because they come not unto me. For who so cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me." (D. & C. 84:50-52.)

At home—that is, here in the Intermountain West—these sons and grandsons have become persecutors of such people who believe in the very same religious principles and practices as once their fathers—the original Utah Pioneers
—believed in. Even after such faithful Saints, because of their obedience to the Fulness of the Gospel have been separated, yea, excommunicated from the Church which claims to believe in upholding the Laws of God, they are not allowed to live in peace—for under the guise of the Law of the Land they are still being persecuted by those who in reality should give them protection and assistance!

The Lord said to the Prophet Joseph Smith clearly: “And there are NONE, that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.” (D. & C. 35:12). Those of the Saints who have or do live faithfully and obediently all the laws of the Gospel of Jesus Christ have been, are and will be persecuted as long as wicked and unrighteous persons exert influences of power in high places.

Isn’t it “Irony of fate” that the very Sons of the Utah Pioneers—perhaps not as an organization—but as leaders of the L. D. S. Church have changed the wording of the hymn “Praise to the Man” referring to the martyred Prophet Joseph Smith, singing now the second verse as follows:

“Praise to His mem’ry, He died as a martyr, Honored and blest be His ever great name! Long shall His blood, which was shed by assassins, Plead unto heav’n while the earth lauds His fame,” while their suffering Pioneer forebears sang with vigor and spirit: “Long shall his blood, which was shed by assassins, STAIN ILLINOIS, while the earth lauds his fame.”

It would have been infinitely better in the sight of Heaven if these Sons of the Utah Pioneers (who are particularly the present-day L. D. S. Church leadership) would in very deed adopt and practice at home first and then abroad the wonderful benevo-

lent and tolerant philosophy of that Christian Gentleman Abraham Lincoln, who so eloquently said:

“With MALICE TOWARD NONE; with CHARITY FOR ALL; with FIRMNESS IN THE RIGHT, AS GOD GIVES US TO SEE THE RIGHT.”

A book is good company. It is full of conversation without loquacity. it comes to our longing with full instruction, but pursues us never. It is not offended at our absent-mindedness, nor jealous if we turn to other pleasures. It silently serves the soul without recompense—nor even for the hire of love. And, yet more noble, it seems to pass from itself and enter the memory, and to hover in a silvery transformation there, until the outward book is but a body and its soul and spirit are thrown to you, and possess your memory like a spirit.

Beecher,
(Contributor Vol. No. 10 p. 183)

Correcting faults is like tying a necktie; we can do it easier on ourselves than on anybody else.

When we have to swallow our own medicine, the spoon seems too big.

Those who try to do something and fail are infinitely better than those who try to do nothing and succeed.

If you wish to travel far and fast, travel light. Take off all your jealousies, unforgiving selfishness, and fears.

Vita Rays.

Home is a place where a man is free to say anything he pleases, because no one will pay the slightest attention to him.

Some people are like buttons—they are continually popping off.
The Kingdom of God

I will say to you with regard to the kingdom of God on the earth—Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the Holy Priesthood, from the First Presidency to the Teachers and Deacons; here we are, an organization. God called upon Joseph, he called upon Oliver Cowdery, then others were called through Joseph, the Church was organized, he with his two counselors comprised the First Presidency. In a few years the Quorum of the Twelve was organized, the High Council was organized, the High Priests’ quorum was organized, the Seventies’ quorum was organized, and the Priests’ quorum, the Teachers’ quorum, and the Deacons’. This is what we are in the habit of calling the Kingdom of God. But there are further organizations. The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother church, “the Holy Catholic Church”; they will commend themselves to every Protestant church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege; and if they wish to worship the “unknown god” they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights—every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this church alone; it is not for the building up of Catholicism; it is not for promoting any or all of the dissentients from the mother church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people.
When we organize according to these laws and ordinances we make this people one; but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the Kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the Kingdom of God, when it is set upon the earth, will be after the pattern of heaven, and will compel no man nor woman to go contrary to his or her conscience. They would compel us to go contrary to our consciences, wouldn’t they? I recollect when there were but few Methodists, when they were poor, and when there was scarcely a college-bred minister on the continent of America in the Methodist church. I recollect them in their infancy, but what would they do now? Then they were persecuted, and thought they bore a great deal for Christ’s sake. Perhaps they did.

Now I want to give you these few words—the Kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

(Continued on Page 214, with Revelation Given Through President John Taylor)

President Brigham Young

IN MEMORIAM of

President Brigham Young

Seventy-seven years ago, to be exact, on August 29th, 1877, President Brigham Young, then in his 77th year, passed away at his home in Salt Lake City, Utah. The last words he uttered were: “Joseph, Joseph, Joseph!” Undoubtedly his beloved friend and leader, the Prophet Joseph Smith, who was murdered in cold blood June 27th, 1844 in Carthage, Illinois, and thus sealing his testimony with his precious blood, came to him in order to introduce him into new spheres of action in the work of our Lord. Truly, there is no death—it’s only a transfer to new fields of labor—the Spirit entity lives on and on—learning more and more, advancing and progressing to greater heights of achievement.

It would be most interesting to know what Brigham Young would have to say today to the leaders as well as to the membership of
the L. D. S. Church in general, were he permitted to visit us. In his direct, forthright and powerful manner he would surely make our faces blush in shame and our inner parts quake and tremble. He might quote Apostle Paul: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Galatians 1:8-9). He would probably repeat to us the Word of the Lord given to him at Winter Quarters in the Camp of Israel: “And this shall be our covenant—that we will walk in all the ordinances of the Lord.” (D. & C. 136:4).

The world today is recognizing more and more the great worth of this man—they honor him as an outstanding Leader, Statesman, Empire Builder and Colonizer.

His greatest achievements, however, were of a spiritual nature. He was a true Prophet, Seer and Revelator of God—he was in the possession of the “Urim and Thummim” through which he could inquire of the Lord and obtain His mind and will. He built upon the foundation which the Prophet Joseph Smith had laid. He sought diligently to bring the Latter-day Saints nearer to God, making them aware and conscious of the great mission they had and have to perform. Was it therefore any wonder that he should twenty-five years prior to his death cause the first public announcement to be made by the Church in Utah of its belief in and practice of the principle of plural marriage, commonly called “polygamy” which, however, was in very deed

“Celestial Marriage?” It had been introduced at Nauvoo, and practiced there by Joseph Smith, Brigham Young, and other prominent “Mormons;” and the institution had been perpetuated during and after the migration of the people to the Rocky Mountains. But not until the 29th of August, 1852, were these facts openly proclaimed to the world. The occasion was a special Conference of the L. D. S. Church; the place, Salt Lake City; and the speaker, Elder Orson Pratt, who, under the direction from President Brigham Young, delivered a discourse embodying the official announcement. From that day on this doctrine of “Celestial Marriage” (see D. & C. Section 132) which in its fullest sense is and can only be and mean “Plural Marriage” became binding upon all Latter-day Saints throughout the World. The “door” was opened for the membership of the Church of Jesus Christ of Latter-Day Saints and the “green light” given to proceed under the direction of the Holy Priesthood of God on the road to the highest degree of Exaltation in the Celestial Kingdom of our Heavenly Father if they were abiding in that “Law” faithfully to the end.

If President Brigham Young could speak to the Saints today he would undoubtedly urge them to uphold and live this celestial law of God, under all circumstances, come, what may, hell or highwater!

One of the hardest secrets for a man to keep is his opinion of himself.

The Sunday School teacher was describing how Lot’s wife looked back and was turned into a pillar of salt.

Little Johnny, much interested, said, “My mother looked back once, while she was driving and she turned into a telephone pole!”
This revelation from God testifies of the institution of God's Kingdom, Constitution and laws—Sustains President Taylor as the Lord's spokesman—head of His Kingdom and His Church—Treats upon authority of the Council of the Kingdom—Differentiates between Church and Kingdom of God—Sustains those keeping His commandments—Upholds free agency of mankind—Some in Council of the Kingdom not members of the Church—They seek to override God's authority and are called to order.

Verily, thus saith the Lord, I have instituted my Kingdom and my laws, with the keys and the power thereof, and I have appointed you as my spokesman and my Constitution, with President John Taylor at your head, whom I have appointed to my Church and my Kingdom as Prophet, Seer and Revelator unto and over my kingdom, and to be my mouthpiece unto my Church and unto my Kingdom; and I will honor him, and he shall speak forth the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord, and ye shall listen to his words as my words, saith the Lord your God.

Thus saith the Lord God, who rules in the heavens above and in the earth beneath: I have introduced my Kingdom and my government, even the Kingdom of God, that my servants have heretofore prophesied of and that I taught my disciples to pray for, saying, "Thy Kingdom come, thy will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world; and all men of every nation, color and creed shall yet be protected and shielded thereby; and every nation and kindred, and people, and tongue shall yet bow the knee to me and acknowledge me to be Ahman Christ to the glory of God the Father. And my law and my rule and my dominion shall extend over the whole earth, and no one shall stay my hand, or question my authority; for I rule by right in the heavens above, and in the earth; and my right and my rule and my dominion shall yet be known and extended to all people. And now, behold, I speak unto you through my servant John, whom you have acknowledged and shall acknowledge as my spokesman.

Thus saith the Lord God, the Maker of heaven and earth, the Ruler of the Universe, whose right it is to rule in the heavens above and in the earth beneath, behold, I raised up my servant Joseph Smith to introduce my Gospel and to build up my Church and establish my Kingdom on the earth; and I gave unto him wisdom and knowledge and revelation, and intelligence pertaining to the past; the present and the future, even to that extent which was not known among men; and I endued him with power from on high and conferred upon him the Priesthood of Aaron and also the Priesthood of Melchizedek, which is after the order of the Son of God, even the holiest of all, and after the power of endless life, and administereth forever in this world and in the world to come. He was called and ordained to this
office before the world was. He was called by me; and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth; and to be a Prophet, Seer and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel. He was slain for the testimony of Jesus and for the word of God; but he yet lives, and is with me where I am.

And now I speak unto you who are members of this Council, and of my Kingdom, and I say unto you, as I said unto my disciples of old, Ye have not chosen me, but I have chosen you. I called you by my servant Joseph, and by my servant Brigham, and by my servant John. You did not teach and instruct me; but I have taught and instructed you and organized you according to my eternal laws. Ye are my Constitution, and I am your God; and I will be acknowledged; and my will and my word and my law shall bear rule in my Kingdom, saith the Lord. If it does not, then it is not my Kingdom, and then are ye not my spokesmen; for if it is by the wisdom of man, by the intelligence of man, and under the direction of man, then it is a kingdom of man, and is not of me, and I will not acknowledge it, saith the Lord God. Have I not instructed you in all that you know, and is not this Kingdom organized and directed by revelation from me? Is it not called the Kingdom of God? If, therefore, it is not my Kingdom, why do you make use of my name, and invoke my authority and my aid? Is this Kingdom not called "The Kingdom of God, and His laws, with the keys and power thereof, and judgment in the hands of His servant, Ahman Christ?"

And because I am kind and beneficial to all peoples, and because I have given to man his free agency and have always maintained that free agency among all peoples, and have treat-
ed all men alike among all nations, and made the sun to shine on the evil and the good, on the just and the unjust, and have never controlled the consciences of men, think ye, therefore, that I have no rights, and will yield up all my authority to the dictates and caprices of wicked and corrupt men? Verily, I say unto you, Nay. Behold, Satan sought to take away the free agency of man in the beginning, for which cause he was thrust out of heaven, and has sought to introduce the same principles upon the earth, which principles are opposed to me, to my institution and my laws, and to the freedom, the welfare and happiness of man, and by which principles the Government of the United States sought to deprive my people of their free agency; and because men have been under the influence and power and dominion of Lucifer, and because tyranny and oppression and evil have abounded by him, and not by me saith the Lord your God, shall righteousness and judgment and truth and virtue, and holiness be forever trampled under foot? and the principles of tyranny, oppression and misrule, and anarchy, deception and fraud forever prevail? Verily, I say unto you, Nay; and for this cause have I introduced my Church and my Kingdom, that pure and righteous principles might be inculcated, and man, by his free agency, yield a willing obedience to my law; for after this testimony and the rejection thereof, I will sweep the earth of evil doers, as with the besom of destruction; for this is my right, and while man has his free agency, judgment belongs to me, saith the Lord. And I will come out of my hiding place and vex the nations of the earth because of their iniquities, their misrule, their tyranny, their oppression, their corruption, their murders, their adulteries and fornications and all their abominations; and because my servant Joseph, whose soul was pained because of
their cruelties and oppressions, the injustice, fraud and corruption and the inhumanity of men, proclaimed himself the advocate of human rights, the advocate of liberty, and the friend of man; and because, according to my eternal decrees, the free agency of men should be guaranteed to all men, I moved upon him to introduce into my Kingdom certain parties not in my Church, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle, and will still maintain it to the end. Think ye, therefore, that because they are thus admitted to a share in my Government and my laws that they shall be permitted to break their covenants, violate their obligations, and reject me and my laws and authority, and seek to overthrow the Kingdom of God and deprive my people who are contending for freedom, and who shall yet maintain it, of their agency and of my laws? Verily, I say unto you, Nay! They may be admitted to the rights of representation in the manner appointed, after subscribing to my covenants and commandments, and have a full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of this Council; but they shall acknowledge me and my laws in this Council, saith the Lord God; for my people's rights and immunities and free agency shall be acknowledged as well as those of all other people, and my laws and government shall be sustained, or I will not acknowledge you, saith the Lord. I have invested you with the keys and power of my Kingdom and they cannot be bartered away to others. Shall all men be free? Yes, free to do right; free to express their sentiments and opinions and have a full, fair and free representation; but no man shall violate his covenants, pervert my laws, subvert others' free agency, and trample upon mine authority in this Council, saith the Lord your God. Again, I say unto you, as I said before, Henceforth do as I shall command you, saith the Lord your God. Even so, Amen.

The Spirit of the Lord has prompted us that now is the time to bring this revelation to the attention of the faithful, and that they may learn, be edified and profit thereby.

THE DAWNING DAY OF THE LAMANITES

THE HOUSE OF JOSEPH

By Sr. M. Bautista

(Continued from Page 196)

THE LORD SPEAKS TO US FROM THE DAYS THAT ARE PAST

We do not doubt that the Lord spoke to our fathers in those glorious days that have passed, when the Lord was personally among men. And he, doubtless, anticipated our time and the advent of the Prophet Joseph Smith, who was divinely inspired when he said:

"And they shall be the ministers of our God—upon Mount Zion."

And he added: "And the Lamanites shall blossom as the rose."—D. & C. 49:24.

There can be no doubt that these people shall be the elect, the chosen intelligences of the Almighty!

Speaking of the Great Events in these last days, the Lord said:

"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 fulfilling 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."—3 Nephi 20: 21, 22.

We ought to admit that, the Lord being just with the measure which he measured to the Gentiles, it would apply equally to us, if not doubly so, for the Lord says:

"Nevertheless, if when they shall have received the fulness of my gospel, they shall harden their hearts against me, then, I shall cause their iniquities to fall upon their own heads, saith the Father."—3 Nephi 20: 28.

The destiny is marvelous, the opportunities glorious, for that man who reclains his rights as one of the Promised Lineage, who desires to stretch forth his hand and receive eternal life in company with his God. He is blessed, not only because he has the privilege and the honors, but because he has been counted worthy by the God of heaven who has extended to him the opportunity to SERVE HIM and his son. From the eternities the Lord has made mention of us, (those of the promised seed) and has said:

"And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that after ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.—Moroni 10: 2, 3.

Finally, let it be understood, that in those former days, as well as in these latter days, when the Promised Seed shall stand upon Mount Zion, they are and shall be the Ministers of the Almighty.

What manner of people are we now, in these latter days? Are we failing to magnify the opportunity that has been tendered to us. Do we not have some responsibility, if we are to enjoy the promised blessings?

We must remember all the fastings, the sacrifices, the supplications, the persecutions, the devoted diligence, given in the service of their God; the blood of the Martyrs which flowed with the object in mind that they might transmit to us an eternal patrimony. In this manner our fathers secured for us, as for themselves, the promised blessings and the selfsame responsibilities!

If we accept the gospel and desire to practice its principles that we might obtain the promised blessings, we must assume similar responsibilities, that is: the same sacrifices, the same fastings and prayers, the same persecutions, even to the giving of our lives if the Lord should require it in undeviating faithfulness. We must not harden our hearts nor turn our ears from hardening to the voice of the God of our fathers!

Yea, and the people of this generation who seek to justify themselves in living in that manner which is most convenient to them, will find that they cannot escape the justice of an offended God; for not one title of His word, referring to the Promised Lineage or to the foreigner who has been called to His work, shall pass away unfulfilled!

Moreover, all those marvelous promises which the Prophet of God has declared and assured us in these latter days have force, either for our salvation or to our condemnation, because, after we have walked in the roads of darkness and perversity the Prophets and the Apostles have assured us: the heart of the Most High should be touched and he would have compassion and favor for the descendants of His friends; and for this reason the Lord declared that
the seed of the Chosen Lineage should receive the promises, this, when He said in person to them:

"Then shall come to pass that which is written: "Thou shalt increase on the right hand and to the left hand; and thy seed shall inherit the Gentiles, and thou shalt inherit their desolate cities.

Fear not, for thou shalt no more be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and thou shalt not remember the reproach of thy youth, and thou shalt not remember the reproach of thy widowhood any more.

For thy maker thy husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel—the God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a moment have I forsaken thee, but with great mercies shall I gather thee.

In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee.

For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee."—3 Nephi 22: 3-10.

In the name of the Lord we call to the children of the Chosen Lineage—that they awake from the profound sleep in the which they have slumbered from generation to generation; and we invite all to meditate upon the goodness of the Almighty unto us, for He has restored unto us in these last days the Eternal Plan of Salvation.

What is the object in the restoration of these celestial principles? What is the purpose of the shedding of the blood of the Prophet Joseph Smith and what shall be the recompense unto men? What has been purchased by all those holy men who devoted their lives, not only to establish in the world the principles of salvation, but to opening the way for the exaltation of the man and the woman in eternity; that they might be crowned with a glory most sublime? For the eternal design has been revealed in order that they may ascend above all things that exist, whether they be heigths, or depths, or dominions, or exaltations, worlds without end. And how are we to receive the fulness of happiness and power unless we fulfill our part of the Eternal contract? The blood of the Prophet bears witness against the present generation before the throne of God!

Nowwithstanding all that has been revealed this doubting generation asks: "From whence descended the ELECTION OF ABRAHAM?"

There is no doubt of it—Abraham is the friend of God; the father of the faithful. All of those of the world who have kept the commandments of God shall be gathered with Abraham. All that do as Abraham did, notwithstanding the ELECTION, shall be numbered with that people that has so profoundly enriched mankind since the beginning of time. Yet, it is certain, that in Abraham, because of his extra-ordinary worthiness, descended the promise irrevocable that his seed should be the Chosen Lineage, and that promise was to remain until the end of the world!

The New Revelation which recognizes and establishes that ELECTION says: "This order was instituted in the days of Adam, and descended by lineage in the following manner: From Adam to Seth, who was ordained by Adam at the age of sixty-nine years,
and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should BE THE CHOSEN OF THE LORD, and that they should be preserved unto the end of the earth;

Because he (Seth) was a perfect man, and his likeness was the express image of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age."—D. & C. 107: 41-43.

For this ponderous reason, the promises were unconditional; they were promises and gifts of the chosen seed of Seth; the Elect Lineage from among all the nations that should come forth upon the earth throughout future generations. These were chosen to preserve and convey the oracles and power of the Priesthood and of heaven upon the earth as long as the world should stand!

Undoubtedly, the sons of Adam were many, and the worthy received according to their worthiness. Nevertheless, the Lineage of Seth, that is: his posterity upon the earth, were to be THE ELECT OF THE LORD—with the immutable promise that they should be preserved and the promise should remain UNTIL THE END OF THE EARTH! Thus it was, that from the beginning of the world there was an ELECT LINEAGE, chosen to fulfill an especial mission according to the designation of the Almighty. We know now, that during those remote ages, until the days of Noah, and from that time until the days of Abraham, and from that great Patriarch until Jacob this posterity or lineage was known as that of the “ROYAL BLOOD.” Subsequent to the time of Jacob this lineage was designated as “THE HOUSE OF ISRAEL!”

(To Be Continued)

PRE-MORTAL AND POST-MORTAL INTELLIGENCE OF SPIRITS

(By ORSON PRATT)

The word of the Lord, through Joseph, the Prophet, to Martin Harris, reads thus: “I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink, nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (Doctrine and Covenants, Section 44) (Now 19). Jesus suffered, not only in body, but also in spirit. By the sufferings of His body He atoned for the sins of men committed in and by the body; by the sufferings of His spirit, He atoned for the sins committed by the spirit; hence, the atonement redeems both body and spirit. It is reasonable, therefore, to suppose that if spirits in the first estate sinned, they might be forgiven through their faith and repentance, by virtue of the future sufferings of Christ.
That the spirits of men did receive promises and gifts before the world began, is clearly manifest in many parts of Scripture. The Apostle Paul writes as follows: "In hope of eternal life, which God, that cannot lie, promised before the world began." (Titus 1:2). God "promised" "eternal life." When was this promise made? It was made "before the world began." To whom was it made? It was made to the spirits of men, who existed before the world began. We were comforted with the promises of God when we dwelt in His presence. We could then look upon the face of the First Born and consider Him as already slain, or as Peter says, that He "verily was fore-ordained before the foundation of the world." (1 Peter 1:20). When we were in our spiritual state, all the grace or mercy we received, was because of Christ. Paul, in speaking of God, says, "who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9). According to this passage, and the preceding ones, Paul, Timothy, Titus, and others, existed before the world began, and in that anterior existence, God made promises unto them of eternal life, and also gave them grace in "Christ Jesus." The Apostle Paul also says: "Blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world." (Eph. 1:3-4). Now if the Apostles and others were called "with an holy calling," and "chosen in Christ before the foundation of the world," and actually received grace in Christ, and had the promise of "Eternal Life" made to them "before the world began," then why should it be thought incredible, that in and through Christ they also received forgiveness of the sins which they may have committed in that pre-existent state?

If all the two-thirds who kept their first estate were equally valiant in the war and equally faithful, why should some of them be called and chosen in their spiritual state to hold responsible stations and offices in this world, while others were not? If there were none of those spirits who sinned, why were the Apostles, when they existed in their previous state, chosen to be blessed "with all spiritual blessings in heavenly places in Christ?" All these passages seem to convey an idea, that there were callings, choosings, ordinances, promises, predestinations, elections, and appointments, made before the world began. The same idea is also conveyed in the quotation which we have already made from the Book of Abraham. "Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them, and He said, these I will make my rulers; for He stood among those that were spirits, and He saw that they were good; and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born." Now is there not reason to believe, that the nobility or greatness which many of these spirits possessed, was obtained by faithfulness to the cause of God? Was it not because of their righteousness that they were appointed to be the Lord's rulers? How did Abraham become one of the noble and great spirits? How came the Lord to choose Abraham before he was born; If we had an answer to these questions we should very probably find that Abraham stood up valiantly for the Son of God at the time the rebellion broke out; and that because of his integrity and righteousness, the Lord chose him before he was born to hold authority and power in his second estate, to become the fa-
All the spirits when they come here are innocent, that is, if they have ever committed sins, they have repented and obtained forgiveness through faith in the future sacrifice of the Lamb. So far as innocence is concerned, they enter this world alike, but so far as circumstances are concerned, they are not alike. One class of spirits are permitted to come into the world in an age when the Priesthood and Kingdom of God are on the earth, and they hear and receive the Gospel; others enter the world in an age of darkness, and are educated in foolish and erroneous doctrines. Some are born among the people of God and are brought up in the right way; others are born among the heathen, and taught to worship idols. Some spirits take bodies in the lineage of the chosen seed, through whom the Priesthood is transferred, others receive bodies among the African negroes, or in the lineage of Canaan, whose descendants were cursed, pertaining to the Priesthood. Now if all the spirits were equally faithful in their first estate in keeping the laws thereof, why are they placed in such dissimilar circumstances in their second estate? Why are some placed in circumstances where they are taught of God, become rulers, kings, and priests, and finally are exalted to all the fullness of Celestial glory; while others are taught in all kinds of wickedness, and never hear the Gospel, till they hear it in prison after death, and in the resurrection receive not a Celestial glory, but a Terrestrial? If rewards and punishments are the results of good and evil actions, then it would seem that the good and evil circumstances under which the spirits enter this world, must depend upon the good and evil actions which they had done in the previous world. Our condition when we enter the next world will depend upon our conduct here. By analogy, then, does not our condition when we enter this world depend upon our conduct before we were born? Does not the question which the Apostles put to the Savior, respecting the man who was born blind, show that they considered it possible for a man to sin before he was born? They considered it reasonable that a person should be born blind as a penalty for the sins which he had committed before he was born. Though the spirits are all innocent when they come here, may it not be possible that they are forgiven and made innocent on condition that they shall enter this world under circumstances either favorable or unfavorable, according to the nature of their sins? Do not the inhabitants of our world, who are raised from the dead, differ in glory as one star differs from another? Is it not necessary that they should be forgiven of all their sins and made innocent, before they can receive the Holy Ghost or any degree of glory. And do not the differences of their condition in the resurrection depend upon the nature of their actions in this life? If then they must be forgiven, and become innocent, before they can even enter a kingdom of glory; and if, when they do enter there, it is under a great variety of circumstances depending on their actions here, then we may, from analogy, reason that the spirits must be forgiven and become innocent before they can even come here, and that when they do come, it will be under a great variety of conditions depending on their actions in a previous state.—The Seer, pp. 55-57.

Next to Christmas and one's own wedding day, the most looked-forward-to-thing is the green light.

Success nowadays is making more money to pay the taxes you wouldn't be paying if you hadn't made so much money already.

Here's to my friend who knows I'm not much good, and can forget it.
Long, long ago, so I have been told,
Two angels once met on the streets paved with gold.
"By the stars in your crown," said
the one to the other,
"I see that on earth you too,
were a mother.

"And by the blue-tinted halo you
wear,
You too, have known sorrow and
deepest despair."
"Ah, yes," she replied, "I once
had a son,
A sweet little lad, full of laughter
and fun . . .

"But tell of your child."—"Oh, I
knew I was blest
From the moment I first held
him close to my breast.
And my heart almost burst with
the joy of that day."
"Ah, yes," said the other, "I felt
the same way."

The first one continued, "The first
steps he took,
So eager and breathless—the
sweet startled look
Which came over his face—he
trusted me so—"
"Ah, yes," sighed the other,
"how well do I know."

"But soon he had grown to a tall
handsome boy—
So stalwart and kind, and it gave
me such joy
To have him just walk down the
street by my side."
"Ah, yes," said the other, "I felt
the same pride"

"How often I shielded and spared
him from pain,
And when he for others was so
cruelly slain,
When they crucified him, and they
spat in his face,
How gladly would I have hung
there in his place."

A moment of silence—"Oh, then
you are she,
The Mother of Christ," and she
fell on one knee,
But the Blessed One raised her
up, drawing her near,
And kissed from the cheek of
the woman a tear.

"Tell me the name of the son you
loved so,
That I may share with you your
grief and your woe."
She lifted her eyes, looking straight
at the other,
"He was Judas Iscariot. I am
his mother."

THE MODERN "IF"
If you can live as youth today is living,
And keep your feet at such a dizzy pace;
If you can greet life's subtleties with candor,
And turn toward all its cares a smiling face;
If you can feel the pulse of youthful vigor beat in your veins,
And yet yourself subdue;
If you can see untruth knee-deep about you,
And still to God and home and self be true;
If you can cross the brimming flood of folly,
And dip not from the stream to quench your thirst;
If you can note life's changing scale of values,
And still in your own life keep first things first;
If you can feel the urge to disobedience
Yet yield yourself to conscience's rigid rule;
If you can leave untouched the fruit forbidden,
And daily learn in virtue's humble school;
If you can play the game of life with honor,
And, losing, be inspired to strive the more;
If you can teach man how to live life better—
The world will beat a footpath to your door.

—The Uplift.

Brigham Young sagte:

Ohne direkte Offenbarung vom Himmel ist es unmöglich für irgendeinen Menschen den Plan der Erlösung vollständig zu verstehen. Es wird uns oft gesagt, dass lebende Propheten (oracles) in der Kirche sein MÜSSEN, auf dass das Reich Gottes auf dieser Erde errichtet werden und gedeihen kann. Ich will noch eine andere Auslegung dieses Gedankens geben. Ich sage, dass das lebendige Orakel Gottes, oder der Geist der Offenbarung, in jedem einzelnen Menschen sein muss, wenn er den Erlösungsplan erkennen und auf dem Pfade bleiben soll, der in die Gegenwart Gottes führt. (Discourses of Brigham Young, 58).

Dieses stimmt mit den inspirierten Worten Heber C. Kimballs überein. Indem er von einer zukünftigen Zeit sprach, in der die Kirche in grosse Schwierigkeiten sein werde, sagte er:

"Um die Schwierigkeiten, die kommen werden, überstehen zu können, wird es notwendig sein, dass Sie für sich selbst eine Erkenntnis von der Wahrheit dieses Werkes haben. Die Schwierigkeiten werden derart sein, dass der Mann oder die Frau, die nicht diese persönliche Erkenntnis oder dieses ZEUGNIS besitzen, fallen werden. Sollten Sie dieses Zeugnis nicht haben, dann führen Sie ein
EL DIA AMANECE PARA LOS LAMANITAS
LA CASA DE JOSE
El Señor Nos Habla Desde La Antiguedad

(Continué de p. 194)

Sin embargo de que el Altísimo habló a nuestros padres en aquellos días gloriosos, cuando el Señor estuvo personalmente con ellos, proféticamente se refirió a nosotros los de este día, y su anticipación demuestra invariablemente que el Profeta José Smith estuvo divinamente inspirado cuando dijo:

"... Y ellos serán los ministros de nuestro Dios ... en el Monte de Sión ..."


Indudablemente ese pueblo será la grandeza, las inteligencias del Altísimo!

Para el Gran Evento ne los últimos días, el Señor dijo:

"... Y sucederá yue estableceré yo a mi pueblo, ¡oh casa de Israel!

He aquí, ques, que a este pueblo yo le estableceré en este mismo país, en cumplimiento de la alianza que he hecho con vuestro padre Jacob; y será una Nueva Jerusalén Y los poderes del cielo estarán en medio de este pueblo; sí, yo mismo estaré en medio de vosotros."
3 Nefi 20:21,22.

Debemos admitir que siendo justo el Señor, con la medida que midió a los Gentiles, es la misma, y doble para nosotros, dice el Señor: "... No obstante, si, cuando hyan recibido la plenitud de mi evangelio, sucede que endurezcan sus corazones en contra mía, entonces, HARE CAER SUS INIQUIDADES SOBRE SUS PROPIAS CABEZAS, dice el Padre."
3 Nefi 20:28.

El destino es maravilloso, las oportunidades gloriosas para el hombre que reclama ser del Linaje Prometido, que desea echar mano de la vida eterna en compañía de su Dios, no solamente por el privilegió, o por los honores, sino por habernos cantado dignos el Dios del cielo con habernos extendido la oportunidad de SERVIR a sus hijos. Desde las eternidades el Señor hizo mención de nosotros, y nos dice:

"... Y,... después que les haya dicho algunas palabras por vía de exhortación, sellaré estos anales.

He aquí, os exhorto que cuando leáis estas cosas, si está en la sabiduría de Dios que las leáis, que recordéis cuán misericordioso el Señor ha sido hacia los hijos
de los hombres, desde la creación de Adán hasta los tiempos en que vosotros recibáis estas cosas, que os ruego meditéis en vuestras corazones." Moroni 10:2.3.

Por último, en los postreros días y en el Monte de Sión, de la Símente Prometida, serán los mi
nistros del Altísimo. ¿Estaremos hoy en los últimos días? ¿Estaremos perdiendo la oportunidad que se nos ha brindado? ¿No tendremos ninguna responsabilidad por esa bendición?

Recordemos de todos aquellos ayunos, sacrificios, súplicas, persecuciones, diligencias, dados al servicio de su Dios, de la sangre de los Mártires con el úncon ob
jeto de que nos transmitieran un patrimonio eterno, en el cual nuestros padres aseguraban de nosotros y de ellos mismos!

Si aceptamos el evangelio y deseamos practicarlo como ellos lo hicieron, nos aventuraremos a los mismos sacrificios, ayunos, persecuciones, etc., etc. ¿No debemos de encarecer nuestros co
razones para no escuchar la voz del Dios de nuestros padres!

¡Ay de la gente de esta gen
eración que se justifica del modo que más le conviene, porque los jucios de un Dios ofendido no pa
sarán por encima de esta gene
ración a la cual Dios ha llamado a su obra, ya fuere del Linaje o extranjera!

Además, de todo aquello mara
viloso que el Profeta de Dios en estos últimos días nos ha declara
ddo y asegurado, ya fuere para nuestra salvación o condenación, porque después de que hemos an
dado por los caminos tenebrosos de perversidad, los Profetas y Apóstoles subieron que el corazón del Altísimo se compadecería en favor de los descendientes de sus amigos, y por lo mismo el Señor declara haber sido cierto aquello, y El en persona nos dice:

"... Entonces sucederá lo que está escrito: "... Porque, a la mano derecha y a la mano izquierda, has de crecer; y tu simiente heredará a los Gentiles, y habitará las ciudades desoladas.

No temas, proque no serás aver
gonzada; y no te turbes, porque no serás afligida; porque olvi
darás de la verguenza de tu moced
dad; y de la afrenta de tu moced
dad no tendrás más memoria y no te acordarás más del reproche de tu viudez.

Porque tu hacedor, tu marido, su nombre es el Señor de los Ejércitos; y tu Redentor, el Muy Santo de Israel; Dios de toda la tierra será El llamado.

Porque, como a mujer dejada y triste de espíritu, te llamó el Se
ñor, y como a mujer moza, cuan
do fuiste repudiada, dice tu Dios.

Por un poquito miento te dejó, más ten recogérte con grandes misericordias.

Con un poco de ira escondí mi rostro de ti por un momento, mas con misericordia eterna tendré compasión de ti, dice el Señor, tu Redentor.

Porque esto me será como las aguas de Noé; porque, como he jurado que nunca más las aguas de Noé pasarían sobre la tierra; así he jurado que no me enojaré más contra ti.

Porque los montes desparecerán y los collados se mudarán, mas no se apartará de ti mi bondad, ni el pacto de mi pueblo se remo
verá, dice el Señor, el que tiene misericordia de ti. 3 Nefi: 22:1-10.

En el nombre del Señor llamamos a los hijos del Linaje Escogido, que despierten del sueño profundo en el cual hemos venido de generación en generación, y sobre todo, meditemos de la bondad del Altísimo hacia nosotros, así como del Eterno Plan de Salvación restaurado en estos últimos días.

Con qué objeto se restauraron esos principios celestiales? ¿Qué recompensa tendrá, o qué reden
cción habrá cumplido la sangre del Profeta José Smith y demás hom
bres santos para haberse establecido en el mundo, no sola
mente los principios de salvación;
sino para exaltar al hombre y la mujer en la eternidad; para coro-
narlos de la gloria más sublime sobre todo cuento existe, de al-
turas, profundidades, dominios, excelencias, mundos sin fin en el
espacio, toda felicidad y poder sin el cumplimiento de parte nuestra?
¡Por todo lo contrario esa sangre clama hasta el trono del Altísimo en
contra de la presente generación!

Sin embargo de todo lo expuesto, dudosamente esta generación pre-
gunta: ¿De dónde desciende la ELECCION de Abrahán?

Indudablemente que Abrahán es el amigo de Dios; el Padre de los
fieles; con Abrahán se reunirán todos aquellos del mundo que
hubiesen guardado todos los mandamientos de Dios, tal como él
mismo lo hizo, sin embargo, la ELECCION de ese pueblo está tan
profundamente enraizada con el comienzo de la misma humanidad.
Es cierto, en Abrahán, por su dignidad tan extraordinaria, se
reanudó aquella irrevocable promesa del Linaje Escogido que
permanecería hasta el fin del mundo!

La Nueva Revelación que establece y reconoce aquella ELEC-
SION, dice:

"Este orden fué instituido en los días de Adán, y descendió por
linaje de la siguiente manera:

De Adán a Set, quien fué ordenado por aquel a la edad de sesenta
y nueve años antes de la muerte de Adán, fué bendecido por él y recibió la promesa de
Dios, por conducto de su padre,
de que su posteridad sería la es-
cogida del Señor, y que seria
preservada hasta el fin del mundo;
Porque Set fué un hombre per-
fecito, y su semejanza fué la
imagen expresa de su padre,
tanto así que se parecía a su padre
en todas las cosas, y solamente
por su edad se podían distinguir" Sec. 107 40-43.

Por esa poderosa razón, las
promesas fueron incondicional-
mente prometidas y dadas a la
Simiente prometida de Set: el Lin-
aje Elegido de entre todas las
naciones que vendrían al mundo en
gran futuro, para llevar los
oráculos y poderes del cielo sobre
la tierra durante la vida del mun-
do!

Los hijos de Adán indudable-
mente fueron muchos, y los dignos
recibieron conforme a su digni-
dad. Sin embargo, el linaje de Set,
o sea su posteridad sobre la tierra,
sería la ELEGIDA DEL SEÑOR,
con la inmutable promesa que
sería PRESERVADA HASTA EL
FIN DEL MUNDO! Así que desde
de el principio del mundo hubo un
linaje escogido para desempeñar
cierta misión o cierto propósito
del Altísimo. Sabemos ahora que
durante aquellas edades remotas,
hasta en los días de Noé, y de allí
hasta en los días de Abrahán, y de
este gran Patriarca hasta Jacob se
conoció dicha posteridad con el
nombre de "ROYAL BLOOD," (LA SANGRE REAL) y de los días
de Jacob en adelante su posteriori-
dad tomó el nombre de "LA CASA
DE ISRAEL."

(A ser continuará)

WHAT IS THE FULNESS OF THE GOSPEL
AN ADDRESS GIVEN BY PRES. BRIGHAM YOUNG AT
THE ST. GEORGE TEMPLE

We are asked: "Why do you place so much stress upon one
single paragraph of the address of President Brigham Young, given
at the dedication of the St. George Temple?"

We will quote that paragraph and
analyze it,
"Hear it, ye Elders of Israel,
and (a) mark it down in your log-
books:—The fulness (b) of the gos-
pel is the United Order and the
order of plural marriage, and
without these two principles this
gospel (c) can never be full; and
I much fear (d) that when I am
gone, (e) this people will give up
those two principles which we (f)
prize so highly, and if they do, this Church (g) cannot advance as God wishes for it to advance.”

(a) The statement is given as a certainty.

(b) The fulness of the gospel means all that is given; not that there is no more to give. The store of unrevealed gospel is inexhaustible. In other words there is no end to it, nor to progression. Since these two principles have been given, or revealed to this generation, anything less can never be a fulness. (See Revelation of 1886, verses 2-4.) We are told that the Book of Mormon contained the fulness of the gospel, (Doc. & Cov. 20:9) yet it is spoken of as: “Much of my gospel,” (1 Ne: 13:34 and “a lesser part” (3 Ne. 26:8), and it does not contain the law of plural marriage as it is given in the Doc. & Cov. Sections 131 and 132, nor does it reveal the need for the work for the dead, etc.

(c) Without these two revealed principles never, from the time of their rejection among the people, can the gospel be full. In other words, from that time on they are not living the “fulness of the gospel.”

(d) President Young’s premonition was like that of Lehi, (1 Ne. 8:4) and that which he feared, verily came to pass.

(e) This people, (those identified in the Book of Mormon as “the Gentile Church”) not the Lord, were to “give up those two principles.” The Lord has said: “I, the Lord do not change.” And in relation to the principle of plural marriage, specifically, He has reiterated this fact. (Revelation of 1886.) The United Order, too, was given up because of neglect and disobedience; through covetousness and lack of love for one another. In the case of plural marriage, pressure was brought to bear upon the people and, through persecutions and hardships, they were spurred on to disobedience. In 3 Ne. 16:10, the Father says: (speaking of Ephraim gathered from among the Gentiles). “I will bring the fulness of my gospel from among them.” He did not excuse the people, nor exempt them, from obeying His laws, because of the laws of the land, but he gave them their free agency, to choose whom they should obey, God or man, (Revelation of 1886, verse 8.) This course was pursued in order “to prove the Gentiles” (Doc. & Cov. 98:7, 12-15); (Ether 12:28-33) that He might have a just cause to take the fulness of the gospel from among them and restore it to the house of Israel, “the natural fruit which was most precious unto Him from the beginning.” (Jacob 5:74.; (2 Ne. 15:7.) It may be noted that in 3 Nephi 16:10-12, the Father does not say that he will take the “gospel” from the Gentiles, but “the fulness of the gospel.” This agrees perfectly with other scriptures, for the Lord said: “I will not utterly cast them off.” (Doc. & Cov. 101:9). The gospel must be taken to Israel from the Gentiles, or by the Gentiles (3 Nephi 26:8). But it is written, the kingdom is never to be destroyed (Daniel 2:44; D. & C.. 65:2: 109:72.) The House of God must be set in order (Doc. & Cov. 85), and these two principles must be obeyed, that the Church may again advance. Further, it may be noted (3 Nephi 16:10-12), the Father does not say that He will bring the fulness of the gospel to Israel at once, but that He will bring His gospel unto them, and they shall come unto a knowledge of the fulness of the gospel.

(f) The United Order is essential to Celestial Glory (Doc. & Cov. 105:4, 5; 88:22) and plural marriage is essential to the highest degree in that glory, (Revelation of 1886, verses 1 to 12, etc.)

(g) From this statement it is again made evident that departing from the principles of the gospel or giving them up is not advancement, but retrogression. Read the Revelation of 1889, to further substantiate.
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Comments of the Day

In one of our influential northern newspapers, over the signature of a young man who has “struggled upward” to apostasy, among other very caustic and bitter remarks, I note the following: “I am most pronounced and uncompromising in my opposition to polygamy and Church rule, because I know the one degrades women, and the other robs man of his individuality.” In the columns of an anti-Mormon paper, this would not be worthy of a passing remark, but appearing as it did, without comment, in one of our own papers, to be read to the families of Saints, and the person making the assertion, apparently being the son of a polygamist, may be sufficient apology for making it the subject for a few remarks. It would appear that this young man has attained a wonderful degree of knowledge in relation to “polygamy and Church rule.”

There are no doubt a large number of very earnest people in Utah and elsewhere, who entertain opinions in accord with the assertions of this writer, who are too honest to affirm that they had a knowledge of the correctness of their opinions. Not so with him, however, he “knows” whereof he speaks and boldly declares his knowledge. What a revolution

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.
this knowing gentleman could effect among the “degraded women,” and the “robbed” men of Utah, should he produce in support of his declarations, the strong evidence upon which his knowledge is based, to the convincing of the aforesaid “degraded women” and “robbed men!” I scarcely need say, there are very many intelligent men and women in Utah, and elsewhere, who will, and do take the opposite view of this question, and who are, no doubt, as well qualified by experience and familiarity with all the facts to say that they are “most pronounced and uncompromising” in their support of “Polygamy and Church rule,” for they know that women are not degraded by the one, nor is man robbed of his individuality by the other; and notwithstanding this may be the unpopular side of the question they neither fear nor shrink from the task of producing evidence of the correctness and truth of this view.

Just now, in Utah, it may be thought by some persons a very appropriate time, perhaps, to cry down “polygamy and Church rule.” The power of the courts, sustained by the general government, presumably backed by fifty-five of sixty millions of people, and the popular cooperation of all so-called Christians of every nation, are reckoned to be on that side. Therefore it may seem meritorious and opportune for even fledglings to clam their wings and crow lustily in the popular clamor. But where is the truth to be found? To honest people this is the great consideration and I trust they will not fail to see it through the murky atmosphere of the popular errors of the times. In olden times, when truth was mightier than fiction, we would have been directed “to the law and to the testimony” if they speak not according to this word, it is because there is no light in them.” But in this enlightened age there is no respect for the “law” and the “testimony.” Even when we appeal to the Constitution of our country and its inspired framers, they are all held to be antiquated and effete when called into requisition on the “Mormon question.”

But no amount of such “knowledge” on the part of our enemies in relation to the supposed evils of “polygamy and Church rule” can ever deprive truly enlightened people of the consolation afforded in the fact that the BIBLE, the PROPHETS, the PATRIARCHS and APOSTLES, the GOD and CHRIST of pure CHRISTIANITY, TOGETHER WITH THE CONSTITUTION OF THE UNITED STATES—and its framers and honest supporters ARE ALL ON OUR SIDE OF THE QUESTION, while only prejudiced and uninformed, and rabid and bigoted abettors and advocates of a spurious Christianity are arrayed against us. The strongest argument of our enemies being the sentiments of the age, the unblushing corruption of which cannot be denied. They are against patriarchal and scriptural marriage and in favor of monogamy, and, I may add brothels, whoredom, foetidice, infanticide, foundling hospitals and moral and practical frauds and corruptions in high and low places, with all the damning concomitant evils of a corrupt age.

The whole Christian world, so-called, may believe Mormonism to be false, “polygamy” an evil, and the “Church rule” of the Saints a threat against civil government, but fortunately for the Latter-day Saints, the facts are against this view, and it is apparent to those who know the facts that “the world” is in error on these matters. The world take it for granted because it is the popular view, and they are unreasonable and unreasonable upon the question of Mormonism. The WORLD HAS NOT GIVEN THE SUBJECT A CALM, UNBIASED, CANDID AND THOROUGH INVESTIGATION. They have looked at Mormonism through the colored
spectacles of popular prejudice. They long ago jumped at the conclusion that nothing good could come out of Nazareth, “and in them is fulfilled the prophecy of Esaias which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross and their ears are dull of hearing, and their eyes have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted and I should heal them.” And again: “And for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness.”

When we hear individuals shouting themselves hoarse in a pronounced and uncompromising opposition to the divine institution of plural marriage and “Church rule,” our experience of nearly forty years, and the information we have gained by observation and study, impells us to cast towards them a suspicious eye, apprehensive that there is something rotten in Denmark.” We have proven repeatedly, through years of experience, that it is not the innocent who cast stones at plural marriage, as a rule; on the contrary, the degree of the pronounced and uncompromising acerbity, of the opponents of celestial marriage, may generally be guaged by the extent of venereal and other crimes in which they, themselves, are steeped. They are also the most indignant and boisterous in their protestations of ignorance when their true character is charged home to them.

When we hear individuals declare that they know “polygamy,” as accepted by the Latter-day Saints, degrades women, and Church rule robs man of his individuality, we involuntarily think —BOSH! The most learned men of our time, ministers, politicians, astute statesmen and learned priests have been trying for the last thirty-five to fifty years to solve the problem of plural marriage and Mormonism, and to prove what this young man says he knows, and they have utterly failed to do it with logic, reason, history, religion or fact, and not content with these weapons they have resorted to the violence of mobs, to driving, plundering and murdering the Saints, with no better effect. And now they are trying to shield themselves in their determined efforts to obliterate the truth, by the slimy covering of rigorous and unconstitutional laws.

They cannot do it from the Bible. They cannot do it upon physiological, moral, religious or rational grounds, nor by mob-violence; hence they resort to violent, coercive, revolutionary congressional enactments and strained and tortuous constructions thereof. But they will fail, and the reason is they are fighting correct principles. Mormon plural marriage is not a crime in fact, its effects are not degrading nor evil, nor immoral, nor wrong. If it were, God would have denounced it through His great lawgiver Moses and through the prophets. And Christ would have re-proved its practice among the Jews, and classed it in the category of crimes which He denounced. No man can prove it wrong either upon historical, scriptural, moral, religious or physiological principles or grounds. The “Church rule” of the Latter-day Saints is as invulnerable to the attacks of their enemies.

If the principle of plural marriage, as revealed to the Church through Joseph Smith, as sanctioned, approved and ordained in ancient times, by the God of Abraham, and Jacob, and by the patriarchs and prophets, and the Son
of God himself, is not in itself a crime or an evil, then it follows that it cannot degrade women, and hence, he who says it does, must say that which is false. If plural marriage, as sanctioned and commanded by the Almighty, as set forth in the Bible, had been wick-ed, or degrading in its intrinsic nature, or in its effects, then God and Christ, who in person or by the mouths of the prophets and lawgivers of old, denounced every species of crime, failed to perceive the fact and entirely omitted it from that category. It was left for Pagan Rome and Apostate Christianity of the nineteenth century to discover that it is a "crime" and therefore degrading to wom-en. They have arraigned God for allowing and approving, and the worthies of their Christian Bible for practicing plural marriage and have pronounced judgment against them, attaching the stigma of crime to a practice which they upheld and blessed. Who is deceived and deluded? Well may the Almighty say, "I also will choose their delusions (Spiritualism and infidelity), and will bring their fears upon thee, because when I called, none did answer, when I spake, none did hear; but they did evil before mine eyes and chose that in which I delighted not." By and by there will be a reckoning for these things, and we shall see who will laugh at calamity and mock when fear cometh.

I have had twenty years of prac-tical experience in Mormon plural marriage, but I have never seen a woman degraded by it. I con-eess I have seen a few instances where men, and women, too, have de gradoed themselves and dragged the principle into the mire of their follies. There is a difference be-tween Mormon plural marriage and Gentile monogamy, in the lat-ter the wife is generally but little more than the property of her husband. She is the SLAVE OF HIS PASSIONS or the victim of his PERFIDY AND LUST. Her name, her identity, her rights are emerg-ed into those of her husband. If she owns property she cannot dis-pose of it without his consent and co-operation. She certainly occupies a subordinate and dependent position as a legal entity. She is no longer a free and independent person, but subordinate to her hus-band and master. But generally the most degrading and damning servitude to which she is subject-ed, at all times and seasons, re-gardless of nature or her laws, is that involved in her desire and at-tempt to correspond and compete with her husband's conjugal de-sires for which she is wholly un-fitted by nature. Her husband may spend his fortune in harlots, gambling or drunkenness, and re-duce her to the depths of poverty and degradation, but the law affords her no adequate redress. Men make the laws, which gen-erally regard her attempts to get re-dress or separation with keen sus-picion, and jealously guard the rights of the husband and "master." Divorcement is discouraged by the law, as no doubt it should be if made to bear equally and justly. In some countries the law of di-vorcement is next thing to abso-lute prohibition. This in the ab-stract may be proper, but in the present condition of monogamic society it oftener works a greater hardship to the woman than the man.

Much could be said on this sub-ject, but we will look at plural marriage in Utah. By law here, women can vote, whether married or single. They enter the plural marriage state of their own free will and choice. The plural wife can buy and sell and transact business on an equal footing with her husband. She stands at the head of her family and household to a far greater extent than she would in monogamy. She possesses all the rights of a feme-sole under the law, and all the privileges of a feme-covert by virtue of the law of God and her marriage cove-
nants in that law, which are not confined to time but reach into eternity. If she is AGGRIEVED OR OPPRESSED BY HER HUSBAND AND PREFERS SEPARATION TO LIVING WITH HIM, THE COURTS ARE OPEN AND ANXIOUS TO AWARD HER SUCH FREEDOM AND REWARD AS THEY CAN GIVE. THEY SORELY PUNISH HER HUSBAND FOR COHABITING WITH, AND ACKNOWLEDGING HER, while at the same time they recognize his duty to maintain her and her children and would morally enforce such duties. This is, however, but an inconsistency of the law, yet it does not diminish the freedom of the woman to act independently, or to continue in the exercise of her volition to cherish the love and confidence of her husband, in whose fidelity she feels secure. To her heart's content she enjoys her relationship to him as wife, in the sight of heaven, and she knows that her children are born under the SACRED RIGHTS OF THE NEW AND EVERLASTING COVENANT. She realizes that she is living for eternity as well as for time. That her union with her husband is an eternal union, and the filial duty of her children will never end, neither at "thirty years" nor throughout eternity. Their union and its continuity are not hedged about or barred by the laws of man, but are based upon a religious conviction, and faith in the eternity of the marriage covenant, and an abiding affection for each other and their offspring: She is possessed of broader and more liberal feelings, of a more generous heart, and a higher conception of human duty and happiness than her monogamic sister. She is willing to share her happiness and privileges with others of her sex. She lives and moves in a less selfish, more disinterested, and purer atmosphere and upon a higher plane, physically, mentally, spiritually, than she could do in monogamy. She lives in harmony with the laws of her being, and she can look God, angels, or men in the face without blushing at the thoughts of secret acts more revolting and sensual and lower than the acts of the brute creation.

These are a few facts relative to plural marriage. I fail to see anything in these things, or aught else, legitimately connected with plural marriage or so-called "polygamy," that have come under my observation in the experience of my life, which can be construed in any form or sense, as "degrading to women." I have no reference to the weaknesses and follies of mankind. These often degrade women, and men too, but the effects of these are not confined to, nor are they peculiar to the plural marriage state. These are as often, or oftener manifest in monogamy than in polygamy.

As to "church rule," I deny that it "robs man of his individuality." I contend that it strengthens and develops his "Individuality," otherwise he would fall into the popular error of Mr. Stoddard, and float with the stream. What is "church rule?" Some people seem to regard it as a great hobgoblin of dire import. They are ignorant or wilfully blind. "Church rule" is and can only be the discipline of the church members, based upon the voluntary obedience of each. There is no stronger cord than faith or conscience to bind any living soul to the Church or its mandates. The severest punishment the Church can inflict upon recalcitrant or back-sliding members, is excommunication, which has no secret import, but simply means the withdrawal of the hand of church fellowship, and putting an end to church communion. The idea that some dreadful proscription, or direful anathemas and horrible consequence follow the termination of church membership, is the wild hallucination of the cracked brains or demoniac mountings of ranting anti-Mormon agitators, in which there is not the shadow of truth. I have no doubt
that Mr. S. himself, is a living evidence of this fact. When a man is excommunicated from the Church of Jesus Christ of Latter-day Saints, if he doesn’t like his surroundings, the whole world is before him, from which to choose a more genial location, or he may dwell in peace where he is, albeit he may join the ranks of our enemies and bitterly inveigh and wickedly plot against the saints.

Jaspar

(Contributor Vol. 8, 195-199)

Pertaining to the Constitution of the United States and the Church of Jesus Christ of L. D. S.

(Continued from Vol. 2, Page 209.)

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—Article I. Amendments to the Constitution of the United States.

THIS AMENDMENT IS THE KEYSSTONE OF THE ARCH OF HUMAN LIBERTY. The arch was built by Heavenly-inspired men, representatives of a people who pioneered their way from the eastern to the western world. They were well versed in the history of religious intolerance, as they had read and experienced it. RELIGIOUS LIBERTY WITH THEM, AS WITH US, WAS WORTH MORE THAN LIFE. The Father of our Country, and the line of patriots with him, which was not limited to those who signed the Declaration of Independence, but included the large majority of the colonists in 1776, pledged their "lives, fortunes and sacred honor," to the support of their Declaration of Independence and human rights. This legacy to the citizens of the United States, carries with it the obligations of the patriots. EVERY CITIZEN IS UNDER THE SAME RESPONSIBILITY THAT THE PATRIOTS WERE, AND WILL BE TO THE END OF OUR GOVERNMENT. Life, liberty and the pursuit of happiness, are enumerated among the inalienable rights of man. To secure these the government was instituted; and in order that it should not be oppress-

sive, or subversive of these rights of men, the power of Congress, in certain particulars, was wisely limited. Experience and history taught those people that governments are prone to be tyrannical, and they believed that the just powers of government are derived from the consent of the governed. It is therefore safe to conclude that where the power of Congress is limited, it is important that it should be so. Of all the limits none are of more vital or general importance than those of the articles above quoted.

Religion, according to Webster, is: "The recognition of God as an object of worship, love and obedience. Any system of faith and worship: as the religion of the Turks, of Hindoos, of Christians: true or false religion." The Eighth Section of the Constitution specifies what Congress shall have power to do, and closes with this general clause, "And to make all laws which shall be necessary and proper, for carrying into execution for foregoing powers, and all other powers vested by this Constitution in the government of the United States or in any department or officer thereof."

The Gospel, as revealed to the Prophet Joseph Smith, includes the doctrine of eternal and plural marriage. It was accepted by the Prophet, and the Saints, as early as 1843, and was published to the
THE STAR OF TRUTH

world. as a part of the religion of Jesus Christ, believed and practiced by the Saints, in 1852. It is a principle of vital importance in the plan of salvation: "It was instituted for the fulness of My glory; and he that receiveth a fulness thereof, MUST AND SHALL ABIDE THE LAW, or he shall be damned, saith the Lord God." Of all the principles of the Gospel, this is perhaps the most difficult to live acceptably before God. But it is never condemned when carried out under the command of God in righteousness.

When the law of 1862 was passed against plural marriage in the Territories, to us it was clearly UNCONSTITUTIONAL, because it was directed against a tenet of our faith and practice. We expected the Supreme Court would declare it so. But when the Reynolds test case, under that law, was heard by the Supreme Court of the United States, it held that the religious tolerations guaranteed in the article quoted, could not extend to overt acts against the peace and good order of the State, and that marrying more than one wife, while the first was living and undivorced, was an overt act against the peace and good order of the State: hence, that Congress had the constitutional right to legislate against plural marriage.

That plural marriage is contrary to the education and ways of modern civilization, we readily admit; but cannot for a moment conceive that it is an OVERT ACT against the peace, good order, or dignity of the State. Should it interfere with the rights of others, or disturb their peace, why should it not be treated just as monogamous marriage or any other overt act? It cannot be shown that the marriage system of the Latter-day Saints, disturbs the peace of good order of society, any more than monogamy does. Of the one hundred and fifty or more Mormons, tried in the Courts of Utah, Idaho and Arizona, for polygamy and unlawful cohabitation, we have not heard of any being brought to trial, because of an overt act, which disturbed the peace and good order of the neighborhood in which they resided. They have all been brought to trial because their conduct was contrary to the statute, on complaint, generally filed by the Marshal, or some other person, a stranger to the defendant and his family. The men who have thus been haled to prison, are as good citizens as can be found in any community, and their families as peaceable, dignified and virtuous as the world can produce.

In some instances the victims are eagerly sought after because of their good social and official standing, and when caught, are punished unmercifully, with little or no evidence against them. The degree of punishment meted out is not gauged by the weight of evidence or extent of the weight of evidence or extent of transgression; and the number of indictments or counts, appears to be determined by the disposition of the prosecutor UNRIGHTEOUSLY EXECUTED, OR UNJUST LAWS, WILL NEVER COMMAND THE RESPECT OF A FREE PEOPLE. The Supreme Court will allow us to believe in plural marriage as a part of our religion, but we must not practice it. Yet, it being a part of our religion, we should be as secure and free in its exercise as in its belief. Marriage is so carefully guarded among the Saints, agreeable to the law of God, that perhaps less than one-tenth of the people have been able to reach that condition required of them, to enter into plural marriage. Thus, the very best of conditions are generally maintained in the marriage relation, and marriage is free to all upon righteous conditions. Religion to the Latter-day Saints is not belief, alone, but faith and works invariably together. Suppose we examine a few authorities on religion, to see if our position will be sustained by them. As
quoted before, Webster says, religion is the "Recognizing God as an object of worship, love and OBEDIENCE."

Jesus Christ, a good authority upon the Christian religion says: "If any man will do his (God's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—St. John, VII., 17.

The Apostle James says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto him, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone."—James 11:14-17.

Alpha and Omega says: "And behold I come quickly; and my reward is with me to give every man according as his work shall be. Blessed are they who shall do my commandments, that they may have right to the tree of life and may enter in through the gate into the City." Revelations XXII, 12-14.

These authorities all agree that obedience to the law of God is the religion that brings knowledge and salvation. That faith without works is dead, is as true to every reasoning mind as that two and two make four. The Apostle James in the chapter quoted further says: "Thou believest there is one God, thou dost well: THE DEVILS ALSO BELIEVE AND TREMBLE. But wilt thou know, O vain man, that faith without works is dead?" Men may believe, tremble and be damned, but if they believe and will do the will of God they will know of the doctrine and be saved.

There is no crime incorporated in religion of the Latter-day Saints. Plural marriage of itself is no more a crime than monogamous marriage. Neither is cohabitation with more than one wife any more a crime than cohabitation with one wife. These are crimes only because made so by the law. The power exercised by Congress in passing that law was an unjust power, not derived from the consent of the governed. The governed have expressly said that Congress shall pass no law prohibiting the free exercise of religion. To claim that the framers of the constitution intended only to secure men in their right to think, believe, or exercise faith, is too absurd to be entertained. As if a man could be prevented from thinking! According to the holding of the Supreme Court, in relation to polygamy, a man is secured under the laws of the United States, in the exercise of a dead faith or belief, which is a contradiction in itself: A dead faith cannot be exercised. If a living faith be exercised it produces works, and you are not safe if you act. By overt acts, men obey or disobey God, and are rewarded or punished. Deprive man of activity and he dies, and the same is true of religion.

CONGRESS MAY MAKE BAPTISM, CONFIRMATION, ORDNATION, PARTAKING OF THE SACRAMENT, GATHERING, BUILDING TEMPLES, PAY TITHING, AND PRAYING TO GOD CRIMES. IF MADE SO BY LAW, THEY WOULD BE JUST SUCH CRIMES AS POLYGAMY AND UNLAWFUL COHABITATION ARE NOW. DO YOU SAY THAT CONGRESS CAN DECLARE ALL THOSE INNOCENT ORDINANCES CRIMES? YES. IF IT CHOOSES TO; BUT IT WOULD BE AN EXERCISE OF UNJUST POWER, NOT DERIVED FROM THE GOVERNED. "CONGRESS SHALL MAKE NO LAW PROHIBITING THE FREE EXERCISE OF RELIGION." CELESTIAL OR PLURAL MARRIAGE WAS REVEALED FROM HEAVEN TO THE SAINTS, THROUGH THE PROPHET JOSEPH SMITH. EVERYBODY KNOWS THAT IT
rare thing to find one who is convinced by these means that his way is in error. The reason of their remarkable firmness, is that they have faith in the promises of the Almighty. THEY HAVE DONE HIS WILL, AND HAVE OBTAINED THE KNOWLEDGE THAT THE DOCTRINE IS OF GOD. IF THEY WERE NOW TO FORSAKE HIS COMMANDMENTS, HE WOULD FORSAKE THEM, AND THEY WOULD LOSE ALL. NO LATTER-DAY SAINT CAN AFFORD SUCH A SACRIFICE.

F. M. Lyman (Contributor 8:36-39.)

"FACTS FOR THINKERS?"

"These items were written for people who think. Those who allow others to think for them are respectfully requested not to read any further.

"If you believe all the reports you read in the newspapers you will constantly be changing your mind regarding any question of the day.

"Does error ever propagate a condition of things by the operations of which the remotest wilds are penetrated, subdued, and brought within the pale of civilization?"

"Where there is a reliable source of information, intelligent people turn to that source.

"Americans are too broad minded to condemn more than eight hundred thousand of their fellow-citizens without a proper understanding of all the evidence. Even the worst criminal is given a chance to defend himself before execution.

"We have been subjected to the light of investigation for many years, and the charges against us have never been sustained. (1)

"The man who is afraid to have the sunlight of investigation thrown upon his religious convictions is a coward, untrue to his pretended position.

"We court inquiry and ask for an exposé of all the doctrines we teach.

"We occasionally hear of a few demagogues who are uttering bitter invectives and circulating untruth among unsuspecting listeners about our people, whom they know they are defaming. These for the most part are disappointed politicians and their henchmen. They sometimes pose as meek and lowly representatives of our Lord and Saviour Jesus Christ, but their utterances are none the less false.

"This sect, against which so much has been spoken and written, has been in existence for more than a hundred years, and during all those years, though fierce the opposition, it has made a continuous growth.

"When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye man of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to
whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many obeyed him, were dispersed. And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (2) (Acts 5:33-39.)

“We have extended the hand of charity to the needy; we have taken thousands from the sweatshops of Europe and America and have taught them the art of husbandry and home building, and have made of them honest, upright citizens of the community, capable of helping themselves and others.

“Before the influx of adventurers and sensation-mongers there were no saloons within the confines of Utah.

“There can be found nowhere a cleaner, brighter army of young men and women than in the Mormon Church. (3)

“Our educational status surpasses that of many of the states of the Union twice our age. Indeed we stand well to the front.

“All we ask is for a fair chance and a proper hearing.

“Yes, we are not only believers, but ardent worshippers of our Lord and Savior Jesus Christ. In fact, the first of the articles of our faith says: ‘We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost;’ thence without Him we have no foundation.

“No, we haven’t been disloyal to our country, although the newspaper reports make it appear so. Those who are acquainted with the history never make the accusation. (4)

“There are more and greater truths in this philosophy than you have ever dreamed of.

“It is a cowardly act to wait for public opinion before making up our mind. Too many times men are swerved from the path of right and their honest convictions because they have not the courage to stand alone. Anyone can fight in a crowd, with public clamor urging him on, but to combat error single-handed requires fortitude not often found. (5)

“Mormonism cannot compromise with any religion on earth, (6) nor with any other system at variance with its principles; for Mormonism does not bring into the world the peace of a pusilanimous surrender. (7) It brings the sword of God’s own truth. Let the apologist, the timeserver and the coward take warning, therefore, and desert to the other side. There is no place in the Church of Jesus Christ of Latter-day Saints for the half-hearted or white-livered. (8)

“ ‘Our warfare is against error and injustice, wheresoever, whosoever and whosoever entrenched. Nor can wrongs escape us by being dubbed social, educational, scientific, secular, political, economic, or otherwise; for truth recognizes no such artificial distinctions. Mormonism can contemplate nothing short of the social regeneration of the world.’

“Men oftentimes cannonade, then cannonize. (9)

“Christ was ridiculed and slain by a few hundred religious bigots, but is today worshipped by hundreds of millions of devotees.

“The Mormons teach the Fatherhood of God and the brotherhood of man. (10)

“They believe in a conscious individual existence after death. (11) Mormonism is the only religion being taught today that harmonizes demonstrated scientific truths with the Bible.

“The cause of human liberty is the cause of God.” (12)
"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a Mormon, I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principles which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or any other denomination who may be unpopular and too weak to defend themselves." (3)—Joseph Smith.

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law." (14)

"We believe the family to be the unit of all governments, and as we are looking for an ideal government, we realize that it must be the outgrowth of a community of ideal families." (15) So he who commits an act to destroy this unit aims a blow at the entire nation, (16) as much as he who surrenders his country into the hands of a foreign foe. Therefore the destroyer of a home is to be execrated, (17) for he has aimed a blow at the defenseless, (18) and, like the moth that deposits its eggs in the blossom, does not reveal itself until the ripening of the fruit.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (19).

"No people can be evil-minded while they teach such doctrine as that, and no children can grow to be bad men and women while such ennobling thoughts are part of their regular training.

"We are broad minded enough to allow others to think as they please. Indeed, '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.'" (20).

"Joseph Smith defends his position with reference to the Book of Mormon in the following language:

"'By the power of God I translated the Book of Mormon from hieroglyphs, the knowledge of which was lost to the world. I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which, if received, would open the eyes of millions of people and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life.'" (21).

The above are quotations from the writings of Elder Joseph A. McRae.

We would like to consider the noble sentiments expressed by Elder McRae which truly should apply to the Church of Christ in every dispensation of the world. This consideration shall be made by referring to the thoughts presented in the text as indicated by number.

(1)—Might the charge be sustained that the Church, under the most severe pressure, persecution, and coercion; while leaders were in prison and Church properties were confiscated, so that Church houses and temples were closed; in the midst of fasting and prayer that God would intervene in their behalf, as He had promised—might the charge be sustained that they yielded to the enemies of God, "voluntarily surrendering a principle which they had been taught all their lives was an essential to their salvation in the highest degrees of glory, in or-
under that they might be at peace with the government and with their fellow-citizens, not of their faith”? We are told: “The Gospel cannot be full when any one of its leading principles are surrendered.” If such is the case, are not the modern saints in a situation comparable to that of ancient Israel, when God “took Moses and the holy Melchezidek Priesthood from them” and would not suffer them “to enter into His rest, which rest is the fulness of His Glory”?

(2)—Through the Prophet Wilford Woodruff, the Lord said: “* * * Let mine Apostles and mine Elders who are faithful OBEY MY COMMANDMENTS which are already written for their profit and guidance * * * your enemies seek to hinder you from keeping my commandments, or from enjoying the rights which the CONSTITUTIONAL LAWS OF THE LAND GUARANTEE UNTO YOU. * * * 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. * * * 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.”—Star of Truth, Vol. 1: 234-5. Could it be that those who are “seeking to hinder” those who are living the Patriarchal Law of Abraham today are “found fighting against God”?

(3)—It has been admitted from the beginning that the polygamous children of the “Mormon” Saints are among the most enlightened and beautiful children in the world.

(4)—No, the “Mormons” have not been disloyal to their country. Even when found in opposition to the unlawful procedures of the government it was because they were standing in stalwart defense of their constitutional rights. Such is the situation of the “Mormon” polygamists of today. Though outlawed by their church they still stand upon their constitutional rights and the God-given privilege of worshipping according to the dictates of their conscience. Those acquainted with the circumstances know they have served their country well. There were 45 of the children of the “Fundamentalists” in the armed forces of their country at the time their fathers were serving penitentiary sentences for obeying the law of God.

(5)—“To combat error single-handed requires fortitude not often found” is so true. It is doubly true when the Saints are obliged to defend God’s truth while opposed, not only by the world at large, but by members of the church which once nurtured them and regarded them as the most faithful.

(6)—Indeed, “‘Mormonism’ or the religion of the Son of God” cannot compromise with any religion on earth, nor can it bow to the demands of “a nation steeped in sin and ripened for the damnation of hell.” To say that we surrendered an everlasting principle of the gospel because God commanded it, notwithstanding all argument to the contrary, is not true. God permitted us to “make our covenant with death and our agreement with hell,” but in doing so we lost the blessings predicated upon obedience.

(7)—The Church bowed, not in “pusilanimous surrender,” but only to the most severe persecutions and the most oppressive coercion. Nevertheless, we did bow. We did surrender.

(8)—There is, or should be “no place in the Church of Jesus Christ of Latter-day Saints for the half-hearted or white-livered. Such is particularly true if the Saints are striving to live “the fulness of the Gospel.” As for those who “re-
joice because of the love of the world,” they may or may not be in this category. It is most difficult to determine their valiancy, under the circumstances.

“The position of the church is therefore above 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 a position to help both the government and the church in enforcing that moral law. (a) He had to protect the inviolability of matrimony, (b) and those persons who through their actions had already placed themselves beyond the jurisdiction of the church (c) on account of adultery (d) were then handed over to the courts of the land where sentence was passed and the transgressors (e) had to pay with several years of imprisonment. (f) From this case (g) one can readily see that the church (h) is acting swiftly in regards to such violations and in supporting the law without respect to persons. (i)”—Der Stern—See the Star of Truth, Vol. 1; 228.

(a) “That moral law” was the enforcement of the unconstitutional law of the land against those “abiding the Patriarchal Law of Abraham.” All the early leaders of the church held that the practice of this law was within the scope of their constitutional rights. It was revealed of God. It was plainly “an establishment of religion,” and the Constitution provides that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.” God gave commandment that his people should obey that Celestial Law, even after the Supreme Court, in the Reynolds case had declared the anti-polygamy laws to be constitutional.—Revelation of 1882, Star of Truth, Vol. 1: 243.

(b) This was the exact, unholy position held by the enemies of God in the early days. They justified their war against plural marriage because they were “protecting the sanctity of the American home.”

(c) An open admission of going beyond the jurisdiction of the church to prosecute and persecute those abiding God’s law.

(d) “Adultery” was the charge made against the church in the days of Brigham Young. Today it would appear that God has changed sides.

(e) The church should administer the “law of God” within the jurisdiction of the church. However, here we find them punishing the “transgressor” who was complying with the “law of God.”

(f) Had the punishment been “death” perhaps this noble prosecutor would have found greater cause to laud his valiancy.

(g) And there were many like it.—See Mark E. Petersen’s admission of church complicity, Truth, Vol. 12: 292.

(h) See (g) . . . This, notwithstanding, public denials.

(i) How anxiously willing to keep the law of the land, though evidently unconstitutional, but how unwilling to abide the law of God.

(9) “Men oft’times cannonade, then canonize.” This will be veritable truth when “The House of God is set in order.”

“But,” say some, “you are not being persecuted. You are foolish to classify yourselves with the faithful saints who endured persecution for Christ’s sake. You are being prosecuted, and justly so, according to the laws of the land.”

“No man has the right, at the instigation of traitors, to destroy innocent men, women and children. God never gave them such a right, the people never gave it to them, and they never had it.”—Ibid. 12:327.

(10) Yes, the “Mormons” teach the Fatherhood of God and the brotherhood of man.” But,
there is no question about it, they have changed their views upon this subject. It appears they have "learned better." "Adam is no longer their Father and their God."

(11)—This existence after death, too, is altered to conform with "the more modern" concept; for if Adam cannot be God to his posterity, the saints can hardly have hope of ever becoming Gods to theirs.

(12)—"Human liberty is the cause of God." Oh, how true. Then, let all men regard the religious liberty, as well as all other liberties with due difference, "lest they be found to fight against God."

(13)—This was true of the Prophet Joseph Smith, but is it true of the Church today. "Actions speak louder than words."

14—All good citizens believe in "being subject to the powers that be" providing, of course, that they are allowed, under their respective systems of government, "those rights and privileges which belong to all mankind." The Lord says: "Whatsoever, is more or less than this cometh of evil, and I, the Lord, have made you free; Wherefore, you are free indeed."—D. & C. 98:4-8. Chief Justice Marshall said that laws adopted which are prohibited by the Constitution are "NOT THE LAW OF THE LAND." Good citizens believe that it is their solemn duty to UPHOLD the constitutional laws of the land, and RESIST, with all their souls, all provisions and principles contrary thereto. Every President of our Country, every Governor of a State and every Justice of our Courts swears to do just that when he takes office.

(15)—Orson Spencer, secretary to the Prophet Joseph Smith, informs us that "the family order of Abraham was spread out before God and met with His entire approval, for it was patterned after the family order of heaven; and that family order is the only order that exists there, or that will endure." If the saints believe so firmly in the establishment of "ideal families," should they not be found perfecting their family order after that of heaven? and should they be found arraigned against, and destroying those families which "are Patterned after the order of heaven?"

(16)—We are in entire agreement with this sentiment. However, in view of past statements and occurrences, who is to be blamed if the sincerity of the assertion is doubted?

(17)—"Therefore, the destroyer of the home is to be excommunicated." "Oh consistency, thou are a jewel." Who has been found cooperating with Arizona authorities in the breaking up of homes and the scattering of helpless children abroad? Who was it who lauded those same authorities for their unholy invasion of the homes of the Short Creek saints, expressing their "entire approval"?

(18)—"* * * for he has aimed a blow at the defenseless." How reprehensible is the position of those who have taken part in tearing little children from their homes and then, hypocritically, pretending to have no part in the affair.

(19)—This thought, so beautifully expressed by the Prophet, should be the lofty sentiment of all true Latter-day Saints. Let us hope that it may find a genuine expression in the manner of their lives.

(20)—May this expression become fact and not just meaningless words and chanted hypocrisy.

(21)—"* * * wherein, if a man walk IN ALL THE ORDINANCES OF GOD blameless, he shall inherit eternal life." Our task is to be sure that we do walk blameless and in obedience to all the ordinances of God, as revealed through the Prophet Joseph Smith, "whose testament was sealed by the shedding of his own blood. To do less would be to fall short of salvation.
The Angel Moroni and America

Inasmuch as the 21st of September of his year is the 131st anniversary of the first visitation of the Angel Moroni to Joseph Smith Jr. we deem it appropriate to bring to the attention of our readers the important role which this heavenly messenger has played and will yet play in connection with the destiny of America.

Most of our readers probably are of the opinion that the Angel Moroni’s mission was only in relation to the bringing forth of the Book of Mormon plates to the Prophet Joseph Smith in this great Dispensation of Restoration.

From the Book of Mormon we learn that Moroni was during his earthly life a great Leader, Statesman, General and Prophet on this American Continent. It is therefore not at all surprising that he should continue to have a definite interest and mission in regards to this “land which is choice above all the lands of the earth,” (B. of M. Ether 1:42) especially as he is now a resurrected being in a far better and more powerful position to watch over the history and destiny particularly of the United States of America, * * * “if they will but serve the God of the land, who is Jesus Christ.” (Ether 2:12.)

Apostle Orson Hyde at the occasion of a 4th of July oration delivered at Salt Lake City just one hundred years ago threw some very interesting light on the dealings of the Angel Moroni in regards to our great Nation. Of necessity we can only quote excerpts though the whole address can be found in the Journal of Discourses, vol. 6, pages 367-371.

Referring to the early beginnings of our great Nation the speaker said:

WE FOSTER THE THOUGHT: “BACK TO THE CONSTITUTION!”
AND LET ALL PEOPLE SAY: “AMEN.”
“In those early and perilous times, our men were few, and our resources limited. Poverty was among the most potent enemies we had to encounter; yet our arms were successful; and it may not be amiss to ask here, by whose power victory so often perched on our banner?

It was by the agency of THAT SAME ANGEL OF GOD that appeared unto Joseph Smith, and revealed to him the history of the early inhabitants of this country, whose mounds, bones, and remains of towns, cities and fortifications, speak from the dust in the ears of the living with the voice of undeniable truth. THIS SAME ANGEL PRESIDES OVER THE DESTINIES OF AMERICA, and feels a lively interest in all our doings. He was in the CAMP OF WASHINGTON; and, by an invisible hand, led on our fathers to conquest and victory; and all this to open and prepare the way for THE CHURCH AND KINGDOM OF GOD to be established on the Western Hemisphere, for the redemption of Israel and the salvation of the world.

This same angel was with CO- LUMBUS, and gave him deep impressions, by dreams and by visions, respecting this NEW WORLD. Trammelled by poverty and by an unpopular cause, yet his persevering and unyielding heart would not allow an obstacle in his way too great for him to overcome; and the angel of God helped him—was with him in the stormy deep; calmed the troubled elements, and guided his frail vessel to the desired haven. Under the guardianship of this same angel, or Prince of America, have the United States grown, increased and flourished like the sturdy oak by the rivers of water.

To what point have the American arms been directed since the Declaration of our National Independence, and proven unsuccessful? Not one! The peculiar respect that high heaven has for this country on account of the promises made to the fathers, and on account of its being the land where the mustard seed of truth was planted and destined to grow in the last days, accounts for all this good fortune to our beloved America.

But since the Prophets have been slain, the Saints persecuted, despoiled of their goods, banished from their homes, and no earthly arm to interpose for their rescue, what will be the future destiny of this highly favored country?

Should I tell the truth as it clearly passes before my mind's eye, my friends might censure me, and I might be regarded as an enemy to my country. If I should not tell the truth, but withhold it to please men, or to avoid giving offense to any, I might be regarded, by the power celestial, as an enemy of God. What shall I do under these circumstances? Shall I be guilty of the crime of hesitating for a moment? No!—neither time nor place to hesitate now!

* * * * * * *

So sure and certain as the great water courses wend their way to the ocean, and there find their level, so sure as the passing thunder cloud hovers around yonder Twin Peaks of the Wasatch Mountains, and upon their gray and barren rocks pours the fury of the storm; just so sure and certain will the guardian angel of these United States FLY TO A REMOTE DISTANCE from their borders, and the anger of the Almighty wax hot AGAINST THEM in causing them to drink from the cup of bitterness and division, and the very dregs stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish; and all this because they laid not to heart the martyrdom of Saints and Prophets; avenged not their blood.
by punishing the murderers, neither succored or aided the Saints after they were despoiled of their goods and homes!

Would to God that we could forget this part of our experience in the land of our fathers! But we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us.

Had the United States been as faithful a guardian to the Latter-day Saints as the angel of God has been to them. SHE WOULD NEVER KNOW DISSOLUTION, NOR BE HUMBLED IN DISHONOR BY THE DECREES OF ANY FOREIGN POWERS.

I ask no earthly being to endorse this my testimony, or to adopt it as his own testimony. A little time will prove whether Orson Hyde alone has declared it, or whether the heavenly powers will back up this testimony in the face of all the world.

WHEN JUSTICE IS SATISFIED, AND THE BLOOD OF MARTYRS ATONED FOR, THE GUARDIAN ANGEL OF AMERICA WILL RETURN TO HIS STATION, RESUME HIS CHARGE, RESTORE THE CONSTITUTION OF OUR COUNTRY TO THE RESPECT AND VENERATION OF THE PEOPLE; FOR IT WAS GIVEN BY THE INSPIRATION OF GOD.”

TRUTHS FOR GIRLS WHO FLIRT

Whatever idea the young girls who practice street flirting may entertain of their seemingly innocent pastime, it may be set down as a certainty, that when a respectable young man desires the acquaintance of one who may some day become his wife, he does not go out on the street and seek her acquaintance through a flirtation. But, on the other hand, the flirt of the street, no matter how innocent and fair her intentions may be, is the last person he would seek as his life companion. He desires purity, without and above suspicion. The young lady who engages in this kind of pastime should bear in mind that she not only endangers her reputation and leaves a stain upon her good name, but her name is a byword among those with whom she flirts, to be banded about in saloons, on the street corners and in low-down, unholy places in the city, fastening on her otherwise fair name a stigma or stain that will follow her years after she sees her folly and attempts to mend her ways.—

Newark Advertiser, in the Woman’s Exponent, October 15, 1885.

SIN ROBS US OF FREEDOM

There is no freedom in sin. Wickedness is a most cruel tyrant, extending punishment to the extreme and exacting the last farthing. Surely “the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.” The Redeemer said to the Jews who professed belief in him:

If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.—John 8:31-32.

Then he answered further: “Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin,” and Paul added in his instruction to the Roman Saints: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?” Alma, when teaching his wayward son, Corianton, in the principles of life made this very apt and true remark which is easy to remember and which we all should have stamped eternally upon our souls. (Alma 39:1-14.)
About the "Interplanetary Objects"
(Space Ships, Flying Saucers)

(Continued from Page 190)

It is of interest to see and hear how people talk and go about this very thing, called: "flying discs, saucers, space ships, crafts," and so forth and what it is all about.

So it is when a war breaks out, an earthquake shows its power of destruction, or high floods appear here and there. If people also would be as much concerned about themselves, coming to a realization of their existence here on earth and what for, the purpose of the same and being obedient to the command of their Creator, especially those of the restored dispensation in these last days, they might have a chance of not turning into a pillar of salt and being lost eternally.

We must admire the people of old, that had to live more by faith than we today in a way, because they did not have all the inventions and the history, that we can profit by if we so desire.

Many books, magazines, pamphlets, also newspapers write about this Interplanetary Phenomenon daily, weekly, monthly and yet as it has been stated in a former issue of "The Star of Truth" that hardly 2% of all happenings and reports have been made known to the public and for obvious reasons. As much as the world likes to hide it, it can not be hidden any more. The stone has started rolling down the mountain and is gaining in speed and can not be held up. "The truth will be made known!"

If those individuals, that have been contacted by space people at different times, at different places or received contact by wireless instruments such as radio, telegraph and so forth have all the same message to give. "Avoid
Evil. Do Good. Be Obedient To Your Creator."

They give hints about many things. Here a little and there a little. They let us guess and walk by faith. The just tell us as much as they have been granted permission. They strictly obey orders. What a guide for us to take. Another enlightenment for us to observe the Gospel Plan.

We have learned of them, that they are familiar with our going about things. With Languages they have no trouble, they speak the Universal and have learned ours, too. On page 246 you see a writing from another planet. On page 248 you see a facsimile from the Book of Abraham and following, the explanation of the same.

This "Facsimile" tells a message from God, how far are we able to read it? Only as far as the Prophet of God was permitted to reveal it to mankind. So it is with many of those sacred oracles of God. Only upon being true and faithful to the course, and under no other condition can such things be revealed.

In the days of the Prophet Joseph, when he was translating from the Plates, received from Moroni, at that time the world was prepared to receive only 1/3 of the record. Two thirds had to remain sealed. Do we suppose for a moment, that what we know and understand, is all there is to know and to live by? If so—We are greatly mistaken.

There are many things for children to learn and the parents hold the responsibility to ascertain just when the time has arrived, to make things known to them. So it is with the Husbands to their Wives. With the Priesthood of God to mankind, and with God towards his Priesthood here upon the earth.

If people would be obedient to their God and be willing to sacrifice, we would be much farther ahead, advancing in all things, like the people, that we call "space people" from other Planets. They have progressed so far, that they can pay us a visit and give limited instructions as they are allowed too.

Where they really come from is just guess work, but if we become real humble we will find out. We can and do use all of our five senses, but to know the real truth, we must put the sixth sense into operation which is the Gift of the Holy Ghost. Through this all things will be made known. In order to do so, we must live a life before God, that is acceptable to Him, that we may have His Spirit to be with us. Our slogan should be: "Get the Spirit of God and Keep it!"

We learn from the Prophet Joseph Smith, that many parts of this earth have been taken away into space at different times and shall return in due time as the Lord sees fit and that the earth will be many times the size that it is now.

At the dedication of the Kirtland Temple, in D. C. Sec. 110:11, it reads * * * * and the leading of the ten tribes from the land of the north.

In Sec. 133:26-33, and they, who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks and the ice shall flow down at their presence.

And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them.

And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

And they shall bring forth their rich treasurer onto the children of Ephraim, my servants.

And the boundaries of the everlasting hills shall tremble at their presence.

And there shall they fall down and be crowned with glory, even
EXPLANATION OF THE FOREGOING CUT

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head: representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-van rash, which is the grand Key, or, in other words, the
THE STAR OF TRUTH

governing power, which governs fifteen other fixed planets or stars, as also Floesee or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19 and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

And they shall be filled with songs of everlasting joy.

Then we have the inspirational words by Eliza R. Snow, 4th wife of the Prophet Joseph:

Thou, Earth, wast once a glorious spere
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 seemst 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.

Upon which one time in October, 1924 a conversation took place between Brother Anson Call and Patriarch Brown.

Brother Call asked for an explanation of the statement, that sister Eliza R. Snow is referring to, about the Ten Tribes of Israel.

Patriarch Brown in answering said:

“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 of 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 conservation 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 wherein 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 plants 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 the 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 turn-
ed 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 15: 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 Tobrosten 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.

Much more could be said about this very subject: "Interplanetary Objects." It is a great field and arouses and awakens many people.

If it should do nothing else, it should do at least that much, that we examine ourselves, and live the Gospel of Jesus Christ.

In the very near future, there are great things at our doors, let us live for them.

The "Hillel Letters" from Archko Vol.

(Continuation of Fifth Letter from Page 114)

"Connected with this idea of God, which seems to be necessary and universal, is that of a providence, an intelligence which not only made the world but governs it; which, therefore, knows the past, the present, and the future and which, of course, observes not only all that is seen by mortal eyes, but likewise all that passes in the human mind? Men have seen that the general course of events is, that vice should be punished and virtue rewarded; vice, therefore, is regarded by God with displeasure; and as He now punishes it, so He will continue to do. As a good man now and ever must be the object of His approbation, and as God is in-
finite in power, the good man will be forever rewarded. Such are the
natural convictions of mankind, which result from the operations
of his own mind. Such are the con-
}c{} victions of the heathen world. The
great men of the old world, poets
and philosophers, have entertained
such opinions in all time. They all
take for granted one superior be-
ing and all others inferior beings
that are responsible to Him. This
is not only the last and highest
conclusion of human intellect, but
likewise the consending voice of
the most ancient tradition.

“But then, even in the best
minds the subject was surrounded
with great doubt and difficulties.
God Himself is an object of none
of the senses. It is in vain, there-
fore, for the human mind to form
an idea of the mode of His exist-
ence. Not being, then, a matter of
sense or of demonstration, the
wisest of men, though he might ar-
rive at the truth, could not feel
sure that it was truth. Wanting
certainty himself, he could not
impair certainty to others. He
could not propagate his doctrine with
certainty. The wisest of men, there-
fore, wanted that authority which
was requisite even for the propaga-
tion of the truth. They wanted cer-
tainty for themselves and authority
for others. Now, certainty and au-
thority are the very things which
are necessary to make a religion
powerful in the world. While re-
ligion, therefore, was in the hands
of the philosophers (that is, the
thinkers), it effected next to noth-
ing in guiding and restraining
mankind, it being merely a matter
of opinion—that is, of dim prob-
ability. One man felt that he had
just as good a right to his opinion
as another. One philosopher dif-
fered from another, and thus
weakened the authority of the
opinions of both. A religion, there-
fore, in the true sense of the word
—that is, one that shall take hold
of the faith and control the con-
duct of mankind—must have cer-
tainty and authority. Neither of
these can be obtained without rev-
elation, inspiration, and miracles.

“Had Moses himself achieved
no divine aid, either from inspira-
tion or miracles, even if he had
uttered the same truth and laid
down the same precepts, he would
have accomplished nothing in the
world. His doctrines would have
rested for evidence on his own rea-
son, and his precepts upon his own
personal character and influence.
Another man of equal wisdom and
the same weight of character
might have overturned what he
had built up. Besides, his manner
would have been entirely differ-
ent. No man can inspire confi-
dence in others who has not con-
dence in himself. No man in high
religious matters can have full
confidence in himself without con-
scious divine inspiration. It was
reasonable, therefore, in him,
when sent by God into Egypt to
bring out his enslaved brethren,
to demand miraculous credentials;
and without them he could neither
have brought them out nor estab-
lished among them the religion he
was commissioned to teach. This
distinction was perceived by the
people, though the reason upon
which it was founded was beyond
their comprehension. The differ-
ence arose from the difference be-
 between knowledge and opinion. One
is necessarily proposed with dif-
fidence; the other with confidence,
which no one uninspired can coun-
terfeit. Those who knew best about
these things among the heathen
had no means of guiding the mul-
titude. But then mankind must
have a religion. The understand-
ing demands it, and the heart
craves it. It is not with the multi-
tude as with the philosophers, a
matter of quiet contemplation.
They must act as well as think and
feel. The sentiments of the heart
demand expression, and expres-
sion they will have, through the actions
of the hands, and through the
words of the mouth. Occasions
were continually occurring de-
manding immediate action. Some
public calamity bowed down the
hearts of thousands, and seemed
to indicate the wrath of superior
powers. Those powers must be
supplicated and appeased. Who
shall contrive the rite? Not the
wisest, but the man of the greatest
boldness and readiness of invention.
Once established, proscription
took the place of reason, and
habit consecrated that which was
at first wanting in propriety.

"Then, again, religion has much
to do with imagination. Everything
relating to God is invisible. There
is nothing positively to determine
and fix our ideas; but in pure
spirituality our imagination finds
no play, nothing to lay hold of.
Still it is impossible to keep them
quiet, even in our most solemn
devotions, and perhaps it has been
found absolutely impossible for the
most spiritual man altogether to
separate the idea of corporeity
from God.

"How much more impossible,
then, must it have been for the un-
restricted heathen, with the best
intentions? Therefore, there must
have been diversities and great
imperfection in heathen opinions
and heathen worship. Such we find
to have been the fact. Certain of
the existence of a God, yet uncer-
tain of the mode of His existence,
it was natural that the human
mind should run into a thousand
vagaries and a thousand errors.
It was natural that mankind
should fancy that they had found
God in those parts of the material
universe where His attributes are
most displayed. Hence, the most
ancient species of idolatry is said
to have been that which deified the
heavenly bodies, the sun and moon
and the hosts of heaven. The sun
is perhaps the brightest emblem of
God, except the human soul. To us
he is, in fact, the mightiest in-
strument, as it were, the right
hand of the benignity of the Most
High. He riseth, and the shadows
of night flee away. Joy and beauty
go forth to meet him in the morn-
ing. At his call universal life
riseth, as it were, from a univers-
al death. He draweth aside the cur-
tains of darkness and sayeth unto
man, Come forth! He shineth, and
the face of nature is glad. He hid-
eth his face, and all things mourn.
He withdraweth from the western
sky, and darkness resumes her an-
cient dominion, and all things seem
to wait his return. The soul
itself, as it were, deprived of its
support, gradually loses its ener-
gies, and sinks into a profound re-
pose. What wonder, then, that in
the native ignorance of mankind
of the true nature of God, the wise
should have worshipped the sun
as the fittest emblem of God, and
the ignorant as God Himself. Such
was probably the idolatry of the
nations from among whom Abra-
ham was called to the worship of
the true God. Such was the wor-
ship of the Chaldeans and Egyp-
tians. It is a record of the Talmud
that Abraham, when returning
from the grotto where he was born
to the city of Babylon, gazed on a
certain star, 'Behold,' said he, 'the
God, the Lord of the universe.' But
as he gazed the star sank away
and was gone, and Abraham felt
that the Lord was unchangeable,
and he was deceived. Again, the
full moon appeared, and he said,
'This is our God;' but the moon
withdrew and he was deceived. All
the rest of the night he spent in
profound meditation. At sunrise he
stood before the gates of Babylon,
and saw all the people prostrate
before the rising sun. 'Wondrous
orb,' he exclaimed, 'thou surely
art the creator and ruler of na-
tions, but thou, like the rest, hast-
eneth away, so the Creator is
somewhere else.' How much more
sublime, as well as rational, the
doctrine which he originated, and
the sentiments which were after-
ward expressed by one of his fol-
lowers, which make these glorious
orbs only the manifestations of
something far more glorious than
they!

"One great source of corruption
was the priesthood. It seems nat-
ural that men should be chosen to conduct religious service. They become better acquainted with these rites than others, and are more sacred by the power of association which renders their ministration more satisfactory, and, of course, more profitable to those in whose behalf they perform sacred offices. A priesthood seemed to be so necessary, but there is nothing more dangerous to a nation than to have a priesthood that is governed by the political parties of the nation, as was done by all nations except our own. Here the priest was governed by the laws of Moses, and it was impossible for the priest or anybody else to change them. It is to be attributed to these heathen priests that idolatry is so common. Go down into Egypt, and you find men worshipping an ox. Cats and crocodiles occupy the places of the inferior gods, and are worshipped by the poor. Thus in all nations, except our own, this dreadful state of idolatry prevails. The idolatry of Greece is no better. Athens contains many statues erected to imaginary gods. Her superstition is not only bigoted but bloody. It was there that Socrates suffered death merely on suspicion of maintaining opinions subversive of the popular faith."

(To be continued)

The Dawning Day of the Lamanites
The House of Joseph

BY SR. M. BAUTISTA

(Continued from Page 219)

So at this time, we repeat: Since the beginning of the world there was an Alliance between the Almighty and the children of Seth, and certain promises were made to them, which were to remain unaltered and unchanged until the end of the world!

Now, concerning the rest of humanity and their doctrines, whatsoever they may assume or imply, we know of a surety that the Promised Seed, the LITERAL DESCENDANTS OF SETH, were given the promise that they should be THE LEAVEN of all humanity, with the covenant that this Royal Seed should be "preserved until the end of the world."

THE SEGREGATION OF THE CHILDREN OF NOAH AFTER THE FLOOD

It is of great interest to us to learn of the history of that primeval epoch, for in that time the fundamentals or the foundations were laid for the life of our world. Moreover, we should feel highly interested in and should familiarize ourselves with the history of the second creation, or commencement of the human race. Our Great Patriarch Noah played the part of another or second ADAM, being the father of all living in his day. And as Adam blessed his sons, Noah also, with the same divine Priesthood and authority, did the same, and from his three sons, Shem, Japeth and Ham came all the future inhabitants of the New World. Let us examine the mission that was given to each one of these men and let us consider what each represented.

THE PROMISED LINEAGE

Relative to Canaan, the son of Ham:

"And he said. Cursed be Canaan: a servant of servants shall he be unto his brethren."

And again, it is written concerning Shem: "Blessed be the Lord God of Shem; and Canaan shall be his servant."

(Continued on Page 259.)
MICHAEL, UNSER VATER UND UNSER GOTT.

(20. Fortsetzung, von Seite 224)


In einer Offenbarung, die der Herr durch Joseph Smith im März 1830 gab (L. u. B. 19) erläuterte der Herr diese Stelle. Er sagte:

Deshalb nehme ich die Strafgerichte, die ich beschlossen werde, nicht zurück, sondern Elend, Weinen, Wehklagen und Zähneklappernd, soll über die kommen, die zu meiner Linken gefunden werden.

Dennoch steht nicht geschrieben, dass jene Qual kein Ende hätte, sondern es ist geschrieben "ENDOLOSE QUAL."

Weiter ist geschrieben "EWIGE VERDAMMUNG."

Ich will dir dieses Geheimnis erklären; denn es ist rechtfertig, dass du es wissest, grade wie meine Apostel.

Denn siehe, wie gross ist das Geheimnis der Gotteslück! Denn ich bin ENDLOS, und die Strafe, die ich erteile, ist ENDOLOSE STRAF. denn ENDLOS ist mein Name; deshalb:

EWIGE STRAFE ist Gottes Strafe;

ENDLOSE STRAFE ist Gottes Strafe.

Wir lernen also von dieser Offenbarung, dass während Gottes Strafe endlos und ewig ist, die Menschen diese nur so lange aushalten müssen bis sie die Strafe für ihre Sünden bezahlt haben. Der Mensch muss die Dauer seiner Strafzeit vollenden wdhrend die Form der Strafe weiter geht fuer andere Übertreter des Gesetzes. Mit dieser Erklärung wurden die falschen Überlieferungen der Jahrhunderte hinsichtlich der Härte der Strafen Gottes richtig gestellt.

Und so sagen wir, dass Ausdrücke der Heiligen Schrift, die gebraucht werden in Verbindung mit dem behandelten Gegenstand, so man kein rechtes Verständnis
THE STAR OF TRUTH

ihrer wahren Bedeutung hat, des öftern irreführen, sich widersprechen und einen "selbst verwirren." Einige passende Beispiele werden hier genügen:

(a) Wie der Mensch jetzt ist, war einst Gott; wie Gott jetzt ist, kann der Mensch werden.

Joseph Smith
Ich bin der Herr, der allmächtige Gott, und Endlos ist mein Name, denn ich bin ohne Anfang der Tage oder Ende der Jahre.—(K. P. Moses 1:3)

Die letztere Stelle zeigt nicht an, dass Gott einst einem Manne gleich war, und dass ein Mensch wie Gott werden kann.

(b) Du bist Christus des lebendigen Gottes Sohn! — Petrus. (Matth. 16:16.)

Verstehtet, dass ich's bin. Vor mir is kein Gott gemacht, so wird auch nach mir keiner sein. Ich, ich bin der Herr, und ist ausser mir kein Heiland.—Jesaja 43:10-11.


Das Lamm Gottes ist der Sohn des Ewigen Vaters und der Heiland der Welt. (1 Nephi 13:40).

Wenn das Lamm Gottes der Sohn des Ewigen Vater ist so konnte er nicht auch zur gleichen Zeit der Ewige Vater sein ausser er ist ernannt worden das Amt des "Ewigen Vaters" zu bekleiden.

Er ist der Vater und der Sohn.
Mosiah 15:2.

Zeezrom: Gibt es mehr als einen Gott?

Amulek: Nein.
Zeezrom: Woher weisst Du diese Dinge?

*** und dass kein anderer Gott sei als der eine.—(1 Kor. 8:4.)
8:4.)

Darum, wie auch geschrieben steht, s.a. die Göter, nämlich die Söhne Gottes. L. u. B. 76:58.


(d) Es wird uns gesagt, dass der Vater einen Körper von Fleisch und Bein hat und nur an EINEM Orte zu einer Zeit sein kann; es wird uns jedoch auch gesagt, dass Er allgegenwärtig ist, also ein Widerspruch, da organisierte Materie nur zu einer Zeit an einem Orte sein kann.

(e) Niemand hat Gott jemals gesehen.—1. Johannes 4:12.


Jesus betete zu seinem Vater—eine getrennte Person—und doch sagte er zu Philippus: "Wer mich siehet, der siehet den Vater." (Joh. 14:9.)


(Fortsetzung folgt.)
El Día Amanece Para Los Lamanitas
La Casa De Jose
(Continuó de p. 226)

Repito, desde el principio del mundo se celebraron ciertas promesas y Alianzas entre el Altísimo y su hijo Set, y que infalible e IRREPRO CHABLEMENTE CRUZARIAN HASTA EL FIN DEL MUNDO!

Conste a los hombres y a sus doctrinas, o a quien le incumba; a la Simiente Prometida, los descendientes LITERALES se les prometió que serían la "LEVA-DURA" de la Humanidad. Con un encargo de que sería "PRESER- VADA hasta el fin del mundo."

SEGREACION DE LOS HIJOS DE NOE

Indudablemente nos interesa conocer lo histórico de la época primitiva, supuesto de que es el fundamento, el cimiento, de la vida de nuestro mundo, sin embargo, no sentimos altamente interesados en familiarizarnos con la historia de la segunda creación. Para nosotros el Gran Patriarca Noé jugó el papel de otro "ADAN" y de aquí, la segunda reacción. Así como Adán bendijo a sus hijos; Noé también, con el mismo Sacerdocio y autoridad divina, hizo lo mismo, y de sus tres hijos, Sem, Cham y Jafet resultó la Nueva Humanidad. Examinemos la misión que se le dio a cada uno de estos hombres y encontraremos quien representa.

"EL LINAJE PROMETIDO"

Descubramos el primer punto: "Y dijo: Maldito sea Canaán; Siervo de siervos será a sus hermanos.

Dijo más: Bendito Jehová el Dios de Sem, Y séale Canaán siervo.

Engrandezca Dios a Japhet, y habite en las tiendas de Sem, y séale Canaán siervo." Gen. 9:25-27.

Estos decretos Patriarcales, divinamente asignados, se han cumplido al pie de la letra. Veamos los hijos de cada uno, según la historia:

Estas son las generaciones de los hijos de Noé: Sem, Cham y Jafet, a los cuales nacieron hijos después del diluvio:

"LOS HIJOS DE JAFET...."

Gen. 10:1-5.

"Los hijos de Cham.................."

Gen. 10:6-20.

"Los hijos de Sem.................."


¿De cual de los hijos de Sem se desprende nuestra Genealogía?


HIJOS DE ISAAC


ISAAC ORDENA A SU HIJO JACOB TOME ESPOSA SEMITICA

Gen. 28:1-5.

MATRIMONIO DE JACOB

Gen. 29:4-20.

JACOB BENDICE A SUS HIJOS


ENTRADA DE ISRAEL A EGIPTO.

Gen. 46:27.

DESPUES DE 430 ANOS, SALEN LO ISRAELITAS DE EGIPTO 600,000 DE A PIE SIN CONTAR LOS NINOS

Ex. 12:37-38.

Con este reporte deseamos probar que los pueblos de Jafet, o sean los Gentiles, y los pueblos de Cham o sean los de sangre negra, fueron pueblos formados muy independientemente del uno al otro, y además se ve que cada quien reconocia su origen. Israel, como ya vemos brotó en un lugar del to-
TESORO SOBRE TODOS LOS PUEBLOS; porque mía es toda la tierra.

Y vosotros seréis “MI REINO DE SACERDOTES, Y GENTE SANTA...” Ex. 19:5-6.

¡LA MERCEDE DE UN DIOS, SE EXTENDE A JACOB Y SU POSTERIDAD!

“Y soñó una escala... Gen. 28:12-17.

LAS PROMESAS HECHAS AL LINAJE PROMETIDO, SE ENSANCHE.

Total: “Y será tu simiente como el polvo de la tierra,

“Te extenderás al “PONIENTE,” AL SUR Y AL MEDIODIA,

“TODAS AS FAMILIAS DE LA TIERRA SERAN BENECIDAS EN TI y en tu simiente.

“YO SOY CONTIGO... HASTA EL FIN.

“PORQUE NO TE DEJARE HASTA TANTO QUE HAYAS HECHO LO QUE TE HE Dicho.

Esto confirma la promesa que el Altísimo hizo al comienzo del mundo, al Linaje Prometido: “... de que su posteridad será la escogida del Señor y que seria PRESERVADA HASTA EL FIN DEL MUNDO.”

(A ser continuará)

TEMPLE TO BE BUILD BEFORE SECOND COMING

A great work has to be brought about; how many years, or scores of years, it will be, I know not, but from the scenes we behold among the people, the breaking up of the nations, and the signs of the times, and the present aspects of the European war, and from the shutting up and closing up of the proclamation of the Gospel in many lands, the coming of Christ seems to be near at hand, yet Zion must be redeemed before that day, the temple must be built upon the consecrated spot, the cloud and glory of the Lord rest upon it, and the Lamanites; many of them, brought in, and they must build up the New Jerusalem! It is true, so says the Book of Mormon, “that inasmuch as the Gentiles receive the Gospel, they shall assist my people the remnant of Jacob, saith the Lord, to build the New Jerusalem.” And when they have it built, then we are told that they shall assist my people who are of Jacob to be gathered in unto the New Jerusalem. Only a few thousand or hundreds of thousands, then, are to be engaged in this work, and then, after it is done, we are to assist the Lamanites to gather in; and then shall the powers of heaven be in your midst; and then is the coming of Christ.

By Orson Pratt, J. D., Vol. 3-17-18.
THE DA WNING DAY

(Continued from Page 254)

And concerning Japheth: "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."—Genesis 9:25-27.

Those Patriarchal Decrees, divinely assigned, have been fulfilled to the letter. We may observe the children of each son fulfilling their decreed destiny.

"These are the generations of the children of Noah: Shem, Ham and Japheth and unto them were sons born after the flood. "The sons of Japheth . . . " Read Gen. 10:1-5.


From which of the children of Shem do we trace our genealogy? We are the descendents of Arphaxad and his children. Gen. 11:10-26.


THE SONS OF ISAAC


ISAAC COUNSELS HIS SON JACOB TO TAKE A WIFE OF THE SEMETIC RACE.

Gen. 28:1-5.

THE MARRIAGE OF JACOB

Gen. 29:4-10.

JACOB BLESSES HIS SONS


THE ENTRANCE OF ISRAEL INTO THE LAND OF EGYPT

Gen. 46:27.

AFTER 430 years, THE ISRAELITES DEPART FROM THE LAND OF EGYPT.

They number 600,000 without counting the children. Exodus: 12:37-38.

From these references we may trace the seed of these men. We will first consider the children of Japheth, who was the father of the Gentile nations. Then there is the people of Ham, who, through Canaan, was the father of the Negro race. These peoples have retained their identity and have been independent nations recognizing their origins.

Israel, as has already been brought to your attention, was separated from these other races. Nevertheless, the promise was made to Abraham that "through him and his seed all of the nations of the earth should be blessed." How was this to be done? In the following manner: If the Gentiles would believe and accept the laws and commandments of the God of Hebrews, and unite with the house of Israel, exercising their faith in God, they should be, upon this principle, adopted into the ROYAL LINEAGE, and be numbered with the house of ISRAEL!

After the passage of so many centuries it would appear that these covenants might well have been COMPLETELY FULFILLED, and that the God of heaven, according to His promise, should raise up the FIRST of that mentioned Lineage, even the house of Jacob, in keeping with his covenant.

THE LORD CHANGED THE NAME OF JACOB AND CALLED HIM "ISRAEL."

Genesis 32:26-29.

ISRAEL SIGNIFIES "A PRINCE OF GOD," or "THE CHOSEN OF GOD."

Unto Israel was given the promise that his posterity should become as innumerable as the dust of the earth and that they should be called by the name of Israel; that from them should be born the "Chosen of God;" that they should come forth a nation of PRINCES AND KINGS AND GOVERNORS AND PRIESTS OF THE ALMIGHTY.

In recognition of these promises the Lord Jehovah said at a later time: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a
peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a KINGDOM OF PRIESTS, AND AN HOLY NATION . . .”—Ex. 19:5-6.

THE MERCY OF GOD IS EXTENDED TO JACOB AND HIS POSTERITY

“And he dreamed and beheld a ladder . . .”—Gen. 28:12-17.

Now, the promises made to the CHOSEN LINEAGE include:
1. “Thy seed shall be as numerous as the dust of the earth.”
2. “They shall inherit the utmost parts of the earth.”
3. “All the nations of the earth shall be blessed in thee and in thy seed.”
4. “I shall be thy God and ye shall be my people—forever.”
5. “And I shall never forsake thee, but will be with thee until I have fulfilled that which I have spoken.”

In this manner the Lord has confirmed the promises that He made at the beginning of the world, for He had promised Seth: “And thy posterity shall be the CHOSEN of the Lord and shall be PRESERVED EVEN UNTIL THE END OF THE WORLD.”

(To be continued)

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abraham 3:25).

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“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 house tops, and their secret acts shall be revealed.” (D. & C. Sec. 1, Verses 2-5.)
Woman's Exponent
Salt Lake City, Utah, October 15, 1885

AN EPISTLE FROM THE FIRST PRESIDENCY

To the Officers and Members of the Church of Jesus Christ of Latter Day Saints:

BRETHREN AND SISTERS—As the time for holding our Semi-annual Conference has again come around, and we are still prevented from addressing the Saints in public, we deem it proper to take this method of communicating with you, that you may know the counsel we have to give, and that we are not neglectful of the duties which devolve upon us as the First Presidency of the Church.

As all the Saints doubtless understand, there has been no cessation since we last wrote, in the work of persecution. It rages, if anything, more fiercely than ever. Under cover of what is called the Edmunds law, the most outrageous acts of oppression are being perpetrated against the Latter-day Saints. The avowal has been openly made that this law was expressly designed for the destruction of a principle of our religion, and in this spirit all the prosecutions have been con-

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.
ducted. Thus far no criminal, however guilty, who has not been a "Mormon," has been punished under it. Acts of the most sickening depravity have been committed by "non-Mormons" within easy reach of its arm but have scarcely had a passing notice. While it is also worthy of note that, up to the present writing, out of all who have been accused and brought before the District court, only one "Mormon" has been acquitted. The man acquitted, we understand, was charged with being the husband of a woman, on the ground that he had camped in his wagon in a ten acre lot in which her residence stood, and had carried some chickens for her to market!

One of the most remarkable features connected with the administration of this law is the extraordinary rulings which are made in its enforcement. The Judge who presides in the Second Judicial District, in the recent trial of a case of unlawful cohabitation, gave instructions to the jury, at the request of the defense. Several accused persons would have been cleared in the Third Judicial District, had the juries which rendered verdicts in their cases, been similarly instructed. They are as follows:

1. Prior to the act of March 22nd, 1882, cohabitation with more than one woman was not unlawful.

2. If you find from the evidence that the defendant, since the passage of the Edmunds act, March 22nd, 1882, and within the dates named in the indictment, has not held out to the world, introduced or announced more than one of the women named in the indictment as his wife, you should acquit the defendant.

3. It is not necessary that the parties to a polygamous marriage, or who have lived in the practice of cohabiting with two or more women, should divorce themselves, in order to entitle them to the presumption of innocence of co-

4. As all children of polygamous marriages, begotten before March 22nd, 1882, are legitimated, and no cohabitation before that date was unlawful, no criminating inference can be drawn by the jury from the defendant's later acknowledgments of his paternity of such children by the women mentioned in the indictment, nor from later recognition of such women as their mothers, and as women whom he had before said date, taken into the polygamous relation with him.

6. The law presumes innocence, and therefore, that all persons who were cohabiting when the Edmunds act took effect, contrary to the provisions of that act, then ceased to do so.

8. The law presumes all persons charged with a criminal offense to be innocent until the presumption is overcome by proof; therefore it presumes that all persons who were living with more than one woman as wives prior to March 22nd, 1882, have since that date ceased to so live and cohabit.

9. If you find from the evidence that defendant had children by the women named in the indictment prior to March 22, 1882, then the defendant had a right to visit his children, and support them and make arrangements as to their welfare. He had a right also to assist their mothers in their support, and for such a purpose could visit the house where they and their mothers live. He could furnish them a home, he could visit the mother, the same as if they had been divorced, or as if no such previous relations had existed between them, but he should not associate with her as a husband associates with his wife.

Do we say too much if we state that there are those now undergoing punishment in the penitentiary in the society of thieves and murderers, who would be as free as the prosecuting officers them-
selves, had the law been construed by the legal canons applied to other laws, and according to the instructions given above?

The practice in these attacks upon us has not been to presume the accused innocent until proved guilty; but to view him as undoubtedly guilty because accused; and the rulings of the Court in several instances have been made to secure conviction where the evidence was open to question. The extraordinary ruling concerning "holding out," is one point; notwithstanding the Edmunds law specifies that the penalty for unlawful cohabitation, shall not be more than six month's imprisonment, and three hundred dollars fine, the notorious ruling from the same bench concerning the number of indictments which can be found against a person accused of unlawful cohabitation, states that he not only can be indicted once for the whole period since the passage of the law, but an indictment can be found for every week of that time; so that, if found guilty in this manner, a man's punishment would aggregate an imprisonment of 92 years and fine to the amount of $55,200.

Still more extraordinary is the ruling of another Judge, who, not to be outdone in his zeal, says, that an indictment can be found for this charge against a man for every day, or other distinct interval of time since the enactment of the law! As about 1292 days have passed since then, a man found guilty can be incarcerated in prison for 646 years and made to pay fines to the amount of $387,600. Comment upon this absurdity is unnecessary.

Before the Edmunds bill became law, and while in its passage, it was claimed that its provisions were of general application and in the interests of morality, and not, as we asserted a measure directly aimed at religious liberty and for purposes of persecution. But time has fully revealed its true character. Stripped of all disguise it stands out now in all its hideousness. The most shocking immorality flourishes in its presence and thrives under the very eyes of its administrators. All forms of vice, if not directly encouraged by those who are charged with the duty of administering the Edmunds law are at least viewed by them with indifference. They appear to have no care as to the most flagrant sexual crimes, if they are only committed by "non Mormons," or outside of the pale of matrimony. "Mormons", also, under the present administration of the law, may do what they please with women, be guilty of the foulest injustice to them and their offspring, if they will only disown them as wives. The war is openly and undisguisedly made upon our religion. To induce men to repudiate that, to violate its precepts and to break its solemn covenants, every encouragement is given. The man who agrees to discard his wife or wives, and to trample upon the most sacred obligations which human beings can enter into, escapes imprisonment and is applauded; while the man who will not make this compact of dishonor, who will not admit that his past life has been a fraud and a lie, who will not say to the world, "I intended to deceive my God, my brethren and my wives by making covenants I did not expect to keep," is, besides being punished to the full extent of the law, compelled to endure the reproaches, taunts and insults of a brutal judge.

Notwithstanding all these cruelties are practiced against us, we do not feel that, as Latter-day Saints, we should mourn because of them. We should mourn because of our weaknesses, follies and sins, and repent of them. But to be persecuted, to be discriminated against, to be separated from the rest of the world, to be imprisoned and
abused are not causes of sorrow to true Saints; they are causes of rejoicing. If, in the great hereafter, we expect to be admitted to the society of the Son of God, our Redeemer, to the society of Prophets and Apostles, and holy men and women, ought we not to be willing to endure the tribulations which they received so joyfully? Where is the Prophet or Apostle who did not endure persecution, whose liberty and life were not in almost constant jeopardy? They did not have an Edmunds law, perhaps, enforced against them; but they had laws which emanated from the same source. With few exceptions they were all punished, deprived of liberty and of life, in the sacred name of law. Even the holiest Being that ever trod the earth, the great Redeemer of mankind himself, was crucified between two thieves to satisfy Jewish law.

There has probably never been a time in the history of mankind when those whom we now revere as martyrs and whose sacrifices adorn and glorify our humanity and lift it nearer to God, could not, by being recreant to the truth entrusted to them, have escaped the fate which made them so admirable to the generations which followed them. The Savior himself had it in his power to compromise with his enemies and escape the cruel and ignominious death inflicted upon him. Abraham might have bowed to the gods of his idolatrous father and needed no angel to rescue him from his impending doom. Daniel and his three brethren, also might have submitted to the decree and law of the ruling powers under which they lived and escaped the fiery furnace and the den of lions. Their refusals to obey the decree and law doubtless appeared to those who had not the knowledge of God which they possessed, as acts of wicked obstinacy that should be summarily punished. But had they, to escape the threatened penalty, obeyed these edicts, posterity would have lost the benefit of their example, and the great God would not have been glorified before their contemporaries as He was by their acts. Instead of their names being, as now, radiant with light and resplendent with heroism, they would, had they reached us, been covered with odium and been mentioned in the same category with the Jews concerning whom the Prophet Jeremiah said: "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil; and they know not me, saith the Lord." (Jeremiah 9:3).

Well meaning friends of ours have said that our refusal to renounce the principle of celestial marriage invites destruction. They warn us and implore us to yield. They appeal to every human interest and adjure us to bow to a law, which is admitted on all hands to have been framed expressly for the destruction of the principle which we are called upon to reject. They say it is madness to resist the will of so overwhelming a majority. They say they see the gathering clouds, that they hear the premonitory mutterings of the resistless tempest which is about to break in destructive fury upon our heads, and they call upon us to avert its wrath by timely submission. But they perceive not the hand of that Being who controls all storms, whose voice the tempest obeys, at whose fiat thrones and empires are thrown down—the Almighty God, Lord of heaven and earth, who has made promises to us and who has never failed to fulfill all His words.

We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and He has promised to maintain it and to bless those who obey it. Whatever fate, then may threaten us, there is but one course for men of God to take, that is, to keep inviolate the holy covenants they have made.
in the presence of God and angels. For the remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust God. We may say, however, if any man or woman expects to enter into the celestial kingdom of our God without making sacrifices and without being tested to the very uttermost, they have not understood the Gospel. If there is a weak spot in our nature, or if there is a fibre that can be made to quiver or to shrink, we may rest assured that it will be tested. Our own weaknesses will be brought fully to light, and in seeking for help, the strength of our God will also be made manifest to us. The Latter-day Saints have been taught this from the beginning. Such scenes as we now witness in these mountains and hear about in lands where the Elders are preaching the Gospel ought not to be a surprise to us. The Prophets and Apostles and Elders of this dispensation would be false Prophets and Apostles and Elders if these events did not take place; for they have predicted them and warned the people unceasingly concerning them.

Speaking concerning the law, the Lord, in revelation given through the Prophet Joseph, August 6th, 1833, says:

4. 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;

5. And that law of the land which is constitutional, supporting that principle of freedom in maintaining right and privileges, belongs to all mankind, and is justifiable before me;

6. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

7. And as pertaining to law of man, whatsoever is more or less than these cometh of evil.

8. I, the Lord God, make you free, wherefore ye are free indeed; and the law also maketh you free.

9. Nevertheless, when the wicked rule, the people mourn.

10. Wherefore, 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 these cometh of evil.

11. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

12. For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith;

13. And whoso layeth down his life in my cause, for my name’s sake, shall find it again, even life eternal.

14. Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant even unto death, that you may be found worthy.

15. For if ye will not abide in my covenant, ye are not worthy of me. (D. & C. Sec. 98).

Fifty-two years have passed since this was given to the Church, and we are now witnessing its fulfillment. The Saints are required to do whatsoever the Lord commands them, to live by every word which proceedeth forth out of the mouth of God. They are also instructed to befriend every constitutional law of the land; for such laws support the principle of freedom; they maintain rights and privileges. This, as a people, we have striven to do from the beginning of our organization. We have ever been a law-abiding peo-
people. Times without number we have suffered the most grievous wrongs without resenting them. We have ever thought it better to suffer wrong than to do wrong.

Such was the case when we suffered expatriation from the State of Missouri. We were robbed and pillaged, despoiled and persecuted, yet we had no idea of retaliating on account of these wrongs upon the government and its institutions, which to us are sacred. The same loyal spirit animated us when we were beset by bloodthirsty mobs in Illinois, one of which murdered Joseph Smith, our Prophet, and Hyrum Smith, the Patriarch, while they were under the pledged protection of the State, given through the governor. On the same occasion one of the signers of this address was also brought to the gate of death, by being shot by the same band of assassins. When driven from the homes we had established in Illinois, we had no disposition to hold the nation at large nor the government of our beloved country responsible for those inhuman deeds, nor to allow the spirit of vengeance to rankle in our hearts. We took the first opportunity to exhibit the spirit of true patriotism. While undergoing great hardship on account of being subjected to a compulsory exodus, when called upon by the government to furnish a body of men to take part in the war with Mexico, 500 of the flower of our camp responded with alacrity, and in accordance with the call of our country, traversed the great American desert, penetrated to Mexico, and completed an arduous and hazardous campaign, and journey to California.

You have no doubt read, through the papers, an account of the terrible affair which recently occurred at Rock Springs, in Wyoming Territory. We could not help feeling a little anxiety lest some of our people should have been connected with that bloody riot, and immediately requested Brother Cluff, President of Summit Stake, to inquire into the matter. So far as we have obtained information to the present, however, we find that not more than one has been in any way mixed up with that matter, and he is a person of doubtful standing. We are pleased to learn of this, because we cannot associate with any deeds so revolting and inhuman, and we take this opportunity to express our opinion on this subject to the Saints. A great number of secret societies are being formed with which we cannot affiliate. Such organizations are generally inimical to law, to good order, and in many instances subversive of the rights of man? We cannot amalgamate with them. They are very distinctly spoken against in the Book of Mormon, as among the calamities which should afflict the people.

We are expressly commanded, and it becomes our duty, to uphold and sustain every law of the land which is constitutional; we have always had a strong desire to obey such laws, and to place ourselves in harmony with all the institutions of the country.

We repeat that we desire that all men should be aware of the fact that we have been the upholders of the Constitution and laws enacted in pursuance of that sacred instrument.

We still entertain the same patriotic disposition, and propose to continue acting in conformity with it to the last. Neither have we any desire to come in active conflict even with statutes that we deem opposed to the Constitution both in letter and spirit. Whatever opposition has been offered in that line is justified by the usages and customs of this and all other civilized countries, and such as the laws and institutions of this nation provide. Nor have we the least desire to shun the consequences of our acts in their relationship to the laws to which we refer, pro-
viding there were any assurance that our cases would be submitted to a fair and just adjudication. Events of the past few months give no ground for hope that such treatment would be accorded. It must be contended, however, that, as stated elsewhere, connected with this disposition to have our conduct passed upon as provided by law administered in the genius of justice, there never can be any hope of our yielding up, under any circumstances, a principle of conscientious or religious conviction. Were we to make such a surrender our conduct in that respect would not be in harmony with the guarantees of the Constitution, which we are in duty bound to uphold.

In order to place our people at a disadvantage, and to crush out their religious system, the Constitution has been violated in a number of ways. It does not require any depth of legal learning to understand what is meant by a religious test, which is forbidden by the "supreme law of the land." Yet laws have been passed applicable to a wide section of this northwestern country, disfranchising and inflicting total political disability upon our people, without regard to their acts. The offense for which this restriction has been prescribed is simply religious belief, and the means of application is a religious test. It is consequently unconstitutional upon its face. This and other laws—notably the Edmunds act—infringe disabilities upon those of our people who are not in any way associated, by their acts, with polygamy. Thus probably about nine tenths of our community are punished for alleged offenses for which they are in no way responsible, and in which they have taken no part. Surely no person who is unbiased, that gives this subject even the most casual attention can characterize such treatment as other than flagrantly unjust.

It has been estimated that out of a community of about 200,000 people, more or less, from 10,000 to 12,000 are identified with polygamy. When the Edmunds act was passed this small minority who were deprived by it of the right to vote or hold office, voluntarily, without the application of coercion, withdrew from those privileges notwithstanding the high estimate they placed upon them. It may well be asked wherein is the justice of placing the bulk of the people at a disadvantage as well, seeing they have done nothing to furnish an excuse for such treatment? Granting that the small minority connected with polygamy are criminals before the law, what justification is there on that account, for punishing, as the Edmunds and other acts do, the overwhelming majority? If such doing were perpetrated in any other connection they would be unspiringly denounced as oppressive and tyrannical in the most extreme degree. If one portion of a community are designated as criminal, to hold the other and much the greater portion responsible for such a condition is not only unjust, but decidedly absurd.

Statements upon this subject have been made to the Chief Executive of the nation, in the form of a protest and petition for redress of grievances. Knowing that misrepresentations have taken the place of impartial scrutiny of the question with which the Latter-day Saints are associated, the consequences being a general misapprehension of the community and their affairs, we presumed that Mr. Cleveland was not acquainted with the real situation. An opportunity was thus sought to acquaint him with the facts. The very reasonable desire was expressed in this connection that a commission of inquiry be appointed, that the truth might appear and be given to the nation. Was it too much to expect that this action supported
by a representation of 200,000 people, would meet with some favorable response, which thus far has not, however, been made? Yet it would be unfair to attribute the delay of the President either to indifference or a disposition to refuse to accord justice to a people whose liberties are being trampled upon to an extent that it is almost past human endurance. It is still hoped that he will take some consistent and humane action in the premises. In alluding to the delay in granting a response to the representations made to the President, we must not forget the extensive and arduous character of the duties devolving upon him, as the head of the administration of a great government. We mention this that you may not be disposed to be too censorious in regard to the actions of men in high places who have the power to redress our grievances. And even when we feel that we are wronged, it is proper for us to follow the example of our Lord and Master, and say: "Father, forgive them, they know not what they do."

Referring once more to the situation in a more local sense, we are not oblivious to the anomalous position in which the Federal judicial officers are placed in dealing with a subject which appears to occupy a large share of popular attention. While it is impossible for them to escape pronounced exceptions being taken to their official course, on account of its harshness, undue rigor, and unjust discrimination in administering the laws, they are entitled to some consideration, justified by well understood circumstances. The Latter-day Saints are the objects of popular obloquy. Their institutions appear to be greatly disliked. The officers are doubtless influenced by the general clamor for the application of heroic treatment to the Saints. They themselves have doubtless been influenced to some degree by personal prejudices, and their official conduct, by these conditions, is thrown out of balance. While their course cannot be sustained in the light of fair play, some allowance should be made on account of the liability of the human mind to be warped by influences in conflict with the principles which should universally obtain in courts of law and presumed justice. Neither would it be justifiable on the part of the Saints to entertain toward them, on account of their departures from their proper line of duty, any vengeful feeling. A spirit of that character is not in unity with the genius of the Gospel of peace. All men are in the hands of a just God, whose mighty, penetrating power is capable of analyzing all the motives which prompt human action, and He can and will deal with us and them and all men according to the principles of eternal justice.

Upwards of forty years ago the Lord revealed to His Church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the Church at that day as it could be to any people. They shrank with dread from the bare thought of entering into such relationships. But the command of God was before them in language which no faithful soul dare disobey.

"For behold, I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."

Damnation was the awful penalty affixed to a refusal to obey the law. It became an acknowledged doctrine of the Church; it was indissolubly in-
terwoven in the minds of its members with their hopes of eternal salvation and exaltation in the presence of God. For nearly twenty years this continued to be our faith and practice. Then a law was enacted against it. Another twenty years elapsed and the Edmunds law was passed. Nearly forty years had thus elapsed from the first revelation of this doctrine, during which period thousands had lived and died, firmly believing and solemnly testifying that it was divine. At great sacrifice they had obeyed it, and based their hopes of eternal felicity upon the promises which the revelation contained. They never dreamed that they had not a constitutional right to obey God, especially when in obeying Him they did not interfere with nor encroach upon the rights of any human being either man or woman. It never entered into their minds to suppose for a moment that man had a right, after God had given a law to His Church for its salvation and exaltation, to enact a counter law forbidding, under severe penalties, man’s obedience to God’s law. Who could suppose that any man, in this land of religious liberty, would presume to say to his fellow-man that he had no right to take such steps as he thought necessary to escape damnation! Or that Congress would enact a law which would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation! Or that, under a plea of maintaining a certain form of civilization, God’s authority to direct His people how to escape from the abominable corruptions and evils which are eating out the vitals of man’s much vaunted civilization, should be disputed and utterly rejected! What is this “Mormon” problem, so-called, and why should it disturb the people? It is an unpopular religion. But so was that of the ancient Prophets. Jesus told the Jews that they garnished the tombs of the dead Prophets; but killed the living ones. They crucified Jesus and were almost as unanimous in their cry to crucify Him, as the people and rulers of the United States are today to destroy the “Mormons.” They killed all of His Apostles except one, and he was banished to work as a slave on the isle of Patmos. It is said they cast him into a caldron of boiling oil, but he was not killed; and if the Scriptures are true, he still lives, for he was to tarry till the coming of the Savior. We receive as the word of God, and so do millions of the human family, the writings and testimony of the Prophets who were killed. It is published by the millions of copies and sent to the various nations of the earth, by the very people who would now seek to destroy us. Jesus, who was crucified between two thieves, is now worshipped by millions in Christendom as the Son of God, the Redeemer of the world. The Twelve Apostles, his disciples, who suffered such ignominious contumely and death, are now designated by the millions of Christendom as “The Apostles of the Lamb of God,” and churches and cathedrals are called after them, as St. Peter, St. John, St. Mark, St. Luke, etc. It was then the “Christian problem;” it is now “the Mormon problem;”—the same problem though called by a different name. Was Jesus the enemy of the people in His day? Only as He told them the truth. “What evil hath He done?” asked Pilate, the Gentle Judge. No matter what evil or what good, vociferated the Jews: “Crucify him! crucify him!” What evil have the “Mormons” done? is asked, and the cry comes back; No matter, no matter, let them be destroyed.

By the circulation of endless slanders and falsehoods concerning us and our marriages, wrath and indignation have been aroused
against us in our nation. The ignorance of the people concerning us and our doctrines and system have been taken advantage of. Constant attempts have been, and still are being made to induce the world to believe that our motive in espousing patriarchal marriage has been the gratification of gross sensuality—that our belief in and practice of the doctrine had its origin in licentiousness, and that the sanction of religion is merely invoked to furnish greater license for the indulgence of base passions and devouring lust. This, as you know, is the exact antipodes of the truth. But the world generally do not know it. Those of them who know how utterly false are these charges are either so cowed down by a fierce public opinion that they dare not speak, or if they have the courage to speak are almost unheard amid the noisy clamor against us. Thousands upon thousands of honest people in this and other nations, whose voices, did they know the truth, would be raised in our favor, are deceived by these lies and are arrayed against us. This persecution, if it serve no other purpose, will do good in this direction. It brings home to the hearts of the people, as no protestations or arguments of ours ever could do, that there is something more in this doctrine and practice than they have been led to believe. Reflecting people will see that there must be a great principle involved in this, or men and women would not be willing to suffer fines, bonds and imprisonment as they do.

Is there any necessity for lustful men and women in this age and nation to suffer martyrdom to satisfy their passions? Whoever heard of a people preferring imprisonment and all manner of cruel treatment for the indulgence of appetites which they could gratify to the fullest extent in popular ways, especially when the judges upon the bench, the prosecuting attorneys at the bar, the juries who bring in verdicts, point out the way in which marriage obligations can be discarded and sensuality be gratified without risk or without punishment? The press and sectarian pulpits also echo the advice. The universal voice is: “Put away your wives, cease to support them and their children; be as we are, and you need not be put under bonds, be fined or be incarcerated in prison.”

Foul desire opens wide her arms and invites all to her lecherous embrace by easier paths than honorable marriage and the begetting of numerous children to be carefully trained and educated and made respectable and useful citizens.

Will the world see this? Every man who goes to prison for his religion, every woman who, for love of truth and the husband to whom she is bound for time and eternity, submits to bonds and imprisonment, bears a powerful testimony to the world concerning the falsity of the views they entertain respecting us and our religion. If such noble and heroic sacrifices as men and women are now called upon to make for their religion by Federal Courts do not teach the world the truth concerning us, then woe to the world, for nothing but the wrath of Almighty God will teach it.

We join with all Saints in invoking blessings upon the noble men and women who have exhibited their integrity to God and His cause, and their devotion to principle by submitting to bonds and imprisonment rather than deny their faith or break their covenants. If anything were needed to show to the world that our marriages cannot be reduced to the level of the vile practices to which our defamers would drag them down, their heroic conduct has furnished it. Thank God, that, so far in this persecution, at least as large a proportion have stood the
test, without flinching or cowering, as Jesus in His parable of the ten virgins, intimated would be ready to meet the Bridegroom at His coming. Their names will be held in everlasting honor in time and eternity, not only as martyrs for religious truth, but as patriots who suffered in defense of the principle of religious liberty.

Truths, such as God has revealed in these days, are not established without suffering and sacrifice on the part of those who espouse and advocate them. It was for these truths that we were driven time and again from our homes, and were finally compelled to seek refuge in this mountain country, then known as the American desert. And now again we are menaced with ruin; and for what? Whom have we injured? Upon whose rights have we trespassed? It can be truthfully said we have not injured or trespassed upon any. Have we not, under the blessing of the Lord, changed these barren valleys into fruitful fields and gardens? Have we not established and maintained good and cheap government in every place which we have settled? Has not every man who came into our borders and behaved himself been safe in his property, person and religion? Have not peace and good order been the fruits of our presence? To all these we can answer in the affirmative. Have we endeavored to force our doctrines or practices upon any one? Have we in any manner threatened the peace of our neighbors or the nation? We certainly have not.

Respecting the doctrine of celestial marriage, we could not, however much we might be disposed to do so, teach it to or enforce it upon others not of our faith, without violating a command of God. We do not stand in the attitude of propagandists of polygamy. We never have believed or taught that the doctrine of celestial marriage was designed for universal prac-
to enforce it upon any other class of people.

But in all these events which are now taking place we recognize and acknowledge the hand of God.

There is a wise purpose in it all which He will yet more fully make plain to us. One thing is clear, the Saints are being tried in a manner never before known among us. The faithful rejoice and are steadfast; the unfaithful fear and tremble. Those who have oil in their lamps and have kept them trimmed and burning now have a light for their feet and they do not stumble or fall; those who have neither light nor oil are in perplexity and doubt; they know not what to do. Is it not this the fulfillment of the word of God and the teachings of His servants? Have not the Latter-day Saints been taught all the day long that, if they would remain faithful and endure to the end, they must live their religion by keeping every commandment of God? Have they not been continually warned of the fate which awaited them if they committed sin? Can adulterers, fornicators, liars, thieves, drunkards, Sabbath-breakers, blasphemers, or sinners of any kind endure the trials which Saints must pass through and expect to stand? If there are any who entertain such a hope, they deceive themselves. Upon these sins God has pronounced judgment. No man or woman who is guilty of any of these transgressions of God’s law can stand and retain His Spirit. They must repent of them and put them far from them, or they will be left in darkness, and misery will be their doom. The Lord will not be mocked. He will not bear with hypocrites; but they will be spewed out. If all who call themselves Latter-day Saints were true and faithful to their God, to His holy covenants and laws, and were living as Saints should, persecution would roll off from us without disturbing us in the least. But it is painful to know that this is not their condition. There are secret abominations practiced by those who are called Saints, which the trials we are now passing through will reveal in a manner terrible to them. Open sins are also winked at and condoned by Presidents, Bishops, Teachers and parents in a manner offensive to God and grievous to man. Proper care and vigilance are not exercised to keep Wards and Stakes cleansed from iniquity and to have transgressors dealt with. The innocent are thus made to suffer with the guilty; for the Lord has commanded that the inhabitants of Zion must purge themselves from iniquity, folly, covetousness and vanity, and listen to and obey His laws, or they cannot have His protection. He has also said that if His people will obey His laws and keep His commandments, to do them, not in name only, but in reality, He will be their shield and protector and strong tower, and no man will be able to hurt them, for He will be their defense. These trials of our faith and constancy which we are now passing through will be overruled for our good and future prosperity. In days to come we shall be able to look back and perceive with clearness how visibly God’s providence is in all that we now witness. Let us do all in our power to so live before the Lord that if we are persecuted, it shall not be for wrong doing, but for righteousness.

At the present time we may very pertinently inquire: Why are the people of these mountains treated as we now are? Where in this broad land is the virtue of women so amply guarded or so jealously protected as here? No cry of hungry, naked or outraged humanity has ever ascended to heaven from our borders against the men whom the courts are now so busy in sending to prison and treating as criminals. There was a time in these mountains when
adultery, fornication, whoredom and illegitimacy were almost unknown. A woman was as safe from insult in traversing over our streets and highways as if she were under her husband's or father's roof. Marriage was encouraged, vice was repressed. Women were free to form connections with the opposite sex to suite themselves, so long as those connections were sanctified by marriage. But what a change we now behold! A tide of evil surges around us. It threatens to overwhelm us and to reduce us to ruin. The flood-gates of vice are opened upon us, and not content with the rush of this filthy stream into our cities and settlements, those who hate us would do more. They would invade our dwellings; they would destroy our families; they would loosen every bond which has held society together; they would array wife against husband, child against parents, friend against friend; they would make every man, woman and child a spy, an informer and a betrayer; they would sap the foundation of faith, confidence and honor and make every one distrust his fellow. Satan never wrought greater ruin in Eden than these enemies of ours would work in our midst if we would listen to their blandishments or be frightened by their threats. And is all this havoc to be wrought because of our wickedness? No; ten thousand times, NO. Let those who are so loud in denouncing us, so active in persecuting us, look around them. Are there no people but the "Mormons" to regenerate and purge from sin? Read the daily record of black crimes which fills the journals of the land. If the correc-
tion of evil, the improvement of morals, the uprooting of vice, the repression of violence and crime were the objects which animate those who seek to destroy society in these mountains, then we could say in the language of the Savior: "Thou thyself beholdest not the beam that is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We speak to you, a people who have traveled and mingled much in society all over the world. You are not ignorant of the world, its ways or its corruptions. You know, therefore, how great is the beam that is in the eyes of those who reprove us for the mote they imagine they perceive in our eye. We know that from the household of every faithful Latter-day Saint daily and fervent thanksgiving ascends to the God of heaven for having shown them how to escape from the frightful evils under which society groans in so-called civilized lands. Nevertheless, we will not indulge in recrimination. We sincerely mourn over the existence of the dreadful sins which are permitted to flourish and to spread with unblushing front through the land. As a people we have lifted our voices in warning against these sins and against those who practice them. We shall continue to do so. If in return for all this we are treated with violence and reproach, it is no more than our Lord and Master was before us. We may rest assured that the predictions concerning the calamities and judgments which are about to fall upon the wicked, the unbelieving and the unrepentant will all be fulfilled, as will every word and promise which the Lord has spoken to us. But while we warn others, let us not forget ourselves, or our families. Let us look well to our own lives and the conduct and lives of those who belong to our households. If we keep ourselves unspotted from sin, rest assured the Lord will never forget or forsake us.

Upon Presidents of Stakes, Bishops and other leading officers great responsibility rests. They are placed as shepherds over the flock
of Christ. If through any neglect of theirs the flock is injured or destroyed, the blood of those souls will be found upon their garments. The Melchizedek and Aaronic Priesthoods confer great power and authority upon man; they lift man nearer to God and make him His representative. But woe to the men who use their Priesthood for base purposes, and fail to use it for God’s glory and the salvation of His children. Far better for them if they had never received it.

We have been commanded of the Lord to set our households in order. Apostles, Presidents of Stakes and Bishops, have you done this with your own households? Have you also seen that the Saints have done the same? Have you impressed upon the people under your charge the absolute necessity of purity if they desire the blessing and protection of the Most High? Wolves never watched with greater cunning and more ravenous hunger a flock of sheep and lambs than the people of your Wards and stakes are now being watched by those who are ready to devour them. Are you awake to this danger, and do you take every precaution against it?

Parents, are you full of fidelity yourselves to every principle of godliness, and do you surround your sons and daughters with every safeguard to shield them from the arts of the vile? Do you teach them that chastity in both man and woman should be more highly esteemed than life itself? Or do you leave them in their ignorance and inexperience to mix with any society they may choose, at any hour that may be convenient to them, and to be exposed to the wiles of the seducer and the corrupt? These are questions you will have to answer either to your shame and condemnation or to your joy and eternal happiness. Know this, that God, in giving us the precious blessings we possess, demands from us a suitable re-
turn. By receiving them we are placed under obligations. If these are not discharged, condemnation inevitably follows:

We hear favorable accounts of the action of Primary Association, Sunday Schools, Young Men’s and Young Women’s Mutual Improvement Associations and Relief Societies. These organizations have unlimited opportunities of doing good. If those who have them in charge are faithful in attending to their duties, great will be their reward. If we desire the prosperity of Zion, we will carefully guard and train our young. They come to us pure from the Lord. By proper training we can make them mighty instruments for good. But, Superintendents and Teachers of Primary Associations and Sunday Schools, and Presidents of Young Men’s and Young Women’s Associations and Relief Societies, remember this, that God will never bless an unvirtuous people, and while a flood tide of corruption, destructive of all true morality and virtue, is sweeping over the land, we must erect barriers to stop its contaminating influence. You have the young in your charge. Teach and impress upon them by every means in your power how dreadful a sin is unchastity. They are taught to shrink in horror from murder; but they should be taught to shrink with abhorrence from the next great sin to shedding blood, and that is unchastity.

From the Elders who are abroad in our own and in other lands we hear generally favorable reports. They have much to contend with. The world is waxing worse and worse... Iniquity abounds. Men’s hearts are hardened against the truth, and the nations are fast being prepared for the judgments which the Lord has said He will pour out in the last days. The Elders are required to carry the message which God has sent to

(Continued on Page 277)
"We stand upon the premise that whatever God does is right!"

"THE OBJECT WITH ME IS TO OBEDIENT 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 Star of Truth
Published Monthly
By the "The Star of Truth Publishing Co.," P. O. Box 246, Murray, Utah.
Devoted to Questions—Political, Social, Economic and Religious.
Terms: $1.00 per year in advance; 15 cents a copy.

VOLUME II OCTOBER, 1954 NO. 10.

The Righteous Never Persecute

Taken from a DISCOURSE BY PRESIDENT GEORGE Q. CANNON
Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon, March 18, 1883

There have been fears indulged in many times, and expression have been given to those fears, that the growth of the Latter-day Saints was a menace to surrounding peoples and to the government under which we live. There can be no menace in the growth of such principles as are taught and as are recognized and enforced among such a people as we are. It would be impossible for tyranny to flourish for any length of time in our midst. Oppression of every form would sooner or later have to disappear, OR ELSE THERE WOULD HAVE TO BE AN APOSTACY from the true principles of the Gospel on the part of the people. Oppression, tyranny, misrule, cannot co-exist with the principles of the everlasting Gospel as they are taught in our midst—that is the greatest possible consistent with good order, and the preservation of the rights of others. Liberty cannot be permitted to degenerate into license, but the utmost liberty can be enjoyed as long as it does not overstep that boundary. It becomes, therefore, a natural duty devolving upon us, with our views concerning these external principles that have come down from God, that were taught by God in the early ages unto man, that have been re-inforced from time to time by Him through the silent, unseen agency of His power in various ages—I say it becomes our natural duty to see that these principles are carried out and maintained in the earth. We become their natural champions. Besides advocating and maintaining them, it becomes our province to struggle for their supremacy.

WE FOSTER THE THOUGHT: "BACK TO THE CONSTITUTION!"
AND LET ALL PEOPLE SAY: "AMEN."
As I have said these principles were taught in the very beginning. If we had the records we would find that they were taught to our father Adam, because they are consistent with man’s agency. God gave unto man, when He placed him upon the earth, the fullest agency—the power to do that which was right in his own sight without let or hindrance. He taught those principles to Enoch, and He taught them from time to time to all the men of note who would be taught by Him. Abraham became in his turn the great expositor of those truths; and you will find by tracing the lives of those men in the record that has come down to us, that in every instance they were men who were champions of the right, who stood out boldly and fearlessly in the midst of their fellowmen, contending for those God-given principles which they believed to be the inalienable right of every human being. YOU WILL FIND THAT THE OPPONENTS OF TRUTH, OR, TO SPEAK MORE PLAINLY, according to our phraseology and our methods of expressing ideas, THE FOLLOWERS OF SATAN — YOU WILL FIND THAT WHEREVER THERE WAS PERSECUTION UPON THE EARTH, THEY WERE ITS AUTHORS. WHENEVER MEN WERE TRAMPLED UPON AND THEIR RIGHTS WERE DENIED THEM, WHEN MEN FELL VICTIMS TO VIOLENCE AND THE MAL-ADMINISTRATION OF THE LAWS, IT WAS THOSE WHO WERE LED BY SATAN’S INFLUENCE AND YIELDED TO HIS POWER, WHO WERE THE INSTRUMENTS IN COMMITTING THOSE EVILS. HENCE YOU FIND THAT GOOD MEN NEVER PERSECUTED BAD MEN; NEVER DESTROYED WICKED MEN WHEN THEY HAD POWER. THEY WERE NOT OPPRESSORS, THEY WERE NOT TYRANTS, THEY WERE NOT PERSECUTORS, THEY DID NOT INFRINGE UPON THE RIGHTS OF THEIR FELLOW MEN, UPON THE LIBERTY OF CONSCIENCE, NOR UPON ITS PROPER EXERCISE, NOR UPON THE EXERCISE OF MAN’S AGENCY: THEY NEVER SOUGHT TO RESTRAIN IT. If wicked men were disposed to do wickedly, so long as they did not transcend certain well defined bounds that found their expression in law, YOU WILL FIND NO ACCOUNT OF GOOD MEN INTERFERING WITH BAD MEN. You will not find them, as I say, taking upon themselves the role of oppressors, nor saying that men shall not do that which their conscience and that which they in their agency think it is their right to do. GOD DOES NOT DO IT. JESUS DID NOT DO IT, AND NO SERVANT OF GOD DID IT that had a true conception of his calling. God has given to every man his agency, and He respects that agency. He might grieve over its exercise, angels may weep, and the heavens themselves may weep over the wrong exercise by man of his agency that God has given unto him, but he, nevertheless, has it to its fullest extent; BUT THE DEVIL AND THOSE UNDER HIS INFLUENCE, WOULD IF POSSIBLE, DESTROY MAN’S AGENCY AND PREVENT HIM FROM EXERCISING IT TO SUIT HIMSELF.—Journal of Discourses, Vol. 24, Pgs. 58-59.

D. & C., Sec. 2:1, 2, 3

1 Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

2 And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

. If it were not so, the whole earth would be utterly wasted at his coming.
mankind to every nation and to warn them, not in anger or in scorn, but in meekness and humility, that they may flee from the wrath to come. To them we say, Be pure in all your thoughts, words and acts. Keep yourselves unspotted from every evil. Avoid all vulgarity of act and expression. Put away all your light speeches, and be sober men of God, filled with the Holy Ghost and the power of your Priesthood.

To the Twelve Apostles and their Counselors we say: Remember the weight of your high calling in Christ Jesus. You are called to be His special witnesses in all the world, to bear testimony that He lives and reigns on high, to see that the Gospel is preached to all the inhabitants of the earth, and that the earth is prepared by suitable warning for the coming of the Son of Man. How great and all important is your calling. It may be said that the souls of a world are entrusted to you. Through your labor and testimony, either in person or through other chosen messengers whose labors you direct, the inhabitants of the earth will be judged. Is there any law of God, then, which you should neglect, is there any degree of purity which you should not teach, is there any sacrifice which you should not be willing to make? Can men with such a calling as yours be other than holy and yet please our God? Who among you can neglect the duties of your high calling to devote time and care to the world and its pursuits? We say to you in all truth and solemnity that no one of you can do this without displeasing your God and endangering your salvation.

To the Saints we say that President Woodruff, at our last accounts, was in good health and spirits notwithstanding his advanced age, and as full of zeal and faith as ever.

President Joseph F. Smith, our fellow laborer in the First Presidency, though not with us, is actively employed in the ministry and rejoicing greatly in the work of God. He is as ardent, as devoted and as persevering as ever. Were he here, his name, without doubt, would appear with ours to this epistle.

Notwithstanding all that we are now passing through, our hearts are filled with joy and peace. We can truly say, Hosannah to God in the highest. We know that Zion will not be overthrown or be made desolate. Every promise made concerning Zion by the Almighty will be fulfilled. The only thing which ever disturbs our serenity is the report of wrong-doing by those who are called Latter-day Saints.

Praying that God will bless and preserve you and lead you in the path of righteousness, and that you may all operate together in the accomplishment of the purposes of God and the purification of His Church and the establishment of His Kingdom, we remain, with much love,

Your friends and fellow-laborers in the New and Everlasting Covenant,

JOHN TAYLOR,
GEORGE Q. CANNON,
Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.
Salt Lake City, October 6th, 1885

D. & C., Sec. 59: 5, 6

5. Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord God with all thy heart, with all thy might, mind, and strength and in the name of Jesus Christ thou shalt serve him.

6. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.
"The Saving and Losing of Souls"

THE LORD declares that the worth of souls is great, and he commands that we do all in our power to save them.

Yet, occasionally a person refuses to allow himself to be saved. He may refuse to keep the commandments, claiming that he has a right to live his own life. There are those who are deep in sin and have reached the point where they love darkness better than light because their deeds are evil. There are also some who are deceived by the craftiness of men and fight against the truth and the leaders of the Church as a result of this deception.

Although we are striving constantly to save all who will be saved, occasionally it becomes necessary in the discipline of the Church to excommunicate those who rebel against the truth or who prefer the ways of sin to the path of righteousness.

Such disciplinary action is always a source of regret to all concerned. Excommunication indeed is a serious matter. It breaks the hearts of loved ones who grieve when a member of the family goes astray, and it is surely sad to those who realize the gravity of the situation.

STRANGE AS IT MAY SEEM, however, there are some who are of the opinion that excommunication is not serious at all. They so misunderstand the truth that they suppose that they may lose their membership in the Church but not the blessings of the Church nor of the temple nor even the possession of the priesthood.

When a person is excommunicated he loses all pertaining to the Church and Kingdom of God, including his priesthood, his temple blessings and the blessings obtained through baptism.

PRESIDENT HEBER C. KIMBALL in volume 3 of the Journal Discourses, page 269 said this: "If a man sins to that degree that he is cut off from the Church, he forfeits the blessings promised on condition of keeping his covenants. When a man loses his membership in this Church, he also loses his priesthood and, of course, the blessings of his endowments. Do not flatter yourselves that you can retain the blessings of the gospel and at the same time pursue a wicked course, for you cannot do it."

PRESIDENT JOSEPH F. SMITH made a clear statement on this subject as it was published in the Improvement Era, volume 11, page 465:

"An officer in the Church in one of the stakes of Zion asks whether a man's priesthood may be taken from him in any other way than by excommunication. In other words, can a man's ordination to the priesthood be made null and void and he still be permitted to retain his membership in the Church: or must he be excommunicated before the priesthood can be taken from him?"

"The reply must be that only by excommunication in the appointed way can the priesthood be taken from a person. We know of no other means provided by which a man who had had the priesthood conferred upon him can be deprived of it. The constituted authorities of the Church may, however, after proper authorized hearing decide that a man has forfeited his right to act in the priesthood and for this cause he may be silenced and his certificate of ordination be taken from him and thus have his rights suspended to
officiate in the ordinances of the gospel or to exercise the priesthood which has been conferred upon him. Then, if he persists in exercising his priesthood and former calling he may be taken to account for insubordination and be excommunicated.” So excommunication does deprive a man of his priesthood.

BRIGHAM YOUNG pointed out that when persons fight against the Church they become darkened in their minds because of their sin, since the Spirit of the Lord withdraws from them.

Inasmuch as a person who is excommunicated loses his priesthood, his temple blessings and all other blessings associated with his membership in the Church, there is only one way by which he can obtain them once again. That is by sincere repentance and by baptism in water for the remission of sins, just as he was baptized originally when he first joined the Church. This is pointed out clearly by the Prophet Joseph Smith as he wrote in the History of the Church, volume 1, page 338:

“Respecting an apostate or one who has been cut off from the Church, and who wishes to come in again, the law of the Church says that such shall repent and be baptized and be admitted as at the first.”

The writer is led to believe that in making the foregoing statements, the Editor was aiming to embarrass those Church members against whom action had been taken for either living a law of God or teaching its necessity, or else to intimidate or instill fear into those who have the courage to think for themselves in matters of salvation. Since the writer himself has been ostracized for upholding the revelations of God as contained in the law book of the church, the Doctrine and Covenants, he feels justified in pointing out some of the great fallacies in the statements made, and which the lead-
We present to our readers a quotation or two, from each of our Leaders in this dispensation upon this great and universal Plan, called the "Plan of Salvation"—the system of doctrine, ideas, and practices, that pertain to all the Intelligence that exists in eternity.

The great and grand secret of salvation, which we should continually seek to understand through our faithfulness, is the continuation of the lives.

All rational beings have an agency of their own; and according to their own choice they will be saved or damned.

The volition of the creature is free; this is a law of their existence and the Lord cannot violate His own law; where He to do that, He would cease to be God. He has placed life and death before His children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death, they must suffer the penalty. This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice, and God brings forth the results of the acts of His creatures to promote his Kingdom and subserve His purposes in the salvation and exaltation of His children.

JOSEPH SMITH THE PROPHET: "To get salvation we must not only do some things, but everything which God has commanded. Men may preach and practice everything except those things which God commands us to do, and will be damned at last. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God. THE OBJECT WITH ME IS TO OBEY AND TEACH OTHERS TO OBEY GOD IN JUST WHAT HE TELLS US TO DO. IT MATTERETH NOT WHETHER THE PRINCIPLE IS POPULAR OR UNPOPULAR, I WILL ALWAYS MAINTAIN A TRUE PRINCIPLE. EVEN IF I STAND ALONE IN IT."

History of the Church, Vol. 6, p. 223.

And again: Oh, I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other Gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.

And again: "They accuse me of polygamy, and of being a false Prophet, and many other things which I do not now remember; but I am no false Prophet; I am no imposter; I have had no dark revelations; I have had no revelations from the devil; I made no revelations; I have got nothing up of myself. The same God that has thus far dictated me and directed me and strengthened me in this work, gave me this revelation and commandment on celestial and plural marriage and the same God commanded me to obey it. He said to me that unless I accepted it and introduced it, and practiced it, I, together with my people, would be damned and cut off from this time henceforth. And they say if I do so, they will kill me! Oh, what shall I do? If I do not practice it, I SHALL BE DAMNED WITH MY PEOPLE. If I do teach it, and practice it, and urge it, they say they will kill me, and I know they will. But we have got to observe it. It is an eternal principle and was given by way of commandment and not by way of instruction."


(To be continued)

D. & C. Sec. 107: 99, 100

99. Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

100. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.
The Dawning Day of the Lamanites

THE HOUSE OF JOSEPH

By SR. M. BAUTISTA

(Continued from page 260)

THE CONTINUATION OF OUR GENEALOGICAL TREE

In continuing our genealogical tree we observe its branches spread abroad and, to our joy, we come to Joseph, who was sold into Egypt, he who was predestined, with his posterity, to accomplish an extraordinary mission.

Jacob, who was called the Prince of God, blessed his son Joseph, after they had located in Egypt, and predicted: “Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.”—See Gen. 49: 22-26.

THE BLESSINGS OF HIS PROGENITORS WERE TO CONTINUE UPON HIS HEAD

“The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills, THEY SHALL BE UPON THE HEAD OF JOSEPH . . . “See Gen. 49:26.

THE PROMISES OF YESTERDAY SHALL BE GLORIOUSLY FULFILLED IN OUR DAY.

The first promise that was celebrated between God and His elect was in the dawning days of this world, at the very beginning of our race and that promise continues with the chosen seed in this day. In this promise is the ALPHA and OMEGA of our eternal happiness . . . For that promise of yesterday, of those remote and earliest times, dawns now from the heavens, and the IMMORTAL voice of that God who pronounced the covenant in that primeval day, now majestically repeats the same promise to His people, as He assures us, saying:

“Thy posterity shall be the elect of the Lord, and they shall be PRESERVED UNTIL THE END OF THE WORLD!” For the Lord’s modern servant has repeated this promise, saying: “THE ELECTION OF THE PROMISED SEED CONTINUES EVEN IN THESE LAST DAYS. THE PRIESTHOOD SHALL BE RESTORED TO THEM AND THEY SHALL BE THE SAVIORS UPON MOUNT ZION: THE MINISTERS OF OUR GOD.”

Such was the destiny and the responsibility that was placed upon the Chosen Seed. They were to be distinct from all the children of God upon the earth, and the promise made was to continue with them until the end of the world, as an irrevocable testimony of the word of God. The Lord said, through the Prophet Joseph: “He had reference to those whom the Lord shall call in these last days, who shall have the power of the Priesthood in order to establish anew the Zion of God, and effect the redemption of Israel. And to put on her strength signifies vesting herself with the authority of the Priesthood, which she, Zion, has a right to by lineage; also to return to that power which she has lost.”—D. & C. 113:8.

Since the Lord is not an unjust God, this assertion signifies that the Gentiles sinned, or infallibly they would sin, so that the Lord should take from among them the powers and privileges which they had formerly been given!

And finally, the Lord has revealed in this day that the promises to the Chosen Seed, should not only continue upon the earth, but that they should continue into eternity, for the Lord said:

“All those things which Abra- ham received were by revelation and commandment and by my voice, saith the Lord, and he has entered into his exaltation and is seated upon his throne.
“Abraham received promises concerning his seed of the fruit of his Loins—from whose loins ye are, namely, my servant Joseph—which were to continue as long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world they should continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.”—D. & C. 132:29-30.

REFLECTIONS UPON OUR ESTATE!

Here in the depths of my soul I meditate and contemplate with great astonishment those marvelous events of the past. I marvel at that which the Lord Jehovah pardoned. Nevertheless, the punishment did not cease, but still descended upon the ungodly, and thousands succumbed in the desert, even as they sought the promised land. The Promised Lineage deliberately rebelled and after they had tempted the Lord TEN TIMES, STILL HE PARDONED THEM and did not remove them out of His sight. Nevertheless, He had vowed that all those who had beheld His glory and His signs in Egypt, as in the desert, who had thus rebelled against Him, should not see the promised land, which He had promised their fathers should be given unto their seed. Consequently, they were detained in the wilderness for forty years until all those who had escaped from Egypt and witnessed His wonders and rebelled against him in the wilderness had perished. WHY DID THEY DIE THERE?

And now, with that same voice and that same goodness that selfsame God has called to us anew in this day. And what have we done? Since the restoration of the Gospel we have already passed through twice forty years and we find that same people on the same level that they occupied at the beginning. They receive and obey the FOUR PRINCIPLES. They are steeped in unbelief and indifference, notwithstanding all the promises which God has given them. As were the children of Israel in the past, so are they who have received the gospel in this glorious day! Our fathers were IN CAPTIVITY FOR FOUR HUNDRED YEARS, and we, their seed, have endured TWO THOUSAND YEARS of misery, in slavery, while our blood has flowed, the lowest of all, WITHOUT GOD, encompassed in darkness and burdened with every perversity of humanity! Now, at this time, it appears that the Gospel and its blessings are secondary in the minds of the people. We, like ancient Israel, weep and mourn with a great noise, continuously, for Reformed Egypt! As a natural consequence, we live in fear and in ignorance. Nevertheless, in consequence of the PACT MADE WITH Israel, the Lord calls to us with all tenderness, and from those ancient and remote centuries of the past, He prophetically says to us:

“Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.”—3 Nephi 22:4 . . .

Are we interested in this declaration of the Lord? Shall WE see that promised Land? Are we truly interested in that blessed land which God assigned to us? Meditate upon that gracious GIFT, for it is the land of Adam and Eve; it is the cradle of humanity! Harken to the word of the Lord:

“Saying: I, the Lord, will make known unto you what I will that ye shall do from this time until the coming conference, which shall be held in Missouri, upon the land which I shall consecrate unto my people, which are a remnant of Jacob, and those who are heirs ac-
cording to the covenant."—D. & C. 52:2.

This is in respect to that which we hope to receive; but what is said in respect with that which we have to do? It is the following:

"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." — Ether 13:8.

Shall our people be so ungrateful that they will fail to obey the conditions which God has ordained in order to make us worthy of that potentiwork?

WE WILL DELVE INTO THIS SECOND POINT

In order to accomplish this labor we must know the truth. Thus, we shall form our chain, link by link. From whence do we unite ourselves with that link in the EXTENSIVE CHAIN which so majestically extends through the ages and the generations of the world until now? Listen to the words of Jacob:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

—Gen. 49:22.

A fruitful bough, next to a fountain, whose branches shall extend beyond its confining wall. The branches may be said to be the descendants of Joseph who shall extend or cross to the other side of the sea or ocean, to the West, to a continent which was to be choice above all other lands.

The God of Heaven drew out the descendants of Joseph from Jerusalem 600 years before Christ and led them to a new land. At that time the descendants of Joseph left the land of Palestine in order to take possession of their promised heritage.

In our next issue we will discuss Lehi and his Colony.

(To be continued)

The "Hillel Letters" from Archko Vol.

(Continued from Page 254)

Sixth Letter

The end of all religion as a positive institution is to enlighten the understanding and cultivate the devotions. The mind must think and the heart must worship. So it must be through life. The cares of the world are continually effacing religious impressions, and truths once clearly seen and vividly felt by lapse of time wax dim and lose the influence of present realities. The soul, moreover, feels the want of support and guidance of religion at all times. Every day the soul experiences the need of communication with God. It is as necessary as our daily food. Therefore, all religion has its sacred rites, by which the heart speaks to God and God communicates to the heart. So all religions have some mode of training the mind and moving the affections, of taking hold of the memory and perpetuating themselves. This is derived from an innate consciousness. If God should extinguish all the lights of the world and blind every human eye, religion would be just the same.

"But these outward institutions must all be adapted to the present condition of man. Religion can only use those instruments which are furnished to hand. In the absence of writing it must use ceremonies and forms, which have a conventional meaning, and thus come to be symbolic of certain truths. Thus, our patriarchal religion consisted almost entirely of prayer and sacrifice. The Mosaic religion, which came after the invention of letters, added to prayer and sacrifice a written code of duty, a formal declaration of truths and principles, which lay at the foundation of the whole institution."
THE STAR OF TRUTH

"The patriarchal element was still strong and predominant in all our Church, yet there was no express mode of religious instruction. This was enjoined on the heads of families: 'And these words which I command thee this day, thou shalt teach them to thy children, and shalt talk of them when thou sittest in thy house.' And as the written laws were scarce and hard to get, it was said: 'And thou shalt bind them for a sign upon thine hand and as frontlets between thine eyes, and thou shalt write them upon the posts of thine house and upon thy gates.' Then the Levites were to stand and say with a loud voice: 'Cursed be the man that maketh any graven image;' and all the people shall hold up their hands and say, amen; and thus he went through the whole law. Then at the annual meeting upon the mountains at new moon all the people met and held up their hands and cried, amen. Thus it is evident that devotion predominated over instruction; the cultivation of the heart was made more prominent than that of the understanding.

"But in the Hebrew commonwealth Church and State were closely amalgamated. The code of Moses prescribed a like religious and civil duty. The Levites, of course, were the judges and magistrates, as well as the religious teachers of the people. But as books were scarce, we find in the third year of the reign of Jehoshaphat that he sent princes and Levites to teach the people, and they took the book of the law and went through all the cities of Judea and taught the people the law of the Lord.

"This same thing was carried out in all the Jewish life. Our tabernacle in the wilderness, and afterward in the holy land, was intended as a perpetual memorial of God, and a symbol of His presence. It called the people off from idolatry, and reminded them that their worship was to be directed to Jehovah alone. Its services, and those afterward of the temple, were perpetually renewed every morning and every evening, that no pious Israelite should ever feel that the duties of adoration and gratitude could be omitted for a single day. The morning and evening sacrifice, we have every reason to believe, was to the religiously disposed an essential aid to devotion through the many centuries of the continuance of that imposing rite.

"Then if we transfer these imposing ceremonies to the temple, this godly house was the rallying point of our political power, the consecrated seat of our religion, and the heart of our national affections. It was built by Solomon more than a thousand years ago. It was built on Mount Moriah, in the southeastern part of Jerusalem. It was built for worship alone. It was intended as a place for national worship. It consisted of four enclosures, one within another on three sides, but having a common wall on the fourth. Only one of these was covered with a roof, in our meaning of the terms, and that was the last or innermost enclosure—the holy of holies, containing the ark, the cherubim, and the mercy seat. The outer enclosure, into which all nations were permitted to enter, was very large. The second was the court of women—so-called, not because none but women were permitted to enter there, but because they were permitted to go no further. Within this was the court of Israel, which again surrounded on three sides that of the priests, where was the great altar, upon which the daily sacrifice was offered morning and evening.

"Oh, these sacred ordinances! How can the world do without them? It seems that the world could do as well without the light of the sun, as well without food to eat or water to drink, as to do without these doctrines and teach-
nings of the Jews. But they are all gone. The city, the temple, the doctrine, the priest, the law, and the nation are all gone. Is it so that God has become tired of His own appointments? or does He see a defect in His own ways, or has He become dissatisfied with His own covenant made to our fathers and to their children?

"I write you these letters, my beloved countrymen, asking you to look at these things, and find out the cause of our abandonment. Is it the cause that sent our fathers into Egypt? or is it caused by the same thing that sent them into Babylon? Let us look and find out the cause, so that we may seek a remedy. And let us not forget the morning and evening sacrifice. Let us turn our faces toward that holy temple and pray. Although it is not in existence in fact, yet it lives in each of our hearts, and shall ever live. Though we may be thousands of miles away, and be sold into bondage, and bound in chains; yet we will not, we cannot, forget our land, our religion, and our God. He is the God of Abra-ham, and still is merciful, and will remember His promises and keep His covenant made with our fathers. And so shall I abide."

(To be continued)

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**ENOCH AND HIS CITY**

Enoch, the seventh from Adam, stands among the greatest spirits of antiquity, and foremost among those whom the Lord declared should be his rulers. **One of the mightiest for the work he was destined to perform. Predisposed from his infancy to accept of everything that was revealed from God; and it being instinctively incorporated in his very nature to be eligible to every divine manifestation, he finally grew to be a God in humanity, and he received this testimony from his heavenly Father that he pleased Him.**

We read, from modern revelations given through Joseph Smith, the Prophet, that Enoch was born in the 622nd year of the world; was 25 years old when ordained under the hands of Adam, and was blessed (by God) at the age of 65. He walked with him 385 years, making him 430 years old when he and his city were translated. He obtained such favor with the Lord, that at his voice the mountains shook from their foundations, the rivers were turned out of their courses, and the lands came up out of the depths of the sea, upon which his enemies took refuge through the years. The city of Enoch implies a problem, which is difficult of solution. It stands alone without precedent or succession to the present period. The author is not advised that there is any published history, or any manuscript brought forth, which has survived the ante-diluvian dispensation, leaving any details of such extraordinary events as the gathering together of a righteous people called Zion, and of the building of so large and beautiful a city. Indeed, such an one as the Lord called "His abode forever." The knowledge of such events must therefore have been the production of inspired men.

From these revelations it may be inferred that the disciples of Enoch were gathered together. At his suggestion they built a city, on the site which he had selected. He had seen the heavens opened; had gazed upon cities that were celestial; had been familiar with the gorgeousness of the heavenly mansions and the splendor of their architecture. Acquiring thereby a superior intelligence and that spirit of refinement and taste, which enabled him to instruct his brethren to build after the pattern of the heavenly.
The gathering of the people and the building of the city increased and continued for a great length of time until it was consummated. The form, the order and the architecture of the buildings of the city of Enoch, presented to the eye a glory and splendor surpassing our sublimest conceptions of art. The gardens, orchards, and vineyards; the lawns, shades and floral yields, partaking of the best selections of fruits, flowers, and evergreens that could be collected, from far and near. Such had been the perfections attained by the favored persons who had listened to the voice and preaching of Enoch, and who comprised the inhabitants of his city.

Since the period of the first acquaintance of the author with Joseph Smith, the Prophet, he occasionally referred particularly to this subject, which transpired in the author’s hearing. Once in Kirtland, and once in Nauvoo. At the former place, in a meeting held in the year 1832, on the occasion of Elder Brigham Young speaking in tongues, the Prophet being present; it was the first time that the exercise of this gift had come under his notice. The congregation was at the time in a kneeling posture. As soon as Bro. Brigham had concluded his prayer, the Prophet rose to his feet and invited them to rise and be seated. Joseph then addressed them and said: “Brethren, this tongue that we have heard is the gift of God, for He has made known unto me, and I shall never oppose anything that comes from Him. I feel the spirit that Bro. Brigham has manifested in this gift of tongues, and I wish to speak myself in the tongue that it will please the Lord to give me.” He accordingly spoke in what may be called an open and fluent language; more so than was commonly heard. He occupied some minutes in the exercise of the gift. After he had concluded he said, “Brethren, this is the language of our father Adam while he dwelt in Eden; and the time will again come, that when the Lord brings again Zion, the Zion of Enoch, this people will then all speak the language which I have just spoken.

Ten years subsequently, at Nauvoo, while naming historical incidents of antiquity, he alluded to the Church, or Zion of Enoch, and discoursed some time upon the nature of its organization, order and progress. He spoke with a view of correcting the teachings of some of the elders who had maintained the doctrine that the people of that church had passed through the ordeals necessary to consummate the work of complete immortality, and that they would be prepared to enter in the presence of the Father and the Son. This idea the Prophet took up, and revealed it in a different light—in what may be styled a divine philosophy. He declared of the Church of Enoch, “That they did not die; that they had not then gone through their last changes to greatest refinement; and that they had, nevertheless, triumphed over death. That the people, and the City and the foundations of the earth on which it stood, had partaken of so much of the immortal elements, bestowed upon them by God through the teachings of Enoch, that it became philosophically impossible for them to remain any longer upon the earth; consequently, Enoch and his people, with the city which they occupied, and the foundations on which it stood, with a large piece of earth immediately connected with the foundations to the city, had assumed an aerial position within the limits of our solar system; and this in consequence of their faith.”

He further said, “that inasmuch as they did not pass through all the refinements which was necessary, as the Lord lives, they would return to the earth, when they and

(Continued on Page 292)
usw. sind auch Amter und Titel. Das "Christus"—Amt ist gleich-bes-
sthend mit dem Amte "Gottes." Das eine ist die Ergänzung des
anderen, diese zwei arbeiten zu-
sammen und beide sind für ein-
ander notwendig.

Mit dem "Gottes"—und "Chri-
tus"—Amt ist das Amt des "Heili-
gen Geistes" verbunden. Diese
Dreieinigkeit, richtig organisiert,
präsidiert über die Erde. Jeder be-
wohnte Planet oder jede Planeten-
gruppe hat eine solche Präsident-
schaft.

"Pharaoh," ein regierendes
Amt in Ägypten, das kurz nach der
Sintflut eingeführt wurde, besteht
heute noch als ein Amt. Die Be-
deutung des Wortes Pharaoh ist
"Grosses Haus" und ist in Wirk-
llichkeit ein König. Wir sprechen
von dem Pharaoh in den Tagen
Joseph's als eine Person; jedoch
war der Pharaoh zur Zeit Joseph's,
der Joseph zum zweithöchsten
Regenten Ägyptens machte, meh-
rere Generationen von dem Pha-
roah zur Zeit Moses entfernt. Der
erste war gerecht während der
letztere wegen seiner Gottlosigkeit
vernichtet wurde. Wenn man den
Ausdruck "Pharaoh" in irgendei-
nem andern Licht betrachtet als
den eines Titels oder Amtes, so
stösst man auf ähnliche Unge-
reimtheiten wie bei gewisse
Schriftstellen, die sich auf "Gott"
beziehen. "Da kam ein neuer Kö-
nig (neuer Pharaoh) auf in Ägypten,
der wusste nichts von Joe-
seph." (2. Moses 1:8). Und so ist es
mit den Titeln "Cäsar," "Kai-
sar," "König," "Zar," "Präsident,
usw. Es war der Präsident (der
Vereinigten Staaten), der eine
Armee gegen die Heiligen in Utah
sandte, und es war auch der Prä-
sident," der sich mit den Mormonen
befreundete, ihnen Amnestie ge-
währte, und ihnen ihr an den
Staat heimgesuchtes Eigentum
zurückstattete; und ein anderer
Präsident gebrauchte seinen Ein-
fluss gegen das Berauben des
Sitzes eines Mormonen Senators im
Kongress der Vereinigten Staaten. Es war der "Präsident" der Vereinigten Staaten, der dieses tat, und doch sind die erwähnten Begebenheiten die Handlungsweisen drei verschiedener Personen, eine jede nahm das Amt des "Präsidenten" ein, jedoch zu verschiedenen Zeiten.


JEHOVA ist die verdeutschte Form des hebräischen JAHWE und bedeutet "Der durch sich selbst Bestehende" oder "Der Ewige." In unsern deutschen Bibelausgaben wird dieser Name oft durch "Der Herr" ersetzt.

(Fortsetzung folgt.)


24. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;
Nuestro ARBOL GENEALOGICO continúa y el RAMO se desprende, y por su extraordinaria fidelidad, el Señor nos envía nuevo, se predestina, él y su posteridad a tan excelente misión.

El Príncipe de Dios, Jacob, colocó a José su hijo, en el lugar que le convenía, y divinamente lo dedica: "RAMO FRUCTIFERO . . ." Gen. 49:22-26.

CONTINUAN LAS BENDICIONES DE NUESTROS PROGENITORES

"Y bendijo a José . . . Gen. 49, 15, 16.

LO DE AYER, RENACE HOY GLORIOSAMENTE

La primera promesa que se celebró, entre Dios y su elegido, al rayar la aurora de este mundo, sí, ella, en el comienzo de la humanidad; la misma renace en este día. Es para nosotros el ALFA Y OMEGA de nuestra eterna felicidad . .

Lo de ayer, del muy allá, renace hoy desde los cielos, y la voz INMORTAL ese Dios que la pronunció en ese remoto día, majestuosamente hoy la repite a su pueblo, y nos asegura diciendo:

"... de que su posteridad sería la escogida del Señor, y que sería PRESERVADA HASTA EL FIN DEL MUNDO!

Y su siervo moderno nos reanima diciendo:

"... LA ELECCION DE LA SIEMIENTE PROMETIDA CONTINUA AUN, Y EN LOS ULTIMOS DIAS EL SACERDOCIO SERA RESTATURADO A ELLOS, Y ELLOS SERAN LOS SALVADORES SOBRE EL MONTE DE SION; LOS MINISTROS DE NUESTRO DIOS . . ." "

Ese fue el destino y la responsabilidad puesta sobre la Simiente Prometida de entre todos los hijos de Dios sobre la tierra, y que permanecería hasta el fin del mundo, como un irrevocable testimonio de la palabra de Dios, añade el Señor:

"Se refería a los que Dios llama en los ULTIMOS DIAS, quienes tendrían el poder del sacerdocio para establecer de nuevo a Sión y efectuar la redención de Israel. Vestirse de su fortaleza significa vestirse de autoridad del sacerdocio que ella, Sión, tiene el derecho de poseer, por linaje, así como de RECUPERAR AQUEL PODER QUE HABIA PERDIDO." Sec. 113:8.

Y siendo que el Señor no es un Dios injusto, significa esta aseveración que los Gentiles YA PECARON O INFALIBLEMENTE TIENEN QUE PECAR para que el Señor quite de entre ellos los poderes que les había dado!

Por último, el Señor ha revelado en este día que las promesas a la Simiente Escogida, no solamente continuarán gloriosamente sobre la tierra; sino seguirán hasta la eternidad, dice el Señor:

"... Todas las cosas que Abraham recibió fueron por revelación y mandamiento y por mi voz, dice el Señor, y él ha entrado en su exaltación y se sienta sobre su trono.

Abrahán recibió promesas en cuanto a su simiente y al fruto de sus lomos—de cuyos lomos eres tú, mi siervo José—promesas que iban a continuar mientras aquella estuviese en el mundo; y tocante a Abraham y su simiente, habían de CONTINUAR FUERA DEL MUNDO; TANTO EN EL MUNDO COMO FUERA DE EL. CONTINUARIAN TAN INNUMERABLES COMO LAS ESTRELLAS; o si te pusieras a contar las arenas de las playas del mar, no
puedes enumerarlas." Sec. 132:29, 30.

REFLEXION SOBRE NUESTRO ESTADO!

¡Allá en lo recóndito de mi alma medito, y contemple con gran asombro aquello luctuoso del pasado; sobre lo que el Señor Jehová perdonó pero el castigo no lo quitó y decenas de miles sucumbieron en ese desierto.

El exilio cambiaba hacia la tierra prometida, pero el Linaje Prometido deliberadamente se rebeló después de haber tentado al Señor Jehová DIEZ VECES, perdonó a Israel y no lo desapareció al instante; sin embargo, juró que todos los que vieran su gloria y sus señales en Egipto como en el desierto, no varían la Tierra Prometida, la cual JURO DARLA a nuestros padres. Que detendría allí el campo por cuarenta años hasta quedar consumido aquel pueblo que con cuantos sacrificios y maravillas había sacado de Egipto. ¡QUE ALLÍ MORIRAN!

Y ahora, ¿con que voz con que bondad de nuevo el mismo Dios nos está llamando en este día? Hemos cruzado ya "DOS VECESS CUARENTA AÑOS," y hoy mismo el pueblo se encuentra en el mismo nivel de ayer, en los CUATRO PRINCIPIOS, empapados en la incredulidad, en la indiferencia, no obstante todo lo que Dios ha prometido, tanto en el pasado, como en este glorioso día! Nuestros padres estuvieron CUATROCIENTOS AÑOS EN LA ESCLAVIDUD, y nosotros hemos pasado DOS MIL AÑOS en la miseria, en la esclavitud, en el derrame de nuestra sangre, lo peor de todo SIN DIOS empapados en las tinieblas y en la perversidad de la humanidad! Hoy mismo se parece que el evangelio y sus bendiciones son para el pueblo cosas SECUNDARIAS! Nosotros también gemimos y lloramos a gran voz continuamente por nuestro Egipto Reformado! Como consecuencias naturales, vivimos en el temor, en la ignorancia, sin embargo a consecuencia del PACTO, el Señor nos illama con toda ternura y desde aquellos siglos remotos, proféticamente nos dice: "... NO TEMAS PORQUE NO SERAS AVERGONZADA; Y NO TE TURBES, PORQUE NO SERAS AFRENADA; PORQUE OLVIDARAS DE LA VERGÜENZA DE TU MOCEDAD; Y DE LA AFRENADA DE TU MOCEDAD NO TENDRAS MAS MEMORIA, Y NO TE ACORDARAS MAS DEL REPROCHE DE TU-VIUDEZ." 3 Nefi 22:4.

¿Nos interesará esta aclaración? ¿Veremos aquella tierra prometida? ¿Nos interesaremos en aquella bendita tierra que Dios asignó para nosotros? ¡Meditamos en tan agraciado "DON," la tierra de Adán y Eva, la Cuna de la humanidad! Escuchemos lo que dice el Señor:

"... Diciendo: Yo, el Señor, os haré saber lo que quiero que hagais, desde ahora hasta la próxima conferencia, la cual se verificará en Misuri, en la tierra que CONSAGRARE A LOS DE MI PUEBLO, QUIENES SON UN RESTO DE JACOB, Y A LOS QUE SON HEREDEROS CONFORME AL CONVENIO." Sec. 52:2.

Eso es con respecto a lo que esperamos recibir, pero con respecto a lo que tenemos que hacer, es lo siguiente:

"... Por lo tanto, el resto de la casa de José se establecerá en este país, que será la tierra de su herencia; Y LEVANTARAN UNA SANTA CIUDAD PARA EL SEÑOR..." Either 13:8.

¿Será tan ingrato nuestro pueblo para no obedecer las condiciones de Dios y hacerse digno de tan portentosa obra?

DESCUBRAMOS EL SEGUNDO PUNTO:

Hasta este lugar tenemos la cadena formada, estaban por eslabón, pero ahora, ¿dónde uniremos nuestro eslabón a la EXTENSISIMA CADENA que tan majestuosa-
mente cruza por entre todas las edades o generaciones del mundo? Escuchemos:

"... Ramo fructífero José, ramo fructífero junto a fuente, cuyos vástagos se extienden sobre el muerto." Gen. 49:22.

¿Ramo fructífero junto a fuente, cuyos vástagos se EXTENDEN SOBRE EL MURO! Los vástagos o sean los descendientes de José se extendieron al otro lado del mar, al Poniente, en un continente escogido de entre todas los demás.

El Dios del cielo sacó a los descendientes de José, 600 años antes de Jesucristo, para una tierra nueva! En ese tiempo los descendientes de José salieron de Jerusalén para tomar posesión de su heredad.

(A ser continuará)

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Divorce Law Revision Board Is Planned

We learn from reading the Tribune article of Staff Writer Patrick R. Eckman, which appeared Saturday, June 12th, that Utah's high ratio of broken marriages led to the formation of a citizen's committee to seek better divorce laws from the 1955 session of the State Legislature.

The committee will be appointed by the State Welfare Commission, which called together Friday in the Capitol, district and juvenile judges, welfare workers, sociologists, marriage counselors and interested citizens to discuss what can be done to make marriages more lasting.

The assembly was in complete agreement that present laws allow no answer to the mounting problem (Utah average ONE DIVORCE TO EVERY THREE MARRIAGES, compared with a national ratio of one to four), and reached a general agreement that a family relations court or its equivalent is the first step.

The committee will formulate legislative proposals, and also study the social aspects of divorce. (Do you hear of such things in polygamous families?)

"Most concrete recommendation came from Third District Judge David T. Lewis, President of the State District Judges Ass'n., before whose members all divorce cases come.

Urging that "we make haste slowly," he proposed that the Legislature be asked to add another judge in Third District and possibly over population centers with the provision that the new judge be permanently assigned to home relations problems such as divorce and adoption.

Under present laws, he said, uncontested divorces are nearly automatically granted and the judge is actually prohibited from making efforts at reconciliation.

At the start of the meeting, Welfare Commissioner Ward C. Holbrook, who presided, explained that the commission is interested in the divorce problem through its aid to dependent children program. (And we are, in the meantime, it appears seeking to FORCE more dependent children onto the state welfare rolls.)

He and H. C. Shoemaker, commission chairman, also presented some statistics on the scope of the problem: divorce and desertion, they said, account for 41 per cent of the children on A D C and cost Utah taxpayers over $2 million last year; 57 per cent of the State Industrial School population comes from homes with one (or no) parents.

Along with court procedures, marriage counseling services received heavy emphasis in the discussions. Rex A. Scidmore, sociology professor at the University and head of its marriage counseling service which was begun in 1947, said such services "do not solve all the problems, but they help."

All this becomes solemn mock-

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...when we consider what is taking place in Utah, under the direction of some of these same judges and members of this same State Welfare Commission. Why seek on one hand to prevent the breaking up of homes, where apparent disharmony reigns, and then on the other hand to turn to tearing children from fathers and mothers who live in perfect peace? This simply because those parents have religious tenets incompatible with similarly outmoded, unjust and unconstitutional state laws? Would it not be far more sensible to change such laws so that, as in the instances now considered, homes shall not be broken up and children become unwilling and resentful wards of the state? While children, in these cases, are being adopted out, the parents are forcibly separated in order to deliberately break up deeply religious homes.

ENOC

(Continued from Page 286)
the city would pass through the same fiery ordeal that yet awaits the earth; when it shall be formed into a sea of glass, mingled with fire, and their preparations for a celestial abode of the glorified Saints shall be perfected.

Joseph Smith said, on another occasion, in the hearing of some of the saints still surviving, that the City of Enoch would again take its place in the identical spot from which it had been detached, now forming that chain of the earth, filled with water, called the Gulf of Mexico.

By Joseph Young Sr., Salt Lake City, Utah, 1878.

Pamphlet — History of the Organization of the 70’s — A Brief Glance at Enoch and His City.

“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 house tops, and their secret acts shall be revealed.” (D. & C. Sec. 1. Verses 2-5.)
Discourse by Elder Joseph F. Smith

Delivered in the Tabernacle, Salt Lake City, Utah, Sunday Morning, July 7, 1878

(Reported by Geo. F. Gibbs)

I naturally shrink from the task of addressing a congregation in this house, feeling as I do my inability to make myself heard.

I have been interested this morning in listening to the remarks of Brother Cannon. We cannot but be delighted with the testimony that has been given in our hearing, and that we are continually receiving from many sources, which goes to prove that the world can do nothing from our enemies against us have ever had a tendency to cause people to desire to arrive at the truth, to enquire into the real condition of things. The more people interest themselves in this direction, the more truth they will learn, and we court such investigation, for there is certainly

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.
no thing connected with us, as a religious community, in consonance with the gospel we preach, that we should be ashamed of, or that should not be known to all men. It makes no difference with the truth how much we are wrongfully accused, nor will it personally injure us. If we sustain injury or suffer loss by the misrepresentations and evils maliciously promulgated about us by our enemies, it can only be such injury and loss as will be temporary, for when the facts do come out, and people learn the truth, so much the more good will be accomplished in our favor, and so much greater injury to those who are the authors of the falsehoods concerning us. We want nothing hidden or covered up, neither can we respect any principle or individual who will not bear the daylight and the most careful investigation. Since 1850 the Elders of this church have been faithfully endeavoring to promulgate the gospel which we have received to every nation and people, without distinction as to race or color that would receive them; in other words they have diligently sought to “expose ‘Mormonism’” to the world.

We are not ashamed of our domestic relations, so far, at least, as they exist in accordance with the principles of the Gospel, nor does any right-minded man or woman feel in his or her heart to shrink in any manner from the most rigid exposition of correct views in relation thereto. It is true that in common with mankind generally, we do not like our faults made public, we shrink from that, and it is natural that we should. It is very proper that we should feel a reluctance to have our weaknesses and imperfections exposed to the world, or even to our neighbors. This feeling is a very proper incentive to us to continue in the work of self-improvement, until we shall overcome the weaknesses we have inherited, living nearer to the principles of life and salvation which we have received. But the errors of man affect not in the least the principles of the Gospel of the Son of God. You show me a man who has embraced the Gospel in its entirety, in faith and practice, and I can then point to a man who has overcome the follies and weaknesses of the flesh; or show me a man who is trying to live according to these principles, and I will show you a man who is trying to overcome his weaknesses. Hence there can be no blame attached to the doctrines of our faith, because of the infirmities and short-comings of mankind; but we should rather attribute such weaknesses to their proper source—the defectiveness of man, or to his failure, at least, to comply with those principles which are calculated to correct every evil, and to establish man in righteousness. It is perhaps a difficult thing for us, under the circumstances in which we are placed, the traditions of the fathers clinging to us, the practices of the world before us, and the temptations to evil so continually surrounding us, at all time to live the religion of Jesus Christ as perfectly as we should or otherwise might. It is no doubt difficult for us to overcome our follies, to forsake the traditions of the fathers, to eschew the practice of sin, to be patient in suffering, to endure privations and trials of our feelings, while we possess so little, as we do, of the spirit of the Lord, and the knowledge of the truth. But we need not be discouraged because of this, nor because we see faults in each other, for no man is perfect; all men have, more or less, the short-comings incident to humanity. We need not falter or be discouraged because of this, for perhaps it would not be possible for one who was perfect in all good to remain in the midst of this corrupt and perverse generation. Still it would seem good if we had a few among us who were really perfect, whose exam-
ple we could see, whose precept we could learn, and whose foot-steps we might follow. We might then be the better able to perfect ourselves. Still we will do well to emulate the good that are in our midst, and to observe those great truths we have already received in part, which in their fulness are able to save us unto the uttermost. We shall not be cut off, my brethren and sisters, for those sins which we ignorantly commit, which are the results of misunderstanding in all honesty before the Lord. The difficulty does not lie here: the danger lies in our failure to live up to that which we know to be right and proper. For this we will be held responsible before the Lord; for this we will be judged and condemned unless we repent and forsake our follies, and show our willingness to obey the light and the knowledge which we have received. There are some plain, simple truths which we do know, which we do not observe. Herein lies our great sin. The condemnation of the world, when the Savior commenced his mission among men, was that light had come into the world, but they loved darkness rather than light, because their deeds were evil. This principle applies with equal force to us in this dispensation. If we had remained without the Gospel, we would not be under condemnation. But now that light has come into the world; now that truth and the authority of God have been restored, we cannot longer remain without sin, unless we obey this gospel so revealed, and practice our profession.

There is a great deal said about our plural marriage by the outside world, and sometimes it is referred to by the Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints are far from possessing a correct understanding of it.

In the first place, it is a principle that savors of life unto life, or of death unto death; therefore, it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to endless lives, to eternal increase. It is a law of the Gospel pertaining to the celestial kingdom, applicable to all gospel dispensations, when commanded and not otherwise, and neither acceptable to God or binding on man unless given by commandment, not only so given in this dispensation, but particularly adapted to the conditions and necessities thereof, and to the circumstances, responsibilities, and personal, as well as vicarious duties of the people of God in this age of the world. God has revealed it as a principle particularly suited to the nature of the work we are called to perform, that it might be hastened to its consummation. It is a righteous principle not an unrighteous one. It is a pure and holy principle; and, therefore, persons, either male or female, who have not the desire in their hearts to become pure and righteous, have no business to practice it, for it cannot be practiced acceptably before God on any other principle than that of purity and righteousness, therefore, no wicked, unjust, or impure person can enter into the law of celestial or plural marriage without incurring the displeasure of the Almighty and his own condemnation before the Lord, unless he speedily repent of all his impure motives and designs. A man that is not honest in his heart, who does not desire to be just and impartial, has no business in plural marriage; and before he enters into the practice of that principle he needs to repent, to learn wis-

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MARY EVELYN CLARK ALLRED

Sister Allred has been well known and much loved by many of the Saints of Utah, Idaho, Canada and Old Mexico. She lived a life which was devoted to the Gospel of Jesus Christ in its fulness. When death came in a local Salt Lake hospital, July 27, 1954, it was sweet to her. She has now joined her husband in the realms of eternal glory. The accompanying article is a brief account of her life and labors, together with the genealogy of her family and that of her husband.
"Mother" Allred, as she was lovingly known to all those who knew her well, passed away in a Salt Lake Hospital, July 27th, 1954. She was, at her own request, buried at the side of her husband and his first wife at Blackfoot, Bingham County, Idaho. We will here relate some things relative to her history, her antecedents and her family.

She was the daughter of Dr. Arthur Benjamin Clark and his third wife, Mary Catrina Rasmussen. Dr. Clark was a traveling Dentist. His practice took him over early Mormon trails through the growing towns of southern Idaho, Utah and Wyoming. The writer remembers him well when he plied his trade, traveling by horse and buggy from town to town in the early part of the century. He would stop for a few weeks in Blackfoot, using grandmother’s home as his headquarters, but sometimes being gone for days as he pulled teeth or made dentures for patients in Idaho Falls, Rexburg or St. Anthony. Then, after about two months, he would start south, traveling through Fort Hall, Pocatello, Preston and Downey, caring for those who sorely needed his expert attention. He might call at McCammon or Grace or Soda Springs, but eventually he would arrive at the residence of “Aunt” Helen and use her home as his abode for a time. Here he might bask in the love and attentions she bestowed upon him and carry on his business and enjoy the companionship of his first family. Time would pass and appointments made in southern Idaho along the Great Bear Lake or in Star Valley, Wyoming, would have to be filled and so he would be on his way. As he traveled he would call at the home of “Aunt” Mary Anderson Clark or “Aunt” Marinda or “Aunt” Ethel. Always he was staying at home for a while and was then on his way. To his many children their father was home for a short and welcome stay and then was again about his business. Grandfather Clark is remembered with love by all who knew him and he had a wide acquaintance and countless friends.

Mary Evelyn Clark, who was known in her youth and to her intimates as “Evelyn,” was brought up with an abiding faith in the gospel of Jesus Christ. Her testimony of the fulness of the Gospel was not one acquired by the illustrious example of her parents alone. When she was yet a girl of 16 she saw in a dream the man who would be her husband. Having been promised in her Patriarchal Blessing that the Lord would reveal to her the companion of her heavenly choice she had gone to the Lord in fervent prayer and the Lord answered her supplications and showed her the man who was ordained to be her husband for “time and all eternity.”

When she first met Byron Harvey Allred, who was at that time a practicing attorney, he was in
company with his first wife. Since this meeting occurred in the year 1901, some 11 years after the "Manifesto" one can readily understand her surprise when she observed that the man she had been shown in her dream as her future husband was already married. Nevertheless, she became in the course of events, well acquainted with "Harvey" and "Lottie," his first wife, and in due course of time they related their love for one another and went to Evelyn's father for his consent to a "plural" marriage. It can be seen that Brother Clark must have been well acquainted with the fact that such marriages were not only approved after the "Manifesto," but sanctioned and furthered with the blessing of the authorities of the Church, otherwise he would not have taken wives and fathered children after that time. Consequently his consent was given and the young people commenced to plan their future.

However, though Brother Clark had given his consent; though President of the Stake, George Osmond had told him his salvation depended upon it and others of the authorities had encouraged him to go ahead, Harvey was still afraid that he might find himself in transgression and bring the displeasure of the leaders of the Church and of God upon him. In the midst of his agitation he decided to write a long letter to Pres. Joseph F. Smith, relating all the circumstances and asking for counsel and direction. The letter was sent. Time passed and no answer came. Finally, time for Stake Conference arrived and Apostle Francis M. Lyman and Pres. Louis A. Kelsch, of the Council of Seventy, were the visiting brethren from Salt Lake City. Harvey was active in his Priesthood and Church affairs and was in attendance with his wife. Evelyn was also there with her Father and Mother and other members of the Clark family. After the first ses-

sion Brother Kelsch went to Har-
vey and said: "I have come in answer to your letter to President Smith. I must talk to you and Sister Evelyn Clark. However, Brother Lyman must know nothing about it." After this introduction Dr. Clark and Evelyn and Harvey and his wife met with Brother Kelsch in the meeting house in private conference and at this time were told that they should go ahead and abide the fulness of Celestial Marriage and that Pres. Smith gave his consent and blessing, but dared not write concerning the matter. They were counseled to sell their homes and move to Mexico where they might live the Gospel beyond the jurisdiction of the unconstitutional laws of the United States, which prohibited them from living the laws of the Lord according to the revelations of God in this dispensation.

With this added assurance all concerned proceeded with their plans to sell their properties and arrange their affairs so that they might more fully keep the commandments of the Lord. However, by this time Harvey's first wife was having a great struggle with the forces of darkness. Doubts assailed her and she looked with deep forebodings upon the proposed trials and hardships that would inevitably beset the family as a result of their taking a step which would bring upon their heads the opprobrium of all the outside world, as well as misunderstanding and judgment from the members of their own Church who would not and could not conceive of the circumstances which governed this fateful step. Because of her mental doubts and distress Harvey was convinced that he was justified in seeking still further evidence of the approval of God before he ventured upon so hazardous an undertaking. Truly, Pres. Kelsch had said he came in answer to his letter to Pres. Smith. If Pres. Smith had not told him to bring such a message how could
Brother Kelsch have ever known about the letter. Yet, he had said: "Brother Lyman (a member of the First Presidency) must know nothing about it." Here was evidence of a lack of common ground in the midst of the leaders of the Church themselves and as Harvey contemplated these problems he felt increasingly justified in his determination to go personally to President Smith for counsel. Consequently, he left his work and responsibilities at home and started on the long journey to Salt Lake City. Traveling by horse and buggy required considerable time and he had ample opportunity to weigh the pros and cons of the great problem confronting him. He knew that "Plural Marriage" was an essential part of the Gospel of Jesus Christ. He was determined to serve the Lord in all things and make his calling and election sure. But, he was just as determined that he was not, if he could help it, going to make a serious mistake and forfeit all his former blessings, by running without being sent. President Woodruff had, as President of the Church, signed the "Manifesto." In it he had said that the Church was not teaching polygamy or plural marriage, nor permitting any person to enter into its practice." He had further stated that "Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise."

Harvey was an ardent student of the scriptures and the teachings of the Church leaders. The pronouncements against the practice of plural marriage had long been well known to him. Nevertheless, he was also aware of the continued practice of plural marriage among prominent men in the Church. Some of them were his intimate friends. He had assisted his father in his youth in hiding them from the Federal Officers. Their faithfulness and their standing in the Church could not be questioned. If President Woodruff's manifesto meant all that it implied, why did these men continue the practice? Why were a majority of the Quorum of the Twelve Apostles still living in Plural Marriage? What had impelled them to take other wives since the signing of the manifesto? Why had President Joseph F. Smith continued to live the law of Plural Marriage and rear children by his plural wives? Once this question had been answered in his own mind to his entire satisfaction. The law, as revealed through the Prophet Joseph Smith, was an irrevocable law of God. It, with the rest of the Gospel principles, had been restored for the last time, "never to be taken from the earth again." No matter what the Church had been induced to do or say through coercion the law of God was still binding upon the Saints who were willing to assume the responsibilities imposed by it. Had not Apostle John W. Taylor read to him, when he was but sixteen years of age, the revelation given to his father, when he was President of the Church which said:

"My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they be 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 ob-
servance 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 would enter into my glory must obey the conditions thereof; Even so, Amen.”

As the words of this revelation passed through his mind and he recalled the conditions under which it had been made known to him; seeing again the hallowed expression upon the face of Apostle Taylor, as he bore witness to him, of the validity of the revelation and the circumstances surrounding its reception; as he felt Apostle Taylor’s arms about him once more, as they had been upon that occasion, when he embraced him with overflowing love and adjured him to remember these things and resolve to keep all the commandments of God; as these things were remembered there was a renewal of that fervent testimony that had, in times past, left him without doubt as to the requirements of the Lord concerning him. Still he felt justified in going to President Smith and seeking his favor and approbation before he ventured upon his way. Especially was this true since his loving wife was having such a struggle in embracing the principle. He recalled how she had urged him on at first, encouraging him to go ahead, but as he reflected upon her present sufferings he was glad that he was on his way.

When he arrived in Salt Lake City it took him some time to arrange for a private discussion with President Smith. But finally, he was facing that sainly servant of God and he poured out his heart to him, relating all his desires, his determination to serve the Lord and his fear lest he displease Him. When he had finished, President Smith said: “Brother Allred, because I am President of the Church I am not in a position to instruct you as to your personal responsibilities in regard to this matter. However, if I sent you to one of the Apostles and told you to follow his instructions, would you believe him? Would you take it as from me, or as the word of God to you?”

To this Harvey responded, “If you told me to go to him and follow his instruction I would do it.”

President Smith sent him to Apostle Matthias F. Cowley and it certainly will be no surprise to many members of the Church to learn that he was told by that Apostle to go ahead and enter into plural marriage. That he should proceed as counseled by Pres. Kelsch and that he, Apostle Cowley, would make arrangements through the President of the Logan Temple so that Sister Evelyn Clark could go there and receive her endowments before she went to Mexico; that upon their arrival in Mexico, President Anthony W. Ivins would perform the sealing.

*Revelation to President John Taylor given at Centerville, Utah, Sept. 26-27, 1886.

**Note: That this instruction was in conformity with the will of President Smith is borne out by a letter written to the writer and his wife upon this subject from Pres. Heber J. Grant, dated November 15, 1933, in which Pres. Grant denounced the practice of Plural Marriage after 1904, but said: “He has performed no such ceremony in the United States.” I have not the slightest doubt that Pres. Ivins performed the sealing uniting your husband’s father and mother in polygamy in Mexico.”
Father hastened home and related all those things which had taken place upon his trip. No longer did his loving wife feel to oppose him, but from then on she gave him her full confidence and cooperation.

Previous to this time grandfather Allred, (Byron Harvey Allred, Sr.) and his family had gone to Mexico for the same reasons. Grandfather had gone to conference with his two wives, Phoebe Irene Cook Allred and Mathilda Ralph Allred. They had taken with them a young lady, acceptable to the family, who had a desire to enter into their family as a third wife. Her name was Mary Eliza Tracy. This fateful conference was held in the year 1890 and during its sessions the "Manifesto" was read and accepted by the members of the Church. One can well imagine the consternation that filled the hearts of this family group and the young lady who had intended to become one with them at the reception of such news.

Grandfather Allred was not a man who left things undecided for long. He went directly to President Wilford Woodruff and told him of the position he was in. Pres. Woodruff said: "Go to George Q. Cannon, he will tell you what to do." Grandfather went to President Cannon and he was directed to keep his convenant with the young lady, but was told to go to Mexico where the marriage might be performed by one of the Apostles designated to perpetuate that principle in that land.

While these things transpired, Grandfather Clark also was involved in the great conspiracy to carry on and keep alive an eternal principle of the restored Gospel of Jesus Christ. As ancient Israel, the Saints might prefer the love of the world to the privilege of entering into "the Lord's rest, which rest is the fulness of God's glory," but there were faithful ones, among them leaders of the Church, a majority of the quorum of the Twelve Apostles, Presidents of Stakes, Bishops of Wards and Patriarchs, who were determined to perpetuate the Law of the Lord and among these were those mentioned in this history. As we have said, Grandfather Clark was playing his part in the work of God in relation to these matters. He continued his practice, but now it had reached out to include far away Old Mexico and the Colonies of the Saints in that distant land. As the genealogical record shows, children were being borne to him there, and that long years after the issuance of the Manifesto, which today is accepted by the L. D. S. church, as a revelation stopping the practice.

Evelyn joined Harvey and his family at Green River, Utah, and from this place they traveled on together by train. They passed through El Paso, Texas and thence into the desolation of Old Mexico. Here was a land that was like a great desert when compared with their native Star Valley, or St. Charles. Now, they began to realize, as Harvey so plainly declares in his diary, where they were indeed called upon to make a great sacrifice to live the fulness of the everlasting Gospel.

They passed through Colonia Dublan and then, leaving the train, went by buggy to Colonia Juarez. Here President Ivins had received a recommend from President Smith saying: "This recommends Brother Byron Harvey Allred as a man worthy to live the United Order with the Saints in Old Mexico."

Harvey's life long friend, Warren Longhurst, who had married his sister, Myra, joined them at Dublan and continued with them to Juarez. With him and Myra was a young lady, whom they had selected to be his plural wife, and at the time Harvey Allred received Mary Evelyn Clark as his wife in the Mansion of President Anthony W. Ivins, at Colonia Juarez, War-
ren also received his 2nd wife. (Warren Longhurst had 3 wives: Myra Allred, Lovina Moffit and Eva Allred. The last he married in or about 1909. Since President Anthony W. Ivins had his 2nd wife sealed to him, he came to Salt Lake anticipating a repetition of the favor. However, President Ivins said: "My position in the Church prevents me from doing this for you at the present time. However, I can send you to some one who can. He was sent to John W. Woolley, of Centerville, Utah.)

FAITH PROMOTING INCIDENT FROM THE JOURNAL OF B. HARVEY ALLRED

"Through President Ivins, Warren and I were given an option on 12,000 acres of land, south of the Dublan tract. We were to have this land for fifty cents (gold) an acre and were given four years to pay for it. * * * I rented a room from Sister Larson, in Dublin, for Evelyn and she was made very comfortable there. She occupied this place but a short time when I was taken sick with the Typhoid Fever. I made every effort to resist the disease, thinking I could stave it off, but while visiting the brethren one day at the tithing office I was taken sick and had to be carried home. * * This was about the 16th of Sept. 1903. For two weeks I grew steadily worse. Then I had a slight change for the better: then there was a relapse and I took pneumonia. I failed fast, but through the blessings of the Lord, I rallied slightly. After this I took a second relapse and in the long, hard sickness which followed my life was despaired of. Yet, always when the Elders administered to me I was told I would live. * * But, gradually I sank lower and lower.

"One day when I was very near death, I dreamed that my spirit left my body, which was laid out on board and covered with a white sheet. I thought I saw my family gathered about my body and that my spirit stood just a few feet above my body in the air. I could hear them talk and hear them weep. I said to myself, I wonder if that is really my dead body. I then came nearer and raised the sheet from the face and looked into my own face and said, Yes, it is I. Then I came conscious and found myself on my bed as when I began to dream. I had to exert every mental power to know of a surety that the thing I had experienced was not real. I was soon convinced that it was a dream from an evil source, given to cause me to lose faith in the promises made to me by the Priesthood. That I should live. I asked if I had been dead and laid out and when told. No, I knew it was not from the Lord. * * My family and the Saints prayed for me constantly, but gradually I sank to the portals of death.

"My mother and my wife almost gave up in despair and they sent word to the folks at Guadalupe to come, as I was dying. M ost all of this time dear Evelyn was kept at Guadalupe to take care of the children. One can hardly imagine her feelings when the news was carried to her from day to day, telling her of my condition, but she bore it without a murmur. On this particular day, when hurried word of my dying condition was sent, she was again left. Father came down as fast as he could drive. When he entered my room I was conscious of his presence, but could not speak to him. In the minds of all, death was upon me. I remember seeing my dear mother and Lottie going from the room, unable to look upon me as I breathed, what they believed to be my last. Father was with them in the kitchen. All of them had given up hope and father was seeking to comfort my wife and mother. I remember so well how dear Lottie peeked in, opening the door just a little. The tears were streaming down her face and as she caught sight of my face she drew back in anguish."
"A moment elapsed. I was alone in the room. I could see and hear all that was going on around me. All at once the room appeared to be without walls and the space was filled with a soft, beautiful light. There was nothing in my room that attracted my attention except my bed. In the beautiful light there appeared at the foot of my bed, four angels. Each had his left hand resting on my bed. They were standing with the side of their faces toward me and they looked into the distance.

"I turned my eyes in the direction they were looking and I saw a large, level plain. In the center there was a body of water, on either side of which there were forces of men drawn up in battle array.

"As I gazed upon this sight a voice, directly behind the angels said, in tones that pierced me like lightning: "These men go to contend for you. You shall live." I knew God had spoken and I knew I should live. The angels did not speak nor did they turn to look at me, but I saw their faces and they were young men of smooth face, dressed in the uniform of soldiers. When the voice ceased the angels moved off in the direction of the plain toward the contending armies, and the room appeared as before.

I knew that I was in my right mind. I called in distinct tones to my wife and mother. They came rushing into the room and fell on their knees at my bedside. I told them that God had promised me that I should live and for them to dry their tears at once. I told them to send word to Myra, (who was very sick) that she, too, should live, for God had so spoken. * * My life was renewed within me the moment that wondrous Voice spoke. I was made to know that He loved and that by His divine power and grace I was to be made whole and allowed to live my measure of life upon the earth.

I bear solemn witness to the truth of this divine manifestation to me. It is as true as that God lives in the heavens and that you and I exist. I rapidly recovered from my sickness of sixteen weeks and was soon walking about again."

EVELYN'S TRIP TO THE LOGAN TEMPLE

"I had been told to go to the Logan Temple and get my endowments before joining Harvey and going to Mexico, where I was to be sealed to him in the New and Everlasting Covenant of Marriage. I was going to stay at Aunt Axie's while in Logan and I was on my way there. Soon after I got off the train I caught a taxi and found myself the only passenger. I gave the driver my destination address and settled back to enjoy the rather short ride. However, I soon became uneasy as the driver sped on and I became more and more certain that we had traveled much farther than the distance to Aunt Axie's, but still he did not stop. Finally, I said: 'I am sure you have driven far past the address I gave you. Please turn around and take me where I want to go' and, as he proceeded, I added sharply 'do it now.'

The driver of the taxi did not answer, but continued on until, after a little time, I found we were on a country road and there were no houses in sight, nor any busy streets.

Again, I begged him to turn around and take me to my Aunt's address. He ignored my repeated pleadings, but finally he stopped and climbed over the front seat to where I was. He was directly on top of me when I cried out: 'I command you, in the name of Jesus Christ, not to touch me.'

It was in that very instant that a great unseen force threw the man backward and away from me. He was trembling with fear and commenced pleading with me, begging me not to hurt him. He
said he would be glad to take me to the address I had given him. To this I said, 'Take me to the address I gave you.' With considerable difficulty he climbed back into the front seat and, taking the driver's seat, he drove rapidly off. As we proceeded he turned several times and begged me to promise that I would not report him or cause him any trouble because of what he had done. He was pale and shaken and showed great personal fear.

I was grateful, indeed, when I arrived at Aunt Axie's place and found myself safely inside the house. I told her of my experience and she reported it to the police.

The following day I was asked to identify the man, but he was not among those presented before me. I was told that one of the drivers hadn't reported to work that morning. Later, he was brought and the moment I saw him I told the officers, 'that is the man.'

He seemed to be very much afraid of me and would not get near me, but I knew it was the fear of the Lord that was in him and that the Lord had answered my unspoken prayers on that night and had honored me when I commanded the man to stop in the name of Jesus Christ.'

The above brief account is hardly the experience of a woman who had been deceived and was about to enter into a marriage that was not recognized or honored by the Lord.

Incidents in Canada

(As told by one of her daughters.)

One summer while we were clearing land and pulling stumps father was struck by a great log, which he used as leverage with a team and a block and tackle to uproot the great stumps left after the brush and smaller trees had been cleared away. As the horses pulled the great log lever snapped and came back like a flying mis-

sile, striking father across the legs and breaking the bones in both of his lower limbs. We were forty-five miles or more from any doctor and as we knelt over father out there in the primitive forest we felt very helpless. Though he was in great pain he told us to kneel and ask God to heal him. We united our voices in prayer and called upon the Lord with all the faith we had. At the conclusion we turned to father with tears in our eyes. Though we might have lacked in faith he seemed near perfect. He said: "I will be up and well by to-
morrow." We somehow managed to get him into the dug-out home which we occupied during our years there and then returned to our work clearing land. The follow-
ing evening, while the sun was still high in the sky, as it was until a late hour in the long days of Canada, father himself called us in from our work. Every one of us was filled with joy and thank-giving as we saw him standing upon his legs again. To us it was a miracle wrought through prayer.

I was twelve years old at the time. Father and all the older children were more than five miles away, at Thorsby, clearing fertile ground and preparing for future crops in the spring. The forests were tinder dry and the waist-high brush and meadow grass were inviting fire because of the lack of rain. A great forest fire had been roaring toward us from a long distance, but we had paid little attention to it, thinking it would be stopped long before it endangered our building or our lands. However, the wind had rapid

ly driven the devouring fire until it was within a mile of our home at the time I remember. We were inside the house, but we could clearly hear the wild roar of the fire and the crackling of the limbs and needles as they were caught into the flames. I rushed out doors to see if what I heard could be the truth.
The flames billowed into a smoke blackened sky. The morning sun shone red and angry, as if vying with man’s inferno of heat. Gusts of fiery flame and heat fairly seared our skin as the devouring fire swept toward our buildings. Mother organized us and rapidly we rushed to the stream that flowed through the half section of our land and ran through our building plot. On the stream’s edges we lit a “back-fire,” beating the flames out as they ran the wrong way. Our little fire gained momentum and finally roared away toward the angry forest fire, until the devouring streams of flame met in an angry warfare that blotted out the sun and threw great, firebrands across the small section of ground burned by our back-fire. The lashing tongues of heat sored across the blackened ground and crossed the creek. Where we could, we dipped our sacks into the water and beat the mockling flames. Mother urged us on, saying over and over: “Remember, my darlings, we are fighting for our lives, our home and all we have! Remember—we can’t quit!” Once mother raised my brother, Otho, from the ground where he had fallen, burned and exhausted, and she half carried him while she fought the flames with one hand. She shouted in his ear: “Run to Bodaly’s for help.” Bodaly’s were half a mile away. What could he do, if he could come? We fought on. Finally, mother was exhausted and she fell into the very face of the flames. The fire roared around us. Our courage failed and we gave way, dropping to the earth beside our fallen mother. I shall never forget her, as she raised her eyes to heaven and cried: “Oh, God, spare my home and children.” She bowed her head and continued to pray in secret. The wind changed; the flames of fire were caught away and roared across the blackened earth and suddenly ceased as though a huge match had been blown out. It was as though God had breathed upon the fire and quenched it. The wind became soft and mysteriously died away, but the fire had gone out. Our eye brows and eye lashes were gone. Our hair was scorched and burned. Our faces were blistered, but we were safe. Our faithful mother’s prayer had been heard by God.

Mr. Bodaly came with a team of horses. He could hardly believe what he saw, much less our story of how it had all happened. But he could see that the fire was out and our lives and home spared. He helped us into the house where we applied consecrated oil to our wounds and burns, which healed without leaving scars.

We sought to preach the Gospel by our precept and example. Father had secured permission from the Mission to preach to our neighbors and we held many happy meetings which were well attended. The Bodaly’s joined the Church and, as far as I know, have ever been faithful Saints.

OTHER EXPERIENCES IN LIFE

“While the family was living in Boise, Idaho, during the year 1927, Harvey had been ill and confined to his bed. I was awakened during the night by a slight noise. It seemed there had been the sound of the front door opening. Since some of my married children came unexpectedly to surprise me, I thought this must be such an occasion. When the light in the front hall turned on I became certain of it. I slipped on my bath robe and went down to meet them. When I turned the upstairs light on, the light down stairs went off. Going to the top of the stairs I waited a moment and hearing nothing further I hesitated to go down. Then the light went on in the front room, so without further hesitancy I started down stairs. As the stairs squeeked under my feet the light
went off again and again I stopped a moment, wondering. I saw the dining room light go on, then quickly off. I thought someone must be trying to play a joke on me. Surely, it is one of the children. So, I went on down in the dark. I progressed through the front of the house into the dining room and as I entered it I heard the quiet closing of the kitchen door. I was uncertain whether it was the back door or the basement door which I had heard, so I went into the kitchen and switched on the light. Both doors were closed. I tried the back door and found it locked. I opened the door to the basement. All was very quiet and dark, yet someone was surely there. I stepped forward to go into the basement and as I did so a voice spoke to me: 'Don't go down there.' The voice was so clear and distinct to the fibres of my being that I immediately stepped back in alarm. There was a time of hesitancy in which I strove to reason away my feeling of fear before I once again stepped down onto the first basement step. Again the voice said: 'Don't go down there. Go back upstairs.' At this I turned immediately and started back upstairs through the darkened house. When I reached the hall I saw father at the top of the stairs. He had the shot gun in his hands. Waiting for me he had been overpowered with a sense of alarm which reason could not dispel. He had dragged himself from his bed and, getting the gun, had tried to get down stairs. When he saw me he said, with a sigh of relief: Evelyn! Come back upstairs and get into bed. Something is wrong and I don't want you down there. I climbed the stairs, helped father into bed and got in myself, where I lay awake listening and wondering. A little later I thought I heard someone leave the house, but I remained quiet, having no desire to investigate.

At about 5:30 in the morning the whole family was aroused by a visit from the State Police. In the hands of one of the officers was a 'Monkey Wrench' which he sought to identify. It was ours and had been taken from the basement tool-box. I related to them my experience during the early part of the night and was told that I was a very lucky woman. Two convicts, serving terms as 'lifers' for murder, had escaped from the Penitentiary. During the night they had stolen a car belonging to our neighbor across the street. They had used our 'monkey wrench' to break into the car and had departed, leaving it lying in the road. It was now evident that they had been in our basement, when I started down the stairs and was told: 'Don't go down there.' They had waited in the dark, knowing they had been heard and, undoubtedly, they would have killed me if I had not heeded the promptings of the Spirit and returned to my bed.'

Just prior to the death of Sister "Evelyn" she was discussing her coming departure with her children and she said: "All my life I have defended the fulness of the Gospel. I know that it is as righteous to live the law of Plural Marriage today as it was before the manifesto, because I have been thoroughly acquainted with the circumstances perpetuating that principle so that the promises of God might be fulfilled that no year should pass that children should not be born under that covenant. Pres. Joseph F. Smith blessed Harvey in Mexico when he was near death and told him that on account of his faithfulness to that sacred principle the Lord would spare his life at that time, and that promise was fulfilled. I was personally acquainted with the plural wives of many of the Apostles who lived that law after the Manifesto and can give the names of at least 75 couples sealed by Pres. Anthony W. Ivins after 1890.
"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.)

JOHN TAYLOR
"The Lion of the Lord"

Tuesday, November 1st, 1868, was the day when John Taylor was born to James and Agnes Taylor in the small town of Milnthorpe in the County of Westmoreland, England. Little did his parents or any other mortal beings know or even suspect what a great role this newly born babe was going to play in connection with the history and events of the Restored Church of the Lord here on earth. God alone knew what a bright and faithful spirit He had sent to help establish His Kingdom among the children of men. He watched over him and overruled many times in his life. He caused him to be moved to Canada from England and there moved him until he settled in Toronto. He inspired Heber C. Kimball to utter words of prophecy upon the head of Parley
P. Pratt to go to upper Canada even to the City of Toronto for there the Lord had prepared a people to receive the Gospel. Apostle Parley P. Pratt, going on this mission without “purse or scrip,” was accosted by a stranger on the American side of the Tollbridge asking him if he would take a letter to a certain person in Toronto and for this service he would pay him the fee to cross the bridge, and in this manner was the Apostle of the Lord brought in direct contact with John Taylor. And the Lord blessed the “Gospel-seed” which was sown into the heart of John Taylor and in the due course of time (in 1836) he was baptized into the Church and Kingdom of God, and was ordained an Elder in the evening of the very same day of his baptism by Apostle Parley P. Pratt. On July 8, 1838 the Prophet Joseph Smith received a direct revelation wherein John Taylor was called to become an Apostle and on December 19, 1838 he was ordained to this holy calling at Far West under the hands of Brigham Young and Heber C. Kimball at the age of 30, being barely two years a member of the Church of Jesus Christ of Latter-day Saints. He was so courageous, and fearless, and so faithful, to his calling that the Prophet Joseph at one occasion affixed to his name the very descriptive words: “The Lion of the Lord.” And he proved to be like a veritable lion in face of the enemy or opposition. When the Prophet Joseph Smith and his brother Hyrum, the Patriarch, were living their last hours in the jail at Carthage, Illinois, he was with them and sang for their comfort, the hymn “A Poor Wayfaring Man of Grief.” Finally the angry mob rushed the jail and succeeded in murdering the Prophet Joseph Smith and Hyrum Smith, the Patriarch; both sealed their testimonies with their precious blood. Elder John Taylor was also severely wounded; four balls piercing his body, one ball struck his watch as he attempted to jump from the window, throwing him back into the room. Though he also spilled his blood for the Gospel’s sake, yet the Lord spared his life, not only to be a living witness of the foul murder but to carry on and fulfill to completion the mission the Lord had assigned for him. At the age of 72 he was sustained as President of the Church of Jesus Christ of Latter-day Saints on October 10, 1880. Though the whole nation was aroused at that time against the Church of God because of the belief in and the practice of “Plural Marriage” which is an essential part of “Celestial Marriage” and observed as a commandment of God to “His Saints” and Covenant Children, President John Taylor unhesitatingly upheld and lived this law in the face of all opposition. When prominent and well-to-do members of the Church petitioned him to do something to satisfy the demands of the “Federal Government” by issuing a “Manifesto” and by so doing easing the pressure and persecution brought upon the Saints, he went to the Lord in prayer. In the night of the 26-27th of September 1886 at Centerville, Utah, he had the personal visitation of our Lord Jesus Christ and the Prophet Joseph Smith as resurrected beings, giving him answer to his prayers and further instructions what to do. At a special meeting the following morning, which lasted about eight hours, he instructed about 13 people to carry on living, upholding and defending even at the sacrifice of their lives this holy “Law of the Priesthood” and referring to the requested Manifesto he said: “Sign that document, never! I would rather have my right arm severed from my body! Sanction it, never! I would rather have my tongue torn from its roots!” After that meeting five faithful men received under the personal direction of the Prophet Joseph Smith from President John Taylor
authority and power to perform plural marriages and if the need arises to confer upon other faithful men the same power and authority and thus keeping alive the "Principle" which secures Salvation and "Exaltation" in the Kingdom of God, though later on the Leaders and General Authorities

OTHER EXPERIENCES IN LIFE

among them his own daughter, who was sealed to Pres. Guy C. Wilson, in 1906. When they say the Manifesto was a revelation I know different. In the early days it was considered by the leaders as a matter of expediency to perpetuate the law in spite of the devil and the government and the faithless Saints.

I am proud of my membership in the Church and would not for anything give the leaders just cause to cut me off. However, I will not deny my testimony, nor declare that my children were born in sin in order to keep that membership. When I am gone I would like a quiet family funeral, preferably at one of the homes of my children. If this cannot be done, then have them gather around me where they can offer their last respects in quiet sincerity. I do not want to be held up as "an example of the principle." To me "the principle" is but an essential part of the everlasting Gospel. All of the Gospel must be lived. It seems to me that there are those today who feel that salvation can be secured by the living of this principle alone. I know this is wrong. The higher principles of the Gospel were meant only for the most faithful of the Saints; those who were already living all the other principles in such a manner as to make them worthy of being called to live Celestial Marriage. After the family has bid me goodbye I would like my funeral held in Blackfoot, where we have always had so many tried and true friends and where most of my own family can come. For seventeen years I have been waiting to join Harvey. I will be glad when the Lord calls me home."

Faith promoting incidents and details fill the Journal, but we are disposed to draw this story to a close.

In keeping with mother Allred's request family services were held at the Larkin Mortuary, (it being big enough to afford room for the great number who gathered.)

Elder Eslie Jensen conducted the services. The sons and daughters participated in songs and discourses upon her life and her devotion to the gospel.

FUNERAL SERVICES

Services were held in Blackfoot, Idaho at the 3rd-5th Ward House under the direction of an old time friend and long known acquaintance, Bishop Clarence C. Cox.

Prelude..........................Leone Elison
Opening Prayer.............John Thornton
Obituary....................Gwen Robertson
Duet..........."I Walked Today Where Jesus Walked."

Shirley Kofoed and Lona Mae Sorensen

Speaker................H. Andrew Benson
Organ Medley...........Bertha Purser
Speaker................Willard A. Dance
Trio—"Prayer Perfect"—

The Allred Girls

Benediction............Sam H. Jones
Dedication of Grave by Patriarch George H. Clark.

Casket Bearers: Dr. Rulon C. Allred, Owen A. Allred, Marvin L. Allred, Clarence E. Allred, A. Rudolph Larsen, Howard G. Clark.

Floral arrangements by Fifth Ward Relief Society, Estrella Jones, President.
A LITTLE STEP AWAY
To close the eye, to fall asleep
To draw a laboured breath,
To find release from daily cares
In what we know as death.
Is this the crowning of a life,
The aim or end thereof?
The totaled sum of consciousness,
The ripened fruit of love?
It cannot be, for works of God
Are wrought for nobler ends,
And those away continue on
In the hearts of kin and friends.
It cannot be, for they live on
A little step away.
The soul—the everlasting life,
Has found a better way.
O. J. Hanson

A GENEALOGY OF THE CLARK FAMILY

1. EDWARD CLARK married Hannah Hill
He was born about 1750 in England and died in 1796 at Colchester, Essex, England.

X—1. WILLIAM CLARK. He was born 3 Apr. 1791 in Colchester, Essex Co., England.
He died 25 Dec. 1817 at Colchester. He married—Catherine Nichols, the daughter of Thomas Nichols and Catherine—She was born 17 Dec. 1795 at Colchester, Essex, England. Died 12 July 1822.

They had the following children:

2. X—DANIEL CLARK. married Elizabeth Gower.
   He was b. 25 Oct. 1815, Colchester Essex, Eng. died in 1864, while crossing the plains.

They had the following children:

7. Catherine Clark b. abt. 1850. Colchester, died abt. 1934, md. David Coolbear

When the above Daniel Clark joined the L. D. S. Church in England he was a man of great natural musical talent and he was called upon to lead the members of the Church in that country in their songs of praise to the Lord. While they were crossing the plains with the emigrating Saints from that land he was again found leading the Saints in song. He was taken ill because of the arduous tasks associated with such a journey and while his son Arthur was but a lad of 10 years, he died in the year 1864 and was buried on the plains.

X (DR.) Arthur Benjamin Clark was born the 23 March, 1864, at Barking, Essex, England, the son of Daniel Clark and Elizabeth Gower. He was baptized into the Church of Jesus Christ of Latter-day Saints eight (8) years of age, in the year 1862. He was killed in an accident when his vehicle turned over on a steep grade on the 26th of July 1917 and was buried in Blackfoot, Idaho.

He married (1st) Helen Margaret Ross, who was born the 11th of September 1854, in Salt Lake City, Utah. She was the daughter of David James Ross and his wife Helen Miller. Helen was baptized into the Church probably in 1862 when 8 years old. She received her Endowments in the old Endowment House, Salt Lake City, Utah, at the same time her husband received his and they were sealed together for time and all eternity on the 7th of December, 1874.

To them were born the following children:


2. Arthur Raymond Clark, b. 3 Dec. 1878, Richville. Bapt. ——, End. 3


10. Sylvia May Clark, b. 6 Nov. 1894, Granger, Lincoln, Wyoming. Bpt. 9 Nov. 1902.


12. Relia Clark, b. 9 Oct. 1908, Dubuque, Chihuahua, Mexico was run over and killed 6 June 1911.


(El.) Arthur Benjamin Clark married (4) Marinda Griffith, who had been the wife of Calvin McCumber, but, being divorced was sealed to Brother Clark, as was her son Calvin.

He married (5) Ethel Adelphia Shirley, who was born 16 Feb. 1876 in the State of Mississippi. She was the daughter of Johnathan Travis Shirley and Rebecca Jane Thrailkill. To them were born the following children:

1. Jonathan Shirley Clark, b. 7 June 1904, Dubuque, Chihuahua, Old Mexico, md. Florence Genevieve Rasmussen.


A GENEALOGY OF THE ALLRED FAMILY:

(There are more than 15 variations to the spelling of the surname.)

1. Rev. Henry Allred, living at Worstead, Norfolk, England. 1833, he married and had


5. Allred.


8. George, b. 1642, Worstead, Will proved.


10. William, b. 1635, Worstead.


12. Elizabeth, Ch., b. 8 Apr. 1627.


23. William Alridge, who was— he married (1st) Alice, who was born about 1677, of Northumberland County, Virginia. She died about 1720.

---End---

X—This John Alldredge (Allred) b. 16 May 1706(6) married and had the following children:

Children of John Alldredge and Mrs. John Alldredge:

1. William Alldredge, born about 1730, in Northumberland Co., Va. md. Elizabeth Diffey
2. Solomon Alldredge, born about 1738, in Northumberland Co., Va., md. Mary
3. John Alldredge, born about 1738, in Northumberland Co., Va., md. Margaret Cheney

X—The above THOMAS ALLED, born about 1730, in Northumberland Co., Va., married to ELIZABETH Diffey and they had the following children:

1. James Alldredge, born abt. 1741, prob. in Hillsborough District, Northumberland, N. C.
2. John Alldredge, born abt. 1743, prob. in Hillsborough District, Northumberland, North Carolina.
3. Levio Alldredge, born abt. 1744, prob. in Hillsborough District, Northumberland, North Carolina.
5. Eli Alldredge, born abt. 1748, prob. in Hillsborough District, Northumberland, North Carolina.
9. Ellis Alldredge born abt. 6 May 1758, prob. in Hillsborough District, Northumberland, North Carolina.

X—John Alldredge born abt. 1766, prob. in Hillsborough District, Northumberland, North Carolina.

The above X-WILLIAM ALLED married ELIZABETH THRESHER

Born 1766.
Northumberland Co., N. C.

They had the following children:

1. James, b. 22 Jan. 1784, Randolph Co., N. C. Died 10 Jan. 1836. He is said to have had four wives. We know he had (1) Elizabeth Warren. (2) Sarah Warren.
2. Mary, b. about 1785, Randolph Co., N. C. She md. David or Moses Sanders.


X—The above ISAAC ALLED, who was married (1st) MARY CALVERT, the daughter of John Calvert and Mary McCurdy. Born: 27 Jan. 1788, Pendleton Co., S. C., Carolina. He md. (1) 14 Feb. 1811.

They had the following children:

2. John Calvert Alldredge, b. 5 Oct. 1863, Bedford Co., Tenn.

X—Issac Alldredge, who was married to Mary Calver, md. (2) MATILDA STEWART, the daughter of Samuel Stewart and his wife Ann. She was the widow of James Miller Park, to whom she was sealed.

1. Matilda Stewart Alldredge, b. 12 May 1853, Big Cottonwood, Salt Lake Co., Utah.

She married John Robinson, 11 Dec. 1871.
X.—WILLIAM MOORE ALLRED—married (1st) Orissa Angela Bates, the daughter of Cyrus Bates and Lydia Harrington. She was born: 17 Aug. 1823, Henderson, Jefferson Co., New York, was md. 9 Jan. 1842, died 29 Jan. 1878, at St. Charles, Idaho.

They had the following children:


X.—Byron Harvey Allred—married (2) Phoebe Irene Cook (3) Alta Mathilda Rolph (4) Mary Eliza Tracy. He died 6 Aug. 1912.


5. Amelia Lorinda Allred, b. 30 July 1851, at "Lion Perk" on the Platte—still born.


7. Medwin Newton Allred, b. 20 Feb. 1855, Salt Lake City, Utah, md. Maria Stock. He died 29 July 1893.

8. Orissa Angela Allred, b. 16 June 1857, Grantsville, Tooele, Utah, md. C. William Wilhemsen. She died 14 May 1922.


10. Seymour LeGrand Allred, b. 15 April 1862, Grantsville, Tooele, Utah, md. Claudia Stock. He died 20 April 1932.


—William Moore Allred who md. Orissa Angela Bates, married (2) Martha Jane Martin, who was the daughter of William Martin and his wife Mahala. She was born 21 Feb. 1837, Wayne Co., Indiana. The names of any children born to this couple are unknown to the compiler of this history.

William Moore Allred md. (3) Mary Perkins Osborn. No further data.

X.—BYRON HARVEY ALLRED SR.—married (1st) Phoebe Irene Cook (2) Alta Mathilia Rolph (3) Mary Eliza Tracy, daughter of Helen Tracy and Emma Marie Burdett. She was born 3 Mar. 1873, Ogden, Weber Co., Utah.

They had the following children:
1. Orville Albert Allred, b. 27 Nov. 1878, St. Charles, Bear Lake Co., Idaho. He married Zelma Newton.


3. Alta Mathilda Allred, b. 6 April 1881, Garden City, Utah, md. Peter Hansen.


5. Edna J. Allred, b. 5 March 1884, Garden City, Utah, md. Lucy Wood.

6. Cora Allred, b. 31 May 1886, Garden City, Utah, md. Wallace Clark.


—Byron Harvey Allred Sr. married (2) Mary Eliza Tracy, daughter of Helen Tracy and Emma Marie Burdett. She was born 3 Mar. 1873, Ogden, Weber Co., Utah.

They had the following children:

2. Lorin Tracy Allred, b. 26 Feb. 1897, Colonia Garcia, Chihuahua, Mexico, d. 26 Oct. 1897.

3. Laven Tracy Allred, b. 7 Oct. 1901, Colonia Guadalupe, Chihuahua, Mexico, md. Lola Balf.

dom, to get the Spirit of God, to get understanding in relation to the purpose of God has in view in regard to this principle; that he may go into the practice of it understandingly; that his heart and mind may be set upon practicing it in righteousness. It is a difficult matter, I am aware, to distinguish between the action of man and the principles in which he professes to believe. A corrupt, un-godly hypocrite can do more injury in the midst of a people, in a given length of time, correspondingly, than a host of upright men can do good. Send an Elder to preach the Gospel among the nations, and let him degrade himself, dishonor his priesthood and calling, and he will bring more reproach upon the cause misrepresented by him, than twenty good men could remove. Because peo-
ple generally look at the man. To judge him by his acts would be righteous judgment; but to condemn the Gospel or the Saints, because of his acts, would be unjust; yet the cause he misrepresents suffers wrong because of his connection with it.

A man's acts may justly be considered as resulting from his principles. We judge a tree by its fruits. The fruits of the Gospel are good; he that has actually embraced the Gospel will do good, only so far as he may not err, or depart therefrom. Hence it is difficult to separate a man's actions from his principles.

There is no difficulty, however, to those who always bear in mind, that evil and corrupt practices are not the result of obedience to the Gospel, but of disobedience, and of the perversion of the truth. If we would keep this in our minds we would not cast blame upon the principles themselves when we see or hear of men, who should represent them, do wrong; but we would rather say, the man has departed from his principles and gone into error. It is he that is defective, through not practicing what he professes; the principles are good and holy, and he himself would become so too, if he would but practice them.

It is precisely so in relation to our domestic relations. We see trouble in families occasionally, but not any more so in plural than in single families. There is no reason why there should be any difference between the husband and wife, or husband and wives, in the midst of this people, if all are disposed to obey the principles and doctrines of the Gospel. It is only by the practice of these principles that we can avoid the disturbances that occur in families, or among mankind. We must learn and obey correct principles, or we will ever be in turmoil and confusion, and in antagonism one toward another. Where differences exist in families they are traceable directly to some cause. I want to impress upon the minds of my hearers that the cause of such evils is not traceable to the practice of any principle which God has revealed touching these matters, but to the non-observance of them; and this is true in relation to every principle of the Gospel. Sometimes it is the fault of the man, sometimes of a woman, and oftener of both, but never the fault of the principle. The principle is correct, great, ennobling and calculated to bring joy, satisfaction and peace, if we would but observe and practice it as we should. But in order to do this we must get wisdom and understanding. These, by many, are acquired only through long experience. We begin as children, we have to learn precept by precept, line after line, here a little and there a little, which is good, provided we profit by that which we learn. Men must be just, so also must women, in relation to these matters. All must be just one towards another; also forbearing and patient, cultivating largely that Christian attribute called Charity, in order to get along peaceably with our neighbors, our brethren and sisters, as well as with our wives, husbands and children. We are all imperfect, we have to learn by littles as we pass along, profiting oftentimes by that which we suffer, yet often repeating the same errors. When we find ourselves overcome in a fault, that should be set down as an example for future time, if possible, never allowing ourselves to be caught in the same predicament again. Thus profiting by the experience we gain.

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eterni-
ty, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fulness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. When that principle was revealed to the Prophet Joseph Smith, he very naturally shrank, in his feelings, from the responsibilities thereby imposed upon him; foreseeing, as he did in part, the apparently insurmountable difficulties in the way of establishing it, in the face of popular opinion, the traditions and customs of many generations, the frowns, ridicule, slander, opposition and persecution of the world. Yes, this man of God, who dared to meet the opposition of the whole world with bold and fearless front, who dared to dispute the religious authority and accumulated learning and wisdom of the age—who dared everything for the truth, and shrank not even from the sacrifice of his own life in testimony of his divine mission, shrank, in his feelings, from the weight of the responsibility of inaugurating and establishing this new innovation upon the establish-
ed customs of the world. But he did not falter, although it was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine.

To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery.

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. There are personalities contained in a part of it which are not revelant to the principle itself, but rather to the circumstances which neces-
situated its being written at that time. Joseph Smith, on the day it was written, expressly declared that there was a great deal more connected with the doctrine which would be revealed in due time, but this was sufficient for the occasion, and was made to suffice for the time. And, indeed, I think it much more than many are prepared to live up to even now. When the time came to introduce this doctrine to those who were worthy in the church, God commanded the Prophet and he obeyed. He taught it as he was commanded to such as were prepared to receive and obey it, and they were commanded to enter into it, or they were threatened that the keys would be turned against them, and they would be cut off by the Almighty. It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself. Many could see it—nearly all to whom he revealed it believed it, and received the witness of the Holy Spirit that it was of God; but none excelled, or even matched the courage of the Prophet himself.

If, then, this principle was of such great importance that the Prophet himself was threatened with destruction, and the best men in the Church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it upon the earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than one, being equally faithful.

Patriarchal marriage involves conditions, responsibilities and obligations which do not exist in monogamy, and there are blessings attached to the faithful observance of that law, if viewed only upon natural principles, which must so far exceed those of monogamy as the conditions, responsibilities and power of increase are greater. This is my view and testimony in relation to this matter. I believe it is a doctrine that should be taught and understood.

The benefits derived from the righteous observance of this order of marriage do not accrue solely to the husband, but are shared equally by the wives; not only is this true upon the grounds of obedience to a divine law, but upon physiological and scientific principles. In the latter view, the wives are even more benefited, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant.

Man may receive great reward, exaltation and glory by entering into the bond of the new and everlasting covenant, if he continues faithful according to his knowledge, but he cannot receive the fulness of the blessings until he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptized without the laying on of hands by the proper authority, or the remission of sins without baptism, though he may repent in sack-cloth and ashes.

“But,” says one, “how will it be with good men who believe the doctrine, but are prevented, or cannot enter into the practice of it?” I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? All the judgments of God are not given unto man. What we do not learn relative to the salvation of our
souls, which are our bodies and spirits; in this probation, we will have to learn in the eternity which lies before us, for we cannot be saved without knowledge. “But what if we never get knowledge?” Then we never will be saved.

Suppose we live and die without knowledge? Then, if we ever obtain salvation we will have to get it in the next world, as the Antediluvians did, who rejected the Gospel as preached to them by Noah and were destroyed by the flood, sent to the prison-house to be punished for their disobedience and other wickedness, and in the meridian of time received knowledge by the proclamation of the Gospel, as preached unto them by the Savior while his body slept in the tomb, without which they would forever have remained ignorant of God, his government and laws, in a lost condition. All men must obtain salvation upon their own merits, for by our works shall we be judged, and by them justified or condemned.

It is a glorious privilege to be permitted to go into a Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the authority of the Holy Priesthood, which is the power of God, for they who are thus joined together “no man can put asunder,” for God hath joined them. It is an additional privilege for that same man and wife to re-enter the Temple of God to receive another wife in like manner, if they are worthy. But, if he remain faithful with only one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure unto himself the fulness of any blessing without he fulfills the law upon which it is predicated, but he will receive the benefit of the law he obeys. This is just and righteous. If this is not correct doctrine then I am in error, and if I am in error I want to be corrected.

I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. But what will become of him that cannot abide it? Says the Lord, “Whoso having knowledge have I not commanded to repent, and he that hath not understanding it remaineth with me to do according as it is written.” In other words he that is without understanding is not under the law, and it remains with God to deal with him according to his own wisdom. If a man acknowledges that he is incapable, or disqualified by lack of knowledge, wisdom or understanding to obey this law, then it remains with God to deal with him according to those principles of justice which are written, or are yet to be revealed. It is not likely however, that he will take his seat with Abraham, Isaac and Jacob, or share in their promised blessings.

This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it with impunity. But it must be observed in righteousness. The commandment is “be ye righteous as your Father in Heaven is righteous; be ye holy as he is holy.”

Why did the Son of God make this requirement of his disciples, seeing that it is so universally believed by the world, that man can-

(Continued on page 324)
MICHAEL, UNSER VATER UND UNSER GOTT.

(22. Fortsetzung, von Seite 288)

Wir glauben, dass es Beweise genug gibt, die zeigen, dass unsere Hinweise auf Gott, Christus, den Erlöser, usw. häufiger gebraucht werden, um auf das Amt oder den Titel Bezug zu nehmen als auf die Person. Hier sind einige Beispiele:

"Ich bin Gott der Herr, der Allmächtige, und Endlos ist mein Name, denn ich bin ohne Anfang der Tage oder Ende der Jahre."

Dies kann sich nur auf ein Amt beziehen, denn die Persönlichkeit, die diese Stellung innehat, ist nicht ohne "Anfang der Tage oder Ende der Jahre." Er wurde geboren und gezeugt wie alle Menschen. Aber er erreichte dieses Amt, das immer bestanden hat und immer bestehen wird. Während er dieses Amt bekleidet, wird von ihm gesagt, dass er "ohne Anfang der Tage oder Ende der Jahre" ist, und sein Name ist "Endlos," weil dieses Amt niemals endet, obgleich er selbst es nicht immer bekleiden mag.


Es gibt andere Erlöser für andere Welten oder Planeten, aber nur einen für jeden Planeten. Der Titel hat immer bestanden, und den Menschen wird das Amt gewährt, wenn sie ihre Ernennung erhalten und sich bewähren.


In „Lehre und Bündnisse,“ Abschnitt 95, bezeichnet Jesus Christus sich selbst als „Sohn Ahman, oder mit andern Worten: Alphus, oder mit andern Worten: Omegus, selbst Jesus Christus, euer Herr.“ Und in Vers 7 nennt er sich selbst der „Herr Zebaoth,“ was bedeutet: „Schöpfer des ersten Tages, der Anfang und das Ende.“

Nach keiner logischen Regel können diese verschiedenen Bezeichnungen etwas anderes sein als Titel. Jesus Christus, der Sohn Marias, war nicht der Schöpfer des ersten Tages, der Anfang und das Ende; jener Tag war zweifellos erschaffen lange bevor dieser Jesus ein verkörperter Geist wurde.


Durch diese Worte lernen wir, dass Gott, der Vater von Jesus Christus, und nicht Jesus selbst, als der Schöpfer gewürdigt wird. Und doch sagt der Herr, wenn er von dem „Eingebornen des Vaters“ spricht—von dem allgemein angenommen wird, dass er Jesus Christus, der Sohn Marias ist:


Und wiederum sagte der Herr zu Moses:

Und Welten ohne Zahl habe ich erschaffen; und ich schuf sie zu meinem eignen Zweck; und ich schuf sie durch den Sohn, meinen Eingebornen.—Buch Moses 1:33.

Es ist unbegreiflich, dass Jesus Christus, der Sohn Marias, in seinem vorirdischen Dasein „Welten ohne Zahl“ schuf. Der Text lehrt deutlich, dass eine der hauptsächlichsten Tätigkeiten des „Sohnes“ ist, Welten unter der Aufsicht des „Vaters“ zu erschaffen. Es wird aufgefallen sein, das der Ausdruck „Eingeborner“ mit grossen Anfangsbuchstaben geschrieben wurde,9 was deutlich auf ein Amt hinweist und nicht auf eine einzelne Person; nur in dem Sinne, dass eine Person solch ein Amt bekleidet.

Der Prophet Mosiah sagte mit Bezug auf Jesus, der von Maria geboren werden sollte:

Und er wird Jesus Christus, der Sohn Gottes, genannt werden, der Vater des Himmels und der Erde, der Schöpfer aller Dinge vom

9Im englischen „Only Begotten,“ d.h. wörtlich übersetzt „Einzig Gezeugt,“ Grossschreibung von Wörtern ist im englischen nur üblich für Eigennamen und am Satzangfang.
El Dia Amanece Para Los Lamanitas

LA CASA DE JOSE

(Continué de p. 291)

LEHI Y SU COLONIA—1 Nefi 2:1-4

LOS HIJOS DE LEHI REGRESAN A JERUSALEN—1 Nefi 3:27

MUERTE DE LABAN—1 Nefi 4:20-25

LEHI ENCUENTRA SU GENEALOGIA EN LAS PLANCHAS—
Nefi 5:1, 10, 11 y 14.

REGRESO DE LOS HIJOS DE LEHI POR ISMAEL—1 Nefi 7:2-5.

Según tradición de la iglesia, Ismael fue legítimo EFRAIMITA. Su genealogía estaba gravada en las primeras 116 páginas que el Profeta José Smith tradujo de las planchas de oro. Sucedió que Martin Harris insistió al Profeta que le facilitara dicha traducción, hasta que este sucumbió. Esas son las páginas que se perdieron y en ellas consta la Genealogía de Ismael.


De aquí que los descendientes de José, el vendido en Egipto, tomaron posesión de su herencia que se les fue dada por el Altísimo, a Lehi y a Ismael.

Conse, descendientes del hombre a quien se le hubiesen hecho tan importantes promesas; el mismo hombre que vino a la existencia en este glorioso contenido, aun "SET." Después de una larga ausencia de esta tierra natal, supuesto de que Set nació y vió la luz de este mundo sobre este continente. Ahora su posteridad regresó para ejecutar las maravillas que se le encargaron, testificarlo por diferentes hombres santos de la antigüedad, como modernos.

"EL ALTISMO, SUS PROFETAS Y LOS GENTILES EN LA PRUEBA"

Desde los días tempranos de nuestro mundo, el Altísimo ofreció a la Simiente Prometida, la posteridad de Set, que llevaría por entre todos los siglos, los oráculos, el Santo Sacerdocio y demás poderes y virtudes del cielo sobre la tierra.

Sin mencionar a diferentes Profetas y Patriarcas con quienes se
hicieron o se ratificaron los mismos compromisos, mencionamos a Jacob, perteneciente al mencionado linaje. A este Gran Patriarca, se le hicieron maravillosas promesas, y se le dijo además que su posteridad sería como el polvo de la tierra. Que persiguiera, en el debido tiempo, serían benditas todas las familias de la tierra. Que determinados lugares de la tierra, serían especial herencia de su posteridad, etc., etc.

Por fin, llegó el tiempo del cumplimiento y el Señor Jehová sacó a Israel de la esclavitud de Egipto para entrar a la Tierra Prometida, que bajo de un solemne JURAMENTO había ofrecido a Abraham, Isaac, Jacob y José. Para establecer de dicha gente un pueblo en plena AUTONOMIA, libertad e independencia. ¡Una nación libre!

Aconteció que durante la jornada hacia la Tierra Prometida, el pueblo deliberadamente había tentado al Señor DIEZ VECES, en aquellos lúgubres desiertos. El Señor se vió obligado a detener el campo durante el intervalo de CUARENTA AÑOS, y en su ira JURO que esa gente no entraría a la Tierra Prometida!

Y a esa palabra, y en esos desiertos aquella multitud pereció. Sin embargo, a consecuencia del pacto o convenio y demás promesas, continuó el Señor aquel éxito con la generación nueva. Los niños que salieron de Egipto tomaron el lugar de sus padres, automáticamente pasó la elección y demás responsabilidades. Desgraciadamente, la Nueva Generación cayó también, y en largas épocas se mantuvo en abierta rebelión. Así el Señor Jesucristo, a su venida al mundo encontró a su pueblo en verdadera apostasfa.

(A ser continuará)

The Dawning Day of the Lamanites

THE HOUSE OF JOSEPH

By SR. M. BAUTISTA

(Continued from page 283)

LEHI AND HIS COLONY—1st Nephi 2:1-4
THE SONS OF LEHI RETURN TO JERUSALEM—1st Nephi 3rd Chapter
THE DEATH OF LABAN—1st Nephi 4:10-20
LEHI FINDS HIS GENEALOGY RECORDED ON THE BRASS PLATES
—1st Nephi 5:14-16.

THE RETURN OF THE SONS OF LEHI FOR ISHMAEL 1st Nephi 7:1-5

According to tradition in the Church Ishmael was a descendant of Ephraim, the son of Joseph who was sold into Egypt. His genealogy was recorded upon the first 116 pages which the Prophet had translated from the plates of gold. We know how Martin Harris plead with the Prophet Joseph Smith that he might secure the translation to show to friends, until the Prophet finally relented and against the first counsel of the Lord, let him take them. These pages were lost and we are told they contained the genealogy of Ishmael from Joseph through Ephraim.

From the plates we learn that Lehi was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt.—Alma 10:1-3, also 1st Nephi 5:14-16.

Thus we know that Lehi and Ishmael and all their seed were descendants of Joseph and that they took possession of the inheritance which was given them of the Lord, according to promise. Consequently, they were descendants of that man to whom the first glorious promises were made upon this continent, even Seth. After a long absence from his native earth, it was as though Seth was born and saw the light of this
world upon this continent. Now, his posterity had returned in order to fulfill the promises bestowed and testified to by different men from antiquity as well as in modern times.

"THE ALMIGHTY HAS SPOKEN THROUGH HIS PROPHETS CONCERNING THE TIMES OF THE GENTILES"

From the earliest days of our world, the Almighty offered to the Promised Seed, the posterity of Seth, that they would arise through all the centuries as His oracles, possessing His Holy Priesthood, as well as the powers and virtues of heaven upon the earth.

Moreover, he repeated these promises through the different Prophets and Patriarchs with whom he reiterated or ratified them anew; he repeated them to Jacob, because he pertained to the promised lineage. To this Great Patriarch were made marvelous promises, among other things: his posterity were to be as numberless as dust of the earth; that through his seed, in due time, all the families of the earth would be blessed; and that certain determined places of the earth were designated by the Lord as the special inheritances of his posterity, etc., etc.

Finally, the time had arrived for the fulfillment of the Lord Jehovah's promise made to Israel from the time of their captivity in Egypt in order that they might enter into the Promised Land. This Covenant was made with a solemn OATH to Abraham, Isaac, Jacob and Joseph. God promised to establish that people in Perfect AUTONOMY, liberty and independence. A Free Nation!

We will recall that during the journey to the Promised Land the people had deliberately tempted the Lord TEN TIMES, while they were in the desert. For this very reason the Lord was obliged to detain the Camp of Israel in the wilderness for FORTY YEARS, and in His wrath He vowed that that people should not enter into the promised land!

In keeping with His Word at that time that multitude of people perished in the deserts. Nevertheless, in consequence of the pact and covenant and other promises, the Lord continued the exodus of His people with a new generation. The children who were born at the time of the departure from Egypt took the places of their fathers. Automatically, the election, with its promises and responsibilities, was passed on to them. Disgracefully, the new generation also fell and over a long period of time they wandered in open rebellion, until the coming of the Lord Jesus Christ, who, upon His advent into the world, found His people in veritable apostasy.

(To be continued)

Doc. & Cov., Sec. 1, 35:39—

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

36. And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

37. Search these commandments, for they are true and faith-

ful, and the prophecies and promises which are in them shall all be fulfilled.

38. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

39. For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.
not be righteous at all? Did Jesus require anything inconsistent or impossible? No, he did nothing of the kind. All that he commanded us to do, we can accomplish by the help of the Holy Spirit; but we cannot do it ourselves. Therefore, if we will seek for the Holy Spirit, the gift of wisdom and understanding from God, we may practice these principles of righteousness, and they will make us righteous even as God is righteous, in the sphere in which we are called to act. We will fulfill the law and receive the blessing, exaltation and reward which will follow; if we do not we will fail of the reward.

This is very simple reasoning, I admit. Critics will say, these are axioms which need not be told. If we do wickedly we will be punished; if we do righteously, we then receive blessings at the hands of God.

May God bless you, and keep us all in the path of righteousness, and enable us to live the religion we have received from Him, is my prayer, in the name of Jesus, AMEN.


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"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 house tops, and their secret acts shall be revealed." (D. & C. Sec. 1. Verses 2-3.)
Address to the Saints in Great Britain

November 1st, 1846

(Editors Note:)

The following address to the Saints in Great Britain, written by Elder John Taylor, is, to us, most appropriate to the occasion. It brings to our attention many things pertaining to the early history of the Church which we would do well to recall and remember at this time. There are many pertinent details herein which will clarify the views of the Saints upon some points of history which are doubtless dim to their memories and which may now be revived and relived by all who read.

In the last number of the Star the Saints were made acquainted with the arrival of myself and Elder Hyde, and the object of our mission was briefly hinted at; but as many of them have friends in the West, and contemplate joining the Saints of the Most High God in a distant land, I have thought that a few items, in relation to the situation of the Saints in the West would be pleasing to them at the present time.

Brethren—You have no doubt been informed of our removal from the city of Nauvoo, (and of the causes for that removal you may

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.
not be entirely ignorant. The osc
tensible cause was that of perse-
cution; the martyrdom of our
prophets, the burning of our
houses, the kidnapping of our
brethren, and the daily fear that
many of the Saints experienced
from the hand of the assassin,
without any hope of redress for
any abuse that might be com-
mitted, no matter how flagrant, were
among the leading causes of our
speedy removal. I say speedy
removal, because the project was
not new to us; for however strong
our attachment might be to our
houses and lands, to the city of
the Saints, and to the Temple of
the living God, yet there were
other steps to be taken in rela-
tion to the establishment of the
kingdom of God, in which were
involved, not only the interests
and happiness of the Saints of
Nauvoo, but the fulfillment of the
ancient prophecies, contained both
in the Bible and the Book of Mor-
mon, in relation to Ephraim; and
I might add the pouring forth of
blessings upon the Saints in gen-
eral, and the interests and hap-
piness of the world. Time, alone,
can unfold this to many, but to
us it has been manifest long ago,
years before the Temple was com-
pleted and long before the martyr-
dom of our prophet and patria-
rch. Many living witnesses can testi-
fy that we proposed moving to
California, leaving the land of
our oppression, preaching the
gospel to the Lamanites, building
up our temples to the living God,
and establishing ourselves in the
far distant West. The cruel and
perfidious persecution that we en-
dured tended to hasten our de-
parture, but did not dictate it. It
jeopardized our lives, property
and liberty, but was not the cause
of our removal; and as the people
of Egypt thrust the Israelites
from their land without under-
standing their object or mission,
so did this mob, madly and fe-
rociously urge us from their
midst, though they knew not that
in so doing they were carrying out
our designs, fulfilling the dispen-
sation of Jehovah, and sealing
their own condemnation.

Many a time have I listened to
the voice of our beloved prophet,
while in council, dwell on this
subject with delight; his eyes
sparkling with animation, and his
soul fired with the inspiration of
the spirit of the living God. It
was a theme that caused the bos-
oms of all who were privileged to
listen, to thrill with delight; inti-
mately connected with this were
themes upon which prophets, pa-
triarchs, priests and kings dwelt
with pleasure and delight; of
which they prophesied, sung,
wrote, spoke and desired to see,
but died without the sight. My
spirit glows with sacred fire
while I reflect upon these scenes,
and I say, O Lord, hasten the
day! Let Zion be established! Let
the mountain of the Lord’s house
be established on the tops of the
mountains! Let deliverance be
proclaimed unto Zion! Let re-
demption echo from mountain to
mountain, from hill to hill, from
to nation to nation! Let the world
hear! Let the law go forth from
Zion, and the word of the Lord
from Jerusalem! Let the dead
hear a voice and live! Let the
captives be set free! Let the
Saints possess the kingdom, and
the kingdoms of this world be-
come the kingdoms of our God
and His Christ!

I have no doubt that our perse-
cution will prove a blessing to
many, although bitter and cruel,
for Nauvoo was a lovely place.
Our streets, our houses, our gar-
dens, and farms, were beautiful.
There, too, stood in majesty and
architectural grandeur, the tem-
ple in which we performed the or-
dinances for the living and the
dead.

The Saints are but men, and
many, no doubt, being surround-
ed with the abundance of the good things of this life, might have been tempted to make Nauvoo their home. It is pleasant to live in a goodly land, to possess houses and land and cattle and sheep, and to be surrounded with a circle of lovely friends. It is no small sacrifice to leave all and go into the distant wilds; to depart from our houses, with all our pleasing associations, to dwell in tents, and mingle with the savages of the West. Many might be tempted with the leeks and onions of Egypt, and prefer staying in their quiet homes, to suffering affliction with the people of God. Thus were our foes the ignorant instruments of rolling forth the purposes of God, and by their conduct making the Saints feel unsafe and uncomfortable, and desirous to leave a place which was no longer home unto them. Not but that thousands of the Saints, independent of other considerations, would immediately upon being counselled to do it, have left everything, trusting in the Lord of Hosts; but among so large a body of people, there must necessarily be those who, for want of better information, not having improved their privileges, or through undue attachment to the things of this life, might have preêred to remain in their good homes; whereas this persecution opened their eyes to their true situation, raised them from their lethargy, and gave them another opportunity of improving their talent, and making their calling and election sure. On the other hand, it is necessary that the wicked should have an opportunity of proving themselves — of deciding whether they are of Christ or Belial—of demonstrating that they are of their father the devil—of filling up the measure of their iniquity, and of preparing themselves for the wrath and righteous retribution of the great Jehovah.

Again, in all gatherings, the chaff and tares are collected with the wheat, and it becomes necessary that the fan should be used to separate the chaff, and the sieve to remove the tares from the wheat. In Ohio, in Missouri and in Illinois and at various times in those several States, such siftings have generally removed the chaff and tares, which have collected together under the name of Harris, Russell, Law, Rigdon, Adams and Strang. These various systems for a time have been very spacious to some; but old birds are not caught with chaff, and if for a time the appearance has deceived, the first storm has invariably scattered them to the four winds; so that among those several pretenders, who in their turn have risen and fallen, there is nothing left but a name. The floating materials of which they were composed have been flitting from body to body, as each in succession arose, scattering as they went, until there is scarcely a vestige of them found in existence. Strangism, it is true, still has a name; but it is in the last throes of a miserable existence, struggling with the desperation of dying energy against the king of terrors, and Mr. Strang, like all of his venerable predecessors, will soon end his short career and perish in forgetfulness, while the kingdom of God rolls steadily on, and triumphs amidst opposition in the wisdom, strength and power of God. — (The text continues on page 113 of the Millennial Star.)

The Twelve, the high council, and about four hundred families left the city of Nauvoo in the month of February last, and launched forth in an American winter, braving the frost, the snow and the chilling winds, and commencing their journey to the far distant West. We left at that time for the purpose of assuaging the anger of an infuriated mob, and to preserve the peace, lives and property of our brethren.
whom we left behind; and as most of their indignation was kindled against the leaders of the church, this step had a tendency to cool their wrath, and give the brethren whom we left behind, a better opportunity to dispose of their property, settle up their business and prepare their wagons and teams for a removal in the spring. To this all their energies were directed, all other business subsided, and Nauvoo was converted into one great wagon shop; in fact nothing else seemed to be spoken or thought of but making wagons, purchasing teams and preparing for a removal. Those who had left the city were very much exposed, living in tents and wagons; but as there is an abundance of timber in that country, we made large fires in the woods, and thus were enabled to preserve ourselves from the cold. As there was no grass, we were necessitated to purchase corn and hay to feed our horses and cattle, although we had left an immense amount behind; this, however, was mostly obtained for labor, which in that country is high, while produce is very low.

We pursued our course slowly onward, encamping in several places where wood and water were convenient, for one, two and three weeks at a time; our cattle and horses suffered very severely from exposure, and we ourselves had frequently to endure the fury of the pitiless storm—the drifting of snow—the pelting of hail and rain—the icy chills of storms and tempests—but we outlived the trying scene—we felt contented and happy—the songs of Zion resounded from wagon to wagon—from tent to tent; the sounds reverberated through the woods, and its echo was returned from the distant hills; peace, harmony and contentment reigned in the habitations of the Saints.

In the opening of the spring we were placed in more favorable circumstances; the grass supplied the wants of the cattle and horses, and our labor was materially lessened, not having to furnish provender for them; and while the cattle were refreshed with the green grass and herbage, the Saints felt to rejoice that they had outlived the chilling storms of an inhospitable winter, and were now refreshed and quickened by all the vivifying influences of a beautiful spring. The Saints from Nauvoo continued daily to swell our ranks. There were no less than four ferry boats employed all the time ferrying them across the Mississippi river, and sometimes those were engaged day and night, so that early in the spring we had a very formidable camp. Our numbers continued to swell as we proceeded along, and crowds flocked daily to the camp, until the time of our leaving the Saints to come to England. When we left there were in the camp and on the way from Nauvoo, (as nearly as we could estimate) about fifteen thousand Saints, three thousand wagons, and thirty thousand head of cattle. There was also a great number of horses and mules either for riding or drawing carriages—besides these we have an immense number of sheep.

In almost any other country it would have been impossible to remove so large a body of people with so little trouble and outlay—provender for cattle would have cost so much. We could not have removed in the eastern or southern states in America, because the land is generally cultivated, and that which is not, is either worthless or covered with timber; not so, however, with the country through which we have travelled and shall travel. The land is rich and fertile. There are large prairies or open land, skirted here and there with timber on the
banks of the smaller streams and larger rivers. The timber is larger and more abundant generally on the latter than on the former. The size of the prairies depends, where we have travelled, on the distance of the streams from each other, varying from one to twenty miles across; they are covered everywhere with a rich luxuriant grass, which cattle and horses are very fond of, and which varies in height from one to ten feet; it is generally about sixteen inches high in the highlands, and on the low-lands, or “flats”, near rivers, from six to ten feet in length, and as those prairies are not inclosed or owned by private individuals, they are free for all; and although we have with us flocks and herds so immense, there is a sufficiency of grass to feed ten times the number, without money or without price. When we left our cattle and horses were fat and in good condition.

The camp of Israel is regularly organized into companies consisting of fifty or sixty wagons each; over these companies there are captains of fifties and captains of tens. The captains of fifties superintend the captains of tens in their several companies; and the captains of fifties are under the direction of the council of the church. We have our pioneers to go before the camp, to make bridges or roads when required; we also have small boats with us, and when we have to ferry large streams, we build large boats, so that everything moves harmoniously, and with order and regularity.

When we left the camp most of them had taken up their winter quarters. They might have traveled much further, but it was necessary to cut hay and prepare for the winter; for if this had been put off until the fall, there would not have been time to do it and the cattle might have perished. The Saints would also build temporary houses for the winter, and the country which they were in was peculiarly favorable for winter quarters.

The Saints in this country would be at a loss to know how so large a body of people can be sustained for so long a time in the wildness; but their surprise will cease when they are informed that they have with them provisions to last from one to three years. Provisions in that country are much cheaper than here; you can, at the frontier settlements, purchase Indian corn for 6d., wheat for 1s and 1s 3d per bushel, and beef for 1d per pound. We have with us plenty of cows, which furnish us with an abundant supply of milk and butter. It is true that in our so-journing we do not possess all the luxuries and delicacies of old established countries and cities, but we have an abundance of the staple commodities, such as flour, meal, beef, mutton, pork, milk, butter and in some instances cheese, sugar, coffee, tea, etc., etc. We feel contented and happy in the wildness. The God of Israel is with us—union and peace prevail; and as we journey as did Abraham of old, with our flocks and herds to distant land, we feel that, like him, we are doing the will of our Heavenly Father, and relying upon his word and promises; and having his blessing, we feel that we are children of the same promise and hope, and that the great Jehovah is our God.

It may be thought by the Church here, that we have sustained great damage and loss in consequence of our removal, and that the Saints are impoverished by our late persecutions. This is indeed true in a pecuniary point, if we look at the real cash value of personal and landed property—but relatively it is not true. We have made great sacrifices in the city of Nauvoo and in the surrounding country, for I do not sup-
pose that on an average we have obtained more than one third the value of our farms, our houses, lots and other property. If we could have had time to wind up our affairs, to obtain the full value of our property, and to move according to our original intentions, we should certainly have been better off than we now are; but, nevertheless, although we have been obliged to make so great a sacrifice, yet, relatively speaking, we are better off at the present time, and our circumstances much more favorable than if we had continued in Nauvoo. For land and city lots, or houses, there were very valuable; we had paid high prices for our lands; money to an incredible amount had been laid out in purchasing even wild lands. By our industry and enterprise we had enhanced the value of lands and other property from four to ten and twenty fold, in the space of six years. This property consisted of houses, lots, farms and lands, principally. When we went there the country was wild and uninhabited, with the exception of a few farms scattered here and there, but we turned the desert into a city, and the wilderness into a fruitful field, or fields and gardens. When we first settled in Nauvoo, lands in the city were worth from three dollars to twenty dollars per acre; when we left they were worth from fifty to fifteen hundred dollars per acre. Farming lands out of the city, on our arrival were worth from one dollar and a quarter to five dollars per acre; when we left they were worth from five to fifty dollars per acre, so that although this was the actual value which I have mentioned, and we had made very extensive improvements, yet, if we had obtained even one third of the real value, we were well paid for our labor, and in a better and richer condition than we were when we purchased, or when we then possessed the city of Nauvoo and the surrounding country, relatively speaking. It may here be asked why? According to the common mode of computation, of course we should be two thirds poorer; and if we had to purchase with the means which we obtained for the city of Nauvoo and suburbs another city equally valuable, we could only obtain a city one third as large or valuable, and only one third the amount of farming land; but this is not the case, we have obtained horses, oxen, cows, sheep, mules, wagons, provisions, money, clothing, together with living and moveable property for that which was immovable in Nauvoo, and which has attained nearly its full value through our settlement and improvements. This property, together with our families we are removing to a distant land; when we arrive in that land, we shall have the very kind of property that is requisite to settle it and improve it. When we arrive in California, according to the provisions of the Mexican government, each family will be entitled to a large tract of land, amounting to several hundred acres; but as the Mexican and American nations are now at war, should California fall into the hands of the American nation, there has been a bill before Congress, in relation to Oregon, which will undoubtedly pass, appropriating six hundred and forty acres of land to every male settler; should California fall into the hands of the American nation, this privilege will undoubtedly extend to that land, for the encouragement of emigration; so that whether it is the hands of the Americans or Mexicans, still we shall obtain a vast territory of country for nothing, and become the legal proprietors of the soil without any outlay of money or other property—our presence alone gives it value; thus it will easily be seen that we are in a better condition than when we
were in Nauvoo. Labor, with us, is capital, and an industrious, enterprising population is the bone and sinew of wealth. It was the labor, the enterprise and the settlement of the Saints that made Nauvoo valuable; the same results must necessarily follow their settlement in California.

Again, many of the Saints in and about Nauvoo, had expended everything they possessed for the purchase of lands, etc., etc., and many were more or less in debt for property; but the sale of their property liberated them from their embarrassment, put them in possession of property to remove with, and when they arrive in California, they will have lands equally as good, rich and fertile, without money. Again, there were hundreds who were unable to obtain lands in Nauvoo, who now will have the same privilege as others, so that soon after our arrival in California, when we shall have had time to raise crops, we shall be in a better situation than when we were in Nauvoo.

It is true that there are many whose circumstances will not be so good for some time; this will apply more particularly to men of property, but the main body of the people will be much better off than formerly, and those men who have assisted their poor brethren will not be forgotten; they have their reward; they live in the hearts of a grateful people; they will not be forgotten in the future prosperity of the Saints; and they will be rewarded in this life an hundred fold, and in the world to come with life everlasting.

Some time before we left the city of Nauvoo a conference was called, and a unanimous vote was taken in the Temple of the Lord, that we would assist all the Saints in Nauvoo who wished to remove, to the extent of our property, until there should not be one worthy Saint left. This resolution so far has been faithfully carried out, and every exertion has been made by the Council of the Twelve for the accomplishment of this object, and by trustees appointed for that purpose. Men have scoured the country for one hundred miles round, to purchase cattle, mules, etc., for the removal of the Saints; and we have drained the surrounding country for that distance, and for several hundred miles on the route we have travelled, of all the cattle they could spare; and we have, in fact, the best cattle and horses in the country.

The Saints had not all left Nauvoo when we started from the camp for England, but the great majority of those who live in and about, were either in the camp or on the way to it; and as we were about taking up our winter quarters, it was proposed that a great number of our teams be returned for the purpose of bringing up those who were behind, so that although the mob has driven them from Nauvoo since we came here, in a heartless, cowardly, and dastardly manner, yet those teams must by that time have been near Nauvoo, and thus be prepared to carry them on to the camp. There must necessarily be a great amount of individual suffering and privation in all such removals, persecutions and afflictions; yet those afflictions can be greatly relieved and mitigated by kindness, sympathy, charity and brotherly love, and by faith and hope in the Lord of Hosts; for we look for a city which hath foundations whose builder and maker is God.

At the commencement, and during the continuation of our removal, many of the Saints removed to Galena, Burlington, St. Louis and other cities, to labor and prepare themselves for an outfit, most of them will join the camp in the spring.

The Lord says in the Revelations, that although we may have to endure afflictions and persecutions, yet he will soften the
hearts of the children of men from time to time, and that we should find favor in the eyes of the people. Christians, it is true, have cast us off because we dared to bear testimony of the truths which have been revealed from the heavens, by the mouths of his prophets, by the ministering of angels, and by the revelations of God; truths which are contained in the sacred oracles, because those truths came in contact with the corrupt systems of men; they unmasked their priestcraft and iniquity, and exposed it naked and bare to the world. Our enemies have incurred a fearful responsibility; their hands and garments are stained with the blood of the prophets and saints, and they will have a heavy account to settle before the bar of a just God; but while christians in their mad zeal have banished us from their midst—whilst they have been furiously applying the torch to our houses—whilst they have thirsted for our blood, and their swords are now stained with the blood of innocence; whilst they were madly and furiously seeking to banish us from their midst, and to blot our names out of existence, and were drunk with blood, the wild Indians, the barbarians, the savages (so called) of the forest, opened their arms to receive us from the sword and the faggot of the feeling christians—the professed followers of the meek and lowly Jesus, the Prince of Heaven. Yes, they have treated us as friends and brethren; they have opened their hands and hearts; they have bid us welcome to their lands and possessions; they have told us to kill their deer—to drink their water—to till their lands—to burn and use their timber, and to find a home with them without money or price. All the chiefs of the Pottawatamie nation have signed an instrument to this effect, and as the christians have been praying for our destruction and, mad with frenzy and superstitious zeal, have sought to blot our name and memory out of existence, I will here give the speech of the savage, the head chief of the Pottawatamie nation, to show the difference between the unenlightened heathen and the intelligent and humane christian. He had attended our council in company with another chief, and after deliberating with us for some time, he mounted his horse and addressed us in the following terms:

"Gentlemen—This land belongs to your friends, the Indians. You are at liberty to cut and use all the timber you may wish—you can make all the improvements upon the land that you desire; you may occupy any portion of it that is not occupied by the Indians. We know and appreciate your condition—it is even as ours. We must help one another, then the Great Spirit will help us both. We will live to see all right yet; but if we do not, our children will. Farewell."

The Indian name of the chief I do not recollect, but the French name is Peres La Clare. The christians drove us from our own lands and sought to possess them by violence and fraud—the savages took us to their land and offered it to us free.

But to return, although we have been inhumane and barbarously dealt with by the surrounding country where we dwelt, yet the President of the United States is favorably disposed toward us. He has sent out orders to have five hundred of our brethren employed in an expedition that was fitting out against California, with orders for them to be employed for one year, and then to be discharged in California, and to have their arms and implements of war given to them at the expiration of the term, and as there is no prospect of any opposition, it amounts to the same as paying them for going to the place where they were destined to go without. They also
had the privilege of choosing their own leaders.

For the purpose of assisting those who might not have a sufficiency of teams, or who might otherwise be disqualified or unprepared, the camp enclosed two large fields, each about two miles square; they also ploughed and put in grain in a great part of them, for the assistance of those who might be left behind, and also for the poor that might follow after. These are both on our route, one about two hundred miles from Nauvoo, the other about two hundred and forty. Many of the Saints have stayed in these places, and are cultivating and making improvements therein. A company, consisting of persons having two or three hundred wagons had started, or were about going to Grande Island, in the river Platte, about two hundred and fifty miles from Council Bluffs, for the purpose of wintering there; they would also put in seed grain and make improvements in that part. A small company of fifty wagons started for the purpose of crossing the Rocky Mountains, if practicable, with grain and other seed to sow. Perhaps it will be doubtful whether they will be able to cross or not, if they are not, they will winter in the Black Hills, on this side of the mountains, where they will find forage for so small a company, and be sheltered from the winter storms.

The main body of the camp is at or near Council Bluffs, where they rendezvoused for the purpose of cutting hay for their cattle and preparing for the winter. This is on the land before referred to, which the Indians have given us the privilege of possessing. I would here remark, that not only did the Indians sign an instrument authorizing us to improve the land and remove the obstacles, but the United States agent in that district did the same; he and Colonel Allen, of the United States Army, sent a document to the President of the United States for him to sanction it. As the President feels favorably disposed toward us, I think that before this time everything is perfectly settled. This last is a matter of form, arising from the jurisdiction which the United States hold over the Indians. This land has been negotiated for by the United States, but they do not come into possession for two years. This allows our brethren what is termed in the United States the privilege of pre-emption right, or the privilege of settling and making improvements before the land is paid for, and the right of possessing it by paying the government price, when it comes into market, which is one dollar and a quarter per acre, or of selling their improvements to others; and, as they have by the fore-mentioned stipulation the privilege of selecting the best lands and locations before it comes into market, it gives them a privilege over all other citizens. It will be seen that not only have the brethren the privilege of helping themselves by improving the land, but also of obtaining a value for their improvements when they shall wish to remove. This will make a good stopping place for the Saints who may be emigrating, as well as a home for those who may not have means to proceed the whole distance; the same remakers will also apply to the farms.

As I have already swelled this article to a considerable length, I will close by making a few remarks. It will be seen that those who first penetrate the wilds of the West will have the greatest difficulties to encounter, having to make roads and bridges; having to act as pioneers and prepare the way for those who may follow; and as they are necessitated to take with them a vast amount of provisions, and also seeds of various kinds, to furnish them until they can raise more,
it requires a great many more wagons and teams to do this than will be required by those who follow. The way is now prepared, the roads, bridges, the ferry boats made; there are stopping places also on the way, where they can rest, obtain vegetables and corn, and when they arrive at the far end, instead of finding a wild waste, they will meet with friends, possessions and a home, so that all that will be requisite for them to do will be to find sufficient teams to draw their families, and to take along with them a few woollen and cotton goods, or other articles of merchandise, which will be light, and which the brethren will require until they can manufacture for themselves; for then you can obtain all the articles of food that may be required for the journey.

I hope I will not be so tedious next time. As ever, yours in the everlasting covenant.

JOHN TAYLOR.

"The Saving and Losing of Souls"

(Continued from Page 280)

President Brigham Young:

"I have a few words to say concerning an item of doctrine that I seldom think of mentioning before a public congregation; I refer to the doctrine pertaining to raising up a royal Priesthood to the name of Israel’s God; for which purpose the revelation was given to Joseph, concerning the right of faithful Elders, in taking to themselves more than one wife. I frequently hear from others that the doctrine is laughed at and ridiculed; I heard yesterday of it being laughed out of doors, even jeered and sneered out of a Bishop’s house. Once in a while sentiments reach my ears which sound very curious and strange, and when I hear them I do really wish that some were possessed of better sense, I will therefore, tell you a few things that you should know. God never introduced the Patriarchal order of marriage with a view to please the carnal desires, nor to punish females for anything they had done; but He introduced it for the express purpose of raising up a royal Priesthood, a peculiar people.

"It has been strenuously urged by many that this doctrines was introduced through lust, but that is a gross misrepresentation. This revelation which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been reserved to come forth into the Kingdom of God, and that they might not be obliged to take tabernacles out of the Kingdom of God.

"NOW, IF ANY OF YOU WILL DENY THE PLURALITY OF WIVES, AND CONTINUE TO DO SO, I PROMISE THAT YOU WILL BE DAMNED, AND I WILL GO STILL FURTHER TO SAY, TAKE THIS REVELATION OR ANY OTHER REVELATION, THAT THE LORD HAS GIVEN, AND DENY IT IN YOUR FEELINGS, AND I PROMISE THAT YOU WILL BE DAMNED. BUT THE SAINTS WHO LIVE THEIR RELIGION WILL BE EXALTED."

President John Taylor:

"Joseph Smith told the Twelve that if the law was not practiced, if they would not enter into this covenant, then the Kingdom of God could not go one step further. Now we did not feel like preventing the Kingdom of God from go-
ing forward. We confessed to be apostles of the Lord, and we did not feel like putting ourselves in a position to retard the progress of the Kingdom of God. The revelation says, 'all those who have this law revealed unto them must obey the same'. Now that is not my word, I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness of this solemn fact before God, that he did reveal this sacred principle to me and others of the Twelve, and in this revelation, it is stated that it is the will and law of God that 'all those who have this law revealed unto them must obey the same.' I had always entertained strict ideas of virtue, and I felt as a married man that this was to me, outside of the principle, an appalling thing to do. The idea of going and asking a young lady to be married to me when I had already a wife. It was a thing calculated to stir up feelings from the innermost depths of the human soul. I had always entertained the strictest regard of chastity. I had never in my life known a man deceiving a woman, and it is often done in the world, where, notwithstanding the crime, the man is received into society and the poor woman is looked upon as an outcast. I have always looked upon such a thing as infamous, and upon such a man as a villain. Hence with the feelings I had entertained nothing but the knowledge of God, and the revelations of God, and the truth of them, should have induced us to embrace such a principle as this. We (the Twelve) seemed to put off, as far as we could, what might be termed the evil day. Some time after these things were made known to us, I was riding out of Nauvoo on horseback, and met Joseph Smith coming in, he too, being on horseback. I bowed to Joseph, and having done the same to me, he said, 'Stop;' and he looked at me very intently. 'Look here' he said, 'these things that have been spoken of must be fulfilled, and if they are not entered into right away the keys will be turned.' Well, what did I do? Did I feel to stand in the way of the great eternal principle, and treat lightly the things of God? No. I replied: Brother Joseph, I will try and carry out these things. So indeed he did.' (History of John Taylor, P. 99.)

President Wilford Woodruff:

"Again this testament which Joseph Smith left, contains a revelation and commandment from God, out of heaven, concerning the patriarchal order of marriage. The Lord has commanded us to have our wives and children sealed to us for time and eternity, that we may have them with us in our family organization in the resurrection, to dwell with forever in the eternal worlds, that we may have an increase of posterity forever in connection with Abraham, Isaac and Jacob, and all the ancient patriarchs. And God our heavenly Father, knowing that this is the only law, ordained by the Gods of eternity, that would exalt immortal beings to kingdoms, thrones, principalities, powers and dominions, and heirs of God and joint heirs with Jesus Christ to a fullness of Celestial Glory, I say God, knowing these things; commanded Joseph Smith the Prophet, AND ALL LATTER-DAY SAINTS, to obey this law, 'or you shall be damned,' saith the Lord. Now, having obeyed the law for many years, the Congress of the United States, and the supreme judges of the nation, stand forth and say, 'You shall be damned if you do obey it.' NOW LATTER DAY SAINTS, WHAT ARE WE GOING TO DO UNDER THE CIRCUMSTANCES. GOD, SAYS, 'WE SHALL BE DAMNED IF WE DO NOT OBEY THE LAW,' CONGRESS SAYS, 'WE SHALL BE DAMNED IF WE DO.' IT PLACES US IN PRECISELY THE SAME POSITION THAT IT DID THE HEBREWS IN THE FIERY FURNACE, AND
DANIEL IN THE DEN OF LIONS.
The enemies of Daniel counseled together and said, 'We cannot find any occasion against Daniel, except we find it against him concerning the law of God.' Our enemies have pursued the same course, . . . and made it a law of offense to obey the laws of God.

"The Congress of 1862, and the supreme judges of 1879, in their acts and decision have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be rent asunder, and the God of heaven will hold them responsible for these things . . . . The Constitution once broken by the rulers of the land, there will be no stopping place until the nation is broken in pieces, and no power beneath the heavens can save this nation from the consequences thereof, and all the rulers of this nation will have to give an account unto the judge of all the earth for the use they make of the power put in their hands.

"Virtue exalteth a nation, while sin is a reproach to any people— one thing we know, that we will not bow down and worship the golden image which thou hast set up. So say I as an Apostle of the Lord Jesus Christ, I will not desert my wives and my children and disobey the commandments of God, for the sake of accommodating the public clamor of a nation steeped in sin and ripened in the damnation of hell.

"I would rather go to prison and to death. If I would not I would never be fit to associate with the Prophets and Patriarchs of old, and I could not in my heart but despise any man who professed to be a Latter-day Saint, who would do otherwise. Why should we fear man who only has power to kill the body, more than Him who has power to cast both soul and body into hell? . . . I would say to all Israel, treat your wives and children kindly, and keep the commandments of God and trust in Him and He will fight your battles. AND I WILL SAY IN THE NAME OF JESUS CHRIST, THE SON OF THE LIVING GOD, THAT MORMONISM WILL PROSPER. ZION WILL FLOURISH, AND THE KINGDOM OF GOD WILL STAND IN POWER AND GLORY AND DOMINION AS DANIEL SAW IT, WHEN THIS NATION IS BROKEN TO PIECES AS A POTTER'S VESSEL AND LAID IN THE DUST, AND BROUGHT TO JUDGMENT, OR GOD NEVER SPOKE BY MOUTH . . . .!

"Joseph Smith proved to God, angels and men, that he would and did abide in his covenants unto death, and none of us shall be called to do anything more. We certainly, any of us, would be ashamed to deny the faith to accommodate our enemies, then meet the prophets and apostles in the spirit world. My God forbid that this should be the case with any of the blood of Ephraim." (Extrait from epistle of Wilford Woodruff, to the Saints and all the world. Millennial Star, April 21, 1879, p. 242.)

President Lorenzo Snow:
In addressing the court previous to being sentenced, gave forth the word of the Lord in the following forceful language:

"Respecting the doctrine of plural marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

"I married my wives because God commanded it. The ceremony, which united us for time and Eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.
"The prosecuting attorney was quite mistaken in saying the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles"; and equally wrong when pleading with the jury to assist him and the 'United States of America,' in convicting Apostle Snow, and he 'WOULD PREDICT THAT A NEW REVELATION WOULD SOON FOLLOW, CHANGING THE DIVINE LAW OF CELESTIAL MARRIAGE.' WHATSOEVER FAME MR. BIERBOWER MAY HAVE SECURED AS A LAWYER, HE CERTAINLY WILL FAIL AS A PROPHET. THE SEVEREST PROSECUTIONS HAVE NEVER BEEN FOLLOWED BY REVELATIONS CHANGING A DIVINE LAW, OBEDIENCE TO WHICH BROUGHT IMPRISONMENT OR MARTYRDOM.

"THOUGH I GO TO PRISON, GOD WILL NOT CHANGE HIS LAW OF CELESTIAL MARRIAGE, BUT THE MAN, THE PEOPLE, THE NATION, THAT OPPOSE AND FIGHT AGAINST THIS DOCTRINE AND THE CHURCH OF GOD WILL BE OVERTHROWN."

President Joseph F. Smith:

"There is a great deal said about our plural marriage by the outsider world, and sometimes it is referred to by Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints are far from possessing a correct understanding of it.

"IN THE FIRST PLACE, IT IS A PRINCIPLE THAT SAVORS OF LIFE UNTO LIFE OR OF DEATH UNTO DEATH; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. IT IS A PRINCIPLE THAT PERTAINS TO ETERNAL LIFE. IN OTHER WORDS, ENDLESS LIVES OR ETERNAL INCREASE. IT IS A LAW OF THE GOSPEL PERTAINING TO THE CELESTIAL KINGDOM, applicable to all gospel dispensations, when COMMANDED AND NOT OTHERWISE, and neither acceptable to God or binding on man unless given by commandment, NOT ONLY SO GIVEN IN THIS DISPENSATION but particularly adapted to the conditions and necessities thereof.

"We see trouble in families occasionally, not any more so in plural than in single families. There is no reason why there should be any differences between husband and wife, or husband and wives, in the midst of this people, if all are disposed to obey the principles and doctrines of the gospel. IT IS ONLY BY THE PRACTICE OF THESE PRINCIPLES THAT WE CAN AVOID THE DISTURBANCES THAT OCCUR IN FAMILIES . . .

"Where differences exist in families they are traceable directly to some cause. I want to impress upon the minds of my hearers that the cause of such evils is not traceable to the practice of any principles which God has revealed touching these matters, but to the nonobservance of them . . .

Some people have supposed that the doctrine of plural marriage was a sort of superfluous or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than possibly could with more than one. I WANT HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God is a fulfillment of the celestial law of marriage IN PART. * * *

But this is only the beginning of the law, not the whole of it.
Therefore, WHOEVER HAS IMAGINED THAT HE COULD OBTAIN THE FULNESS OF THE BLESSINGS PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT. ** *

Man cannot receive the fulness of the blessings unless he fulfills the law, any more than he can claim the gift of the Holy Ghost after he is baptised without the laying on of hands by proper authority, or the remission of sins without baptism, though he may repent in sackcloth and ashes. ** *

I understand the law of celestial marriage to mean that EVERY MAN IN THIS CHURCH who has the ability to obey and practice it in righteousness, and will not, SHALL BE DAMNED. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. ** J. of D., 20:28.

"THE LAW IS IN FORCE UPON THE INHABITANTS OF ZION AND he that is qualified to obey it cannot neglect or disregard it with immunity, but it must be obeyed in righteousness. The commandment is 'be ye righteous, be ye holy as He is holy.'"...

"We will fulfill the law, and receive the blessings of exaltation and reward which will follow, if we do not, we will fail of the reward." (To be continued)

Deplores Treatment of Polygamous Cult

(From the Salt Lake Tribune)

The entire crusade which is being waged against the religious group at Short Creek is undemocratic, indecent and without justification by principle. Our State Constitution, which in its treatment of freedom of religion is a masterpiece of double talk and hypocrisy, ought to be amended to have the anti-polygamy clause deleted. The people of the state ought to demand this in the name of common sense and Christian justice.

I am not a member of the polygamous sect, but I have met some of the members, have read their literature and heard their philosophy, and I will defend at any opportunity their right to practice their religion free from government or social restraint. They are being much misunderstood and maligned by those who, although close to the facts, see little of the truth.

Many laws are on the books which have no right to be there; some of these have lost their effect because our law-enforcement groups have chosen to ignore them. If our "law" had also chosen to "ignore" the people of Short Creek the citizens of Arizona and Utah would be under one less condemnation today.

Darrell Roundy,
Spanish Fork, Utah

THE FULNESS OF THE PRIESTHOOD—HOW OBTAINED

If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by KEEPING ALL THE COMMANDMENTS AND OBEYING ALL THE ORDINANCES OF THE HOUSE OF THE LORD.

Joseph Smith. (D. H. C. 5:424; Teachings, p. 308)
At this time of the year when many of the so-called "Christians" commemorate the Birth of our Lord and Savior Jesus Christ outwardly by "lip-service" but otherwise plunge into a "buying-spree," commercialize "Christmas," and putting more stress on "Santa Claus" and "eat, drink and be merry" — the true Latter-Day Saints turn their thoughts not only to that most important event which happened in the "Meridian of Time," however not on the 25th of December but on the 6th of April (according to our present day calendar), but also to the birth of a babe in Sharon, Windsor County, Vermont, on the 23rd of December 1805. According to ancient prophecy he was to be named after his father Joseph Smith (Sr.) and destined to become the greatest figure in this
dispensation which is generally known as "The Dispensation of the Fullness of Times" in which the Lord promised to restore all things of former dispensations as well as to reveal things which were hidden before this world was.

In this short editorial we can only scantily touch the high-lights of his eventful life. Joseph Smith, Jr. never dreamed that he, born in an obscure village in New England, bearing one of the most common names (Smith), should become known all over the world. When in his fifteenth year, being bewildered about the religious confusion and strife he found among the "Christian Churches and ministers," he turned in child-like faith and prayer to his heavenly Father asking Him in the name of His Son, Jesus Christ, to give him the light, knowledge and wisdom he was in need of in order to make the right choice and decision. Never before, as far as we know and recorded history reveals, have the "Father" and the "Son" visited together someone here on Earth. Joseph Smith in answer to his fervent prayer received this glorious visitation and was authoritatively told in regards to the "Christian Churches:" "Join none of them, for they were all wrong." Thus was ushered in this great and last Dispensation before the Millennial Reign of our Lord Jesus Christ here on earth. Later on other heavenly personages communed with him directly, viz.: The Angel Moroni; John, who was known as John the Baptist; The Apostles of the Lord: Peter, James and John; Moses; Elias; Elijah; all either revealing important records, conferring the Priesthoods after the Order of Aaron and Melchizedek or committing important keys to him.

All these manifestations and revelations were necessary in order to set up the Kingdom of God here on Earth and to re-establish the Church of Jesus Christ in these latter days.

Moses restored the keys of Gathering so that Israel and Judah be gathered to their proper places and now before our very eyes we can see and witness how the Jews are gathering to their homeland, Palestine, which now is officially recognized as the State of Israel, and as to Ephraim; from the four corners of the earth they are being searched out by the missionaries of the Church of Jesus Christ of Latter-Day Saints and they have gathered and still are gathering to "Zion" which is in America.

Under the direction of the Prophet Joseph Smith sacred edifices were erected in Kirtland and Nauvoo designated as the "House of the Lord" wherein sacred ordinances were performed in behalf of the living and the dead—that all who desire to enter into holy covenants with the Lord might receive the instructions, light, understanding, necessary as well as essential ordinances to work out their salvation and exaltation.

Though his life was rather short—he was murdered in cold blood and sealed his testimony with his precious blood—he did more for the welfare of this generation and mankind in this dispensation than any other mortal being.


Let us rejoice in the day of our salvation, seizing every opportunity to improve our time and our talents, singing praises to God and the Lamb for their condescension and love to us poor mortals, having restored again that which
was lost for centuries for the salvation and exaltation of mankind! Invite all to come and partake of the "Supper!" Let us in gratitude remember, especially now, Joseph Smith Jr., who did so much and sacrificed so much and was so true and faithful to the very end to his charge and mission, and who was in very deed: "The Prophet of the Lord!"

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Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven: and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

Brethren, shall we not go on in so great a cause? GO FORWARD AND NOT BACKWARD. COURAGE, BRETHREN; AND ON, ON TO THE VICTORY!

Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth?

Joseph Smith
(D. & C. 128:19, 22, 24)

THE DAWNING DAY OF THE LAMANITES
The House of Joseph
by Sr. M. Bautista
(Continued from Page 323)

Let us contemplate: From the early days of the world the Lord made the promise, with a solemn OATH, that He would designate an ELECT posterity which should be found among all the families of the earth in order to represent HIM among men; and that they should be raised up, (as was natural) in order to perpetuate the Priesthood and other divine powers and blessings; that God would place in their hands the responsibility for the salvation of humanity. But, after the passing of countless centuries of ingratitude, and after the Jews, who represented that lineage, had rejected Him and had refused to enter into that Kingdom, neither suffering others to do so, the Lord was obliged, (also in keeping with prophecy) for the salvation of the human family, to wrest those powers from the hands of the Chosen Seed and to render all those sublime privileges to “another people,” not designated as the promised lineage. Notwithstanding, the covenant had been established with the mentioned lineage that they should be the only ones to continue to bear and perpetuate the powers of the Priesthood and associated blessings, for the salvation of the human race, when the Covenant Seed, as a people, broke their covenant with the Lord, He took these blessings from them, and established them among the Gentiles. (This, too, was in fulfillment of His prophetic warnings, for “Ephraim was mixed among the Gentiles” that the Covenant might be fulfilled, and the nations of the earth blessed.)

Thus, the Lord was obliged, under these conditions to remove the powers of the Priesthood from that Lineage and they were given to “another people,” strangers to the Covenant! Moreover, all those gifts once held in the hands of the Jews and committed to His peoples in the past, the Lord Jehovah, in His magnanimity, saw fit in this day to re-establish and re-unite; even all of the powers and blessings of all the former Dispensations, (1st Eph. 1:10) which united
this life with the eternities, not only to save man, but in order to exalt him throughout endless time.

In this indispensable ACT OF TRANSITION, the Eternal Father, the Son and all the Prophets were still obliged to fulfill all those important promises which had been delegated to the PROMISED SEED. Through the fore-knowledge of God, even previous to the time that the fulness of the Gospel had been restored to the Gentiles with all its powers, the Eternal Father, through His Son, Jesus Christ, assured our fathers, and us also, that in this day “the Gentiles should sin against the fulness of the Gospel which they had received. This is what the Lord said:

“And thus commandeth the Father that I should say unto you: At that day when the Gentile 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 if they shall do all these things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.”—3rd Nephi 16:10.

This prophecy which was written about two thousand years ago in the history of our fathers was revealed in this day in the Book of Mormon, by the power of God. In ratification of the fulfillment of this prophecy, the Lord by His own personal testimony assured us that the Gentiles, (as a people) would not receive the fulness of the Gospel, but would sin against it. This is what the Lord Jesus Christ says:

“And when the fulness 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.”—D. & C. Sec. 45:28-30.

Now, what would have happened if the Gentiles had accepted the fulness of the Gospel and had lived in conformity with it? Surely, if the Gentiles had received the fulness of the Gospel they would have lived in conformity with all they had received, and would not have transgressed, NEITHER SINNED.

Question: What position has the Father and His Son and their Prophets occupied by the innumerable testimonies that they have given in anticipation of the fall of the Gentiles?

Now, the Lord has assured us that the Gentiles WOULD NOT receive the fulness of the Gospel, but would SIN AGAINST IT. It is evident that the Gods of eternity, who know all things, anticipated beforehand that the Gentiles would fall. Now, if this had not taken place, but to the contrary, the Gentiles had faithfully fulfilled all of the requirements of the restored Gospel, they would have ascended to the same excellent places in relation to God which were occupied by Abraham, Isaac, Jacob and Joseph. They would have patterned their lives after them and would have arrived at the same LEVEL achieved by those Patriarchs. If this had taken place then the Father, the Son and the Prophets would have stated that which was FALSE AND FOOLISH in the pages of the Book of Mormon and of the Doctrine and Covenants, which are the basic scriptures of “Mormonism.”

We ought to fully understand that the prophetic utterances of the Lord, made by his own mouth or through His prophets, are not momentary in their nature, but have descended to us from the remotest times and they have outlined the conditions of the world and anticipated the fall of the Gentiles, who are the Mormons.

Now, these things were predicted before the Gentiles had received
El Dia Amanecé Para Los Lamanitas
La Casa de José
(Continuado de p. 322)

Contemplemos: Desde los días tempranos del mundo, se hizo el compromiso, bajo de un solemne juramento, que la posteridad elegida sería la indicada por entre todas las familias de la tierra, para representar al Altísimo entre los hombres, y como era natural, ellos llevarían y perpetuarían el Sacerdocio y demás poderes divinos en sus manos para la salvación de la humanidad. Pero después de tantos siglos de ingratitude y demás, los Judíos que representaban ese linaje, ni entraban al reino, ni dejaban entrar a otros. A consecuencia de la poderosa razón de la salvación de la humanidad, el Señor se vió obligado a quitar aquellos poderes de las manos de la Simiente Prometida y brindar todo aquello sublime a "otro pueblo," quo no PERTENE
CIA AL LINAJE PROMETIDO.

No obstante de que se había celebrado el convenio de que el mencionado linaje sería el único que se encargaría en el mundo para perpetuar aquellos poderes y demás virtudes para la salvación de la humanidad, estaba a punto de hacerse un cambio.

Sucedía que al encontrarse el Señor en tan complicadas con-

The words of the Gods, their Prophets and the words and acts of the Gentiles are before us to be proved. Let us examine them.

Are the first right when they say that the Gentiles should sin?

Are the Gentiles right when they say they have not sinned?

(To be continued)
TRA LA PLENITUD DEL EVANGELIO, si, si llega a suceder que hicieran todas estas cosas, y RECHAZAREN LA PLENITUD DE MI EVANGELIO, he aquí dice el Padre, que yo SACARE DE ENTRE ELLOS LA PLENITUD DE MI EVANGELIO... 3 Nefi 16:10.

Esta profecía trascendental se publicó dos mil años pasados, en la Historia de nuestros padres y fue restaurada en este día por el poder de Dios. Como ratificación de aquella anticipación profética, el Señor por su testimonio personal asegura que los Gentiles NO RECIBIRAN LA PLENITUD DEL EVANGELIO, y por lo mismo PECARIAN.

Dice el Señor Jesucristo:

"... Y cuando viniese el tiempo de los Gentiles, resplandecerá una luz entre los que se encuentran en las tinieblas, y será la plenitud de mi evangelio;

Mas no lo reciben, porque no perciben la luz, y vuelven sus corazones en mi contra a causa de los preceptos de los hombres.

Y en esa generación será cumplido el tiempo de los Gentiles. Sec. 45: 28-30.

Ahora, ¿qué sucederá si los Gentiles aceptaron y están viviendo conforme lo requiere la plenitud del evangelio? Si los Gentiles recibieron el evangelio estuvieran viviendo en el debido cumplimiento, y no han pecado, NI PECARAN. Pregunto:

¿En qué concepto quedarán el Padre, el Hijo y sus profetas, por los innumerables testimonios que han dado o anticipado concerniente al fracaso de los Gentiles?

Por ejemplo, el Senior Jesucristo nos aseguró que los Gentiles NO RECIBIRIAN LA PLENITUD DEL EVANGELIO Y QUE INFALEIBLEMENTE PECARIAN CONTRA DICHA PLENITUD. Anticipadamente, muy temprano, los Dioses de la eternidad y sus profetas incondicionalmente anticiparon de la inevitable caída Gentil. Aho-

ra, si nada de todo eso ha sucedido; sino por lo contrario, con todo el éxito indispensable están cumpliendo con su cometido, de modo que ellos irrefutablemente han alcanzado el auge rotundo que obtuvo Abrahán, Isaac, Jacob y José, y por lo mismo se encuentran al excelentísimo NIVEL de dichos Patriarcas. Si todo es así, indudablemente que el Padre, su Hijo y sus profetas nos han transmitido una DECLARACION FALSA Y VERGONZOSA en las páginas del Libro de Mormón, la base fundamental del Mormonismo y así como en el Libro de Doctrinas y Convenios!

Debemos entender que las declaraciones proféticas del Altísimo y de su Hijo Jesucristo, no son momentáneas, descenden desde los más remotos tiempos, cuando ellos a una voz anticiparon la positiva CAIDA de los Gentiles o sean los Mormones. La misteriosa anticipación se hizo antes de haberles entregado el evangelio, así como al momento de entregarlo.

Repito, según el testimonio de Dios, juntó todos los poderes y virtudes de todas las dispensaciones pasadas y las entregó al Profeta José Smith, todo eso para la salvación de los hombres y para la exaltación de los santos de Dios. Esto mismo sugiere que la restauración de la plenitud del evangelio, como restauración de todas las dispensaciones, todo en conjunto debe permanecer hasta el regreso del Señor Jesucristo sobre la tierra. Supuesto de que dicho evangelio y sus adherentes, son Precursores del Redentor en este día para la exaltada Evolución del Gran Milenio!

Si los Dioses de la eternidad, sus profetas y los Gentiles no están en la prueba, examinemos.

10.—Por aquello que dijeron los primeros, que los Gentiles PECARIAN, y 20. Por aquello que reclaman los segundos que no han pecado NI PECARAN.

(A ser continuará)
THE TEMPLE OF SALVATION

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world. — The Prophet Joseph Smith. (Teachings of J. S. p. 330).

The temple doors were opened. Throng swarmed to the gates Full of eager expectancy. Each one full of hope and confidence That he would be among the chosen few To enter into the protecting walls Of God's great edifice For had not prophets prophesied And seers revealed That in the great last days The righteous would be gathered there?

But where, within the temple walls, was room For such a multitude? Apparently there were more righteous Than He thought! See—there were father, mother Bishop, teacher, priest and relative. And over there—counselor and patriarch. And here were brother, sister, friend, Stake president, apostle, elder. Surely they would not be turned away! Suddenly a hush fell on the crowds. The teeming throngs were silent. No sound was heard, as Holy Angels Gazed upon the multitudes. Their clear eyes pierced into The deep recesses of each and every heart.

And then a Voice—a pointing finger— "Not you, nor you, Neither you, nor you. You who have bowed to Baal, And set at naught the laws of God To enter into merry-making with Babylon;

You who practiced deception And allowed evil principles to be perpetrated Among the youth of Israel; You who have beckoned to the harlot Within the very shadow of this Holy Temple; You who have lusted after women, Committing adultery and fornication; You mothers, whose neglect Stands to shame you now; You fathers whose examples Have not shown in darkness as a beacon For your children."

The Great Voice paused, and sorrowfully continued— "Nor you, nor you. How many times Would I have gathered thee, But thou wouldst hearken not." Sorrow swept the multitude like a tidal wave. But not a sound broke the awful silence.

The Voice was heard again— "Come, ye who have labored To establish my holy laws Which the body of my people Long ago abandoned In their lust for worldly power. You who have not sold your souls For pottage or for silver, Gather here, that I may see your faces. For some from out your ranks have earned The right to stand in Holy Places."

Silence still— Dark, oppressive, Grim and apprehensive. Slowly the great throng divided, All these moved forward And gathered in a group.
The "Hillel Letters" from Archko Volume
(Continued from Page 285)

Seventh Letter
The Expectation of the Jews
"Not only was the expectation of a remarkable personage universally prevalent among the Jews at the time of the appearance of Christ, but the phraseology was already in use which designated what he was to be and accomplish. There was at the time of Christ a Messianic phraseology derived from different parts of the Old Testament, which embodied and expressed all their anticipations. Whatever inspiration accompanied the first composition of the prophecies, there was evidently none in their interpretation. This much was certain, that there was to be a Messiah, there was to be a new dispensation. No one knew precisely what he was to be. Imagination, of course, was set to work, and each one for himself formed his own, and made whatever passage of the Old Testament he choose to be descriptive of his person and office. Not only the im-
agination, but the passions were concerned in the formation of their expectations. The pious thought of him as a religious reformer, and the new state of things to be a condition of higher religious perfection. The rabbis interpreted concerning the days of the Messiah such passages as this from the thirty-first chapter of Isaiah, “Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they all shall know me, from the least of them even unto the greatest of them, saith the Lord; for I will forgive their iniquity and remember their sin no more.” This seems to have been the expectation entertained by the Samaritans, if the woman with whom Christ talked at the well of Jacob is to be considered as speaking the sentiments of the nation.

“The universal expectation seems to have been that he was to be a prophet like unto Moses, but greater. In accordance with this sentiment Peter, in one of his first discourses after the resurrection of Jesus, cites the promise of Moses to the Israelites just before his death, as applicable to Christ. “A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which shall not hear the prophet shall be destroyed from among the people.” These were the sentiments of those who had seen the miracle of feeding the five thousand with a few loaves and fishes, bearing so strong a resemblance to the feeding of the Israelites in the desert. Then those men when they had seen the miracle which Jesus did, said: “This is of a truth that prophet that should come into the world.”

“Another and much larger class gave the Messianic prophecies a more worldly meaning. The great personage whose coming they shortly expected was to be a king, but greater than any who had sat upon the Jewish throne. It was with this expectation evidently that his disciples followed him through his whole ministry. And even after his resurrection they seemed for a while to have entertained the same hopes. One of the first questions which they asked him after he rose was: “Wilt thou at this time restore the kingdom to Israel?” And at the last supper they disputed “which of them should be the greatest,” that is, who should be highest in office in the new kingdom that he was about to set up. It was with this idea that he was hailed by the multitude into Jerusalem with the shout, “Hosanna to the son of David.” This was the idea which Nathaniel meant to express when he said, on receiving the evidence that he was a prophet: ‘Rabbi, thou art the Son of God, thou art the king of Israel.’ That it was his temporal character to which Nathaniel here referred we have sufficient evidence in the information which first directed his attention to Jesus. ‘We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.’ The part of the Old Testament from which this title and expectation were taken was principally the second Psalm. The person described in this poem is represented as exalted by God to be a king on Mount Zion in Judea. The surrounding heathen are represented
as being enraged. But God has nevertheless determined that he shall reign; and as a king sets his son upon his throne while he yet lives, so has God, as Supreme King of Israel, exalted this person to share His authority, and pledges His own power to support his throne.

"One idea of the kingdom of the Messiah, derived from this Psalm, was that he was not only to reign over the Jews, but destroy all other nations. ‘Why do the heathen rage and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall He speak to them in his wrath, and vex them in his sore displeasure. Yet I have set my king upon my holy hill of Zion. I will declare the decree, the Lord hath said unto me. Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel.’ This Psalm was interpreted by the Jews almost universally of the Messiah, and the more readily as the title Anointed is translated in the Septuagint Christos so that it there reads, ‘Against the Lord and against His Christ.’ The Messiah, therefore, was to reign on Mount Zion, one of the mountains on which Jerusalem was built, and reign over the Jews and by God’s assistance subdue the heathen by war and conquest. break them with a rod of iron, and dash them in pieces as a potter’s vessel. Such was the kingdom which the great majority of the Jews expected their Messiah to set up.

"The phrase, ‘kingdom of heaven,’ is taken from the second chapter of the Book of Daniel. After foretelling that there should arise four great monarchies, the Babylonian, the Persian, the Grecian, and the Roman, the last of which should be a kingdom of iron, he goes on to say, ‘And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.’ In another passage: ‘I saw in the night a vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, and his kingdom that which shall not be destroyed.’

"From this last passage was probably derived the opinion once held, that the Messiah should never die. Jesus said on a certain occasion: ‘And I, if I be lifted up from the earth, will draw all men unto me.’ The people answered him, ‘We have heard out of the law that Christ abideth forever; and how sayest thou the Son of Man must be lifted up? Who is this Son of Man?’ The new dispensation under the figure of a kingdom was the subject of the commencing petition of one of the chief prayers recited in their synagogues, from Sabbath to Sabbath and has been so for ages. There was a time specified in the Book of Daniel of seventy weeks, which was to intervene between the building of the second temple and the times of the Messiah, which, interpreting according to the prophetic style, a day for a year, would bring the period of his appearance somewhere near the time when John the Baptist began to preach.

"So prevalent had this expectation become that it had spread
beyond the holy land. Tacitus, a historian who wrote in Italy, records the fact that among many there was a persuasion that in the ancient books of the priesthood it was written that at this precise time the East should become mighty, and that those issuing from Judea should rule the world. Suetonius, another Latin historian, writes that in the East an ancient and constant opinion prevailed that it was fated there should issue at this time from Judea those who should obtain universal dominion.

"This confident expectation of the Jews had already caused no little political disturbance. It was this proud anticipation of universal conquest which made them so restive under the government of the Romans. That they who were destined to reign over the world—and whose King Messiah was to have the heathen for his inheritance, the uttermost parts of the earth for his possession, who was to break with a rod of iron, and dash them in pieces like a potter's vessel—should be in vassallage to a foreign power, was more than they could bear. Josephus relates that about the time of the birth of Christ, when Cyrenius was sent to take a census of Judea, Judas, a native of Gamala in Galilee, rose up and resisted the Roman commissioner, and raised a great rebellion. He is mentioned likewise by Gamaliel in his speech before the Jewish Sanhedrin, when the apostles were brought before them for preaching Jesus as the Messiah, immediately after his ascension. 'After this man, rose up Judas of Galilee, in the days of taxing, and drew away much people after him; he also perished, and all, as many as obeyed him, were dispersed.' Josephus speaks generally of the troubles of those times, without specifying their causes. And now Judea was full of robberies, and as the several companies of the seditious would light upon anyone to head them he was created a king immediately, in order to do mischief to the public.

"This was exactly the state of the country during the ministry of Jesus, and it explains his caution in proclaiming himself the Messiah, and his withdrawal as soon as a multitude collected about him and manifested any tendency to sedition or disturbance. It is recorded of him, that, after the miracle of feeding the five thousand, and the declaration made concerning him, 'This of a truth is that prophet which should come into the world.' When Jesus therefore perceived that they would come and take him by force, and make him a king, he departed again into a mountain himself alone. In another instance, likewise, when he had healed the man at the pool of Bethesda, 'And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in that place.'

"Such being the expectation of the Jews, as we learn from profane history, a man of singular habits and appearance began to preach in a retired part of Judea, where there were but few large towns: 'Repent, for the kingdom of heaven is at hand.' This man was of the sacerdotal tribe, and had been consecrated to God from his infancy by the vow of the Nazarite. His habits and dress were those of a hermit, his food such as he could pick up in the fields and woods. He was literally the voice of one crying in the wilderness, 'Prepare ye the way of the Lord. Make straight in the desert a highway for our God.' He professed to have been moved by divine impulse to proclaim the immediate approach of the Messiah. A man of such singular appearance, bearing such an important message, produced a great sensation, and excited the strongest curiosity. Crowds from all parts of Judea flocked together to see and hear him. Some thought that he was the Messiah. His fame soon reached Jerusalem, and the Jewish author-
ities sent a deputation of priests and Levites to inquire who he was. He told them that he was not the Messiah, but was sent to introduce him. 'I came to point him out to Israel.' Here was undoubtedly stated the true reason why he was raised up by Divine Providence to prepare the Jewish mind for the great message from God which they were about to receive, to shape their ideas from the crude mass of traditions which had existed among them into some resemblance to the dispensation that the Messiah was about to establish. 'There was a man sent from God whose name was John. The same came for a witness, that all men through him might believe. He was not the Light, but was sent to bear witness of the Light.'

"The effect of his preaching was precisely what was intended. He produced a strong impression upon the public mind, and, though he wrought no miracle, all men held him to be a prophet. He presented a strong contrast, and probably by design, to the pretenders to divine mission who appeared about that time. It was on this account that the multitudes which gathered about him created no uneasiness in the public authorities. A man, like John, who clothed himself in the coarsest, attire, in a country where the higher classes were studious of ornament, and all who had any pretensions to official dignity were distinguished by gorgeous apparel, would naturally escape all suspicion of political ambition. A religious teacher evidently sincere and pious, and withal free from fanaticism and enthusiasm, after the cessation of prophecy for four hundred years, must have produced a great impression. He must have recalled to the minds of his countrymen the days when Elijah in a like simplicity and grave austerity stood up as a prophet of God, and the champion of religion. Some, indeed, mistook him for Elijah risen from the dead, who, their traditions affirmed, was to come to anoint and inaugurate the Messiah. The almost simultaneous appearance of the Light, and the witness to the Light, without any concert or collusion, was a strong testimony to the divine mission of both. With this argument alone Jesus on one occasion silenced those who questioned his claim to be the Messiah. 'The baptism of John, whence was it? From heaven or of men?' They reasoned among themselves, saying: 'If we say of heaven, then he will say, Why then did ye not believe on him?' and, of course, believe on him to whom he bore witness. 'But if we say of men, the people will stone us, for all counted John as a prophet.' It does not appear that John had any particular person in his mind when he commenced his mission, but was merely informed by God, who sent him to preach, that the Messiah should be pointed out to him by some miraculous appearance. He had known him before as a person of great piety and excellence, for when Jesus came to him to be baptized, John said to him, 'I have need to be baptized of thee, and comest thou to me?' But as the Messiah he had no knowledge of him, for he testifies, 'I knew him not,' that is, as the Messiah, 'but He that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that shall baptize with the Holy Ghost.' John collected around him a company of disciples who he instructed in the mysteries of religion, and many of them seem to have remained with him after he was cast into prison, till he was beheaded by Herod.

(To be continued)

Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

St. Matthew, 5:12
Zu diesem Punkt haben wir wiederum das Zeugnis Brigham Youngs. Er sagt:

Nachdem die Menschen ihre Erhöhungen und ihre Kronen erhalten haben; Götter geworden sind; selbst die Söhne von Göttern; König der Könige, und Herr der Herren gemacht worden sind;—dann haben sie die Macht, ihre Art geistig fortzupflanzen, und das ist die ERSTE TAT, die mit der Erschaffung einer Welt zu tun hat. (Da Jesus Christus, der Sohn Marias, noch nicht durch diese verschiedenen Stufen gegangen war, ist es klar, dass er nicht befähigt war, geistige Kinder zu zeugen, noch ihnen sterbliche Körper zu geben, viel weniger eine Welt für sie zu schaffen, um darin zu leben.) Darnach wird ihnen Macht gegeben, die Elemente zu organisieren, und dann die Organisierung von Tabernakeln zu beginnen. Wie können sie es tun? Haben sie zu jener Erde zu gehen? Jawohl, ein Adam wird dorthin zu gehen haben, und er kann es nicht tun ohne Eva; er muss Eva haben, um das Werk der Zeugung zu beginnen, und sie werden in den Garten gehen und von den Früchten der KÖRPERLICHEN WELT essen, bis diese größere Materie ihre himmlischen Körper genügend durchdrungen hat, um sie zu befähigen, gemäss den herrschenden Gesetzen STEHBLICHE Tabernakel für ihre geistigen Kinder hervorzubringen. Hier ist ein Schlüssel für Sie. Die Getreuen werden Götter werden, selbst die Söhne Gottes

Adam, der auf einer früheren Erde sterblich war, starb und auferstand und zur Gottheit erhoben wurde, war fähig, der Vater geistiger Kinder zu werden; und wie jemand in einem höheren Amt in allen untergeordneten Ämtern wirken kann, so war er fähig, zur Sterblichkeit zurück-
zukehren und sterbliche Körper zu organisieren; Christus jedoch—
der von Maria geboren werden sollte—der nie zuvor sterblich war, konnte keine sterblichen Körper schaffen. Ebensowenig
kann ein vor-sterblicher unverkürzerlicher Geist eine Erde schaffen, auf welche seine geistigen Geschwister gehen können, um
sterbliche Körper anzunehmen und die Erfahrungen der Sterblichkeit zu erhalten. Der offizielle Schöpfer dieser Erde erklärt, der
Schöpfer vieler Erden gewesen zu sein. Es ist ausserhalb menschlichen Passungsvermögens, in
Gegensatz zu aller Vernunft und allen Lehren der Schriften, anzu
zunehmen, dass Jesus der Sohn Marias, bevor er in Sterblichkeit geboren wurde, nicht nur viele Erden organisierte, sondern dazu
auch eine Erde für sich selbst, um darauf geboren zu werden. Es ist wahr, dass er in den himmeli
schen Ratsversammlungen, über die sein Vater präsidierte, zweifellos eine aktive Rolle spielte, um sein geistigen Brüder und Schwestern in Übereinstimmung zu bringen mit des Vaters Plan, eine
Erde als ihren künftigen Wohnplatz zu bauen. Zweifellos stimmte er mit den Plänen überein und half
in vieler Hinsicht, entsprechend seiner Fähigkeit zu helfen, die Erde hervorzubringen. Aber die
Erde wurde geschaffen unter der Führung Elohim und Jehovahs, die Haupt-Erbauer waren Michael und seine Brüder, die alle durch die
Sterblichkeit gegangen waren, ihre Auferstehung erhalten und sich bewährt hatten, Göttler zu
werden.

Nach Joseph Smith und Brigham Young ist Michael der Vater; er schuf die Erde, brachte seinen Sohn Jesus im Fleische hervor
und veranlasste ihn, sie zu leiten. Und wenn Jesus Christus sein Werk als Heiland und Erlöser dieser Welt beendet hat, wird er
zweifellos befähigt sein zu helfen, andere Erden zu schaffen, auf
den seine geistigen Kinder wohnen werden.

Noah, Abraham, Joseph, und andere wurden ernannt, bestimmte Positionen in Bezug auf den
Fortschritt und die Entwicklung der Erde einzunehmen. Ihre Missionen hatten in Verbindung mit
der Mission Jesu vollbracht zu werden; aber jeder einzelne von ihnen war machtlos, sein Werk zu vollbringen, bis er einen Körper erhalten hatte und in den sterblichen Wirkungskreis eingeführt worden war.

In Almas Worten: „Er (der Sohn Gottes) ist der Ewige Vater des Himmels und der Erde, und aller
Dinge, die darinnen sind; Er ist der Anfang und das Ende, der Erste und der Letzte;“ ist auf
den Titel Bezug genommen, der Jesus Christus verliehen werden
wird, wenn sein Erlösungswerk vollendet ist, und welchen Titel zu empfangen er ordiniert wurde, bevor er im Fleische geboren
wurde. Durch Gehorsam wird er eines Tages der „Ewige Vater Himmels und der Erde“ werden;
aber bleibe nicht, ehe er vollendet hat, was andere Persönlichkeiten zu vollbringen hatten, um dasselbe für andere Himmel
und Erden zu werden. Die Person Jesus kann nicht „Anfang und Ende, der Erste und der Letzte“ sein, nur wenn er sich bewährt und zu einem Amt berufen wird, das diesen Titel trägt. Und wenn er das Amt innehat, „ist er der Vater und der Sohn,“ wie von Mosiah erwähnt. Warum? weil er ein Amt innehat, das diese beiden Titel
einschliesst. Keine Person kann eine Welt regieren, Untertanen
haben und König sein, ohne zuerst wahrmächtig ein Vater zu sein. Und keine Person kann Vaterschaft erreich
en, ohne zuerst ein Sohn zu sein. Wenn Jesus, der Sohn Marias, sich bewährt, wird er die Stellung beider, Vater und Sohn, dieser Erde und ihrer Bewohner
nehmen. Er ist beides. Er wird immer ein Sohn sein, denn er hat
einen Vater; und er wird immer ein Vater sein, denn er hat Söhne. Er ist das patriarchalische Haupt des Hauses seines Vaters, untertan nur der Herrschaft seines Vaters.


Und ich sah das Lamm stehen auf dem Berg Zion und mit ihm hundert undvierundvierzig tausend, die hatten seinen Namen und den Namen seines Vaters geschrieben an ihrer Stirn.—Offenb. 14:1.


"Ich bin der Vater und der Sohn"
"Ich bin beides, Gott, Heiland und Erlöser."


Sie werden sich vielleicht erinnern, dass Ältester Joseph Fielding Smith zwei bestimmte Behauptungen aufstellte, als er die Doktrin kritisierte, die in der Ansprache Brigham Youngs von 1852 enthalten war und worin erklärt wurde, dass Adam der Gott dieser Erde und der Vater Jesu Christi sei:

Präsident Brigham Young hat vielleicht einige tausendmal erklärt, dass Jesus Christus der Sohn Gottes ist, des Vaters, der Adam erschuf, und dass Adam der Sohn Gottes ist.

Ich will frei erklären, dass ich glaube, dass Präsident Brigham Young in dieser Ansprache nicht richtig angeführt worden ist. Er
sah sie nicht, bevor sie in England veröffentlicht wurde. Ich glaube fest, dass es so ist, denn die Schlussfolgerung dieser Ansprache ist allem fremd, was Präsident Young lehrte. Als Beweis siehe Brigham Youngs Discourses.

Nach einer so weitgehenden Behauptung eines Mannes, der die Apostolische Berufung in Anspruch nimmt und das Amt des "Kirchengeschichtsschreibers" innehat, möchte man logischerweise annehmen, dass in den sämtlichen "Discourses" Brigham Youngs unwiderlegbare Beweise zu finden sind, die der in der Ansprache von 1852 aufgestellten Doktrin widersprechen. Ältester Smith sagt, dass "vielleicht einige tausend" solcher Widersprüchen existieren, und die in Frage gestellte Predigt sei "allem fremd, was Brigham Young lehrte."

Brigham Youngs Zeugnis unverändert

Bei einer sorgfältigen Durchsicht der "Discourses" Brigham Youngs finden wir nichts, was die Behauptung des Ältesten Smith unterstützt—nicht eine Zeile. Er verwies seinen Briefpartner auf Brigham Youngs "Discourses," eine Veröffentlichung der Kirche, als Bestätigung seiner Behauptung. An keiner Stelle dieses Buches haben wir eine Bestätigung der Behauptung des Ältesten Smith finden können. Im Gegenteil haben wir so klar gezeigt, wie die englische Sprache es ausdrücken kann, dass Brigham Young seiner Ansprache von 1852 treu geblieben ist selbst in Predigten, die er bis 1873—21 Jahre später—gehalten hat, in denen er jedesmal dieselbe Doktrin lehrte und sie weiter ausführte.

In einer im November 1831 durch den Propheten Joseph Smith gegebenen Offenbarung, die an einige Älteste gerichtet war, die berufen wurden, das Evangelium den Nationen zu predigen, sagt der Herr:

Und was sie, getrieben vom Heiligen Geist, sprechen werden; soll Schrift sein, soll der Wille des Herrn sein, der Sinn des Herrn, das Wort des Herrn, die Stimme des Herrn und die Kraft Gottes zur Seligkeit. * * * Lehre & Bündnisse, 68:4.

Die Lehren Brigham Youngs, wie sie der Welt bekanntgegeben worden sind, bilden ihren eigenen Beweis dafür, dass sie vom Heiligen Geist sanktioniert wurden. Er war ein Prophet Gottes, der Führer Israels, und er sprach zu den Heiligen, was ihm von Herrn eingegangen wurde. Als der Präsident bei der Oktoberkonferenz 1870 über diesen Punkt sprach, sagte er:

Ich sage nun, wenn sie (meine Predigten) niedergeschrieben und von mir genehmigt sind, sind sie ebensogut Schrift wie sie in dieser Bibel enthalten ist, und wenn Sie Offenbarungen lesen wollen, dann lesen Sie die Worte dessen, der den Sinn Gottes kennt, ohne besonderen Befehl an den einen, hierhin zu gehen, und an den anderen, dorthin zu gehen, oder dies oder jenes zu tun, oder sich hier oder dort niederzulassen.

(Fortsetzung folgt)

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GRAVES CARGOS A UN ALCALDE

El de Ozumba, Mex., en vez de cooperar con las autoridades juridicas solapa y portege a los criminales y encarcela a las victimas

Unicamente para EL UNIVERSAL
TLALMANALCO, Mex., 11 de agosto de 1954.—Tal parece que el presidente municipal de Ozumba, Roberto Rojas Grau, se ha constituido en dueño y señor de vidas y
haciendas de sus gobernados, pues
portega a criminales y encarcela a
las víctimas de estos y desacata
las órdenes de las autoridades ju-
diciales competentes.

Ante el licenciado Manuel B. To-
de, juez mixto de primera ins-
tancia del Distrito de Chalco, se si-
guen procesos penales contra Máxi-
mo Merino y Nazario Castro por
los delitos de amenazas calumnia
y difamación, de que fueron acu-
sados por el Agente del Ministerio
Público, licenciado José Elizondo,
en agravio de los señores Margar-
rito Bautista Valencia y Aurelio
Ríos Rodríguez, y después de ille-
nar los requisitos del artículo 16
constitucional, se libraron órdenes
de aprehensión en su contra.

Para el cumplimiento de esta de-
terminación judicial, se comisionó
to los agentes de la Policía Judicial
de más acción. Allí se presenta-
tratan con la compañia de
los quejosos, Aurelio Ríos Rodríguez
y Ramón Torres Núñez, pero no lo
lograron localizar a los responsables,
por lo que se retiraron.

A las 21.30 horas, cuando ya es-
taban en su domicilio los quejosos,
llamaron el comandante de la Poli-
cia y agentes a sus órdenes, de
Ozumba, acompañados de diez sol-
dados que están destacados en
dicho pueblo, y rodearon su domi-
icio y los conminaron a salir y
darse por presos, pero lo peor del
caso es que quien acompañaba a los
aprehensores, era nada menos que
uno de los responsables, Nazario
Castro, a quien momentos antes ha-
bía tratado de aprehender la poli-
cia Judicial; los señores Aurelio
Ríos Rodríguez y Ramón Torres
Méndez fueron encarcelados e in-
communicados sin que valieran sus
explicaciones y de que eran órde-
nes de la autoridad judicial com-
petente, que trataba de cumpli-
tentar la Policía Judicial.

La sociedad de Ozumba está
alarmada y desea que llegue su
queja al gobernador Sánchez Co-
lin y al Presidente de la República,
y que elementos del Ejército
Nacional son utilizados para pre-
star servicios de policía y cometer
arbitrariedades por las autorita-
dades municipales, que no respe-
tan órdenes de autoridades judici-
ales competentes y protegen a
los criminales.

EL CORRESPONSAL.
"El Universal" Jueves 12 de
Agosto de 1954

GRAVE CHARGES MADE TO A
JUSTICE OF THE PEACE

Ozumba, Mexico — Under the
pretext of cooperating with the lo-
cal Judicial Authorities criminals
have been protected and their vic-
tims imprisoned.

For publication by UNIVERSAL
only.

Tlalmanalco, Mexico, August 11,
1954.—It appears that the Munici-
pal President of Ozumba, Robert
Rojas Grau, has constituted him-
self Protector and Lord of the
lives and proceedings of his con-
stituents, he then protects the
criminals and imprisons their vic-
tims and treats in a most disre-
pectful manner the orders of
competent Judicial Authorities.

Before the licentiate Manuel B.
Toledo, judgment was adminis-
tered in the first instance from the
District of Chalco. The following
Penal Processes were issued
against Maximo Merino and Na-
zarro Castro, for the transgres-
sion of the law in making threats,
columny and defamation, of which
they had been accused by the
Agent of Public Ministry, Justice
Jose Elizande, in a petition of
grievance made by Mr. Margarito
Bautista Valencia and Aurelio
Rios Rodríguez, and in compi-
ance with the requirements of Ar-
ticle 16 of the Constitution, orders
to apprehend were delivered
against them.

In order to accomplish this of-
official decree the agents of the
Judicial Police of the State were
commissioned, and to this end
they could not ascertain the hide-
out of those responsible, consequently they retired.

At 9:30 in the morning, when the Plaintiffs were in their homes, the Commandant of the Police and agents under his orders from Ozumba, accompanied by ten soldiers, also stationed in the said City, surrounded their homes. They were threatened with criminal punishment unless they gave themselves up as prisoners. But the most spiteful thing about this was that one of those in company with the Commandant was no less than one of those sought by the Judicial Authorities only a short time before, namely: Nazario Castro. The men, Aurelio Rios Rodriguez and Ramon Torres Mendez were taken prisoners and held incommunicado. No heed was given to their pleas and explanations to the effect that they were subject to the orders of competent Judicial Authorities, as has before been shown.

Society at Ozumba became alarmed and requested that a complaint be sent to the Governor, Sanchez Colin, and to the President of the Republic, and that Divisions of the National Army be utilized in order to assist the Police so as to prevent such arbitrary actions by the Municipal Authorities, who would not respect the orders of competent Judicial Authorities, but prosecuted the innocent and protected criminals.

THE CORRESPONDENT
Translated from the Mexican Newspaper “El Universal” Thursday, August 12th, 1954.

The greatest sorrow is that so many will fall short of what they thought they had attained, etc.

“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 house tops, and their secret acts shall be revealed.” (D. & C. Sec. 1. Verses 2-3.)
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