"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 had 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." — Jeremiah 16:14-16.
"Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

"My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." Hos. 8:10-17.

In looking back over American history in connection with emigration one can't help but see that the Lord restored the Church none too early in the program of international affairs. He didn't even wait for those early Saints to become established to themselves before impressing upon them the need of speed to defeat the opposing powers who were so soon to commence rapidly closing the doors, to defeat God's purposes. Nor was it long before it became rather difficult to even secure a passport. Prophecy has it that it will become impossible for man to reach the places of refuge here in the Rocky Mountains from our own borders, and eventually even women and children will be unable to make it. Readers, kindly tell me the European nations now that will allow their citizens to leave their own lands, fleeing from that country at a time like this, to the much envied American Shores.

Being almost unable to obtain the necessary permission is not the only increasing barrier. It's becoming more difficult and costly to close out and get away from those lands, and also increasingly more difficult to be taken care of here in the tops of the mountains among God's people where it's today "every man for himself.'

There are 34 missions, 958 mission branches, 152,000 members in missions, exclusive of the wards and stakes that are established "out in the mission fields" who also should "flee to the tops of the mountains." What a job it would be to absorb such an influx on sudden notice, for "like a whirlwind it will come", and how much easier it would have been to have had this influx come a few at a time over a period of many years.

For the past twelve months the Priesthood have been taught that Utah's natural resources have hardly been touched. If we have obeyed God, we would have developed our own resources and not allowed outsiders to bleed the State of the profits from all the present developed resources; we would have had plenty of locally owned industries and been able to support up to five million people in the State of Utah.

Utah Alenite is the richest known source of aluminum and potash in the U.S., and the world needs it badly. In fact Utah could profit by the development, of its salt, copper, coal, carbon, dioxide, gilsonite, gypsum, mercury, ozocorate, phosphate, sulphur, shales, oil sands, silicas, iron, helium, clays, and marble.

But let us go back to see if the Lord has 'revealed His will to His servants the Prophets' in informing His "faithful" and the world as to what was coming, and what would happen if they disobeyed God and procrastinated their opportunities, refusing to listen, or ignoring the information completely; and even reversing His commands.

"Behold it is my will that all they who call on my name, and worship me according to mine everlastirng gospel, should gather together, and stand in holy places; and prepare for the revelation
which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together." D. & C. 101:22-23.

"Let them, therefore, who are among the Gentiles flee unto Zion." — D. & C. 133:12. Most any member moving into the 'tops of the mountains' will tell you of their experiences 'while living among the Gentiles,' even should their former residence be Colorado, Wyoming, Nevada, or California. Zion is a condition and can be in your heart, or with your little group of members; but the place for them to flee, is the designated place of God, until He cleanses the earth. Then, when Christ comes, He will establish the 'whole of America' as Zion.

"A great and awful crises is at hand — such a crises was never known before since the foundation of the world — — For the Lord hath a controversy with all nations, and the hour of recompense is at hand." Mil. Star 15:273.

"Ye hear of wars in foreign lands; but behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore, I the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and in as much as they do repent, build up churches unto me." — D. & C. 45:63-64.

"The principle features of my mission are contained in the foregoing letter: but ever feeling a deep interest in the welfare of the Saints, you will permit me through the medium of this Epistle, to impart to you such instructions as the Holy Spirit may whisper in my mind. I wish to ask the Saints who remain scattered abroad, Do you enjoy as great a measure of the Spirit of God as when you were first baptized into this kingdom? Or, are your minds barren? Your understanding unfruitful; your souls in darkness; and your feelings indifferent towards the great work which you have embraced, and which once made you joyful and happy? If this is your condition, it is of the utmost importance that you know the causes of these unhappy changes in your feelings. Is it because the Lord has changed, and forgotten to be gracious? Is it because the fullness of His Gospel does not produce the same effects or happiness now, as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph the Seer, have failed to accomplish those purposes for which they were sent? Is it because the Saints have passed through great tribulation, and have been driven from city to city, from state to state, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken His people, and will no longer show them mercy? No. Verily, No: none of these causes have conspired to drive away the comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy.

But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to His people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to
pour out upon the nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any Saint neglect so important a command, when it is within their power to keep it, and still be justified and retain the peaceful Spirit of the Lord? No; the Spirit of the Lord is grieved with such, and will by degrees withdraw from them, and they will grope in the dark, and be liable to be overcome by temptation and be led captive by the will of the Devil; such ones, not having the Spirit that leads unto all truth, are liable to be deceived by the doctrines of men and Devils; for the Lord will frequently suffer strong delusions to overpower such that their damnation may be the greater because they profess to know the Lord, and yet will not obey Him. Remember the word of the Lord which came by the mouth of Joseph the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that you are in darkness — no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord, and gather yourselves among His people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save you and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God, awake then, O awake! Flee to the mountains for refuge! For a day of trouble is at hand, a day of fierce battle and war — a day of mourning and lamentation for widows and orphans whose husbands and fathers shall fall in battle; it shall be the day of the Lord's controversy for His people — a day of recompense for the innocent blood of prophets and Saints, which has been shed among this nation. * * * I will again say to the Saints scattered abroad in this land, do you wish deliverence in the day of trouble? If you so, arise and flee to the mountains, and prepare for the day of the Lord, for it is near. * * * He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:12) This ensign, remember, was not to be set up in Palestine, where Isaiah lived at the time he delivered the prophecy, but it was to be set up "from afar," or at a great distance from that country, hence he says again, "And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly." Seer Vol. 1 No. 1.

Here are extracts from a revelation attributed to Wilford Woodruff, Jan. 26, 1880, — * * * I the Lord have spoken and will be obeyed, My purposes shall be fulfilled upon this nation and no power shall stay my hand. The hour is at the door when my wrath and indignation will be poured out
upon the wicked of this nation, — I have decreed plagues to go forth and waste mine enemies, and not many years hence they shall not be left to pollute my heritage, — This nation is ripened in iniquity and the cup of wrath of mine indignation is full and I will not stay my hand in judgment upon this nation or the nations of the earth. I have decreed wars and judgments upon the wicked — And I say again, woe unto that nation, or house or people who seek to hinder my people from obeying the Patriarchal Order of Abraham, which leadeth to Celestial Glory, which has been revealed unto my Saints, through the mouth of my servant, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth and will not return unto me void. And thus with the sword, and by bloodshed, and with famine and plagues and earthquakes and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God, until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand, — As I have decreed so shall my judgments begin at the House of God. — Judgments will begin upon my house, and thence they will go forth unto the wicked and the wicked cannot escape — Wilford Woodruff, 1880.

"Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord, And upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." D. & C. 112:24-26.

Will the time ever be that we can make our clothing? We nearly can at this time. I would like to see the people take a course to make their own clothing, make their own machinery, their own knives and their own forks, and everything else we need, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and famine, bloodshed and fire, the thunder and lightning will roll upon the nations of the earth, insomuch that we cannot get to them, nor they to us," — Life of Heber C. Kimball. p. 411.

All our early prophets warned us of the conditions to come and stressed the 'gathering' as the most important command of God to the converts of the world. They, together with what can be found in reference to the last days in the Doctrine and Covenants and the Book of Mormon, all harmonize on both the dire need of haste in gathering, and the increasing caitic condition of the world to the point of ushering in His coming to save humanity. Let us review a few of the 'visions.'

You have often heard quoted from the Prophet, "You will see the Constitution of the United States almost destroyed. It will hang like a thread as fine as the finest silk fibre." "The time will when the banks of every nation will fail" — "A terrible revolution will take place in the land of America such as has never been seen," "The Lord took the best blood of the nations and planted them on the small island now called England and Great Britain, and gave them great power among the nations for a thousand years. Their power will continue
I saw next international war again break out with its center upon the Pacific Ocean, but sweeping and encircling the whole globe. I saw that the opposing forces were roughly divided by so called Christianity on the one side, and the so called followers of Mohammed and Buddah (anti-Christ) upon the other.

Is this a bright outlook for our 100,000 converts who are faithfully obeying present counsel to not try to come to the Rocky Mountains for a while yet at least? Some say God will break down our emigration laws and allow them to come en masse one of these days. Yes, indeed He will, but He also says that so few of them will be able to make it, that "women and children"—the women with bundles upon their backs—will travel by night and hide up by day to try to get through, and finally they will not be able to make it. (See Wilford Woodruff's 1877 vision, Newman Buckley's vision 1886)

"And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and noble cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days. For, with you, saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble. For I, the Lord, have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, — D. & C. 84:117-119.

The above 'little while' evidently has reference to the conditions just before He comes (and has not yet taken place) to harmonize with all else He has revealed.
"That my covenant people may be gathered in one in that day when I shall come to my temple, and this I do for the salvation of my people." — D. & C. 42:36.

We as Latter-day Saints, should awaken to the realization of our disobedying God's commands and where we are unable to through all means possible get our converts through, to not forsake them to themselves, fleeing back home to America where it is all peace and quiet. Left so completely to themselves it is human nature to resent such treatment and to lose faith in their supposed brothers and new found faith. Yet in the Wednesday Evening issue, January 24, 1940, Telegram, comes this bit of information. — Missionaries to Leave Europe Soon. The five missionaries left in Europe, with Thomas E. McKay, president of the Swiss LDS Mission, and Mrs. McKay are expected to start for the United States in the near future, it was learned Wednesday. When these missionaries leave Switzerland every church worker abroad will have left Europe, LDS Church officials said. Mr. McKay, second counselor in the Church first presidency has remained in Europe to complete Church business.

This fleeing from trouble, leaving good members to shift for themselves, must be because we lack something. Maybe our faith is not so strong because we have lost contact with God ourselves. Maybe D. & C. 45:28-30 has come true wherein it says "And when the times of the Gentiles are 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. (Yes we have done that, and are now ashamed of the principles of the Gospel known as the fulness, to the point we even deny them) And in that generation shall the times of the gentiles be fulfilled. 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."

"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by Wherefore, seeing that I, the Lord have decreed all things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; and that every man should take righteousness into his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked." — D. & C 63:32-37.

"Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of the heavens to the other." D. & C 133:7.

If the evil one can engender enough hatred into the hearts of the inhabitants of the earth for them to line up in battle, no matter which side they take, he has succeeded that much in conquering the souls of men. The revealed warnings of God imply
this last conflict will be so-called Christian and Anti-Christ. No matter what it is called, as the above quotation confirms, it is 'the wicked against the wicked,' and the Saints who are not gathered 'shall hardly escape.' Even those who are gathered may be entangled in the meshes of the conflict, if they disregard the warning of the Lord in D. & C. 98:33-38 regarding His faithful Saints going to war. "And again this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people. And I, the Lord, would fight their battles, and their children's battles, and their children's children, until they had avenged themselves on all their enemies, to the third and fourth generation. Behold, this is an ensample to all people, saith the Lord your God, for justification is before me."

The Lord, who forsees history, had justifiable reasons for making the command to gather 'unto one place upon the face of this land' so emplatic as to repeat it so many times and in so many ways. In Church History, Joseph Smith the Prophet said, "Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles, and then cometh desolation and destruction, and none can escape except the pure in heart who are gathered." His Ch. Vol. 2, p. 52.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." – Rev. 18:4.

"Wherefore the decree hath gone forth from the Father, that they shall be gathered into one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked. For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth." – D. & C. 29:8-9.

"And that the gathering together upon the land of Zion and upon her stakes, may be for a defence, and for a refuge, from the storm, and from wrath, when it shall be poured out without measure upon the whole earth." D. & C. 115:6.

"And it shall come to pass in the last Days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." – Isaiah 2:24.

"Turn, O, backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion;" Jer. 3:14.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the tops of the mountains, and it shall be exalted above the hills, and the people shall flow unto it." – Mic. 4:1.
"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered." — Ezek. 20:34.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

The Lord will have a righteous people, and a tried people. So before His first coming to direct affairs we can expect a cleansing process to weed out the faint hearts, and those who claim we have no further need of direct revelation, continually directing affairs, as was so aptly illustrated in the article on revelation in the 1938 November issue of the Improvement Era.

"Surely the Lord God will do nothing, but he revealeth His secret to His servants the Prophets." (Amos 3:7) So when the Lord takes a hand in defense of the conditions the Evil one has set up for the world, He will no doubt first set His Kingdom in order, (85:7-8) set up the Priesthood of the Son of God in all its power, and send powerful messengers to give the final warning to all nations.

For further proof of this we would like to cite you to page eleven in "Priesthood and Church Government" 1939, now being taken up in Priesthood. "Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained an High Priest after the order of the covenant which God made with Enoch. It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; and it was delivered unto men by the calling of His own voice, according to His own will, unto as many as believed on His name. For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up water, to turn mountains out of their courses. To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God, to do all things according to His will, according to His command, subdue principalities and powers; and this by the will of the Son of God, which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and he was called the prince of peace."

This Priesthood includes Translation, Sacrifice; and was the Priesthood taken away from the masses at the time of Moses, Isaiah being the last to hold this order. "Therefore, he took Moses out of their midst, and the Holy Priesthood also;" — D. & C. 84:52

"In the new translation of the Scriptures by Joseph Smith, the removal of the Melchizedek Priesthood is clearly defined as follows: "— for I will take away the Priesthood out of their midst; therefore my holy order and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath that they shall not enter into my pre-
It will not only take this kind of power to penetrate into the nations to warn them and get a few of the more righteous converts out of Babylon; but will take this same kind of power to set up this Kingdom of God to defend the borders of our own places of refuge. "The Priesthood in the last days has to be manifested in sufficient power to bear off the Kingdom of God triumphant, that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offered them (the full gospel), they will preadventure to receive a law of ordinances administered to them not according to the power of endless life (which I fear we now have). Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it." Mil. Star 16:36-37.

Here is a prophecy of Orson Pratt, while on a mission in England, March 9, 1879. - "Now let me point out some other things which will occur, before the coming of the Son of Man. The Lord has a controversy among all the nations of the Gentiles. He has sent them a warning. He has sent His servants to prophecy to them. He has sent them to preach and bear record of the truth. He has sent them to call upon the nations to repent, both high and low, rich and poor, religious and nonreligious, priest and people, for all of them to repent and receive the Gospel in its fulness, and not only to do this, but to gather out from these nations. Will they hear? They will not. We know they will not; but this does not justify us in being slack in delivering our message. We have a responsibility placed upon us and that responsibility we must fulfill whether the people hear, or whether they forbear, we must warn them, so that they shall
not have any excuse, when the tribulations shall come which I have named.

The Lord, therefore has a controversy among them, the same as He had with the Egyptian nation, with this difference, that the Egyptians did not have the same length of time to consider the message which you have. They had only a few days, and if they would repent and receive the word which Moses and Aaron delivered to them, well and good; and only a short time, a very few days were allowed them to decide this matter. You have had a portion of a whole generation. Your times are not quite yet fulfilled, and hence you have had the privilege to consider it from your childhood up to middle age, and some of you from middle age to old age, to see whether you will receive the Latter-day message which God has sent or not. Now, the consequences will be, if you receive it, you will save yourselves by fleeing out from the midst of this nation. You will save yourselves and your children temporarily speaking as well as spiritually. On the other hand if you do not receive it, the Lord, who is long suffering, will, after He has borne with the people all the day long, withdraw His servants from your midst. When that day shall come there shall be wars, not such as have come in centuries and years that are past and gone, but a desolating war. When I say desolating, I mean that it will lay those European nations in waste. Cities will be left vacated, without inhabitants, the people will be destroyed by the sword of their own hands. Not only this but many other cities will be burned; for when contending armies are wrought up with terrible anger, without the Spirit of God upon them, when they have not that spirit of humanity that now characterizes many of the wars amongst the nations, when they are left to themselves, there will be no quarter given, no prisoners taken, but a war of destruction, of desolation, of the burning of the cities and villages, until the land is laid desolate. — But what about the American nation? The war that destroyed the lives of some fifteen or sixteen hundred thousand people was nothing compared to that which will eventually devastate that country. The time is not very far distant in the future, when the Lord God will lay His hand heavily upon that nation. "How do you know this?" inquires one? I know from the revelations which God has given upon this subject. — It will be war of neighborhood against neighborhood, city against city, town against town, county against county, state against state, and they will go forth destroying and being destroyed and manufacturing in a great measure will cease, for a time, among the American nation. Why? Because in the terrible wars, they will not be privileged to manufacture, there will be too much bloodshed — too much mobocracy — too much going forth in bands and destroying and pillaging the land to suffer people to pursue any local vocation with any degree of safety. What will become of millions of the farmers upon the land? They will leave their farms and they will remain uncultivated, and they will flee before the ravaging armies from place to place; and thus will they go forth burning and pillaging the whole country; and that great and powerful nation, now consisting of some forty millions of people, will be wasted away, unless they repent," — Journal of Discourses 20:150-151.

In the life of Joseph Smith by George Q. Cannon, page 76, it reads: "They (The Church, 1830) were informed that their duty would be to bring to pass the
gathering of God's people upon the earth. This was the spiritual inception of that great missionary movement designed by God to bring out from every nation, kindred, tongue and people to the land which He should designate as a place of gathering, every honest soul who would have faith and accept the requirements of the gospel.

"Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, if ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out into the uttermost parts of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."—Neh. 1:8.

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. — Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other."—D. & C. 133:4-7.

The gathering seems to have had a three-fold purpose — first, to strengthen my stakes, second to escape the plagues and wars, and third, to come out while you can. Because of following the counsils of men instead of God, many Saints are now caught in distant lands and cannot get to the 'mountains of peace and safety.' Instead of conditions looking better it is tightening up to where it will be difficult to get here, even to get here from distant parts of the United States. In fact records are being pro-
cured and systems established where the controlling powers are telling their subjects where and when they can go, what they can wear, what they can eat, what to produce, and what they can own or call their own. Our own 1940 census will get more personal information than has ever been tried before here in this land of freedom. Christ, when He comes, will no doubt reinstate the gathering, but few then will be able to escape and reach the security of the Rockies.

"— it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer and "the righteous shall hardly escape;""—His. of the Ch. Vol. 4, p. 11.

14 "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

31 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should be no flesh be saved; but for the elect sake those days shall be shortened.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall the coming of the son of man be."—St. Mat. 24.

Noah preached utter destruction to a sinful world for 120 years, in fact so long that the people ignored him. I wouldn't say the Latter-day Saints were ignoring the very warnings we should be preaching by command of God, but if we take this statement literally there won't be many of the seeming elect who have freed themselves of the blood of this
THE STAR OF TRUTH

generation by warnings; but be
crowned as unprepared themselves
as the world at large. There are
but a few years left with which to
repent if repentence is to be
done before it is too late even
for them.

"For I am no respecter of per-
sons, 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. 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." D. & C.
1:35-36.

"That the work of the gathering
together of my saints may con-
tinue, that I may build them up
unto my name upon holy places;
For the time of the harvest is
come, and my word must needs
be fulfilled. Therefore, I must
gather together my people ac-
cording to the parable of the
wheat and tares, that the wheat
may be secured in the garner to
possess eternal life, and be
crowned with celestial glory when
I shall come in the kingdom of
my Father to reward every man
according as his work shall be;
while the tares shall be bound in
bundles, and their bands made
strong, that they may be burned
with unquenchable fire?" D. & C.
101:64-67.

"Wherefore, the decree hath
gone forth from the Father, that
they shall be gathered into one
place upon the face of this land,
to prepare their hearts and be
prepared in all things against the
day when tribulation and deso-
lation are sent forth upon the
wicked. For the hour is nigh and
the day soon at hand when the
earth is ripe; and all the proud,
and they that do wickedly shall
be as stubble, and I will burn
them up, saith the Lord of Hosts,
that wickedness shall not be
upon the earth." D. & C. 29:8-9.

MESSAGE OF GOVERNOR BRIGHAM YOUNG

to the Members of the Council, and House of Representatives
of the Legislature of Utah

Gentlemen--Under renewedob-
ligations to our Father in heaven
for protection, mercy and bless-
ing, we are again assembled in
solemn Council, expressly for the
purpose of representing the wishes
and interests of our respective
constituents; of amalgamating our
views and feelings; and by the
concentration of the varied ability
talent, and wisdom of all, of
bringing forth those harmonizing
influences which protect, unite,
and regulate society; and of com-
bining in a common interest the
welfare of the inhabitants of the
newly settled but far distant
vales, the hardy and enterprising
pioneers, and the opulent citi-
zens, artizans, and labourers of
the towns, cities, and settlements
of not old, but longer date.

Governments, like men, should
learn by experience; and omitting
to follow in the footsteps of tra-
ditional error and folly, extract
the good, being guided by that
unerring wisdom which enlightens
the understanding, and brings
forth, from the treasures of know-
ledge, things both new and old
for the benefit of mankind.

Laws should be simple and
plain, easy to be comprehended
by the most unlearned, void of
ambiguity, and few in number.
The greatest simplicity which
can be attained in the formation
of a code of laws tends to lessen
litigation. They should moreover consist more of an organic than remedial character. It is my firm conviction that particularization by the Legislature, of every minute point which is liable to arise in law cases, is founded in error, and tends to promote litigation, screen the guilty, subvert justice, enthrall the honest jurist, and ensnare the unwary victim in its hydra meshes—embroiling and involving the peace and quiet of any community in which it is permitted to rear an influence. Such a course is only favourable to the evil doer, and such as prefer to exonerate themselves from the plain, straightforward claims of justice; because, peradventure, a doubtful item in law may be found, which, properly taken advantage of by its able exponents and devout votaries, may be wielded to aid them in their villainy, thereby strangling justice in her very courts, and profaning her very temples, in the citadel of her power.

Owing to human frailty, we may not attain unto a perfect code until the fulness of times shall more fully disclose heaven's brightness, and our "officers are peace," and our "exactors righteousness."

It is very properly considered that persons appointed to administer and execute the laws, are not only capable, but are honest in every discharge of duty; and indeed it is not even presumable that it could be otherwise; nevertheless if it should prove different, the people have their remedy—let their place be filled by others. With this restrictive power in their own hands, the people are safe in investing their officers with discretionary power sufficient for almost every case, in full confidence that they will not abuse the trust reposed in them, but execute judgment in righteousness, faithfully respecting the proffered covenant of Heaven's King, that He will put His "law in their inward parts, and write it upon their hearts."

This policy, carried out, instead of making a machine of a man, a mere puppet, an automation, calls into exercise all the ennobling qualities of his nature, the highest attainments of which he is susceptible. Integrity, sense and judgment cause him to look upon himself as responsible, for the abuse of power with which he is entrusted by the people, directly to the source from which he receives it. Strip a judge of justice of the legal mists and fog which surround him in this day and age, leave him no nook or corner or precedent, or common law, ambiguous enactments, the accumulation of ages, wherein to shelter, and it is my opinion, that unrighteous decisions would seldom be given.

It is much better to have no written law, than to send people into the labyrinths of such a mass of nonsense as fills the library of the law student, and which we frequently see entailed upon the people by the legal enactments our statute books contain.

Let all of our laws have no other practice or rule of decision, save it be in the discretion vested in the bosom of the court. It is true, there is much wisdom in the experience of the past, and the sons of wisdom can see and appreciate it; but that it is intermingled with much darkness, folly, and inapplicability to us, few will deny.

We shall have accomplished a great and a good work, when we have drawn from the fountains of wisdom and intelligence, rules

(Continued on page 27)
AN OPEN LETTER

Editor's note: We receive many letters which we do not publish. However, here is one which we feel will make an appeal to our readers because of its expressions upon the crying need to establish judgment upon the principles of righteousness. No being, by virtue of authority or position is authorized to pass judgment upon his fellow men unless he himself is governed by the righteous powers of heaven. It is against unrighteous judgment and unholy dominion that this missive makes solemn protest.

Star of Truth Publishing Co., Salt Lake City, Utah
P. O. Box 246 Nov. 2, 1954
Murray, Utah

Gentlemen:

It seems to me that you are not using one of your strongest points in your consideration of unjustifiable excommunications from the church. You talk only of those who have been handled because of their belief in or their practice of plural marriage.

We used to be taught that one could not be 'cut off' from the Church of Jesus Christ of Latter-day Saints except for sin. If this be true, then I can agree with you in the belief that action taken against those saints who are only living the laws of God, as revealed through the Prophet Joseph Smith, are invalid. However, it is my belief that you should consider this matter from a broader view-point.

It is taught, at least by some of the leaders of the church, that all those who are excommunicated, regardless of the cause for the
action against them, are deprived of the priesthood and all their former blessings. It is my hope that I may demonstrate the folly of such a position.

Of course, we must recognize the fact that membership in the true church of God is to be kept by compliance with the principles and ordinances of the gospel and abiding in virtue and righteousness; that it is "the soul that sins and hardeneth his heart that is to be dealt with according to the laws of the church." — D. & C. 82:21. No member should be cut off on any other premise or because, in all sincerity, he tries to keep the commandments of the Lord according to his understanding; nor should he be "cut off" because his views on doctrine may differ with those of some one high in authority; nor to satisfy the rancor and animosity of someone presiding over him.

There is a man I am well acquainted with in one of the wards who is now being tried for his standing in the church because he was certain that the priesthood had not been properly conferred upon him. He had a fine friend in authority who properly bestowed the priesthood upon him. When he casually told this fact to a friend he was brought before his Stake President for trial and was eventually told he would be handled if he did not tell the name of the man who had re-confirmed the Priesthood upon him. This he refused to do because he did not want to jeopardize his friend. Consequently, he was denied access to the Temple when he wanted to be married and had to be married by a Justice of the Peace. This happened even though all his life he has been a fine Latter-Day Saint. He has never smoked or drank or run around and is a good example. Besides, only a short time ago he returned from a mission of the church.

The Journal of Discourses and articles in the Millennial Star plainly teach the Adam God Doctrine. Yet, many are being tried before the church because they believe what Brigham Young taught in plainness about these things, or because they believe Heber C. Kimball told the truth when he said: "Plural marriage shall never be done away.

"Those who strive to sink it out of existance shall be damned." "Let the Presidency of this church and the Twelve Apostles, and all the authorities unite with one voice and say they will not obey that doctrine and the whole of them shall be damned." When people are handled simply because, as myself, they believe what the former prophets taught it seems unjust to me, even though they may talk of such beliefs.

But I had other things in mind which, as a convert to the church, I have been acquainted with and want to write to you about. I want to tell you of a country fellowman of mine. His name was Helmuth Huebener and he lived in Hamburg, Germany. He was born January 8, 1925, and was, to my personal knowledge, above average in bravery and intelligence. During World War II, he risked his life to learn the truth and advocate it. He secretly listened to the Allied radio broadcasts and he wrote pamphlets, such as: "Hitler the Murderer" and "Hitler must bear the Burden." He was a Teacher in the Aaronic Priesthood of the Church of Jesus Christ of Latter-day Saints. I have heard some say that he "got what he deserved", but if he was wrong, so were the American Patriots, when they opposed English tyranny, for the tyranny opposed Helmuth was much worse.

At the time he was arrested by the German police he was in the
act of listening to a broadcast forbidden by the German law under Hitler. With him were three other boys and two of these were also members of the 'Mormon' church.

These four young men were brought to trial before the Volksgerichtshof in Berlin, on August the 11th, 1942, at 9 o'clock in the morning. They were questioned until 5 o'clock that night.

When Helmuth Huebener was asked why he had broken the law of the land by listening to the illegal broadcasts, he answered, "Because I wanted to learn the truth." The authorities said, "But, you have made your crime much worse by writing these things which you have heard and by passing them around to others. Why have you done this?" To this Helmuth replied, "Because I wanted them also to know the truth."

When the trial came to an end one of these boys was sentenced to 10 years in a concentration camp. Another, who was a little younger, was sent to the concentration camp for 5 years; a third one was sent to the same place for 4 years. Because Helmuth was the most active and because he had answered the questions honestly and was unafraid, he was sentenced to death.

The leaders in the Church were well acquainted with the facts. The two other boys, who were members of the "Mormon Church", kept their standing because of the pleadings of one of the fathers of the boys. But, the local church authorities were afraid of the German police and what they would do and, fearing for themselves, they excommunicated Helmuth Huebener and took his name off of the records of the church right after he was arrested; they did not even wait for his trial. When he was waiting to die they sent him no one to give him comfort of spiritual guidance from the church.

Now, he was cut off from the church and if the action against him was right, according to present teachings, then he lost his priesthood and all of his former blessings. These things must have passed through his mind while he was waiting for execution. Finally, he was killed, being beheaded with an axe, at the Ploetzensee Prison, in Berlin, at the age of 17 years. This happened on October 27th, 1942, at 8 p.m.

When Hitler lost the war, Helmuth Huebener became enshrined as a brave man in the hearts of these German people, who had the courage to stand up for liberty... He was a hero, though he was dead he was honored, because he had dared to uphold the right, and the truth, and seek freedom from oppression; and was brave enough to risk or give his life to do so. He had said he "wanted to know the truth and he wanted others to know the truth." A small booklet was published after the war, which gave all of the actual facts, calling him a hero and a young man of great and exceptional courage and fore-sight.

Finally, the church leaders, under these changed conditions, tried to make things right. He was instituted again into the church and was baptized by proxy in the Temple of the Lord.

It seems very clear to me that the authorities concerned used their priesthood in unrighteousness, when they cut Helmuth off from the church. They did it because they feared the world and what it might do to them. They forgot that the Lord said: "Be not afraid of your enemies, * * for I will prove you in all things, whether you will abide in my
covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me." If they were not wrong when they cut him off from the church, what was it, after his death, that made him again worthy of membership? If anyone lost their priesthood when he was excommunicated, who was it? Was it Helmut Huebener or he who cut him off, whom I know was a Nazi himself?

This is what the Lord says: "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, and do not 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; but when we undertake to cover our sins, or gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the authority or the priesthood of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God."

Doc. & Cov. 121: 34 — 38.

Then, there is another side of this question which I think ought to be considered: I know a man who was baptized into the church in the old country and he became an Elder. Afterward, he was convicted of embezzling funds and was sentenced to two years in prison in Stuttgart, Germany. Later he moved to Switzerland, and got a job in a printing company, as a procurist. In this place he forged signatures and embezzled company funds and eventually lost his job. With such a record, he was unable to find any other employment. However, the Mission President mercifully provided a job in the Mission home, and thereby prevented his family from being deported back to Germany. He was a very enterprising man and it was not long until he was elevated to become President of the Mission. While he was acting in this capacity he stole funds from the church. Now, listen to this, — Though this was all known and was proved against him, he was not cut off from the church. He was not even taken down from his high place, but was still allowed to hold his position.

At a still later time, there were members of the mission who showed that he was guilty of an immoral life. But, still they would not cut him off from the church; and he had so much influence that even the most courageous members did not dare to continue to bring these things to the attention of the authorities. This was because when he found anyone who knew about his evil past he could hate them and would use his high authority to cut them off, or otherwise injure them. He is still loved and patted on the back by the high church officials, even after they have been made acquainted with his character. It is interesting to know that, during his Presidency of the Mission, he has excommunicated a number of members from the church, who
were accused of doing the same kind of things he has done. Some of these were those who had dared to testify against him. It is further interesting to know that he has been sustained in making these excommunications. Now, what I ask is: Can such a man be a righteous judge? Can his excommunications deprive members of the church of their priesthood and blessings? When he cuts a man off from the church does he take his membership and priesthood away from him? or does it say Amen to the authority of the man who sat as a final judge?

It is written in the Doctrine and Covenants, "Woe unto him that is cut off from my church; whether in this life or the life to come. it mattereth not." In such cases, who is cut off? When they know what manner of man he is and they still keep him in the church, is he any better off than those who have been excommunicated? Especially, when we know that many are cut off for their simple belief in the word of the Lord, or the word of His prophets.

There is one more case I will write about: He was found guilty of living in adultery. He is a member of the Mission Presidency. His adultery has continued for many years and he went to prostitutes several times a week. Proof from reliable witnesses was given to the general authorities. All this has not in the least affected his good standing in the church. He is honored in his high church office and has been found worthy to take part in the building of the temple. Now, he, too, has cut off many people from the church. Can such a man be upheld by the Lord when he cuts people off? Can a known adulterer hold the priesthood? Will the Lord honor him when he confers the priesthood upon others? Is his position in the church and in the Mission Presidency upheld by the Lord?

Some will say that I am only finding fault and that anyone who has a good spirit will not bring such things to light. I know such actions are mistakes of individuals and we must not blame innocent leaders. Yet, we know that all those who hold the priesthood should act alike and would act alike if guided by the powers of heaven and the principles of righteousness. It is not my intention to implicate or find fault with the righteous, nor with those who are honorable leaders of the church, such are God's representatives. However, all acts of the priesthood should be directed by the Spirit of the Lord and be governed by the principles of righteousness, if they are to be honored by the Lord.

My intent is to show, if I can, that there are many in the church who ought not to be, and there are others who have been cut off who ought still to be members, because their acts were alright and their hearts were pure before the Lord. Logically it appears that there must be Saints outside of the church whose priesthood is valid in the eyes of the Lord, while at the same time there are officiating elders in the church who, through their personal unworthiness, have forfeited their priesthood.

Those who have been excommunicated for striving to live the higher principles of the Lord, or for upbuilding truth, or fighting for the freedom of men, even if contrary to unjust laws of the land, or policies of the church, certainly ought not, in the sight of a just God, to be cut off from the church.

God’s law is supreme. A man’s righteousness and faithfulness to the principles and ordinances of
the church ought to be the determining factor in his standing in the church, as it is before the Lord.

This, I believe, is what God meant when he said:

"Behold this is my doctrine - whosoever repenteth and cometh unto me, the same is my church. Whosoever declareth more or less than this is not of me, but is against me; therefore, he is not of my church."

I hope you will use this letter and ask, for apparent reasons, that you please do not publish my name at the present time.

Signed by a member of the church in good standing.

"The Saving and Losing of Souls"

(Continued from Vol. II, page 338)

Our hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build upon error and ascent into the courts of eternal truth and enjoy the glory and exaltation of the kingdom of our God, That cannot be done.

Now Who Are Those Rebelling Against The Truth?

"To the law and to the testimony, if they speak not according to it, it is because there is no light in them."

Has God a Right to Dictate To His Children?

"But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye." Acts 4:19.

It is God's perogative to tell his children what he wishes them to do, and what to avoid. Acting upon this agency they can obey or disobey and take the consequences. But it is their duty, and they have the right to obey. No man has the right to prescribe laws by which God shall save him or his brother man. Only think for a moment of the glaring absurdity of a foreigner, who would have the audacity to prescribe the conditions upon which he and his countrymen should obtain the privileges and rights of American citizenship. And this is not a far fetched illustration of what men are doing in matters of salvation. Without following the revelations or instructions from God, our Leaders will say: Do thus and so, and you shall be saved. God will receive you in his kingdom and bestow upon you all the blessings of heaven.

What A Fearful Presumption

No man has the right to say how the children of men shall be saved in the Kingdom of God. No government has such a right and neither has the right to oppose the Almighty God, when he says how salvation is to be obtained. God our Father has the right to point out the plan of salvation and he has always done so. Man has no such right, but he has the right to listen to the voice of Jehovah, to do his will in all things, and to worship his maker according to the dictates of his own conscience, and none should dare to punish him, to molest him, or to make him afraid, for he is accountable to none but God in this matter.
But, some will insist, your position may be scriptural and reasonable and logical, but it is out of harmony with the presidency of the church, the living oracles, so you must be off and on the road to apostacy. Are we to ignore the scriptures and reason and our own convictions to be in harmony with our leaders? Is there no possibility of their being mistaken? Are they infallible? Besides, what virtue or satisfaction can there be in the salvation by blind obedience, following some one else's convictions in direct opposition to your own. What is our own intelligence given to us for if we are not to be guided by it, but by some one else's? Is not this putting our trust in the arm of flesh, and does not Nephi say, "Cursed is the man who putteth his trust in man, or maketh flesh his arm, or harkeneth unto the precepts of men, except those precepts are given by the power of the Holy Ghost?" and if given by the power of the Holy Ghost will they be in conflict with the scriptures, in conflict with the dead oracles?

And if it is true that the living oracles take precedence over all others regardless of their disagreements with the dead prophets, then the Saints must necessarily change their faith every time there is a change in the Presidency, to conform to the views of the new president. We must believe in Adam-God so long as Brigham Young lives, but so soon as a President arises differing with Brigham, we must disbelieve in this doctrine and adopt the views of the new oracles. The mention of such an attitude is so absurd as to border upon the ridiculous. Bishop Heber Bingham--Gospel Problems, page 6.

Here is the word of a dead oracle, Brigham Young. "We read in the Bible that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants these glories are called the celestial, terestrial and celestial which is the highest. There are worlds, different departments or mansions in our father's house. Now those men or those women who know no more about the powers of God and the influences of the Holy Spirit than to be led entirely by another person, suspending their own understanding and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory to be crowned as they anticipate. They never will be capable of becoming Gods. They cannot rule themselves to say nothing of ruling others, but they must be dictated to in every trifle like a child. They cannot control themselves in the least but JAMES, or PETER, or somebody else must control them. They never can become Gods or be counted as rulers with glory, immortality and eternal life. They never can hold scepters of glory, majesty and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God. Leaving Others to do as They Please, Determined to do Right, though all Mankind besides should take the Opposite Course. Will this apply to any of you? Your own hearts can answer." Journal of Discourses, Vol. 1, page 312. "Gospel purity will equally shun persecution and cruelty, as the mildness of Christ's tenets teaches us only to comfort in this world, and to procure salvation in the next. To persecute for being of a different opinion is as absurd as to persecute for having a different countenance: if we honor God, keep sacred the pure doctrines of Christ, put a full confidence in the promises contained in the Holy scriptures, and obey the political laws of the
state in which we reside, we have an undoubted right to protection instead of persecution, and to serve heaven as our consciences, regulated by the Gospel rules, may direct."

-John Fox, Book of Martyrs 59-60.

"This severe edict was followed by a most cruel order, published on January 25, A.D. 1655, under the duke's sanction, by Andrew Gaspar, doctor of civil laws. This order set forth, 'That every head of a family, with the individuals of that family, of the reformed religion, of what rank, degree, or condition soever, none excepted inhabiting and possessing estates in Lucerne, St. Giovanni, Bibiana, Campiglione, St. Secondo, Lucernetta, La Torre, Fenile, and Bricherassio, should, within three days after the publication thereof, withdraw and depart, and be withdrawn out of the said places, and translated into the places and limits tolerated by his highness during his pleasure; particularly Bobbio, Angogne, Vilario, Rotara and the country of Bonetti.'

"And all this to be done on pain of death, and confiscation of house and goods, unless within the limited time they turn Roman Catholic."

"A flight with such speed, in the midst of winter, may be conceived as no agreeable task, especially in a country almost surrounded by mountains. The sudden order affected all, and things, which would have been scarcely noticed at another time, now appeared in the most conspicuous light. Women with child or women just laying-in, were not objects of pity on this order of sudden removal, for all were included in the command; and it unfortunately happened, that the winter was remarkably severe and vigorous."

"The papists, however, drove the people from their habitations at the time appointed, without even suffering them to have sufficient clothes to cover them, and many perished in the mountains through the severity of the weather or for want of food. Some, however, who remained behind after the decree was published, met with the severest treatments, being murdered by the popish inhabitants, or shot by the troops who were quartered in the valleys."

From Fox's Book of Martyrs, pp. 107-8 (An Account of the Persecutions in the Valleys of Piedmont, in the Seventeenth Century.)

"In 1732, above thirty thousand Protestants were, contrary to the Treaty of Westphalia, driven from the archbishopric of Salzburg. They went away in the depth of winter, with scarcely enough clothes to cover them, and without provisions, not having permission to take anything with them. The cause of these poor people not being publicly espoused by such states as could obtain them redress, they emigrated to various Protestant countries, and settled in places where they could enjoy the free exercise of their religion, without hurting their consciences, and live free from the trammels of popish superstition and the chains of papal tyranny."

Book of Martyrs, page 172. Note: compare the two above cited with the expulsion of the Mormons from the United States in the 1830's & 40's—Farwest, Nauvoo, etc.

The need for a personal testimony and the individual responsibility pertaining to salvation has always been greatly stressed by the Prophets in this dispensation. We continue with Joseph F. Smith:

I cannot save you; you cannot
save me; we cannot save each other, only so far as we can persuade each other to receive the truth, by teaching it. When a man receives the truth he will be saved by it. He will not be saved merely because some one talks to him, but because he received and acted upon it. The gospel is consistent, it is common sense, reason, revelation; it is almighty truth from the heavens made known to man.

From my boyhood I have desired to learn the principles of the gospel in such a way and to such an extent that it would matter not to me who might fall from the truth, who might make a mistake, who might fail to continue to follow the example of the Master, my foundation would be sure and certain in the truths that I have learned, though all men else go astray and fail of obedience to them. We all have heard of people who have pinned their faith to the arm of flesh, who have felt that their belief, their confidence and their love for the principles of the gospel of Jesus Christ would be shattered, if their ideals—those possibly who first taught them the principles of the gospel—should make a mistake, falter or fall.

I know of but One in all the world who can be taken as the first and only perfect standard for us to follow, and he is the Only Begotten Son of God. I would feel sorry indeed, if I had a friend or an associate in this life who would turn away from the plan of life and salvation because I might stumble or make a failure of my life. I want no man to lean upon me nor to follow me, only so far as I am a consistent follower in the footsteps of the Master.

Again in September 1903 he uttered the following warning: to all the members of the Church, "The time has arrived in the history of this people when every Latter-day Saint MUST stand on his own responsibility as a tub stands on its own bottom; live the Gospel of Jesus Christ according to the dictates of his own conscience and get the reward; otherwise he must suffer the consequences."

President BRIGHAM YOUNG expressed his sentiments as follows: "I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they (the leaders) are led by Him. I am fearful they settle down in a state of self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way."

The warning words of the Prophet Heber C. Kimball are especially applicable in our day.

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunity to show that you are true to God and His work. THIS CHURCH HAS BEFORE IT MANY CLOSE PLACES through which it will have to pass before the work of God is crowned with Victory. To meet the difficulties that are coming, it will be NECESSARY FOR YOU TO HAVE A KNOWLEDGE OF THE TRUTH OF THIS WORK FOR YOURSELVES. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness WILL FALL. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. IF (continued-page 27)
Das Licht

MICHAEL, UNSER VATER UND UNSER GOTT

(24. Fortsetzung, von Seite 354, Band II)

Als er über Brigham Youngs Berufung als das Mundstück Gottes zur Welt sprach, machte Präsident Heber C. Kimball die folgende Feststellung:

"Glauben Sie, dass er (Brigham Young) so unklug wäre, etwas zu sagen von dem er nicht weiss ob es wahr ist? Er weiss wovon er spricht, und er blickt voraus bevor er einen Sprung tut, und der allmächtige Gott lenkt ihn richtig, und er wird niemals staten, nein, niemals, von dieser Zeit an, * * - Journal of Discourses, Band 5, s. 32.

Wir erwähnen dies wegen der Vorstellung, die heutzutage bei vielen der Heiligen vorherrscht - ermutigt zweifellos durch die Haltung der heutigen Führerschaft - dass Brigham Young häufig Fehler in seinen Ratschlägen an die Heiligen machte. Wir laden den Ältesten Smith respektvollst ein, Beweise dafür zu erbringen, dass "Präsident Brigham Young vielleicht tausendmal sprach" (oder irgend eine andere Zahl), in welchen er erklärte, dass "Jesus Christus der Sohn Gottes des Vaters ist, der Adam erschuf, und dass Adam der Sohn Gottes ist."

In jeder Dispensation hat es solche gegeben, die, gefährdet von Geist der Welt oder von dem, was heute als "modernes Christentum" bekannt ist, über einige der Grundsätze des Evangeliums in Verlegenheit gerieten. Einige, die behaupten Heilige zu sein, schämen sich des Evangeliums, wie Petrus, bevor er "von oben begabt wurde," sagen sie "Ich kenne ihn nicht" und leugnen Wissen von oder Glauben an wichtige Grundsätze. Ältester Smith steht nicht allein mit der Behauptung, dass Brigham Youngs Lehren nicht in Harmonie mit der Wahrheit sind, und der sich ihrer zu schämen scheint. Vor Jahren klagten gewisse sektiererische Geistliche, als sie die mormonische Lehre von der Gottheit angriffen, die Heiligen an, dass sie sich der von Brigham Young in seiner oben angeführten Ansprache von 1852 vorgebrachten Lehren schämten. Ältester B. H. Roberts gab folgende ausgezeichnete Verteidigung der Position des großen Führers und Propheten:

"Einige der sektiererischen Geistlichen sagen, dass wir "Mormonen" uns der von Präsident Brigham Young vorgebrachten Lehren schämten, die besagen, dass Adam der Gott dieser Welt sein wird. Nein, Freunde, es ist nicht so, dass wir uns dieser Lehre schämten. Wenn Sie irgendeinen Wechsel in unseren Meinungen, wenn diese Lehre erwähnt wird, dann ist es Über-
raschung, Erstaunen darüber dass jemand, der überhaupt fähig ist, die Grosse und Ausdehnung des Universums zu begreifen, – die Grossartigkeit des Daseins und die Möglichkeiten im Men-
schen für Wachstum und Fort-
schritt, so dürftig an Intellett sein kann und so wenig Verstand-
is haben sollte, es überhaupt in Frage zu stellen. Das ist es, was der Wechsel in unseren Mienen bedeutet, – nicht Scham über die Doktrin, die Brigham Young lehrte. – Mormon Doctrine of Diety (Roberts), s. 42-43.

Kapitel 4

Joseph Fielding Smith lehrt eine Doktrin, die von der früheren Präsi-
dentschaft und den Zwölfen verworfen wurde.

Dies ist jedoch nicht das einzige Mal, dass Altester Smith schwer geirrt hat in seiner versuchten Auslegung der Gottheit, und während der in Frage stehende Punkt ein klein wenig von dem bisher behandelten Thema abweicht, halten wir dies für eine gute Gelegenheit, ihn kurz zu streifen – er ist verwandt mit der allgemeinen Streitfrage. Es ist ganz natürlich für die Heiligen, wegen Führerin in Fragen der Doktrin auf Altesten Smith zu blicken. Diese Haltung der Heiligen ist zum grossen Teil gerechtfertigt von der Tatsache her, dass er Kirchengeschicht-
schreiber ist sowohl als auch Mitglied des Quorums der Zwölfe und der Sohn des verstorbenen Präsidenten Joseph F. Smith; ungeachtet dessen werden viele durch seine Lehren in die Irre geleitet.

Die Deseret News berichtet am 18. November 1922, dass Altester Joseph Fielding Smith eine vierteljährliche Konferenz des Pfahles Ogden besuchte. Die Bemerkungen des Altesten Smith sind hier im Auszug wiedergegeben wie sie von der "News" berichtet wurden:

Altester Smith sagte, er wünsche eine irrtümliche Ansicht zu korrigieren, die bei Mitgliedern der Kirche besteht, dass sie wenn sie dahin kommen wo Gott jetzt ist, feststellen würden, dass Er inzwischen weiter fortgesehen ist. "Gott ist absolu-
t," sagte er. "Er kennt alle Dinge und schreitet nicht fort in Wissen, Tugend oder Recht:

schaffenheit. Er ist absolute Vollkommenheit. Es gibt nicht eine Tugend, die er nicht be-

herrscht, und es gibt keine Wahr-

heit, die vor ihm verborgen ist. Er vermeht seine Macht, und seine Herrschaft dehnt sich ständig weiter aus, und in diesem Sinne allein macht er Fortschritte.

Ein anderer von Mitgliedern der Kirche festgehaltener Irrtum sei, so sagte Altester Smith, dass Jesus, als er sagte "Seid vollkommen wie euer Vater im Himmel vollkommen ist," Voll-

kommenheit in relativem Sinne meinte. Er sagte, dass Jesus garau meinte was er aussprach und dass diese Tatsache fernerhin in seiner Mahnung "Trach-
tet am ersten nach dem Reich Gottes, und nach seiner Gerech-

tigkeit" zum Ausdruck komme.

Da keine Berichtigung dieser Behauptung erfolgte und da die Ansicht des Altesten Smith sich mit den Ansichten anderer Kir-

cenführern heutigenalg deckt, nehmen wir an, dass die Wiedergabe der Haltung des Altesten Smith korrekt ist. Und da er nicht nur ein Mitglied des Quo-

rums der Zwölfe, sondern auch der offizielle Kirchengeschichts-
Erkenntnis sein, denn es wird nichts mehr zu lernen geben. Der Vater und der Sohn schreiten nicht fort an Erkenntnis und Weisheit, weil sie bereits alle Dinge der Vergangenheit, Gegenwart und Zukunft kennen.

Es gibt keine unter ihnen (den Göttern), der den anderen an Wissen voraus ist, obgleich manche so viele Millionen Jahre Götter gewesen sein mögen wie es Staubteilen im ganzen Universum gibt; jedoch gibt es nicht eine Wahrheit, die solche in ihrem Besitz haben, die nicht jeder andere Gott ebenfalls kennt. ** Keiner dieser Götter macht Fortschritte an Kenntnis noch können sie fortschreiten in der Annahme irgendeiner Wahrheit.

Zu seiner Ehre muss gesagt werden, dass Ältester Pratt die Richtigstellung seiner Brüder annahm und öffentlich seinen Irrtum zugab.

Sie werden erkennen, dass die Position des Ältesten Smith zur Zeit seiner angeführten Ansprache in genauer Übereinstimmung mit der irren Haltung des Ältesten Pratt war. Er sagt: „Gott ist absolut. Er kennt alle Dinge und schreitet nicht fort in Wissen, Tugend oder Rechtschaffenheit. Er ist absolute Vollkommenheit. Es gibt nicht eine Tugend, die Er nicht beherrscht, und es gibt keine Wahrheit, die vor Ihm verborgen ist.”

Hätte Ältester Smith die Reichweite dieses grossen Wissens, das Gott besitzt, auf den Planeten beschränkt, dessen Haupt Er (Gott) ist und der unter seiner direkten Leitung steht, dann könnte eine gewisse Folgerichtigkeit in solcher Ansicht sein; aber anzunehmen, dass beispielsweise Adam, der Gott die-

Aber wenn sie (die Heiligen) eins werden mit dem Vater und dem Sohn und eine Fülle ihrer Herrlichkeit erhalten, das wird das Ende allen Fortschritts in
and regulations to govern, control, sustain, and protect society. Under the canopy of our ever glorious Constitution, we have liberty to combine from the experience of ages, all that wisdom has sanctioned, and, adding thereto such as she shall seem to dictate, erect for ourselves a platform whereunto to build, which, being freed from the burden of past errors, inapplicability, folly, and tradition, will exert a vivifying, invigorating, reforming influence, descending to the capacity of all who can read, even though not learned in the so called "Science of Law." Let this therefore be our motto: "True Principle and Simplicity." Let our enactments contain all that is necessary and no more, and obviate the necessity for traveling outside of them to know the law. Then shall we bring it to understanding, and within the comprehension of the school boy, and the humblest citizen; avoiding the huge mass of uncertainty contained in the musty rolls of ages, and emanating principally from those governments and nations whose principal efforts seemed to result in the aggrandizement of the rich and powerful, at the expense of the poor and humble.

In this connection, permit me to add that our Code appear inclined to prepare laws to meet all necessary purposes, bestowing great care upon such as they intend to present for the action of the Legislature, although a multiplicity of other business has retarded their progress.—Mill. Star. Vol. 16, pgs. 211,212.

Of all the animals in creation, only two will take tobacco—the man and the monkey.
Let Us Meditate
Upon Our Reasoning

1. Before the Gospel was delivered to the Gentiles the Eternal Father gave assurance that THE GENTILES WOULD SIN AGAINST THE FULLNESS OF THE GOSPEL.

2. Those identified as Gentiles (The Mormons) are certain that they have not sinned, NOR TRANSGRESSED THE LAW, and they are just as certain that they are those mentioned who are to receive the promises and perpetuate and advance the powers promised, until the coming of the Millennium.

3. However, the Almighty made the promise in the early days of the world to the descendents of SETH, saying that they should be literal heirs to the promises and should be designated as the “Chosen Seed.” They were the ones who were to inherit the promised blessings in the Great Future. Moreover, the Covenant was that they should be preserved and THE PROMISES SHOULD BE THEIRS EVEN TO THE END OF THE WORLD. Furthermore, there were none other of the Lord’s children who had such promises made to them, nor such privileges extended to them upon this earth.

Let Us Consider This!

After Israel’s transgression and their rejection by the Lord, the Gospel was restored to the Gentiles, concerning whom the Prophet of the Almighty said: “The election of the promised seed still con-
tinues, and in the last day, they shall have the Priesthood restored unto them, and they shall be the ‘SAVIORS UPON MOUNT ZION,’ the ministers of our God.” – Joseph Smith’s Teachings, pg. 35.

(Note: This has reference to that chosen seed among the Gentiles also.)

Now, if the Gentiles have not sinned, neither do sin, who are they who occupy that place? Let us complete the previous prophecy of the Prophet Joseph Smith and observe what God anticipated: “He had reference to those whom God shall call in the last days, who shall hold the power of Priesthood to bring again Zion, and the redemption of Israel; and to put on their strength is to put on the authority of the Priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.”


Adding To All This, These Were Guaranteed An Especial Inheritance Upon The Earth Of Adam and Eve

“I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant.” – D. & C. 52:2.
This extraordinary Patrimony, made with a solemn covenant, was made to the Patriarch Jacob for his descendants, and has particular reference to our fathers. Prophetically it was made to us, referring to those things which should come to pass in the last days.

Thus saith the Holy Volume: "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 you." Book of Mormon – 3 Nephi 20:22-23.

In brief, these promises shall be realized:
1. It is certain that the "chosen seed" shall become the representatives of God upon the earth.
2. The Plan of Salvation with all its powers and virtues shall remain exclusively in the hands of the descendants of Seth.
3. These people shall form the Kingdom of God, being the Kings and Priests of the Most High God.
4. And from this people shall come forth those who shall construct the Holy Temple, and erect the Sacred City, even the New Jerusalem.
5. Joseph, who was sold into Egypt, through Lehi's Colony, was given the promise that his seed should have possession of this, our Continent, and that his heirs should be its legitimate possessors, by right of lineage, etc.

In the days when the Lord Jesus Christ came in the flesh, He found His people in the midst of apostacy and unbelief. Therefore, He resolved to take the Gospel and its powers from among them, even the House of Israel, and give it to "another people", the Gentiles.

It is evident that the Lord gave this opportunity to the Gentiles because of the transgressions of the Chosen Seed.

Nevertheless, as has already been said, previous to the delivering of the Gospel to the Gentiles, the Lord predicted what should take place. (1) He said that the Gentiles should reject the fulness of the Gospel and (2) that they should sin against it, and (3) that they should treat lightly the things which they should receive.

It was made certain by all that has been said, that the faithful among the Gentiles, those who kept all of the commandments, those who were equal in their diligence with Abraham, Isaac, and Jacob and Joseph, should be the only ones who should be numbered among the House of Israel.

We are told that because of the transgressions of the Gentiles they should be as salt that had lost its savor. - D. & C. 101:38-41. 3rd Nephi 12:13-14. 3rd Nephi 16:15.

Furthermore, at the time when the Gentiles should reject the fulness of the Gospel, the remnant of the house of Israel should "go through among them, and tread them down" and "ye shall be in the midst of them as a lion among the beasts of the forests and as a young lion among a flock of sheep, who if it goeth through both treadeth down and teareth in pieces, and none can deliver."

(Continued on page 32)
El Dia Amanece Para Los Lamanitas

LA CASA DE JOSE
(Continué de p. 344, Vol. II)

Meditemos
Sobre Nuestro Razonamiento

1. Antes de haber entregado el evangelio a los Gentiles, el Eterno Padre aseguro que los Gentiles PECAÑAN CONTRA LA PLENITUD DEL EVANGELIO. Además, posteriormente, al momento de entregar el evangelio a ellos, anticipó el Redentor del mundo, al entregarles todos los poderes, que NO RECIBIRAN LA PLENITUD DEL EVANGELIO.....

2. Los Gentiles o Mormones, aseguran que no han pecado, NI PECAÑAN, y por lo mismo son ellos los indicados para prepeturar dichos poderes adelante, hasta entrar al Milenio.

Sin embargo, el Altísimo prometió desde el comienzo del mundo que los descendientes de "SET," sus descendientes literales, forman la Simiente Prometida, y a ellos se les hicieron las promesas del Gran Futuro, Adamás, que serían ellos reservados y PRESERVADOS HASTA EL FIN DEL MUNDO. Luego por parte del Altísimo, nadie del resto de sus hijos sobre la tierra, tendría aquel privilegio.

¡Contemplemos!

Después del fracaso de Israel, y de entregar el evangelio a los Gentiles, nos asegura el Profeta del Altísimo, diciendo:
"La elección de la Simiente Prometida continúa aun"
"En los Ultimos Dias el Sacerdocio será restaurado a ellos"
"Ellos serán los Salvadores sobre el Monte de Sión"
"Ellos serán los Ministros de nuestros Dios....!"

Y si los Gentiles no han pecado NI PECAÑAN, de modo que ellos ocuparán aquel lugar, ¿cómo se cumplirá la profecía anterior del Profeta José Smith y de la misma anticipación de Dios?

Además, Añade El Señor Acerca de La Simiente Escogida

"Se refiere a los que Dios llamará an los Ultimos Dias."
"A los que tendrán la Autoridad y poder del Santo Sacerdocio,"
"Para establecer de nuevo a Sion."
"Se vestirán de esa Autoridad que por linaje pertenece a ellos, y"
"Por último, que recuperarían aquello glorioso que habían PERDIDO! Véase Sec. 113:8

Además De Todo Eso, Como Garantía Les Promete Su Heredad Especial, En La Tierra de Adán Y Eva!

"En Misuri, en la tierra que consagré a los de mi pueblo, "Quienes son un resto de Jacob,"
"Y los que son herederos conforme al convenio." Sec. 52:2.

Este extraordinario Patrimonio, bajo de un solemne convenio, se hizo al Patriarca Jacob para sus descendientes, haciendo especial recordatorio a nuestros padres, proféticamente lo hace a nosotros, supuesto de que se tabra de lo que sucedería en los últimos días.

Dice el Santo Volumen:
"...Y sucederá que estableceré yo a mi pueblo, ¡oh casa de Israel! "He aqui, pues, que a este pueblo ye le estableceré en este mismo país en cumpli
El Profeta Ether, tuvo conocimiento de tan importante compromiso.

"...Por lo tanto, el resto de la cada de José se establecerá en este país, que será la tierra de su herencia; y levantará 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.

En concerto: la naturaleza de aquellas promesas serían.

Que de aquella Simiente Escogida, resultarían los representantes de Dios sobre la tierra.

Que los poderes del Plan de Salvación y damás virtudes, exclusivamente permanecerían en manos de los descendientes de "Set." Que de ese pueblo formaría el reino de reyes y sacerdotes del Mas Alto Dios; que de ese Linaje saldrían los obreros para la construcción del Templo y ellos edificarían una ciudad santa, aun la Nueva Jerusalén; que José, el vendido en Egipto, sería el Heredero del Continente nuestro, y que por derecho los de su posteridad serían los legítimos herederos por derecho de linaje, etc.

¡Cristo Encuentra a Su Pueblo En Apostasía!

En los días del Señor Jesucristo, en la carne, a consecuencia de fanatismo e incredulidad, el Señor resolvió sacar el evangelio y sus poderes de entre los de la casa de Israel y darlo a "Otro Pueblo," los Gentiles.

CONSTE: El Señor dió esa oportunidad a los Gentiles, a consecuencia del fracaso de la Simiente Elegida.

Sin embargo, como ya queda dicho, antes de entregar ese evangelio a los Gentiles, el Señor, hizo varias comemtaciones y observaciones.

Que los Gentiles pecarían contra del evangelio,

Que no recibirían la plenitud del evangelio,

Que tratarían ligeramente las cosas que recibirían, etc., etc.

Como garantía de todo lo que habíamos dicho, aseguró que los Gentiles fieles que hubieran guardado todos los mandamientos, que estuvieran al nivel de Abraham, Isaac, Jacob y José que serían los únicos contados entre los de la casa de Israel.

Que al fracaso de los Gentiles serían como la sal que había perdido su sabor. 3 Nefi 16:15.

Que al fracaso los Gentiles, el resto de Jacob caería en medio de ellos como león entre los animales del campo, y como cachorros de león entre manadas de ovejas... sin que nadie las pueda librar....

Que solamente los que se hayan santificado asistirán a "mi pueblo," el resto de Jacob para que construyan una santa ciudad que será la Nueva Jerusalem, etc., etc.

(A ser continuará)

"We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to His commandments, that we may have a conscience void of offense toward God and man."
The Prophet's Maxims

The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back.

A man who willfully turneth away from his friends without a cause, is not easily forgiven.

The kindness of a man should never be forgotten.

That person who never forsaketh his trust, should ever have the highest place of regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and these my sentiments.

D. H. C. 1:443-444.

(continued from page 29)

3rd Nephi 20:15-16. And only those who have sanctified themselves shall be numbered among you, oh house of Israel and be privileged "to assist my people", the remnant of the house of Jacob—3rd Nephi 21:6—12-14—20-24 to build that Holy City, the New Jerusalem.

(To be continued)

USEFUL EMPLOYMENT

Live for something; be not idle; Look about thee for employ; Sit not down to useless dreaming. Labor is the sweetest joy.

Folded hands are ever weary, Selfish hearts are never gay; Life for thee hath many duties; Active be, then, while you may.

Obedience to Governments Necessary

All regularly organized and well established governments have certain laws by which, more or less, the innocent are protected and the guilty punished. The fact admitted, that certain laws are good, equitable and just, ought to be binding upon the individual who admits this, and lead him to observe in the strictest manner an obedience to those laws. These laws, when violated, or broken by the individual, must, in justice, convict his mind with a double force, if possible, of the extent and magnitude.

"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.)
WHO IS ON THE LORD'S SIDE?

The following are the expressed views of Elder Joseph Fielding Smith:

THE ADAM-GOD THEORY

SOURCE OF ADAM-GOD THEORY. President Brigham Young is quoted— in all probability the sermon was erroneously transcribed!— as having said: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken— He is our father and our God, and the only God with whom we have to do."

"Prejudice is a great time saver, it enables us to form our own opinions without bothering to get the facts."
RELATIONSHIP OF ELOHIM, JEHovah, AND MICHAEL. If the enemies of the Church who quote this wished to be honest, they could not help seeing that President Brigham Young definitely declares that Adam is Michael, the Archangel, the Ancient of Days, which indicates definitely that Adam is not Elohim, or the God whom we worship, who is the Father of Jesus Christ.

Further, they could see that President Young declared that Adam helped to make the earth. If he helped then he was subordinate to someone who was superior. In another paragraph in that same discourse, President Young said: "It is true that the earth was organized by three distinct characters, namely, Elohim, Jehovah, and Michael." Here he places Adam, or Michael, third in the list, and hence the least important of the three mentioned, and this President Young understood perfectly. We believe that Adam, known as Michael, had authority in the heavens before the world was framed. He dwelt in the presence of the Father and the Son and was subject to their direction as the scriptures plainly indicate."

NATURE OF ADAM'S CELESTIAL BODY. When President Young says that Adam came here with a celestial body, he speaks the truth. We teach that Adam or Michael had authority in heaven. He dwelt in the presence of the Father and the Son, hence he came from a celestial world. If so, then did he not have a celestial body? I think the same can be said of all of us, if we accept the teachings of the Lord—for we all came from the presence of God, hence had celestial bodies, even if they were spirit bodies, as was Adam's.

Again in this discourse President Young said: "Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual [i.e. in heaven] and afterwards temporal [i.e. on this earth.]" Now what man was organized first by the Lord? Naturally, it was Adam, and so President Young taught in this very same discourse. There are Gods above Adam, even the Father and the Son.
Every saint has a right to his own opinion, and Elder Smith certainly has a right to his. However, that the saints may arrive at their own conclusions, we reproduce the following statement as it appears in Volume 1 of the Journal of Discourses.

LETTER FROM THE FIRST PRESIDENCY.

Great Salt Lake City, Utah Territory, June 1, 1853.

Elder Samuel W. Richards, and the Saints abroad.

Dear Brethren—It is well known to many of you, that Elder George D. Watt, by our counsel, spent much time in the midst of poverty and hardships to acquire the art of reporting in Phonography, which he has faithfully and fully accomplished; and he has been reporting the public Sermons, Discourses, Lectures, &c., delivered by the Presidency, the Twelve, and others in this city, for nearly two years, almost without fee or reward. Elder Watt now proposes to publish a Journal of these Reports, in England, for the benefit of the Saints at large, and to obtain means to enable him to sustain his highly useful position of Reporter. You will perceive at once that this will be a work of mutual benefit, and we cheerfully and warmly request your co-operation in the purchase and sale of the above-named Journal, and wish all the profits arising therefrom to be under the control of Elder Watt.

Brigham Young,
Heber C. Kimball,
Willard Richards.

First Presidency of the Church of Jesus Christ of Latter-day Saints.

We may ascertain from the above that the following discourse by President Brigham Young, which is published exactly as it appears (by photocopy process) has not been "erroneously transcribed." This discourse certainly was not reproduced as it appears without President Young's knowledge and entire approval.
SELF-GOVERNMENT — MYSTERIES — RECREATION AND AMUSEMENTS, NOT IN THEMSELVES SINFUL — TITHING — ADAM, OUR FATHER AND OUR GOD.

A SERMON DELIVERED BY PRESIDENT BRIGHAM YOUNG, IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 9, 1852.

It is my intention to preach several discourses this evening, but how many I do not know.

I will in the first place bear testimony to the truth of many remarks made by brother Hunter, and especially his exhortation to the Seventies and Elders, and those men who wish to go on missions. I wish also to urge the necessity of your proceeding on your missions immediately, and of going to the place of your destination full of the Holy Ghost, preaching righteousness to the people; and while you do this, live up to the principles you preach, that you may teach also by your example, as well as by precept. Go, ye Elders, and now consider yourselves from this time forth missionaries. If the Gospel is in you like a flaming fire, be poured upon the people, gather your neighbors together, and give your brethren an invitation to your house, and set before them the duties of man; and preach, if you can speak but for five minutes, occupying that time to the best advantage. Continue to preach, study, and learn, by faith and prayer, until your minds and mouths are opened, and you understand most perfectly the love of Christ.

It is not uncommon for Elders to say, "If I could have a mission, and be sent among strangers. I could speak to them, because they have not been instructed in the way of life and salvation; I could lay before them the principles of the Gospel, which have been taught to me, without that diffidence of feeling, and fear, which I experience while speaking to my brethren." It is very true that the first principles of the Gospel taught by the Elders of this Church are easy to be understood, compared with what it is to preach them to our families, or to our neighborhood, and to govern and control ourselves by the principles of righteousness which the Gospel inculcates. Again, to gather the Saints, to preach the Gospel to the world, and convince them of the truth, are much easier tasks than to convince men that you can master yourself, and practise the moral principles inculcated by your religion. That is a small portion of the duty required of you in order to obtain crowns of glory, immortality, and eternal lives. I will here remark, that it is natural for the people to desire to know a great deal of the mysteries; this, however, is not universally the case, though it is so with a great many of the Elders of Israel. I do not suppose it will apply to those who compose this congregation; your object in being here this evening is not to hear some great mystery of the Kingdom, which you never understood before. The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest
mystery we have to learn while in these tabernacles of clay. It is more necessary for the Elders to learn and practise upon this lesson in the midst of the Saints at head quarters than in the world; for their facilities for learning are much greater, and I will tell you wherein. Let a Bishop, a High Priest, a President of any Stake or Quorum, any who are Elders in Israel, or any individual Saint from the first to the last of them, fall into error, and it is at once made manifest; he cannot pursue that course any further, for he is where he can learn his duties, and know how to walk straight in the paths of righteousness. Here is the place for you to teach great mysteries to your brethren, because here are those who can correct you. This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private houses and neighborhoods. When a man is capable of correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand. The privileges of those who dwell here are greater than the privileges of those who are abroad. When your duties call you into foreign lands, and you there exhaust your stock of knowledge and wisdom, and you are not in possession of the keys to obtain that instruction which you desire, it is because you are far from the right fountain—far from the body, where all the members are in lively operation—where the eye can see, the ear hear, the nose smell, and the mouth speak, and so forth. When your face is turned from the body, let mysteries alone, for this is the only place for you to be corrected if wrong. Preach the simple, unadorned truth; work out your salvation with diligence, and do that which will guarantee you a warranted deed, an undeniable title to eternal lives.

If you feel prayer in you, pray; and if you feel the spirit of preaching in you, preach; call in your brethren, and read the Bible, the Book of Mormon, the Book of Covenants, and the other revelations of God to them; and talk over the things contained in those books, and deal them out to your brethren and neighbors; pray with them, and teach them how to control themselves; and let your teachings be sustained by your own example. Teach your families how to control themselves; teach them good and wholesome doctrine, and practise the same in your own lives. This is the place for you to become polished shafts in the quiver of the Almighty. This will answer for one sermon.

I feel much inclined to talk to the brethren: I have not had the privilege of preaching much for some time, because of the inconvenience of our former meeting place. Now, as we have a good, convenient place to meet in, and my health will serve me, I expect to improve the time. I love to preach at home with the Saints. I love to meet with them, and look upon their happy countenances, lit up with the joys of eternity. In short, I love the society of all good men, and to preach salvation to them.

You may consider what I shall now lay before you a small matter; but I think it of some importance. When the Elders of Israel leave this place, and go forth among the wicked, it is not their privilege to mingle with them in any of their worldly exercises; for if they do, the devil will obtain an advantage over them, and succeed in drawing them away from the path of their duty. For instance—suppose you and I, with many more of the brethren, meet together in a convenient place in the Valley, and dance to the sweet strains of the violin; we could do so with a perfect good will; but if we should be called to England, and there have an invitation to join
with the wicked in their pastimes and recreations, and we in our feelings bow down to this, and suffer our spirits to be subject to their commandments, we suffer ourselves to be ruled over by them, and at once become their servants. While I am here, I am in the midst of the Priesthood of heaven, and in the centre of the kingdom of God. We are before the Lord, where every hand I shake is the hand of a Saint, and every face I see, when I look upon the assembled thousands, is the countenance of a Saint. I am the controller and master of affairs here, under Heaven’s direction: though there are those who do not believe this. I invite those who are not subject to me as their President, not to contaminate my friends: for were I and my friends to become subject to those who object to us, we are then on the ground of the devil, and subject ourselves to him they serve.

Never suffer yourselves to mingle in any of those recreations that tend to sin and iniquity, while you are away from the body of the Church, where you cannot so fully control yourselves. Let the Elders who are going out from this place carry this instruction with them into the other portions of the earth. Whatever a man does, let him do it in the name of the Lord —let him work in the name of the Lord, let all his acts through life be in the name of the Lord; and if he wants light and knowledge, let him ask in that name.

You are well aware that the wickedness of the world, or the apostasy of the Church, is so great, that those who now profess religion cannot enjoy their own natural privileges in the world. In many places their folly and superstition are so great that they would consider they had committed the sin of blasphemy if they happened to hear a violin. The whole world could not hire a good, honest, sound Presbyterian, of the old fashion and cut, to look into a room where a company of young men and women were dancing, lest they should sin against the Holy Ghost. This over-righteous notion is imbibed by the generality of professors of religion, but it is because they themselves have made it a sin. Let us look at the root of the matter. In the first place, some wise being organized my system, and gave me my capacity, put into my heart and brain something that delights, charms, and fills me with rapture at the sound of sweet music. I did not put it there; it was some other being. As one of the modern writers has said, “Music bath charms to soothe the savage breast.” It has been proved that sweet music will actually tame the most malignant and venomous beasts, even when they have been stirred up to violent wrath, and make them docile and harmless as lambs. Who gave the lower animals a love for those sweet sounds, which with magic power fill the air with harmony, and cheer and comfort the hearts of men, and so wonderfully affect the brute creation? It was the Lord, our heavenly Father, who gave the capacity to enjoy these sounds, and which we ought to do in His name, and to His glory. But the greater portion of the sectarian world consider it sacrilege to give way to any such pleasure as even to listen to sweet music, much more to dance to its delightful strains. This is another short sermon.

I wish now to say a few words to the brethren upon the subject of tithing. It is well known to the majority of this Conference what inspired, last Conference, upon the stand in the old Bowery. At that Conference I had good cause to find fault with the Bishops, and I took the liberty to brush them down a little. From that day to this there has been more accomplished by our Bishops in the short space of seven months, than
was accomplished by them for the space of years previously. This gives me great satisfaction. The Bishops have done as well as men could do: their conduct in fulfilling the duties of their calling has truly been praiseworthy, and I feel to bless them, and pray the Lord to bless them all the day long, for they have done first rate. When we consider the ignorance of the world, their unbelief in God, and realize that the veil of the covering is over the face of all nations, and remember the ignorance we were once in ourselves, having to commence like babes at the rudiments of learning, knowing also how faltering men are in their faith, and then look at what this people have accomplished, we are led to exclaim, "It is marvellous in our eyes!" Were I to say, "Elders of Israel, you that feel to put your all upon the altar, rise upon your feet," who would be left? [All present rose up simultaneously.] Where is there another people upon the earth who would have done this? I have no tithing, but all—all I have is the Lord's. You know the word sacrifice: as brother Banks said to-day, it is a mere burlesque—a nonsensical term. No man ever heard me say I had made a sacrifice. I possess nothing but what my heavenly Father has been pleased to give me, or, in other words, He has loaned it to me while I remain here in this mortal flesh.

Is it not marvellous, considering the weakness of man, to see the willingness of this whole people to die if necessary for the truth? How do you suppose it makes me feel? Though I may sometimes chastise my brethren, and speak to them in the language of reproof, there is not a father who feels more tenderly towards his offspring, and loves them better than I love this people; and my Father in heaven loves them; my heart yearns over them with all the emotions of tenderness, so that I could weep like a child; but I am careful to keep my tears to myself. If you do wrong, it grieves my heart, and it also grieves the heart of my heavenly Father. I feel continually to urge my brethren to cease from all evil, and learn to do well.

The fulness of the heavens and the earth is the Lord's—the gold and the silver, the wheat, the fine flour, and the cattle upon a thousand hills; and when we fully understand His works, we shall know that He is in all the earth, and fulfils His will among the children of men, exalting and degrading them according to His pleasure; for the systems, creeds, thrones, and kingdoms of the world are all under His control. "Shall there be evil in a city, and the Lord hath not done it"—or that He doth not control? The Lord controls the whole; and in the end, you will find He has regulated all things right, for all will be consummated to His glory.

The children of men are made as independent in their sphere as the Lord is in His, to prove themselves, pursue which path they please, and choose the evil or the good. For those who love the Lord, and do His will, all is right, and they shall be crowned, but those who hate His ways shall be damned, for they choose to be damned.

As I was meditating on the philosophy of the day, it occurred to my mind how visible it must appear to all eyes that the Lord does indeed work, that it is He who blesses this people; and yet it seems as though they cannot see His hand. The Lord fills the immensity of space. What saith the Psalmist? "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand...

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Lead me.” I was trying to think of the place where God is not, but it is impossible, unless you can find empty space; and there I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts. I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God’s minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken — He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so...
on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming “great is the mystery of godliness” and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, “it is an immaterial substance!” What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—“if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palpated upon the Elders by the people, bringing the Elders into great difficulties.”

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

I will now again take up the subject of tithing. The brethren have done well. They have been willing and obedient, no people could have been more so; for this I thank my Father in Heaven. I could not wish a people to work more kindly in the yoke of Jesus than this people do; the yoke grows more and more easy to them. It seems that every man will not only pay his tithing, but give all he has, if the Lord requires it; still I see wherein they may do better. I asked the people to day to assist to pay our Church liabilities. The offer of three or four yeke of oxen only, we do not want; but I will lay before you what we wish you to do. By the manifesto which has been read, you have learned the precise situation of the property of the Church. What has incurred this debt? Why does it exist? in the shape in which it now appears? And wherein could we have obviated the difficulty, and done better? A fourth part of the money already paid out, did not come in upon tithing. This money we have had to borrow in order to keep the public works in progress. You may say, wherein could we have done better, for we have paid our tithing punctually? But has that brother, who sent $100 back to the
East for merchandize, paid $10 of it into the tithing office? Or did the brother who has sent $500 back, let us have $50? No; these have used it themselves, and thereby involved those who bear the responsibilities of the Trust. Again, those who have not possessed sufficient money to send back for merchandize, have been necessitated to pay out what they had. Thousands of dollars have been paid here for merchandize. Has one-tenth of all that money been paid into the tithing office? It has not. And where is the tithing that should have come in from England and California. Instead of tithing their money, they have used it for other purposes, and paid it in property, with which we could not pay our debts. This is wherein we have failed to liquidate our debts. The people go to these Gentile stores, on the Saturday, in crowds, to purchase goods. I think we shall not over-rate the amount, if we say that $500,000 has been paid, in these valleys, to the merchants. But suppose they have received no more than $50,000 from this community, $5,000 of that money ought to have been first paid into the tithing office; and we could have sent it to the States, and purchased goods ourselves, for one-third or one-half less than we have to pay the merchants here. And $25,000 more should have come into the tithing office from the Church in the United States. The brethren in California have made no less than $100,000, the tenth of which is due this tithing office. For want of this money, we are brought into bondage; and we must now apply our faith and works to raise means to liquidate our indebtedness, which has accumulated by purchasing goods at high and ex-tortionate prices. I find no fault with the merchants, for they came here to gather gold by the hundred weight.

Now, brethren, and Bishops, look over this matter, and try to think what your feelings would be if you were laid under the same responsibility that I and my brethren have upon our shoulders. We are required to see the Gospel preached to the nations afar off, to build council houses and temples, to cope with the united wisdom and craft of legislative assemblies, and with the powers of darkness in high places; and then place yourselves in the circumstances we are now placed in! Besides all this, see the hundreds who come to us every day to be administered to in various ways: some want fruit, some sugar, others tea, and all want clothing, &c. Then step into our private rooms, where we commune with the people, and you will see and hear all this, and a great deal more. Instead of every man bringing his piece of the money, or his sixth, or his $5, &c., as tithing on the money in his possession, it is all used for something else, and the storehouse of the Lord is left empty. Suppose nothing had been put in there but what the people have put in, the workmen would have been naked. Walk into the storehouse, and examine for yourselves. To be sure there has been a little clothing put in lately; for instance, there was an old silk dress put in for $40, that had been lying for years rotting in the chest: this is a specimen of the rest. What are such things worth to our workmen? Why, nothing at all. We wish you to put in strong and substantial clothing. Good, strong, home-made stuffs make the most suitable clothing for those who are building up the public works.

Will you help us out of this thraldom, and have it credited to your future tithing? There is already a great deal more due than would liquidate all our debts, but we cannot command it now. Do you feel willing to put your shoulder to the wheel, and continue to roll it forward, and still continue, you that have faith to con-
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money tithing. Had we received the money due to us, we should have had no debts; but this failure has been, and is now, in existence. I will take every kind of spare stock I have, except my cows and sheep, and wipe off these debts until they are cancelled; and now every man who will do the same, let him rise upon his feet. [The whole congregation of two thousand men rose up to a man.] Do you suppose we want to deprive you of your teams? It is not so, but we wished to know the state of your faith, so that when we are ready to call upon you, we can be sure our call will be responded to. I would not cripple any man, I would rather give him five yoke of oxen, than destroy his team, and you know it. [Some of the brethren in the stand, not believing their own eyes, that the whole congregation rose, it was tried over again, to satisfy them, when the congregation all rose again to a man.] Brother Hunter now knows what to do. Many of the brethren are killing their calves; don't do this; if you cannot raise them, it will be better to give them away to those who can.

I bless you, and may the Lord bless you, in the name of Jesus Christ. Amen.

Some have grumbled because I believe our God so near to us as Father Adam. THERE ARE MANY WHO KNOW THAT DOCTRINE TO BE TRUE. Where was Michael in the creation of this earth? Did he have a mission to this earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass"; and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass"; then we shall be very glad to see the white locks of Father Adam. —J. of D., 5:331-2.
ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY.

The above sentiment appeared in Star No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the Scriptures inform us, why should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the earth? Certainly he did, so far as history informs us, unless we can except the Son of God. We have no account in Scripture that Adam ever wilfully transgressed, when we consider him independent of the woman. The Apostle informs us distinctly that the woman was in the transgression, being deceived, but Adam was not deceived. Adam fell, but his fall became a matter of necessity after the woman had transgressed. Her punishment was banishment from the Garden, and Adam was necessitated to fall, and go with her, in order to obey the first great command given unto them—to multiply and replenish the earth; or, in the language of the Prophet Lehi, “Adam fell that men might be.” The fall of Adam, therefore, was virtually required at his hands, that he might keep the first great command, and that the purposes of God might not fail, while at the same time the justice of God might be made manifest in the punishment incurred by the transgression of the woman, for whom the man is ever held responsible in the government of God.

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her—“Ye shall be as gods, knowing good and evil.” No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might be; and we, are, that we might become Gods. Through him the justice of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the mercy of God abounded.
By the first man, Adam, came death, the triumph of evil; and by the second, came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most God-like manner, and the Great Eloheim accepted the work at their hands as His own, "for by the power of my Spirit created I them; yea, all things, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work." Thus the great I AM owns all things—the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharaoh. The Almighty was not so jealous of His Godly title but that He could say to Moses—"See, I have made thee a God to Pharaoh." And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to "write upon him the name of my God." "His name shall be in their foreheads.

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the first, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being—their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch-care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to
Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject—"I beheld till the thrones were cast down, and the Ancient of days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened . . . . . . 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 him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—(Dan. vii. 9, 10, 13, 14.)

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows—"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all."

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event, when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him—a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represented by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished—till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Elohim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the Godlike power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchial order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honoured and adored by those over whom he reigns as a God, without any violation of the laws of heaven—without any encroachment upon that command which saith, "thou shalt have no other Gods before me," for the glory and honour of all true Gods constitute the glory, honour, power, and dominion of the great Elohim, according to His own order of government.
HISTORY OF JOSEPH SMITH.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers—Almighty rulers over those who have descended from them, at the same time rendering all honour and power to those from whom they have descended. What a glorious system of order is here portrayed—one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence, we find them ministering from time to time to holy men upon the earth—Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer.

We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures, we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the Ancient of Days seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETHERAL.

"The Saving and Losing of Souls"

(Continued from page 27)

"Does Divine Authority Exist With Our Leaders?"

"But," our readers will exclaim, "is not Priesthood the channel through which mankind receives salvation?" If the channel at all, it is the sure channel from the beginning to the end. If the Lord gives the Holy Ghost at all, he will continue to give it just as long as the subject is worthy, and it will never fail of being an infallible guide. It will
show those that preside what counsel to give, and if those to whom it is given have the same spirit, it will bear testimony to them, that they will be blest in obeying that counsel. The Lord is a perfect being, and His plans are perfect and certain in their operations. The imperfection and uncertainties are all in ourselves; therefore, the Lord sounded the following warning:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not 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, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen." — D. & C. 121:34-40.

That is the Lord's way of withdrawing the Priesthood. If a man is wicked, if he is guided by "vain ambition", or attempts to exercise control, dominion, or compulsion "upon the souls of the children of men, in any degree of unrighteousness", and will not repent, it is Amen to his Priesthood; this is no matter who he may be, whether the President of the Church, an Elder in the Church, or President of a Deacon's Quorum. Conversely, if a man be "handled" for doing that which the Lord has commanded him to do, and he remains faithful to his covenants and sweet in the Spirit of the Lord, no power under the heavens can deprive him of his Priesthood. The Church has no power to take one's Priesthood away from him. That fact is too evident to need further comment, other than to remind the writer of the above Editorial that numerous brethren who have been thus unrighteously "unchurched" are continuing to exercise the functions of Priesthood and that quite effectively; and God is answering their prayers and manifesting His approval.

The Lord, through His servants, long ago announced this truth as pertaining to excommunications:

"Those who are entrusted with power to excommunicate must act in truth and righteousness in their official duties. They are not authorized to cut off any live branch or any inactive particle of the body which may be (Continued on page 64)
"We stand upon the premise that whatever God does is right!"

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"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)

VOLUME III FEBRUARY, 1955 NO. 2

THE SOLEMN ASSEMBLY

When we heard that a "Solemn Assembly" was to be held in the St. George Temple during December, we were at once vitally interested in the matter that induced such a gathering.

The Presidency of the Church, ten members of the Quorum of Twelve, and Stake Presidencies and Ward Bishoprics gathered from every part of the land, in fasting and prayer, to become united and solicit the guidance of the Lord in the affairs of the Church.

And what, we wondered, will the great problem be?

We have not been exactly surprised to hear that the principle subject of discussion and the principle need for fasting and prayer as viewed by the leaders, was HOW TO STAMP OUT POLYGAMY. This we have been advised, was the principle problem necessitating such a conclave of Church ecclesiastics.

This matter is of no small consequence and is certainly very unique when we come to realize that it was in this same holy Temple, at the time of its dedication, that President Brigham Young made the following startling and thought provoking prophetic statement:

"Hear it, O ye elders of Israel, and mark it down in your log books, the fulness of the Gospel is the United Order and Plural Marriage, and I fear that when I am gone the people will depart from these"

"There is no sin like the sin of just men standing by watching injustice done."
principles which we have prized so highly, and if they do the church cannot advance as God wishes it to."

We are certain that the "Solemn Assembly" gathered to determine how to wipe one of these holy principles from the earth should be considered a most remarkable fulfillment of this utterance. And well might the leaders consider the terrible consequences of their proposed actions in the matter.

The Editors...

The Ultimatum of Human Life

The sun had set, and twilight's shady mood
Spread a brown halo—ting'd the solitude.
As days last glimmer flitted down the west;
Life's stirring scenes demurely sank to rest—
Soft silence lent its contemplative charm,
And all conspir'd the mental pulse to war—
From world to world, imagination wander'd,
While thought, the present, past, and future ponder'd.

As I was musing with desire intense
That some kind guardian angel might dispense
Instruction; lo! a seraph-form appeared—
His look—his voice my anxious spirit cheer'd.
It was the Priesthood—he who holds the key
T' unlock the portals of Eternity;
And with o'erflowing heart, I took my seat,
As enter'd student at th' instructor's feet.

"What would'st thou me?" The seraph gently said:
"Tell me, and wherefore hast thou sought my aid?"

I then replied: Long, long I've wish'd to know
What is the cause of suffer'ing here below—
What the result of human life will be—
Its ultimatum in Eternity.

With deep, attentive mind—with list'ning ear,
I watch'd and waited ev'ry word to hear;
As thus be said: 'Tis not for you to pry
Into the secrets of the worlds on high—
To seek to know the first, the moving Cause,
Counsils, decrees, organizations, laws—
Form'd by the Gods, pertaining to this earth,
Ere your great Father from their courts came forth,
The routine of his ancestors to tread—
Of this new world, to stand the royal head.
The more immediate cause of all the woe 
And degradation in your world below, 
Is disobedience: Sorrow, toil and pain, 
With their associates, follow in its train.

This life’s an ordeal, and design’d to prove 
Fraternal kindness and parental love. 
Earth is your Father’s workshop: What is done— 
All that’s attain’d, and what achievements won, 
Is for the Parents: All things are their own— 
The children now hold nothing but by loan. 
Whatever some may claim in proud pretense; 
No one has yet obtain’d inheritance; 
E’en Abrahain has no possession gained 
Of what by promise he thro’ faith obtained: 
And all that greedy hands accumulate, 
Is yet the Father’s, not the child’s estate. 
Then shame, O shame, on all the strife you see 
Here in the cradle of life’s nursery— 
The green-ey’d jealousies— the frosty hate 
Which carnal, avaricious thoughts create!

How wain that phantom of mortality, 
The mimic-form of human dignity! 
’Tis soon enough for infant lips to talk 
Of pow’r and greatness, when they’ve strength to walk— 
’Tis soon enough for children to be great, 
When they can boast a self-possess’d estate.

It will not matter whatsoever is gained, 
Or what on earth may seem to be obtained; 
But ’tis important that each one prepare 
To be with Christ, a joint, an equal heir. 
Faith, and obedience, and integrity, 
Will the grand test of future heirship be. 
If true and faithful to the Father’s will, 
It matters not what station here you fill; 
As you prepare yourself on earth, will be 
Your place, your portion in eternity. 

As disobedience fill’d the world with pain, 
Obedience will restore it back again. 
The base perversions of my pow’r produce 
All the strong engines satan has in use; 
And qualify the sons of men to dwell 
With his dark majesty, the prince of hell. 
All that obey the pow’rs of darkness go 
With those they follow—to the world below.
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Then list to me—my precepts all obey—
The Gods have sent me in this latter-day,
Fully commissioned upward all to lead,
Who will my counsels and instructions heed—
Who seek in ev’ry circumstance and place,
To benefit and bless the human race—
Who seek their Father’s interests to enhance—
His glorious cause upon the earth advance:
Whether below, they much or little claim,
If they exalt and magnify his name;
And in his service labor faithfully,
They’ll have a fullness in his legacy.
Each faithful saint is an acknowledg’d heir,
And as his diligence, will be his share,
When God a patrimony shall bestow
Upon his sons and daughters here below.

Adam, your God, like you on earth, has been
Subject to sorrow in a world of sin:
Through long gradation he arose to be
Cloth’d with the Godhead’s might and majesty.
And what to him in his probative sphere,
Whether a Bishop, Deacon, Priest, or Seer?
Whate’er his offices and callings were,
He magnified them with assiduous care:
By his obedience he obtain’d the place
Of God and Father of this human race.

Obedience will the same bright garland weave,
As it has done for your great Mother, Eve,
For all her daughters on the earth, who will
All my requirements sacredly fulfill.
And what to Eve, though in her mortal life,
She’d been the first, the tenth, or fiftieth wife?
What did she care, when in her lowest state,
Whether by fools, consider’d small, or great?
’Twas all the same with her—she prov’d her worth—
She’s now the Goddess and the Queen of Earth.

Life’s ultimatum, unto those that live
As saints of God, and all my pow’rs receive;
Is still the onward, upward course to tread—
To stand as Adam and as Eve, the head
Of an inheritance, a new-form’d earth,
And to their spirit-race, give mortal birth—
Give them experience in a world like this;
Then lead them forth to everlasting bliss,
Crown’d with salvation and eternal joy
Where full perfection dwells, without alloy.
Thus said the Seraph.—Sacred in my heart
I cherish all his precious words impart;
And humbly pray, I ever may, as now,
With holy deference in his presence bow;
The field of thought he open'd to my view,
My wonder rous'd—my admiration too:
I marvel'd at the silly childishness
Of saints, the heirs of everlasting bliss,
The candidates for Godheads and for worlds,
As onward time, eternities unfolds.
I felt my littleness, and thought, henceforth
I'll be myself, the humblest saint on earth;
And all that God shall to my care assign,
I'll recognize and use as his, not mine.
Wherever be appoints to me a place,
That will I seek, with diligence, to grace;
And for my Parents, whatsoever my lot,
To work with all my might, and murmur not,
I'll seek their interest, till they send or come,
And as a faithful daughter take me home.

As thus I mus'd, the lovely queen of night,
'Neath heav'n's blue canopy, diffus'd her light:
Still brighter beams o'er earth's horizon play—
A cheering prelude to approaching day,
When truth's full glory will o'erspread the skies,
And the bright "Sun of Righteousness" arise.

Eliza R. Snow——

Brigham Young:

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, YET IT IS NOT SO; and when we learn the truth we shall see and understand that he helped to make this world and was the CHIEF MANAGER IN THAT OPERATION.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, BUT NOT FROM THE DUST OF THIS EARTH. He was made as you and I are made, and NO PERSON WAS EVER MADE UPON ANY OTHER PRINCIPLE.

Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents. — J. of D. 3:319.
Er fährt fort wie folgt:

Jesus besass nicht alles Wissen, daher war Jesus, gemäss Mr. Van der Donckt, nicht Gott. Aber Jesus bezog sich bei diesem Ausspruch auf den Stand der Dinge zu jener bestimmten Zeit. **As Jesus zum Besitz aller Macht “im Himmel und in der Erde” (unserem Himmel und unserer Erde) aufstieg, so stieg er auch zweifellos zum Besitz ALLES WISSENS im Himmel und in der Erde auf.


Ältester Smith sagt, dass Gott, während er das Ende seiner Möglichkeit erreicht hat, soweit Wissenswürdigkeit in Frage kommt, “Er seine Macht vermehrt und seine Herrschaft sich ständig ausdehnt und dass er in diesem Sinne allein Fortschritte macht”.

“Wissen ist Macht”. Kaum eine größere Binsenwahrheit ist jemals geschrieben worden. Wissen ist aus Intelligenz geboren — “Die Herrlichkeit Gottes ist Intelligenz”. Wissen führt zur Erlösung, denn “der Mensch kann
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nicht schneller erlöst werden als er Wissen erlangt". Und doch — nach der Theorie des Ältesten Smith hat Wissen aufgehört, Macht jedoch nimmt weiterhin zu. Wenn Wissen Macht ist, wie kann jemand an Macht zunehmen, ohne zu gleicher Zeit an Wissen zu zunehmen? Es ist eine erstaunliche Unverschämtheit, von Gott zu sagen, dass er einen Punkt erreicht habe, wo Fortschritt beendet ist und kein weiteres Wissen mehr erlangt werden kann. Es ist eine unlauterliche Spitzenfindigkeit zu behaupten, dass der Sohn dieselbe Höhe an Wissen erlangt wie Gott, sein Vater, und dass keiner von beiden weiter an Wissen zunehmen kann, und dass weder der Grossvater noch der Urgrossvater auch nur um ein geringes weiter an Wissen sind, obwohl sie Jahrmillionen länger gelebt haben mögen! Was wird nach der Theorie der Ältesten Pratt und Smith aus dem Grundgesetz, der seit langem von den Heiligen als Wahrheit angenommen wurde: "Wie der Mensch heute ist, so war Gott einst; wie Gott heute ist, kann der Mensch einst werden"? Wird etwa behauptet, dass Gott still steht, so dass der Mensch ihn einholen kann? Der Lehrer kann seine Schüler in der Grundstufe alles lehren was er selbst weiss über Addition, Subtraktion, Multiplikation, und Division; aber während der Zeit, die erforderlich ist, solches Wissen weiterzugeben, kann er (der Lehrer) vorwärtsgeben in die höheren Zweige der Mathematik - Algebra, Geometrie, Trigonometrie und Astronomie - und wenn man in das letztengenannte Feld eintritt, wo ist da ein Halt oder ein Ende des Fortschritts? Kann dann gesagt werden, dass der Schüler, der nur die elementaren Grundsätze der Mathematik gemeistert und den Punkt erreicht hat, wo er genau soviel über diese weiss wie sein Lehrer, diesen Lehrer in allen Gebieten des Wissens eingeholt hat? Unsinn!

Von Präsident Brigham Young wird berichtet, dass er gesagt haben soll, dass er sich weigere, Gott solcherart gebunden zu sehen, noch würde er selbst sich solcher Idee beugen. Er behandelte das in Frage stehende Thema in einer Ansprache am 10. Juli 1853 (Siehe Journal of Discourses, Bd. 1, Seite 349). Wir geben hier Ausschnitte:


Zu leben, wie ich bin, ohne Fortschritt, ist NICHT Leben; in der Tat, wir können sagen, dass es unmöglich ist. Es gibt kein solches Prinzip noch kann es solches geben. Alles organisierte Leben ist in Bewegung, entweder zu einem ENDLOSEN FORTSCHRITT zu ewiger Vollkommenheit, oder rückwärts zur Auflösung. Sie könnten alle die Ewigkeiten erforschen, die vergangen sind, wenn es möglich wäre, und dann zu dem kommen, was wir jetzt gemäss den Grundsätzen der Naturphilosophie verstehen, und wo finden Sie darin ein Element, ein individuelles lebendes Wesen, einen organisierten Körper von
was immer welcher Natur, der bleibt wie er ist. SO Etwas finden wir NICHT. Alle Dinge, die in den Gesichtskreis menschlichen begrenzten Wissens gekommen sind, die Dinge, die der Mensch natürlicherweise begreift, lehren ihn, dass es KEINE ZEITSPANNE GIBT IN ALL DEN EWIGKEITEN, wenn organisierter Leben zum Stillstand kommt, WENN ES NICHT VORWÄRTSSCHREITEN KANN AN WISSEN, WEISHEIT, MACHT UND HERRLICHKEIT. ***Es gibt nicht so etwas wie Grundsatz, Macht, Weisheit, Wissen, Leben, Stellung, oder was immer man sich vorstellen kann, das in Stillstand verharrt – sie MÜSSEN zunehmen oder abnehmen. ***Nichts weniger als das Vorrecht, in JEDEM SINNE DES WORTES sich EWIG ZU VERMEHREN, kann den unsterblichen Geist befriedigen. Wenn der ENDLOSE Strom des WISSENS von der ewigen Quelle von organisierter Intelligenz völlig ausgetrunken werden könnte, so sicher würde Unsterblichkeit zu ende gehen und alle Ewigkeit auf der rückläufigen Pfad geworfen werden.

Als er das Thema bei anderer Gelegenheit weiter behandelte, sagte Präsident Young folgendes: (Contributor, Band 10, Seite 401).

Wir können fragen: wann werden wir aufhören zu lernen? Ich will Ihnen meine Meinung darüber sagen: niemals, niemals! Wenn wir fortfahren, alles zu lernen was wir können betreffs der Erklärung, die durch den Sohn Gottes erkauft und uns geschenkt worden ist, gibt es dann eine Zeit, wann ein Mensch aufhören wird zu lernen? Ja, wenn er gesündigt hat gegen Gott, den Vater, Jesus Christus, den Sohn, und den Heiligen Geist – Gottes Diener. *** Dies sind die einzigen Wesen, die jemals aufhören werden zu lernen, sowohl in Zeit als auch in Ewigkeit.

Dies sind einige der sehr einleuchtenden Einzelheiten, die von dem Propheten-Philosophen gegeben wurden, als er die sekretierischen Theorien widerlegte, die in seinen Tagen vorgebracht wurden und die Altester Smith und andere Brüder heute lehren.


Joseph Fielding Smith sagt, indem er die obige Handlung unbehachtet lässt:

Gott ist absolut. Er weiss alle Dinge und schreitet NICHT fort an Wissen. *** Er nimmt zu an Macht und seine Herrschaft dehnt sich ständig weiter aus.

Joseph Smith sagte:

Wissen ist Macht. Ein Mensch
kann nicht schneller erlöst werden als er Wissen erlangt. Die Herrlichkeit Gottes ist Intelligenz, usw.

Brigham Young sagte:
Ich habe das Vorrecht, mich auszubreiten, meine Grenzen zu erweitern, zuzunehmen an endlösem Wissen, Weisheit und Macht, und in jeder Gabe Gottes. ***
Es gibt keine Zeitspanne in allen Ewigkeiten, wenn organisiertes Leben zum Stillstand kommt, wenn es nicht vorwärtschreiten kann an WISSEN, Weisheit, Macht und Herrlichkeit.


Es scheint, dass Ältester Smith weit auf Abwege geraten ist bei dem Versuch zu korrigieren, was er für eine "irrtümliche Idee seines der Mitglieder der Kirche" hält und was viele von ihnen von Joseph Smith, Brigham Young und anderen Propheten Gottes erhielten. Es ist genau wie Brigham Young sagte, "Wenn Offenbarungen gegeben werden durch eine Persönlichkeit, die bestimmt wurde, sie zu empfangen, dann sind sie zum Verständnis des Volkes gegeben. Diese Offenbarungen werden nach Ablauf einiger Jahre geheimnisvoll für jene, die nicht persönlich mit den Umständen bekannt waren, wie sie zu der Zeit vorlagen als die Offenbarungen gegeben wurden." Es gab so viele Ausflüchte, so viel Tarnung und Verdrehung von Tatsachen und Grundsätzen seit der Annahme des Manifests, das Kirchenmitglieder mit offizieller Genehmigung am Leben des Gesetzes der himmlischen Ehe hindert, dass es wenig verwunderlich ist, wenn die Brüder den wahren Geist des Evangeliums verlieren und bei den Philosophien und Spitzfindigkeiten der Menschen Zuflucht nehmen. Ältester Smith ist in diesen Irrtum verfallen.

Freundschaft der Welt

Die Politik der Kirche, in der Welt populär zu werden, hat sie gezwungen, viele sektiererische Ideen anzunehmen, die Verderbnis in der Masse ihrer Mitglieder verursachen. Brigham liess seine warnende Stimme wie folgt ertönen:

Es gibt nichts, das meine Hoffnung schneller schwächen und mich entmutigen würde als dieses Volk in voller Freundschaft mit der Welt zu sehen und keine Verfolgung mehr von ihr zu erleiden, weil sie eins mit ihr sind. (Eine Lage, die vollbracht zu haben sich die heutigen Führer stolz rühmen.) In solchem Falle könnten wir dem Heiligen Priesterum ade sagen mit allen seinen Segnungen, Vorrechten und Hilfeleistungen, die zu Erhöhung, Fürstentümern und Macht in den Ewigkeiten der Götter führen. –Journal of Discourses, Band 10, Seite 32.
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Unter den vielen Handlungen, die zu der Lage beigetragen haben, vor der Präsident Young warnte, erwähnen wir nur eine: in ihrem Gesuch um Amnestie an den Präsidenten der Vereinigten Staaten im Jahre 1891 legten die Präsidentschaft und die Zwölfe folgendes dar:

Um in Frieden mit der Regierung zu sein und in Harmonie mit ihren Mitbürgern, die nicht ihren Gaubens sind, und um das Vertrauen der Regierung und des Volkes zu geniessen, hat unser Volk freiwillig etwas aufgegeben (Mehrente), was sie ihr ganzes Leben lang als ein heiliges Prinzip geglaubt haben. — Contributor, Band 13, Seite 197.

Um die Freundschaft der Welt zu erlangen, haben wir seitdem freiwillig beigestimmt, einen schrecklichen Preis zu zahlen — die Aufgabe eines Grundsatzes der Erlösung und Erhöhung, ein Grundsatz von dem Joseph Smith sagte, dass, wenn er nicht gelebt würde, die Kirche keinen Schritt vorwärts gehen könnte und dass die Schlüssel gegen sie gekehrt würden. Es ist kein Wunder, dass wir uns in dem traurigen Dilemma befinden, zum grossen Teil von direkter Verbindung mit dem Himmel abgeschnitten zu sein, und dass wir ebenfalls schuldig sind, falsche Lehren zu verbreiten und sie für wahr zu halten.


“Joseph Smith fuhr fort, mich selbst und andere BIS ZU EINER BESTIMMTEN ZEIT zu besuchen, und DANN HÖRTE ES AUF.”

Die letzte von Präsident Woodruff aufgezeichnete Offenbarung, von der wir Kenntnis haben, war die am 24. November 1889 erhalten, in welcher der Herr seiner Führerschaft befiehlt, dem Feind "keine Versprechungen" oder "Bürgschaften" zu geben, noch sollen sie "mein Wort oder mein Gesetz (Mehrente)" verleugnen, welches die Erlösung der Menschenkinder betrifft." (Siehe "Supplement to New and Everlasting Covenant of Marriage," (Zusatz zu "Der Neue und Ewige Bund der Ehe") Seite 64.)

Es ist eine geschichtliche Tatsache, dass seit dieser im Jahre 1889 gegebenen, keine Offenbarung mehr vom Herrn an seine Kirche bekanntgegeben worden ist. Bis zu jener Zeit haben gemäß Wilford Woodruff Joseph Smith und andere den betagten Führer häufig besucht; aber seit der Unterzeichnung des Manifestos haben solche Besuche aufgehört, — die Himmel schlossen sich. Und es ist nur billig anzunehmen, dass spätere Handlungen der Kirchenführern, die weiterhin die Kraft der Mehrente verleugneten, um Reed Smoot im
El Dia Amanece Para Los Lamanitas

LA CASA DE JOSE

(Continué de p. 31)

El Señor nos dá otra seguridad al fracaso de los Gentiles.

Que no tendrán ningún poder sobre nosotros, como lo tuvieron,

Porque más serán los hijos de la desolada que los de la casada,

Ensancha el sitio de tu tienda, y sean extendidas las cortinas de tus estacas; porque a la mano derecha y a la mano izquierda, has de crecer.

Que no tema Israel, porque no será avergonzado.

Que no se acordará del reproche de su mocedad,

Porque tu Hacedor, tu Señor es el Redentor del Mundo,

Por un pequeño momento TÉ DEJE; MÁS TE RECOGERÉ CON GRANDE MISERICORDIA.

Con un poco de ira escondí mi rostro de ti por un momento, mas con misericordia eterna TENDRE COMPASION DE TI.

Porque los montes desaparecerán, y los collados se mudarán, mas no se apartará de ti mi bondad,

He aquí, que seguramente se reunirán en contra de ti, NO POR MI; los que se reúnan caerán por causa tuya....” 3 Nefi 22: ...

Pero dejando todo a un lado, pregunto: Si los Israelitas, no obsante de haber sido del Limaje-Prometido, pero a causa de sus caprichos deliberados, no entraaron a la tierra prometida. El
Señor declaró sus razones:
"Mas ciertamente vivo yo y mi gloria hinché la tierra,
que todos los que vieron mi gloria y mis señales que he hecho en Egipto y en el desierto,
y me han tenido DIEZ VECES,
y no han oído mi voz,
no verán la tierra de la cual juré a sus padres: no, aínguno de los que me han irritado la verá." Num. 14:21-23.

Nuestros padres en su ignorancia, aproximadamente en unos veinte años tentaron DIEZ VECES al Señor y por ello se hicieron indignos de haber entrado a la tierra prometida.

El pueblo mexicano ya anda llegando al SIGLO, y con el conocimiento que tiene de su linaje, de los convenios, de las promesas y demás responsabilidades que le ha descubierto el Libro el Mormón, se disimula así mismo y se vende con el hombre blanco, convirtiéndose en un esclavo espiritual, vendiendo así su primogenitura de un hombre libre al hombre blanco y toda su salvación y exaltación, depende de los Cuatro Principios.

Sin realizar que ha roto sus convenios y ha desechado la plenitud del evangelio, tal como sucedió con los Gentiles.

Ahora, de todo lo inconcebible que Dios le revelado al hombre mortal, que de todo aquello que no había tenido la mínima concepción, de la grandeza del hombre en el universo, ¿qué ha resultado? ¿Se han beneficiado ellos mismos? ¿No están en el mismo ALFABETO de ayer? ¿Qué sucede, es la causa divina o es de los hombres?

Se han interesado los Gentiles-Mormones en obedecer y practicar aquello que el Señor les ha dado para efectuar la salvación de la humanidad; para cumplir la misión principal que el Señor les asignó de edificar a "Sion"? ¡NO! La justificación y el engaño ed esta gente se basa en que Dios ya quitó dichas leyes de la tierra. Si tal fuera la desgracia, ¿cómo podría ejecutarse el Gran-Programa-Milenial? ¿Con gente pasiva en los Cuatro Principios?

Esta determinación es una SOLEMNE FALSEDAD! ¿Se les dará todas las maravillosas dispenciones del gran pasado, solamente para que se queden estancados en el "prólogo" de tan sublime dispensación? ¿Ay del hombre que se haga ciego o indiferente en este día de luz; y así enseñe, porque tal será su miserable y estéril vida en el gran futuro!

Cierto, el Altísimo ha revelado los misterios de la eternidad! Ha revelado aquello glorioso que sucederá durante el Gran Milenio! La importantisima misión que desempeñará el hombre aprobado durante el Milenio. Ha explicado en este día la exaltada misión del hombre en el universo. Sin embargo, de todo eso, pregunta, sin prejuicio en mi corazón (Porque el mexicano depende del ejemplo de sus maestros), ¿es ha interesado todo eso maravilloso a los Gentiles-Mormones? ¿Han dado atención a las exhortaciones del Señor? ¿Con que objeto o propósito el Dios del cielo restauró todos los poderes y oportunidades? Y sin embargo, dejar todo eso en el olvido, como un material INSERVIBLE, en la indiferencia?

En el tiempo de más de cien años han demostrado que no les ha interesado. ¿Estará la ira del Señor encendida o apagada?

Si nuestros padres, habiendo sido de la elección, por su ingratitude, no se escaparon del horrible castigo, y no entraron a la Tierra Prometida, ¿entrarán
los Gentiles, que han detenido todos los poderes y los deseos del Altísimo para ejecutar o traer a efecto su misma gloria entre los hijos de este mundo? Si los Gentiles no han guardado todos los mandamientos de Dios, ¿entrarán a la tierra de Sión? Si ellos han rehusado, y no han guardado aquellas condiciones para obtener la sublime dicha de ser habitantes de Sión, convivirán con los redimidos en esa ciudad santa?

Y los Mexicanos por ser del Linaje Prometido, andando en el mismo camino de los Gentiles, ¿serán habitantes de Sión?

El Señor dijo a ellos y al resto de los hombres:

"...No hay quien haga lo bueno salvo aquellos que se hallan listos para recibir la plenitud de mi evangelio, que he enviado a esta generación.

Guardad todos los mandamientos y convenios que os ligan; y sacudiré los cielos para el bien de vosotros y temblará Satanás, y Sión se regocijará sobre los collados y florecerá;

E Israel será salvo en mi propio tiempo; y se guiará por las llaves que he dado, no confundiéndose más." Sec. 35:12,24,25.

El Señor habla a los santos y les declara que su salvación no está segura.

"...Escuchad, oh pueblo de mi iglesia, vosotros a quienes el reino ha sido dado; escuchad y dad oído al que puso los fundamen-

El Señor Encuentra Abominación
En La Iglesia

"...He aquí, que yo, el Señor, os he observado, y he visto ABOMINACIONES EN LA IGLE-

CIA que profesa mi nombre." Sec. 50:4.

"...sino que están llenos de toda clase de iniquidad,..." Sec. 105:3.

"Y vuestras mentes en tiempos pasados se han ofuscado a causa de la incredulidad, y por haber tratado ligeramente las cosas que habéis recibido.

Y esta incredulidad y esta vanidad han traído la condena-

ción a toda la iglesia.

Y esta condenación se extiende a todos los hijos de Sión, aún TODOS." Sec. 84:54-56.

"Por consiguiente, arrepientase la iglesia de sus PECADOS; y yo, el Señor, LA RECONO-

CERE; de otra manera, SERA DESARRAIGADA." Sec. 63:63.

(A ser continuará)

THE DAWNING DAY OF THE LAMANITES

The House of Joseph

by Sr. M. Bautista

(Continued from page 32)

The Lord has given us assurances of the fall of the Gentiles and has promised that "I will show thee, O house of Israel, that the Gentiles shall not have power over you." 3rd Nephi 16:12.

He has said: "More shall be the children of the desolate than those of the married." "Enlarge
the place of thy tent, and let them stretch forth the curtains of thy habitations * * * for thou shalt break forth on the right hand and on the left, and shall inherit the Gentiles and make the desolate cities to be inhabited." "Fear not for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame." "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 a small moment have I forsaken thee, but with great mercy will 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." "For the mountain shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my people be removed." "Behold, they shall surely gather against thee, not by me; whosoever shall gather together against thee shall fall for thy sake." — 3 Nephi 22.

but aside from all this, we remember: The Israelites, notwithstanding they were the Chosen Lineage, because of their deliberate transgressions, were not privileged to enter into the Promised Land, the Lord declared His reasons: "But as truly as I live, all the earth shall be filled with the Glory of the Lord. Because of those men who have seen my glory and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not harkened to my voice; surely they shall not see the land which I spake unto their fathers;"; neither shall any of them that provoked me see it." — Numbers 14:21-23.

Our fore-fathers, in their ignorance, in the short time of about 21 years, tempted the Lord ten times and proved themselves unworthy of entering into the promised land.

The Mexican people have already had the Gospel for a century. With the Book of Mormon has come the knowledge that they were the "Chosen Lineage"; that they are heirs to the covenant and promises of the Lord. Moreover, they are familiar with the responsibilities made known to them therein. They have responded just as the white man who brought it to them and have become his spiritual slave. Like their fore-fathers, they are selling their birthright as free men to the white race, and they place their hopes of salvation and exaltation upon the first "Four Principles" of the Gospel. This they have done, without realizing that they have forsaken their covenants and have departed from the fulness of the Gospel, just as the Gentiles have done. At the present time, they have no conception of what God has revealed to mortal man, nor have they the slightest idea of the greatness of man's position in the Universe. What has resulted from following in the footsteps of the white man? Have they benefited themselves? No, they have the same alphabet of yesterday. Are they reaping the blessings of divinity, or is the result the reward of men?

Have the Gentile Mormons been interested in obeying and practicing that which the Lord gave them in order to bring to pass the salvation of mankind? Have they accomplished the principle mission which the Lord assigned to them? the bringing to pass of the Redemption of Zion? No! The justification and the pride of that people is: that God has taken His higher laws from the earth. If such were the disgraceful truth, how is the Great Millennial Reign to be brought about? Can it be done with a people who passively satisfy themselves with the 'First four principles'? That salvation can be obtained or the millennium ushered in upon such an assumption is a solemn falsehood.
Were they given all the marvelous dispensations of the past, solely to enable them to stand still at "the ushering in" of this sublime dispensation? Alas, for that man who falls or becomes indifferent to the Gospel in this day of light. He who remains asleep, wo unto him, for he shall be most miserable; he shall be sterile and unfruitful in the great future!

Verily, the Almighty has revealed the mysteries of eternity! He has made known those glorious events that are to take place in the Great Millennium and has unfolded to our eyes the glorious mission of the faithful during the thousand years of rest. He has made known in this day the exalted position that man shall occupy in the Universe. In the presence of all this, I ask, without prejudice in my heart, why do the Mexican people depend upon the example of their teachers? Are they interested in all of the marvelous revelations made known to the Gentile Mormons? Have they given their attention to the exhortations of the Lord. What was the object of the Lord when he revealed from the heavens all the powers and opportunities of this great dispensation? Without doubt, all of His revelations have faded into forgetfulness; they have become as useless material in our indifference.

In the passing of a hundred years or more we have demonstrated that we are not truly interested. Shall the wrath of the Lord come upon us, or shall it be quenched?

If our fathers, who were of the "Chosen Seed", by their ingratitude were not able to escape the chastisement of the Lord, and were not permitted to enter into the Promised Land, will the Gentiles in their indifference enter therein? When they have detained all the powers and the desires of the Almighty, given them to bring forth and execute His glorious purposes among the inhabitants of this earth; when they must acknowledge that they have not kept all the commandments of God, are they to be permitted to enter into the Promised Land of Zion? If they have rejected, and have not kept all the commandments and conditions given them in order to obtain the sublime vow made to the coming inhabitants of Zion, can they live with the redeemed in that Holy City?

And can the Promised Seed, those of the Mexican race, walk in the same paths with the Gentiles and become the inhabitants of Zion? This is what the Lord has said of them and the rest of mankind:

"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. Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish; And Israel shall be saved in mine own due time, and by the keys which I have given shall they be led, and no more be confounded at all." — D. & C. 35: 12, 24-25.

The Lord has declared to His Saints that His salvation can not be made sure except upon the keeping of His commandments. He said:

"Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to Him who laid the foundations of the earth, who made the heavens and all the hosts thereof, and by whom all things were made
which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved." - D. & C. 45:1-2.

The Lord Found Abomination In The Church

"Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name." - D. & C. 50:4.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them." D. & C. 105:3.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received.

"Which vanity and unbelief have brought the whole church under condemnation...

"And this condemnation resteth upon the children of Zion, even all!" D. & C. 84:54-56.

"Therefore, let the church repent of their sins, and I the Lord, will own them; otherwise they shall be cut off." - Sec. 63:63. Ibid.

(To be continued)

In the man whose childhood has known caresses, there is always a fibre of memory that can be touched to gentle issues.

-George Eliot
To prevent a person for cause from exercising the rights and privileges of acting in the offices of the Priesthood (within the Church organization), may be and has been done, and the person so silenced still remains a member of the Church, but this does not take away from him any Priesthood that he held." Imp. Era, 11:466.

It is for this reason that many of the saints are of the opinion that excommunication is not serious at all. They know that "man's salvation and exaltation in the celestial kingdom of God does not depend upon his membership in any organized group or church, no matter what its name or its pretensions. Such organizations are effected by God to assist His Saints in the learning of His ways, and to facilitate the teaching of His gospel and the observance of His commandments. Only when that church as an organization strictly teaches and observes God's laws can it be a help to mankind. If a church is not in harmony with God it will retard rather than advance man's salvation. God said of this Church, 'Behold, I say unto you, were it not for the transgression of my people, speaking concerning the Church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance as becometh Saints, to the poor and afflicted among them; And are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.' When such a condition prevails in a church and it will not repent, blessed is he that is 'out of harmony' with it and its leaders, provided, he be in harmony with God. It is God's approval, not man's measuring of his fellow man's fitness that determines our eternal exaltation. If the Church as an organization continues to transgress the laws of God, its state will in no way affect the salvation of those who do not participate in its transgression, but evidence by their works a love for God more than they love all else. Were it otherwise man's redemption and exaltation would depend upon sinful men rather than upon the grace of our Lord." — A Leaf in Review, page 217.

Again, "no man, woman, or child who has, through an implicit faith in God and His Son Jesus Christ, repented of their sins, been baptised and had the gifts of the Holy Ghost bestowed upon them, by one exercising divine authority, and thereafter remains true to God and His covenants can be deprived of their rights to the celestial kingdom of God by the acts of devils, men or angels. God's eternal decree to exalt His obedient children can never be revoked, even by Him, for He is God and cannot lie." — A Leaf in Review, page 218.

And this is just what is happening. Saints are being excommunicated for worshipping the Lord as He commanded them to do. And such excommunications are followed with an effort on the
part of the leaders relentlessly persecute the victims of their hate. Such a persecution as was experienced in the days of Joseph and in the early Christian era.

To think such acts opposed as they are to all the laws of reason and righteousness, will stand before God, to suppose Him to be a monstrous tyrant, unjust, contemptible, shriveled up, and wholly guided by passion and prejudice.

Those today engaged in judging the Saints and excommunicating them, for believing in or living a divine principle, will surely come under the just condemnation of the Lord as pronounced in His decree as follows:

"When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints and to fight against God." —D. & C. 121:37.

President Joseph F. Smith sounded the following warning in his day:

"Could anything that might occur to you, or that might take place in the Church or with her officers or authorities change your faith in the purposes, and in the absolute justice and mercy of the Lord, or in the saving power of the gospel, the message of his salvation: If so, your faith is not deep-rooted, and there is strong need of your becoming convicted.

"When a man is ready to barter away any principle of salvation for world advantages, that man certainly has reached the position that he esteems worldly advantage above eternal salvation. Can such persons retain the Spirit of God and take such a course as this? No, they cannot. That other spirit will lead such persons astray and they will be left to themselves." —Gos. Doc. p.79.

That many of our early leaders expected an apostasy by the church from many of its basic principles is strongly inferred. George Q. Cannon said: "When this takes place" — i.e. "the throwing away of the Holy Priesthood; when all the chief features of this gospel are obliterated."

Brigham Young said: "When we see the time", a future time, "that we can willingly strike hands and have full fellowship with those who despise the kingdom of God, know ye then that the Priesthood of the Son of God is out of your possession." J. of D. 10:273.

These two conditions in large measure are an accomplished fact, in consequence of which "Persecution has ceased" as boasted of by the present leaders, except that waged by the Church against those yet seeking to live the Gospel in its fullness.
What Should Professing Saints Do About It Now?

"How ingenious and perservering men are in deluding themselves on the subject of religion; since the time of Christ (Joseph Smith?) what countless devices have they framed to escape the lofty truths of His Gospel! Nor are they satisfied with this, for every science has been ransacked for facts to neutralize all religion. Men's consciences will not permit them to throw off all forms of religion, and therefore they are satisfied if they can only tear out the heart. They like to preserve and embalm the external covering, as the naturalist does the skin of an animal for his cabinet, and as the latter fills his specimen with straw and arsenic, and fits glass eyes into it, so do men fill their religious specimens with error and vain speculation, fit into its head the eyes of false philosophy, and then claim for it intellectual worship." — Rev. Dr. Hitchcock, in Religion and Geology.

Thus in the present day the church, by reason of its unconverted membership has gone far astray, principle after principle it has abandoned, it has ceased to function in the fullness of the Gospel, the Saints wanted to be rid of the law of God, and the persecutions and the unpopularity of it, and be in harmony with the world, and God permitted them to go according to their desires. He is too charitable and liberal to force anything upon His children; He permits them to have what they want, even though it may be wrong, and contrary to His Holy Will." But in permitting this terrible catastrophe, this inestimable loss to the church as an organization — He still, in His great mercy and love, permits special dispensations wherein individuals who are willing to face the storms of the adversary and assume the consequences, might enjoy the great saving gifts and blessings pertaining to the Patriarchal order of marriage. This was the very contingency provided for in the action of President John Taylor in 1886, referred to elsewhere, and is the thing that will eventually save the church, and the world, notwithstanding the present opposition both from within and without.

TO ANY DADDY
There are little eyes upon you,  
And they’re watching night and day;
There are little ears that quickly  
Take in every word you say;
There are little hands all eager  
To do anything you do;
And a little boy who’s dreaming  
Of the day he’ll be like you.

You’re the little fellow’s idol;  
You’re the wisest of the wise,  
In his little mind about you,
No suspicions ever rise;
He believes in you devoutly,  
Holds that all you say and do,  
He will say and do, in your way  
When he’s grown up like you.

There’s a wide-eyed little fellow,  
Who believes you’re always right;  
And his ears are always open,  
And he watches day and night;
You are setting an example  
Every day, in all you do,  
For the little boy who’s waiting  
To grow up to be like you.

—Author unknown
Dear God, and give glory to Him for the hour of His judgment come. (Rev. 14:7)

The soul of gifts he can dispense; mark well to whom he gives: He smiles, and wounded innocence looks up—revives, and lives.

His whisper reaches ev'ry ear from insect up to God: The nations all, his voice will hear—The guilty feel his rod.

What mean those accents swelling high? His words in thunders roll: A trembling shakes the earth and sky—Tis felt from pole to pole.

His finger on injustice laid, He casts a with'ring frown; And grasps his sword with sharpen'd blade, And cuts oppression down.

Who is this noble champion, who, Alike in age and youth? I love him, tho' his friends are few: His name—I'll speak it: TRUTH.

—Eliza R. Snow

A separate Index has been prepared for Volume Two of "The Star of Truth," and can be obtained free of charge by writing to P. O. Box No. 246, Murray, Utah.

We have several complete sets of Volumes One and Two still available, and offer our assistance in having your loose numbers bound at our cost price.

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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.)
HAS THE PRIESTHOOD BEEN PROPERLY AND AUTHORITATIVELY CONFERRED UPON YOU?

In respect to the proper procedure of conferring the Priesthood, we wish to show the Saints in an unmistakable manner that the present method is out of harmony with that used and taught up to and including the administration of President Joseph F. Smith.

We have dwelt at some length upon this subject in a previous issue (See Star of Truth, Vol. 2, No. 3, p. 57 et seq.)

The first of the following photocopies is taken from the 1937 Edition of "The Missionary’s Hand Book," which states, "this work supersedes all previous publications of a similar nature."

"Prejudice is a great time saver, it enables us to form our own opinions without bothering to get the facts."
The second photocopy appears in "The Elders' Manual" which was used during the lifetime of President Joseph F. Smith, being (we quote) "a compilation of previous manuals" • • • "For the most part the instructions have been gathered from the sermons and writings of the leaders of the Church."

It is evident to any casual observer that such differing methods of instruction cannot both be right, being diametrically opposed.

If the first be wrong, what claim of authority has the second procedure to divine origin?

Let each Saint decide for himself....

ORDINANCES AND CEREMONIES

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.
CONFERRING THE PRIESTHOOD.

There are in the Church two Priesthoods, viz.: the Melchizedek and Aaronic, including the Levitical Priesthood. (Doc. and Cov., Sec. 107:1.) The Aaronic Priesthood includes the Levitical. Appended to and growing out of the two Priesthoods are the various offices. The Aaronic Priesthood is called the Lesser Priesthood because it is an appendage to the greater or the Melchizedek Priesthood. Those holding the latter Priesthood may officiate in all the offices of the Lesser Priesthood. No one should be ordained to the Priesthood without the counsel and approval of the Mission President. There should be no sudden or unnecessary ordinations.

Before the one to receive the Priesthood is consulted, the proposed ordination should be submitted to the Conference President and also to the Mission President.

There is no set form of words given to be used in ordinations to the Priesthood. A few suggestions, however, in relation to the manner of ordaining may be helpful. For example, after calling the person by name, the officiating Elder might say: "In the name of Jesus Christ, and by the authority of the Melchizedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchizedek Priesthood, and ordain you an Elder in the Church of Jesus Christ of Latter-day Saints." If the Spirit prompts, other words or blessings may be added.

If the Lesser Priesthood is to be conferred, the word, "Aaronic" should be used instead of the word "Melchizedek" and the word "priest," "teacher" or "deacon," as the case may be, instead of the word "elder." Read the 3rd chapter of Moroni on this subject.

After either the Aaronic or Melchizedek Priesthood has been once conferred, it is not necessary to do so again in ordaining members to higher offices in the Priesthood.

A certificate of ordination, signed by the Mission President, will be sent from the office to the persons thus ordained to the Priesthood. All proposed ordinations should first be submitted to the Mission President.

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To look for salvation fifty years hence and do nothing for salvation at the present time is preposterous.  
— Brigham Young

Priesthood is the government of God, it is the power of God delegated to intelligences in the heavens and to men on the earth.  
— John Taylor
Nature of Adam's Celestial Body

Joseph Fielding Smith, see photocopy, Star of Truth, Vol. 3, No. 2.

"When President Young says that Adam came here with a celestial body, he speaks the truth. We teach that Adam or Michael had authority in heaven. He dwelt in the presence of the Father and the Son, hence he came from a celestial world. If so, then did he not have a celestial body? I think the same can be said of all of us, if we accept the teachings of the Lord — for we all came from the presence of God, hence had celestial bodies, EVEN IF THEY WERE SPIRIT BODIES, AS WAS ADAM'S.

Elder Smith claims the 'enemies of the Church uphold Adam as Elohim.' Perhaps so. However, we maintain only what President Brigham Young has taught us and we sustain it as it fell from his lips, and not as interpreted by many who did not believe as he did.

We again ask observing Saints, are Elder Joseph Fielding Smith and President Brigham Young in harmony? Read and come to your own conclusions, for your salvation depends upon a knowledge of TRUTH.

ADAM OUR FATHER AND GOD

DISCOURSE BY PRESIDENT BRIGHAM YOUNG

Delivered in the new Tabernacle, Salt Lake City, Sunday afternoon, June 8, 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 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 laws by which Angels exist, by which the worlds were created and held in existence, etc. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me — namely that Adam is our Father and 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 companion 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 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 earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith. Is it a great mystery that the earth exists? Is it a great mystery, that the world cannot solve, that man is on the earth?

Yes, it is; but to whom? To the ignorant—those who know nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the son of man? Yes, it is; it is hidden from them, and this fulfills the scripture—"If our gospel is hid, it is hid to them that are lost," who have no faith, and 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 the 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 choose darkness rather than light, because their deeds are evil. That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, "Do you know anything about the laying on of hands?" "Oh yes, such a man"—a man who is wicked in his whole life—"has the art of laying on of hands for curing the toothache, fevers, wounds." etc. and now in fulfillment of the words of the ancient prophet, thousands of people seek unto "wizards who peep and mutter", etc., but they will not seek unto the living God. I can say to all the inhabitants of the earth that before what is called Spiritualism was ever known in America I told the people that if, they would not believe the revelations that God had given he would suffer the devil to give revelations that they—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 ordinances, and have been crowned and exalted, and receive their inheritances in the eternal worlds of glory, for them to be sent forth, as the 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 organizations we have all the properties in embryo in our bodies that Our Father has in His, and that literally, morally, socially, by the Spirit and by the flesh we are his children. Do you think that God, who holds the eternities in His hands and can do all things at His pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, "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 a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, and with miracles or anything else, is only to those who are ignorant.

Father Adam came here, and then he brought his wife. "Well," says one, "Why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought in 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, if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth for ever and ever, and you will never know what the Gods know." The devil told the truth. What is the mystery about it? He is doing it today. He is telling one or two truths and mixing them with a thousand errors to get 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 its possessors, and where is the glory or 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, and 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 material 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 was never beyond the confines of a densely populated city,
who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to 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 on earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the prophets and Apostles whom they send, and to whom they reveal them; it is all plain, every day, common sense, just as much so as with anything else in the world—we understand it.

Some 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, 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, "God Progress?" Now, do not lariat the God that I serve and say He can not learn any more; I do not believe in such a character. "Why," say they, "does not the Lord know it all?" Well, if he does, he must know an immense amount. No matter about that, the mind of man does not reach that any more than it comprehends the heaven beyond the bounds of time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and for ever.

If we look forward we can actually comprehend a little of the ideas that we shall live for ever and for ever, but you take a rear sight, and try and contemplate, and meditate upon the fact that there never was a beginning and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But if we are faithful in the things of God they will open up, open up, open up, our minds will expand, reach forth and receive more and more, and by and by we can begin to see that the Gods have been for ever and for ever.

Some of our philosophers have tried to reveal the first cause. I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better to to work and prove himself a fool to begin with and then stop, for all his reasonings, arguments, and researches with regard to the first cause, only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes 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 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 Navajo women down south here into a factory and show her the machinery for weaving blankets, and if she has never seen anything of the kind she would laugh at such nonsense. Says she, "That is not the way to weave blankets, why do you not tie your web up to the limb of a tree, fasten the other end down, and then take a stick and do just so? That will never weave a blanket." By and by she sees the blanket finished, but it is a mystery to her, and she can not 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 into with our Heavenly Father and with one another, and to live our holy religion, for we do know how. I need not ask the Father to make us faithful, any more than I need ask Him to come and sow our wheat for us, not a particle, for we know all about it. Be faithful, do right, and live so as to be worthy of everlasting life. Amen.

HUMILITY

CONTRIBUTED

Man will learn nothing of an eternal value, unless he learns humility. It is a yard stick by which you might determine if he has tasted of the sublime and can be numbered among the truly great.

Channing has said, "True love is the parent of a noble humility."

Webster wrote these beautiful words, "Heaven's gates are not as highly arched as king's palaces: they that enter there must go upon their knees."

It is St. Augustine who said, "Well nigh the whole substance of the Christian discipline is humility."

Humility does not mean that one should flatten himself and crawl in the dust as a worm. It is that substance which makes one feel, "I am not worthy; heaven is far away." The humble will be close relatives of the meek whom the Savior said would inherit the Earth. When the Savior prayed to His Father, saying, "Not my will; but thy will be
done." "I thank thee oh Father that Thou hast given them to me out of the world," "I pray not for myself, but for them," "It is He that hast sent me," "Father, forgive them"—this is humility.

It is difficult to picture a situation where humility reigns supreme, more so than that of Elijah when he dwelt in a cave and was fed by the raven. It would be difficult to visualize a period of time so meaningful and of such intrinsic value to the great Prophet as this one. How beautifully he was made to feel his own weakness, and how grandly he became aware of the majesty and power of our Lord. His humility lead him to obedience to certain basic principles which enabled him to obtain great heights seldom achieved by mortal man.

It was an outgrowth of humility which gave the Apostle Paul such a fine sense of values. What he formerly considered his gain he later considered his loss. And he counted all not of enduring value save that of our Lord.

"Now therefore, be ye not mockers lest your bands be made strong, for I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth." (Isaiah 28:22.) This important scripture leads us to believe that destruction awaits those who mock. They shall be consumed who disregard the decrees of the Father. Humility leads to respect and reverence and thus on to obedience, which in turn leads to eternal life.

Humility did much to give Apostle John his beautiful psychology on life, as indicated in his words of Rev. 3:17, "Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—ibid, Verse 20.

It is no wonder St. Augustine said, "Well nigh the whole Christian discipline is humility." Discipline is a fore-runner of obedience, and it is obedience which yields the fruit. Humility is that celestial light which enables one to find the paths leading to life eternal.

Mary, age 8, was helping to serve the dessert. She gave the first dish of pudding to her father who offered it to the guest on his right. Returning with another dish and seeing her father had none, she served him again. He handed it to the person on his left. When Mary came in with the third dish she held it before her father, saying, "Daddy, you might as well keep this one. They're all the same."
REMARKABLE OCCURRENCE IN CARDSTON TEMPLE
by Sols Guardisto

We have been to the temple erected by your church wherein the sacred rites are to be performed in accordance with your faith. The first time I was strongly impelled to describe to you my impressions. I did so, but before the completion of the letter I received some news that so affected me, that acting upon the spur of the moment, I destroyed the document in its entirety.

The continued feeling within of dissatisfaction, as of something left undone, coupled with the desire upon the part of members of my household who had not visited the temple led to our second visit to Cardston, in which you so kindly consented to accompany us, notwithstanding the inclement weather and personal inconvenience to yourselves which the journey necessarily entailed.

It is because of this and many other evidences of your friendship that has given me the privilege to presume to bother you with what after all may be only foolish fantasies of a too-impressionable mentality. To me it does not seem so, for never before in my life have such powerful impressions been impinged upon my inner conscience as during my visits through the temple. Especially was this so at our second visit; the impressions of our first visit were repeated with such overwhelming intensity and variety of detail that I must positively inform you of my experiences.

It seems to me it were a sacred duty on my part to do this, and knowing as I do that your friends will not lightly ridicule to outsiders what to me is a personal matter, I am going to give you in detail my experiences, in the hope that if, as it may well be, it is something more than imagination, that you or others of your faith may wisely analyze and correctly use whatever may be gleaned from this letter.

A fortress in time of storm, was the first thought that snapped itself in my mind with my first view of this ancient yet modern temple, mellowed with the spiritual usages of ancient civilization and customs, yet alert, virile, and watchful. A grand, solemn, strong, beautiful, useful house of spiritual progression, which seemed to be the embodiment of architectural expression on ancient civilization and glories, suddenly reincarnated and waiting for a future and higher civilization than our own.

Strength and beauty exaggerated the more flimsy houses and buildings of the town and gave a painfully obvious example of how true the soul within is expressed through its material body, either in the individual, a nation or a race, either in the man or his architecture. Try how I
would I could not get away from the feeling that the town itself was inferior to the latest building. So new and yet so old, even the electric lights and autos failed to change this thought, that the temple and the town represent two different epochs of humanity’s spiritual development expressed in architecture.

The town embodies the present epoch, art, science, invention harnessed purely for trade or commerce, irrespective of past or future developments, the temple embodies the accumulated knowledge of the ancient world, combined with the modern inventions of science and inspirations as the road to a higher future development so near at hand.

Let me put it even yet another way. There is a place called Cardston. It was once a present-day modern town. A temple linking the past with the future has now been built at Cardston and the town has now become a collection of flimsy huts nestled at the feet of the temple. These will soon pass away into oblivion, but the temple will continue to function for the spiritual purposes for which it was raised. Just as the exterior impressions compared the present and the future epochs, so did the interior also reflect the comparisons. On the beautiful and artistic effects I need not dwell; abler pens can and will describe the interior from this viewpoint. Sufficient for me to say that the shape of the temple is a cross; that each apartment is symbolical down through the ages. In fact, everything physical is a stepping stone to spiritual progress as such is typified in these ceremonies. All this was kindly and intelligibly explained to us by Mr. Duco on one occasion and by Mr. Wood on our second visit. But I am afraid that I was a very indifferent and inattentive member of the party upon both occasions, for which I render them my sincere apology. I had no intentions of being rude or discourteous, but from the moment of entering the temple to leaving, I was placed in a position of having, as it were, to grasp a dual narrative all the time with the result that so engrossed was I at times, that I am afraid I was so absent-minded as to appear inattentive, if not positively stupid.

I have stated that my exterior impressions of the building were of a place of waiting for a higher civilization than our present one. This would suggest a condition of emptiness, but that is not what I mean. An ordinary newly-erected building has no atmosphere at all until it has been inhabited for some time, after which it has, as it were, a living atmosphere. What kind of atmosphere this is, is largely determined by the spiritual development and thoughts of the persons using and inhabiting the building. This applies especially to places of worship or consecration and is very noticeable to a sensitive person. Sometimes such an atmosphere is agreeable, exalting, etc., sometimes very much to the reverse, depending upon the spiritual harmony or otherwise of the person entering
such a building. The temple being newly built, and as yet not officially dedicated to its use, would seem to come under this atmospheric rule, but was not so, at least as far as I was concerned.

Whilst outside the temple I could not understand the overwhelming sense of ancient atmosphere which the building actually possessed in its very granite blocks in spite of the fact that I know a few months previous the stones had been laid. Yet the impression of age predominated. I dismissed the feeling as well as I could by thinking that the plan of the structure was responsible for the suggestion of the age.

But when I entered the temple how quickly I found an intensified repetition of the same thing in another way. Inside the temple there was nothing to suggest to me that present-day atmosphere of which I have spoken. But was it empty? Emphatically, NO!

Time and again as I listened to the speaker explaining some phase of the building or its meaning I would be seeing beyond him some illustration of a kaleidoscopic nature depicting what he was describing, only more completely and more vividly. The characters were so plain to me that I required all my self-control to keep silent from room to room. This continued and only ceased when we merged into the frost and snow once more.

There was no set plan for presenting these pictures or expressions to me. It seemed as if when I thought of something mental a picture instantly presented itself in explanation of some word of the conductor, which would have the same effect. I was not afraid, only awed by every little detailed scene into my brain, from which I feel it will ever be remembered and recorded, and vivid as all of it was, these incidents herein related are the ones upon which I received the instruction.

The scenes which I observed of an historical character seemed chiefly to verify and amplify the speaker's outline of past history, and so I do not feel impressed to record such, except to state the same patriarchal characters whom I observed directing and influencing the early movements of the Church were the same down through the ages and through the epochs of time, and as the scene advanced to more modern times I saw among these spiritual counsellors persons whose features I had previously observed as being in the material body on other historical occasions.

It seems as though the temple was filled with the actual spiritual bodies of these previous leaders of the Church, each seeming to have a definite work to do, automatically taking up in the spirit world the work that person was engaged in whilst in the flesh. In that temple, I saw persons who were leaders of your Church during its march across the American Desert, now engaged in helping those higher patriarchs under whose orders
they seemed to be working. It was these latter spiritual leaders if I may use that term, who seemed instructed to show me the scenes here recorded.

I can give no time as to the happening except that the impressions I received were of actual present or immediate future.

I saw first a brief but comprehensive sketch of the present state of the world, or as you would term it, the Gentile Kingdoms. Each country in turn was shown, its anarchy, hunger, ambition, distrusts and war-like activities, etc., and in my mind was forced from some source the words "As it is today with the Gentiles."

I next saw international war again break out with its center upon the Pacific Ocean, but sweeping and encircling the whole globe. I saw that the opposing forces were roughly divided by so-called Christianity upon one side, and by the so-called followers of Mohammed and Buddha upon the other. I saw the great driving power within these so-called Christian nations was the Great Apostacy of Rome in all its political, social, and religious aspects. I saw the world-wide dislocation and devastation of production, and the slaughter of people occur more swiftly and upon a larger scale than ever before. I saw an antagonism begin to express itself from those so-called Christian nations against your people. I saw those of a similar faith to yours in the Far East begin to look toward Palestine for safety.

I saw the international world war automatically break down, and national revolutions occur in every country and complete the work of chaos and desolation. I saw geological disturbances occur which helped in this work as if it were intended to do so. I saw the international boundary line disappear as these two governments broke up and dissolved into chaos. I saw race-rioting upon this American continent on a vast scale.

I saw hunger and starvation in this world-granary of the American continent sweep off vast numbers of these conflicting elements. I saw disease produced by hunger, strife, and chaos complete the end of this present order or epoch. How long these events were in reaching this consummation I do not know, but my impressions were from the outbreak of the international war. These things developed in a continuous procession and almost ran concurrently, as it is with a sickness, the various symptoms are all in evidence at one and the same time, but in different stages of development.

My intensified thought was, "What of the Church if such is to become the kingdom of the earth?" It was immediately answered by a subconscious statement, "As it is in the Church today", and I saw these higher spiritual beings throughout the length and breadth of the air, marshalling their spiritual forces and concentrating them upon the high officials of your Church on earth. I saw these
spiritual forces working upon these officers, impressing and moving them, influencing and warning them. I saw these and other high officials, especially during their spiritual devotions and official duties, and those activities which exalt the mind of the individual or groups. I saw the impressions take hold and inspire the more receptive and spiritual men, until it was all clearly revealed to them in the way the spiritual patriarch desired.

Again I seemed to hear the words, 'As it will be'—I saw the high officials in council and under inspired guidance issue instructions to your people to re-consecrate their lives and energies to their faith. To voluntarily discipline themselves by abstaining from all forms of indulgence which weaken the body, sap the mentality, and deaden the spirit or waste their incomes. I saw further on instruction given whereby places of refuge were prepared quietly, but efficiently by inspired elders. I saw Cardston and the surrounding foothills especially west and north for miles being prepared for a refuge for your people, quietly but quickly.

I saw artesian wells bored and other wells dug all over that territory so that when the open waters were polluted and poisoned that the people of the Church and their cattle would be provided for. I saw the fuel resources of the district developed in many places, and vast piles of coal and timbers stored for future use and building.

I saw the elders still under Divine Guidance counseling and encouraging the planting of every available acre of soil in this district, so that large supplies would be near the refuge. I saw the Church property under cultivation of an intensified character, but not for sale or profit but the use of the people. I saw the inspired officers giving instructions what would be the best crops to plant and cultivate, not for profit but for use in storage at the time of chaos. I saw the territory carefully surveyed and mapped out for the camping of a great body of people who at present do not belong to the Church but will gather in their tribulation. I saw vast quantities of surgical appliances, medicines, disinfectants, etc., stored in the temple basement. I saw inspiration given the elders whereby the quality, quantity, and kind of things to be stored were judged, which might not be attainable in this territory during the time of chaos. I saw defensive preparations made and stored as suggested by the power of inspiration. I saw the mining corridors used as places of storage underground. I saw the elders working out the organization of the camps upon the maps. I saw the hills surveyed and corrals built in sequestered places for cattle, sheep, etc., quietly but quickly.

I saw the plans for the organization of the single men and their duties, the scouts, the guards, the nurses, the cooks, the messengers, the children, the herdsmen, the temple guards, etc. I saw all these preparations
going on practically unknown to the Gentile world, except to the Great Apostacy, whose knowledge and hatred is far-reaching in this day of its temporary power. This was going on piece by piece as the elders were instructed so to do for the refuge.

I saw other officials obeying the inspired instructions, carrying their messages and exhorting your people to follow out from time to time the revelations given them. Whilst all around throughout the Gentile world the chaos developed in its varying stages, faction against faction, nation against nation, but all in open or secret hostility to your people and their faith. I saw your people draw closer and closer together as this became more intense, and as the spiritual forces warned them through the mouth of your elders and officers. I saw the spiritual forces influencing those members who had drifted away to re-enter the fold. I saw a greater thing than ever before. I saw vast quantities of necessaries supplied by members whose spiritual eyes had been opened. I saw a liquidation of properties and effects disposed of quietly and quickly by members of the Church as the spiritual influences directed them.

I saw the inspired call sent forth to all the Church to gather to the refuges of Zion. I saw the stream of your people moving more quickly and in larger numbers until all the stragglers were housed. I saw the wireless messages flashed from Zion's refuge to Zion's refuge in their several places that all was well in the world. And then the darkness of chaos closed around the boundaries of your people, and the last days of tribulation had begun.

Sols Guardiso

Concerning Our Enemies

You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies, and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same?

You, therefore, must be perfect, as your Father is perfect.

From the Sermon on the Mount, Matthew 5.
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"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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EDITORIAL THOUGHTS

The Word of The Lord Concerning Our Day

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."—Pearl of Great Price, p. 44, verse 31.

We are living in a time when the powers of darkness are shown forth in all their evil and devious ways. The nations of the earth are slowly and inexorably being drawn into the great cataclysm of the most devastating of all world wars. And while the great "abomination of desolation" approaches, we may observe the inevitable evidences of its coming besom of destruction. Murder, rape, adultery, armed robbery, and other such awful crimes are increasing everywhere....

In our own nation, which should stand as an example of goodness to all the world, the evidences of the approaching doom are made manifest by a crime wave which has never had its equal in any period of our history. This great crescent of crime is acknowledged to be swelling to heights of greater violence day by day.

"There is no sin like the sin of just men standing by watching injustice done."
What is true of the world and our nation is also a glaring fact in the State of Utah. Incidence of crime has been steadily increasing on every hand. Juvenile delinquency defies control and spreads from place to place as an unquenchable fire. Within the very confines of the cities of Zion, gangs of school age youths oppose each other with lethal weapons, in their misguided efforts to determine supremacy. Everywhere are the manifestations of the growing powers of Lucifer in the world. The underworld rears its ugly head to sway presidents, rulers, and magistrates. Religious rights and liberties once boasted as inalienable in this fair land are being taken from her citizens under the guise of "enforcing the law of the land."

As we look upon these things it is good for us to review for a moment some of the prophesies concerning our day, and it is our purpose to bring a few such references to the attention of our readers.

In contemplating the fulfillment of some of these scriptures our hearts are made glad, but in reading others we are made aware, not only of the destruction of the world which approaches us, but of our own immediate danger if we are not keeping the commandments of the Lord.

'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."—Daniel, 2:44.

"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.

"Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him.

"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths," Isaiah 3:11-12.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caulds, and their round tires
like the moon. The chains and the bracelets, and the mufflers. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the errings. The rings and the nose jewels. The changeable suits of apparel, and the mantels, and the wimples, and the crisping pins. And the glasses, and the fine linen, and the hoods, and the vails.

"And it shall come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty.

"Thy men shall fall by the sword, and thy mighty in the war." Isaiah 3:16-25.

And What of The Marriage Covenant of our Day?

"And in that day seven women shall take hold of one man, saying; We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

"And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

"When the Lord shall 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." — Isaiah 4:1-4.

The Lord does not condemn this marriage of seven women to one man, for it is to occur in that day when the branch of the Lord shall be beautiful and glorious.

What National Conditions Are to Exist in This Time?

"And they shall hear of wars, and rumors of wars. Behold, I speak for mine elect's sake: for nation shall rise against nation; and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places." — P. of G. P. 44:29-29.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." — Daniel 12:1.

"And it shall come to pass that the remnant who are left of the land shall marshall themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine and plague and earthquake, and the thunder of heaven, and the fierce and vivid lightning
also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations.’”
D. & C. 87:5-6.

What of the Unbelieving of This Land?

“Therefore, it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

“And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. And their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

“Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; And I will cut off the cities of thy land, and throw down all thy strongholds.”—3 Nephi 21:11-15.

What of Those Who Receive the Gospel And Then Turn From It?

“And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.”

“And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisies, and murder, and priestcrafts, and whoredoms, and of secret abominations; 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.

“And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

“And I will show unto the Gentiles shall not have power over you; but I will remember my covenant with you, O house of Israel, and ye shall come unto the knowledge of the fulness of my Gospel.

“But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.”—3 Nephi, 16:6-7, 10-13.
Some will say that this refers only to the "unbelieving of the Gentiles." To this we can hardly agree. However, it is certain that those who have received the fulness of the Gospel and then turned away from it are included by the Lord in these scriptures among the unbelieving. But, lest we conclude that those of us who have received the gospel and rejected parts thereof are certainly under no condemnation before the Lord, let us consider the following:

Who are the Children of Ephraim?

We are told in the Book of Mormon: "For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled. Search the prophesies of Isaiah." Mormon 8:23. And the Savior said, while among the Nephites,

"Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people; therefore it must needs be that he must speak also to the Gentiles." 3 Nephi 23:2.

"Woe unto them that shall call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight. *** Which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust. Because they have cast away the law of the Lord of Hosts, and despised the word of the Holy one of Israel. Therefore, the anger of the Lord is kindled against his people, and he hath stretched out his hand against them." Isaiah 5:20-25.

Have the children of Ephraim despised the word of the Lord as pertaining to the New and Everlasting Covenant of Marriage in its fulness, or not? Judge Ye!

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. Behold, the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand; The crown of pride, the drunkards of Ephraim, shall be trodden under foot;

"And the glorious beauty which is on the head of the fat valley shall be a fading flower. ***

"And in that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people.

"And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."
 foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.

"Judgment also will I lay to the line, and righteousness to the plummet; and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

"From the time that it goeth forth it shall take you; for morning by morning it shall pass over, by day and by night; and it shall be a vexation only to understand the report.

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

"For the Lord shall rise up in Mount Perazim, he shall be wrath in the valley of Gibeon, that he may do his work; and bring to pass his act, his strange act.

"Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord of Hosts a consumption, even determined upon the whole earth." — Isaiah 28:1-22.

We make bold to state that these quotations refer plainly to the departing from the word of the Lord and particularly to the Lord’s people turning away from
the New and Everlasting Covenant of Marriage. President Woodruff referred to the fright of the government against this holy law, saying: "They are a nation steeped in iniquity and ripened for the damnation of hell." How fitting then, when we have agreed with them to forsake the word of the Lord, that the scriptures should refer to that agreement as "a covenant with death and an agreement with hell." Is it any wonder that the Lord has promised to send one mighty and strong to cast down to the earth the crown of pride of the drunkards of Ephraim. Note how similar is this reference to that made in the Doctrine and Covenants, Section 85, wherein the Lord promises to set in order the House of the Lord.

"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.

When the word of the Lord is given it applies to all the children of men, when their righteousness or wickedness makes it applicable. The above passage is always appropriate, and the following might well apply to our day:

"For the leaders of this people cause them to err, and they that are led of them are destroyed."—Isaiah 9:16.

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

These passages from Isaiah should cause us to reflect deeply upon the events which may well take place in our ATOMIC AGE.

"Behold, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. * * * The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth, and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. * * * The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."—Taken from Chapter 24.

The following reminds us of our United Nations and our peace conferences, and also of our atom bombs with their burning destruction:

"Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly. The highways shall lie waste, the wayfaring man ceaseth; he hath broken the covenant. * * * And the people shall be as the burning of lime; as thorns cut up shall they be burned in the fire." * * *
The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walkethrighteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes; that stoppeth his ears from the hearing of blood, that shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his water shall be sure. Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."—Isaiah 33:7-14.

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin."

"Which say to the Seers, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophesy deceits."

"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from among us."—Ibid.

THE DAWNING DAY OF THE LAMANITES
The House of Joseph
by Sr. M. Bautista
(Continued from page 64)

The Lord Calls the Church to Repentance

The threat of the Lord to the Gentile-Mormons:

"For even yet the kingdom is yours, and shall be forever, if ye fall not from your steadfastness."

The threat in this word of the Lord to the church, if they did not comply with those laws delivered to them, implies that they had not departed from that which they had received of the Lord: because, why would the Lord threaten them, promising them the Kingdom, if they had already departed from His laws? Why would He make them responsible and warn them lest they fall if they had already departed from the law?

Moreover, if the law was not then upon the earth to be violated, why was the church warned to remain steadfast? Without doubt, if the chastisement was in force, it indicated the law yet remained.

But, if in that early day, when the Mormons were given direct revelation and were filled with enthusiasm because the heavens had been opened unto them, they had not been obedient to the voice of God, there would have been no possibility to redeem or edify Zion. How, if the present day Saints are disobedient to the law, can they redeem Zion now?
According to our understanding there are three reasons why they cannot redeem Zion now:

(1) We find them in their unperfected, undeveloped condition, assuming themselves to be more wise than the Lord God, and they contradict or oppose the revelations of God at that early time, and they claim salvation through the practice of the "Four Principles."

(2) Because they are filled with every kind of iniquity, as the Lord predicted.

(3) Because in this imperfect condition, they still refuse to move forward, that is: they will not obey those higher laws that God, in the beginning of the dispensation, gave them. They have no desire to do so! There is no question in their minds about it! They prefer peace and comrade-ship with that enemy which once destroyed their homes and whom they might have cast from them; and they have joined hands with that enemy in persecutions. By these human weaknesses they have forfeited their inheritance.

Finding themselves in transgression, it is only natural that they should turn from their covenants with the Almighty! In that retrogression, they are incapable of entering into new covenants and they close the portals to progress. Because one covenant unlocks the door to another covenant!

For this reason, from that memorable day (when they rejected the law of God in order to obey the law of man) they have found themselves standing still; they have fallen into the "eternal pit."

They have had one hundred years or more for spiritual development in order to attain perfection, but instead of using it for this purpose, we find them still in the same dreadful situation of yesterday! The four principles are enough!

The church stands sedately upon the "Four Principles", and Satan will not enter into difficulties with the "Mormon-Gentiles" or those of the chosen seed if they stand thus.

When the church was established, it was natural that Satan opposed it. He opposed those baptised in the name of Jesus Christ, because he desired and supposed that all those born into this world should belong to his kingdom. Yet, his wrath became more terrible when the Lord revealed truths which could elevate man to become as God. Then he gathered all his powerful hosts, among them ministers from the churches of his kingdom, and Governors of states, in order to prove the "Gentile Saints." And as the "unbelieving Gentiles," they all fought against those principles which for the first time in all history of the world had come into their hands. Never before had such privileges been granted to the Gentiles.

Satan would not tolerate such things. Why should he permit any being to have such powers or privileges in his own territory?
Do you desire to undeceive yourself?

Do you desire to consider the proof?

Then, if you do, you must become active in the search of truth!

You must consecrate yourself to the will of God.

You must obey all that God of heaven has revealed and established prior to the “falling away.” The faithful followers of Satan will certainly oppose you; for why should they submit to such humiliation, permitting such to gain control of this world? What is more, such gain power over Satan’s kingdom.

Up to a certain point, Satan has rights gained in this world. By his opposition to God, in the exercise of his astute pride, he obtained that right with certain bounds.

But he was not the organizer of this sphere and he was not privileged to obtain a body upon this earth. You must understand this and you must find out that the first enemies and the most vigorous opponents of truth are those of your own house. After these you will encounter the rest of the world, who collaborate with that powerful being.

You can reclaim yourself. It is your right, as a child of the chosen seed. You are as the son of Abraham. God himself chose and selected those that pertain and qualify as a child of that royal lineage. Place yourself at the service of God in a decisive manner and you shall see results. Satan will come forth immediately and you shall feel his opposition as you travel the road of the Lord.

When a man becomes converted and is diligently active, as a veritable soldier of Jesus Christ, it is only natural that Satan should turn his sword against that individual. Automatically, he has become a bitter opponent to his Satanic majesty, who is determined that this sphere of life shall be subject to him.

He will never permit you, a stranger, to be the individual who dispossesses him. All those born into this world are subject to the kingdom of Satan. In order for us to leave this realm it is necessary for us to accept the conditions governing the kingdom of Jesus Christ. This, of course, will cause a terrible collision between the man and Satan.

Is it your desire to pass away your life in temporal tranquility? Do you wish to maintain a passive life? Do you prefer to be inactive, not venturing to pass beyond your present place and condition? If this is your desire, then continue in the “Four Principles” and enjoy yourself, for you can have all the pleasures and friendships and considerations of the world and even Satan will not oppose you. Are you satisfied to continue on the same level that Satan has allocated to the church, tendering no opposition? Be assured, such a course can be followed with a minimum of difficulty with the world. Such

(Continued on page 100)
Gott-Vorstellungen

"Ein unsterblicher Mensch in der ganzen Fülle himmlischer Herrlichkeit, der eine vollkommene Organisation aus Geist, Fleisch und Bein besitzt und vollkommen gemacht ist in seinen Eigenschaften, wird ein Gott genannt." – Parley P. Pratt.

Die Notwendigkeit, Gott zu erkennen – Seine Persönlichkeit und Eigenschaften – ist von Dr. James H. Snowden in folgenden schönen Worten ausgedrückt worden:

Die Frage nach der Persönlichkeit Gottes ist von grund sätzlicher Wichtigkeit. Unsere Antwort darauf formt unsere Vorstellung von Gott, seinem Charakter und Wert und seinem Verhältnis zur Welt; bildet unsere An sicht vom Universum; bestimmt die Wirklichkeit und den Wert unserer eigenen Persönlichkeit; misst all unsere Wertschätzungen; entscheidet Charakter und Schicksal und ist der Hintergrund unserer gesamten Psyche, ethischen Auffassung, wirtschaftlichen Lage, gesellschaftlichen Stellung, Politik, Wissenschaft, Philosophie und Religion. Mit dem Stehen oder Fallen dieser zentralen, herrschenden Persönlichkeit des Universums in all den endlichen Persönlichkeiten verharren oder vergehen Welten. Es ist daher keine abwegige abstrakte Frage oder neugierige Spekulation, die wir aufwerfen, sondern eine Frage, die direkt mit unserem Beruf und unserem Herzen verbunden ist und in jeden Tropfen Blut in unseren Adern eingeht, – The Personality of God (Die Persönlichkeit Gottes), Snowden, Seiten 1 und 2.
Fast ein Jahrhundert früher fasste es Joseph Smith kürzer. Er sagte:

Es ist der erste Grundsatz des Evangeliums, mit Gewissheit den Charakter Gottes zu kennen und zu wissen, dass wir mit ihm sprechen können, wie ein Mann mit dem andern spricht, und dass er ein Mensch war genau wie wir; dass Gott selbst, unser aller Vater, auf einer Erde wohnte genau wie Jesus.

Im Lichte dieser Erklärungen ist es interessant, kurz die Auffassung der „Welt“ von Gott zu streifen.

Paulus kam einmal an einem Tempel in Athen vorbei und war erstaunt, an einem Altar die Inschrift zu finden „Dem Unbekannten Gott“, den sie, wie Paulus sagte, „unwissend“ verehrten. Apgesch. 17:23.


ten, Tugenden und Lastern und fast jedem wahrnehmbaren Ding göttliche Ehren zu erweisen oder wenigstens den Göttern, von denen man annahm, dass sie über diese Dinge herrschten. — Roberts.

Der Hohepriester Kaiphas beschrieb Gott als „unbeschreiblich, unveränderlich, unbegreifbar“, und selbstverständlich „unnennbar“.

Der Gott der Christen – ein Wesen ohne „Körper, Teile und Empfindungen“ war nicht weniger unverständlich. Die Kirche von England lehrte lange Zeit folgendes:


Bei solchen Ungereimtheiten nimmt es kein Wunder, dass die neue Evangeliums-dispensation die Notwendigkeit fühlte, den wahren Charakter Gottes ans Tageslicht zu bringen.

In der Erklärung der gegenwärtigen Präsidentschaft der Kirche, die hier wiedergegeben ist, wird behauptet, dass Adam und Eva als geistige Wesen hierherkamen, dass sie ihre Körper, wie in der Schöpfungsgeschichte der Bibel angedeutet, vom Staub dieser Erde empfingen und natürlich nicht als auferstandene Wesen hierherkamen, dass sie Jesus Christus untergeordnet waren, der die Welt erschuf, als er sich in seinem vor-sterblichen Zustand befand.


Aufgrund dieser Stellen wird von vielen angenommen, dass Adams irischer Körper vom Staub dieser Erde gebildet wurde so ungefähr wie man einen Ziegelstein macht, und dass Eva aus einer Rippe geformt wurde, die von seiner Seite genommen war, und dass auf solche Weise die menschliche Familie entstand. Und hier müssen wir wiederum zu den frühen Propheten wegen Erleuchtung gehen.

(Fortsetzung folgt)

El Dia Amanece Para Los Lamanitas
LA CASA DE JOSE
(Continué de p. 61)

El Señor Llama a la Iglesia al Arrepentimiento

Amenaza el Señor a los Gentiles-Mormones.

"Porque todavía es vuestro el reino, y para siempre jémas lo será, si no abandonais Vuestra constancia." Sec. 82:24.

Al amenazar el Señor a la iglesia, si no cumple con aquello que le ha entregado, significa ciertamente que no ha quitado de lo que les ha entregado. Porque, ¿cómo puede amenazar a la iglesia quitándoles el reino o algunas leyes, o hacerlos responsables y
castigarlos por determinada ley si ya el la quitó?

Además, si ya no hay "ley" sobre la tierra para infringirla, ¿cómo puede haber castigo? Sin embargo, si el castigo está en vigor, se sugiere que la ley permanece todavía.

Pero si en ese día, tan temprano, cuando los Mormones debían haber estado activos; llenos de entusiasmo a consecuencia de que los cielos se habían abierto para ellos, no obedecieron la voz de Dios, no pudieron edificar a Sión! ¿Qué podrán hacer hoy?

Según nuestro juicio hay tres razones:
1. Se encontraban en su estado neófito, pero se supusieron más sabios que el mismo Señor, y rechazaron o se opusieron para practicar otra cosa que no fueran los Cuatro Principios.
2. Porque estaban llenos de toda clase de iniquidad, dijo el Señor, y
3. Porque en esa condición novata, y sin embargo, haber rehusado pasar adelante, esto es, haber obedecido las leyes superiores que Dios les dió, ¿no quisieron! Prefirieron que el enemigo los hubiese desenraizado de sus hogares, y demás persecuciones. Por sus caprichos humanos, mancearon su herencia....

Al encontrarse en transgresión, naturalmente habían roto sus convenios con el Altísimo! En esa retrogradación, no pudieron entrar en nuevos convenios, se cerraron la puerta. Porque convenio llama convenio.

Por lo mismo desde ese memor-

able día se encuentran estancados, sumidos en el sempiterno hoyo!

¡Ciento y tantos años tiene de vida espiritual; si, los mismos en preparación, pero como resultado se encuentran en el mismo estancamiento espantoso de ayer!

¡Los Cuatro Principios!

Permaneciendo la iglesia en los Cuatro Principios, Satanás no entraría en dificultades con los Mormones-Gentiles o los de la Simiente Elegida. Cuando la iglesia se estableció, natural que Satanás se encoló. Nadie debía bautizarse en el nombre de Jesucristo, supuesto de que todos los que hemos nacido en este mundo, pertenezcemos a su reino. Pero su celo fue más horrible cuando el Señor reveló aquello que elevaría al hombre a ser un Dios, entonces levantó su poderoso ejército compuesto de la multitud de todos los ministros de las iglesias y aun el gobierno de Estados Unidos para probar que tanto los Gentiles-benditos, como los Gentiles-increíbles, ambos pelearon en contra de los principios que por primera vez, en toda la vida del mundo había venido a sus manos, pues antes nunca se les había concedido semejante privilegio a los Gentiles.

Satanás no podía tolerar tal cosa, porque, ¿cómo podría alguien ser superior a él en su propio territorio?

¿Quiere Ud. desengañarse?
¿Quiere Ud. entrar a la prueba?
Necesita Ud. entrar en actividad; consagrarse a la voluntad de Dios. Obedecer todo lo que el Dios del cielo ha revelado y establecido hasta que él regrese. Los miembros fieles de Satanás, de ningún
modo permitirán tal humiliation para el que tiene el control de este mundo, menos, mucho menos Satanás. Hasta cierto punto, es un derecho que Lucifer ha ganado en esta tierra. Por su oposición y engaño astuto obtuvo ese derecho en este mundo, sin embargo, originalmente él no fue el Organizador de esta esfera, no obstante de pertenecer a la misma.

Al efectuarse la prueba, encontrará Ud. que los primeros enemigos y más acérrimos serán los de su propia casa, y en seguida el resto del mundo, colaboradores de dicho ser!

Reclame Ud. su derecho como hijo de la Simiente Prometida, tal como lo hizo Abraham, buscó y exigió aquello que le pertenecía como hijo de aquel digno linaje.

Aventúrese a servir a Dios en un modo decisivo y verá Ud. los resultados. Satanás saldrá inmediatamente para oponerse en su camino.

Cuanta más actividad y convicción tenga el hombre, se convertirá en un verdadero soldado de Jesucristo, y como es natural, al volver la espalda de ese individuo, automáticamente se convierte en un enemigo acérrimo de Satanás en su propio reino, supuesto de que esta vida efímera pertenece a él.

Nadie permitiría que en su propia casa, un forastero sea el indicado para disponer. Todos los que hemos nacido en este mundo, hemos nacido en el mundo de Satanás. Para salvar de ese reino necesitamos aceptar las condiciones del reino de Jesucristo. Esto causaría una colisión terrible entre el hombre y Satanás.

Sin embargo, ¿desea Ud. pasar su tiempo tranquilo en este mundo? Manténgase Ud. en una vida pasiva, e inactiva, no se aventure a pasar de donde se encuentra, continúe Ud. en los Cuatro Principios y gozará Ud. de todas las consideraciones del mundo!

¿Desea Ud. continuar en el mismo nivel en que Satanás colocó a la iglesia? Aseguro a Ud. que no tendrá la mínima dificultad con el mundo! Será Ud. bien reconocido! Satanás no tendrá razón alguna para oponerse al pasivo, al tibio, o al indiferente, al que es amigo del mundo, este es de los suyos y no tendrá caso para oponerse con sus amigos o sus simpatizadores.

Esta situación lamentable, para el mismo cielo, significa que hoy mismo no hay esperanzas para que los Gentiles edifiquen el templo y la ciudad santa. Cumpliéndose así la palabra del Señor que los Gentiles pecarían!

Tal condición trae el cumplimiento de todas las promesas y convenios, a su debido tiempo se verificará cuanto el Señor ofreció. (A ser continuará)

We Thank Thee
For the beauty of the earth,
We thank thee,
For the food which thou dost give,
For thy goodness and thy mercy,
And for thy bounteous love,
We thank thee...

Carol Ann
will cause little difficulty with those in Satan's camp and will meet little opposition from his friends and sympathizers.

However, those remaining in such a lamentable situation have little hope. It has been revealed from heaven that the Gentiles cannot redeem Zion, the Holy City, nor erect the Temple there, unless they comply with the higher principles. (D. & C. 105:5-6)

Thus is fulfilled the word of the Lord which says that the Gentiles shall sin against the fullness of the Gospel. (3 Nephi 16:6-7,10, and 3 Nephi 20:27-29)

Such conditions brings to pass the fulfillment of all the promises and covenants concerning these things and in due time all that has been presented shall be verified in full measure.

(To be continued)

A separate Index has been prepared for Volume Two of "The Star of Truth" and can be obtained free of charge by writing to

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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.)
IN COMMEMORATION OF THE BIRTH OF CHRIST ... APRIL 6
The True Christmas Day

This being the month of the birth of Our Lord Jesus, (as revealed by the Prophet Joseph Smith) and also the date of His Crucifixion, we have tried to capture the spirit of Christ as He appeared to the sons of men in the flesh.

The most dominant thing in His life was to do the will of His Father. Next was His great love for His fellow men, as is evident by these excerpts from the story of His life.

"And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? Luke 2:48-49

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And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 4:3-8.

And he taught in their synagogues, being glorified of all.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had done this, they inclosed a great multitude of fishes: and their net brake.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of fishes they had taken:

And so was also James and John the sons of Zebedee, which were partners with Simon, And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him. —5:1-11.

And behold, men brought in a bed a man which was taken with palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, into the midst before Jesus.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

And Jesus answering, said unto them, They that are whole
need not a physician; but they that are sick.

And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece taken out of the new, agreeeth not with the old.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles, and both are preserved. -5:18-25, 27, 31, 34-39.

And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God.

Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But wo unto you that are rich! for ye have received your consolation.

Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.
And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of which ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom, For with the same measure that ye mete withal, it shall be measured to you again.

And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

The disciple is not above his master: but every one that is perfect, shall be as his master.

And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramblebush gather they grapes.

A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me Lord, Lord, and do not the things which I say?

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

For he that heareth and doeth not, is like a man that without a foundation built an house upon
the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great. — Luke, 6:20-49.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof;

Wherefore neither thought I myself worthy to come to thee; but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak: and he delivered him to his mother. 7:6-15.

And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another?

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleaned, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concern-
ing John, What went ye out into the wilderness for to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in king's courts.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: for he that is least in the Kingdom of God, is greater than he.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. - 7:19-28.

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment.

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him, saw it, he shake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore, I say unto thee, Her sins which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth.
And he said unto her, Thy sins are forgiven.

And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sin also?

And he said to the woman, Thy faith hath saved thee; go in peace. 7:37-50

And when much people were gathered together, and were come to him out of every city, he spake a parable:

A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns sprang up with it, and choked it.

And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be?

And he said, Unto you it is given to know the mysteries of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God.

Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a little while believe, and in the time of temptation fall away.

And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candle-stick that they which enter in may see the light.

For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known, and come abroad.

Take heed therefore how ye hear: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which he seemeth to have. — 8:4-18.
Then came to him his mother and his brethren, and could not come at him for the press.

And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. - 8:19-21.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

Came behind him and touched the border of his garments: and immediately her issue of blood stanched.

And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

And when the woman saw that she was not hid, she came trembling, and falling down before him she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. 8:43-48.

While he yet spake, there came one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden.

And all wept and bewailed her: but he said, Weep not: she is not dead, but sleepeth.

And they laughed him to scorn, knowing that she was dead.

And he put them all out, and took her by the hand, and called, saying, Maid, arise.

And her spirit came again, and she arose straightway; and he commanded to give her meat.

And her parents were astonished: but he charged them that they should tell no man what was done. 8:49-56.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.

And he said unto them, Take nothing for your journey, neither
staves, nor scrip, neither bread, neither money; neither have two coats apiece.

And whatsoever house ye enter into, there abide, and thence depart.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

And they departed, and went through the towns, preaching the gospel, and healing everywhere. - 9:1-6.

And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

And he straitly charged them, and commanded them to tell no man that thing.

Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.

For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

And behold, there talked with him two men, which were Moses and Elias:

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said
unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, This is my beloved son: hear him.

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. —9:28-27, 28-36.

And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son: for he is mine only child.

And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

And I besought thy disciples to cast him out, and they could not.

And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. —9:38-44.

And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.9:55-62.

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Pilate therefore, willing to release Jesus, spake again to them.

But they cried, saying, Crucify him, crucify him.

And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go.
And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

And Pilate gave sentence that it should be as they required.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry. — 23:20-31.

And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

And the people stood beholding. And the rulers also with them derided him, saying He saved others; let him save himself, if he be Christ, the chosen of God.

And the soldiers also mocked him, coming to him, and offering him vinegar,

And saying, If thou be the King of the Jews, save thyself.

And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the vail of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And behold, there was a man named Joseph, a counsellor: and he was a good man, and a just:

(The same had not consented to the counsel and the deed of them:) he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. - 23:32-47.

And if it so be that the church is built upon my gospel then will the Father shew forth his own works in it.

But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

For their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you. - 3rd Nephi, 27:10-12.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. - 3rd Nephi 27:20-22.

* * * *

"Watch and pray ye, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

- Matthew 24:38.
TO US IN THE LATTER DAY

We have a great need in this day to draw ourselves closer to the teachings of Christ. He set the perfect example for us in all things. In our efforts to "keep up with the Joneses" we have lost sight of the more weighty things of life. We have made getting a new car and a fine house our ultimate aim in life; but when our Father calls us home to make an account of our work here, what will we tell Him? These things we covet so much here—will we place the same value on them in eternity; or will they become like our dolls and toy cars of yesterday?

As the Savior sat on the hill overlooking Jerusalem, He saw a people much like us; so busy with their own little world that they did not have time to serve the Lord, to prepare themselves for His coming, thus cutting themselves off from the Blessings of God.

The Savior tells us, "if you love me keep my sayings." Are we keeping His sayings when we grind the faces of the poor? when we persecute those who think differently than we? when we rob the widow, cheat our brother, and lie or misrepresent the truth, and then come to church with long sanctimonious faces and tell of the goodness and blessings of the Lord to us? Are we keeping His sayings when we sanction or stand idly by and watch children being torn from their mothers because their religion may vary from ours?

The Savior said: "Suffer little children to come unto me, for of such is the Kingdom of Heaven." And "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We prove our love of Christ by our treatment of our fellow men. Our Lord has told us to love one another and to do good to those that hate us and despitably use us.

Let us keep the commandments of God and pray for one another, that we might not be overcome by the evil one. Let us secure exaltation for ourselves by living the gospel of Jesus Christ, and by doing the will of the Father which sent Him.
THE STORY OF CHRIST would not be complete without making mention of His visit to the people of this land.

Behold, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time. Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again.

But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them. And he said unto them: Behold, my bowels are filled with compassion towards you. Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy. For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought. So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things
And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again; And he spake unto the multitude, and said unto them: Behold your little ones. And as they looked to behold they cast their eyes towards heaven, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and circled those little ones about, and they were encircled about with fire; and the angels did minister unto them. And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children. — 3rd Nephi, 17.

WHY OPPOSE FATHER ADAM?

Much has been written and a lot more could be written on the subject of Adam-God, and only the unlearned and those void of the Spirit of God can deny the truthfulness of that doctrine. When men begin to deny one principle of the Gospel, they soon find that they have to deny another principle in order to maintain their denial of the first until apostacy runs rampant, and only by the grace and the mercy of God can these principles be preserved.

The things of God are understood only through the Spirit of God, and when we try to excuse ourselves, and put the blame on our leaders, we are deceiving only ourselves.
'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not, you will not stand. Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself."—Discourses of Brigham Young, p. 58.

Heber C. Kimball enlarges the statement further by saying: "To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves.

We believe in our God, the great Prince of his race,
The archangel, Michael, the Ancient of Days,
Our own Father Adam, earth's Lord in his plane,
Who'll counsel and fight for his children again.

We believe in his Son Jesus Christ, who in love
For his brothers and sisters, came down from above;
To die to redeem them from death, and to teach
To mortals and spirits the Gospel we preach.

We believe in the Bible, that came by the Jew;
We believe in the Book that is called Mormon, too—
The Doctrine and Covenants, also every word
That proceedeth forth from the mouth of the Lord.
THE STAR OF TRUTH

We believe in the Gospel, the old-fashioned plan
Unaltered one whit by the wisdom of man.
Have faith and repent of the sins you commit,
Be baptized in water, then God will remit.

The elders will then lay their hands upon you;
The Holy Ghost giving—all things become new,
Your peace will be pure and be free from alloy,
Your soul will be filled with unspeakable joy.

Thus we see that Brigham Young was not the originator of the Adam-God Doctrine.

The Prophet (Joseph Smith) taught the sisters in the temple in Kirkland that there has been an eternal chain of creations coming down from the generations of the Gods—worlds and systems and universes. **

Moreover, so vast is the divine scheme, and stupendous the works of creations, that the Prophet introduced the expressive word ETERNITIES. The eternities are the times of creations.

Innumerable worlds have been peopled with "living souls" of the order of mankind; innumerable worlds have passed through their probations; innumerable worlds have been redeemed, resurrected and celestialized. **

ADAM IS OUR FATHER AND OUR GOD. He is the God of the earth. **

Adam is the great Archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him WHO SHALL ALSO COME AS MESSIAH TO REIGN. He is the father of the spirits as well as the tabernacles of the sons and daughters of man—Adam!

Michael is one of the grand mystical names in the works of creations; redemptions and resurrections.

Jehovah is the second and the higher name. Eloheim—signifying the Gods—is the first name of the celestial trinity.

Michael was a celestial, RESURRECTED being, of another world.

"In the beginning," the Gods created the heavens and the earths. In their councils they said, "Let us make man in our own image." So, in the likeness of the Fathers, and the Mothers—the Gods-created they man—male and female. When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve.

Adam and Eve are the names of the fathers and mothers of worlds. **

These were the Father and Mother of a world of spirits who had been born to them in heaven.
These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods.

When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down on earth.

The Father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell "that man might be; and man is, that he might have joy." They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children’s sake; they fell that another world might have a probation, redemption and resurrection.

The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world has been very finely elaborated by Brigham Young from the patriarchal genesis which Joseph (Smith) conceived. The genesis of mortals and immortals.

The Gods are the fathers and the mothers, and the brothers and sisters of the saints.

Joseph endowed the Church with the genesis of a grand theology, and Brigham Young has reared the colossal fabric of a new civilization.

We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 6th, 1844:

"It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God Himself, the Father of us all, dwelt on our earth the same as Jesus Christ did. I will show it from the Bible. I wish I were in a suitable place to tell it, and that I had the trump of an archangel, so that I could relate the story in such a manner that persecution would cease forever. What did Jesus say? Mark it, Elder Rigdon, the Scriptures inform us that Jesus said, 'As the Father hath power in himself, so hath the Son power.' To do what? Why, what the Father did. The answer is obvious, in a manner, to lay down His body and take it up again, 'Jesus, what are you going to do?' 'To lay down my life and take it up again.' Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get my Kingdom I shall present it to My Father, so that He may obtain Kingdom upon Kingdom and it will exalt Him in glory.
He will then take a higher exaltation and I will take His place, and thereby become exalted Myself; so that Jesus treads in the track of His Father and inherits what God did before."

I think these two quotations from such a reliable authority fully solve the question as to the relationship existing between Father Adam and the Savior of the world, and prove beyond question the power that Adam possessed in regard to taking his body again after laying it down—which power he never could have attained unless he had received first a resurrection from the grave to a condition of immortality. We further say that this power was not forfeited when as a celestial being he voluntarily partook of the forbidden fruit, and thereby rendered his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits—thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, a celestial glory.

All that Father Adam did upon this earth, from the time that he took up his abode in the Garden of Eden, was done for his posterity's sake and the success of his former mission as the savior of a world and afterwards, or now, as the father of a world only added to the glory which he already possessed. If, as the savior of a world, he had the power to lay down his life and take it up again, therefore, as the father of a world which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through him who alone possesses the power to bring to pass. It is these, and these only, whose resurrection we here wish to consider. But, we will now resume the consideration of the question, viz., the times when the resurrection did and will take place. Star of Truth, Vol. 1, pp. 170-172.

We quote Brigham Young:

"I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone.

"It is true that the earth was organized by three distinct characters, viz: Eloheim, Jehovah and Michael. There three formed a quorum as in all heavenly bodies, and in organizing elements perfectly represented in the Diety, as Father, Son and Holy Ghost. Jesus our elder brother was begetten in the flesh by the same character as was in the Garden of Eden, and who is our Father in heaven. Let all who may hear these doctrines pause before they make light of them or treat them with indifference; for they will prove their salvation or damnation."
How could the Gentiles make the "transition" and redeem Zion in their present condition? Could it have been done by the hands of the Jews? Did they accomplish it in their apostate condition? Never!!

"God works in his own mysterious way, His wonders to perform."

Why do we hesitate to believe that the Gentiles should sin? Has not the Lord assured us that the Gentiles should sin? All has come to pass to fulfill the great purposes of the Lord.

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of His Gospel, His everlasting covenant, reasoning in plainness and simplicity—

"To prepare the weak for those things which are coming on the earth, and for the Lord’s errand in the day when the weak shall confound the wise, and the little ones become a strong nation, and two shall put their tens of thousands to flight."

D. & C. 133: 57-58.

Let us examine the purposes of the Lord in establishing the fulness of the Gospel in this, the dispensation of the fulness of times:

1st. In order that men might be able to be partakers of the glories that were to be revealed. How marvelous those glories would be.

2nd. That the restoration of the fulness of the gospel upon the earth was His everlasting covenant, given in plainness and simplicity. Why is it that the Gentiles were not interested?

3rd. To prepare the weak, that they might confound the wise. Neither are they interested in this promise!

4th. That the little ones might become a strong nation. Have they interest in the redemption of their benighted brethren?

5th. In order that the saints, though few in number, might be able to put their tens of thousands to flight.

6th. As has been previously mentioned: that the kingdoms of this world might be subjugated and placed under the feet of the Lord.

Have the Saints duly considered the object and importance attached to the revelation of God and the establishment of the fulness of the gospel?

Of every man or society of men in the world I would ask: "Are
How does the Promised Seed, who are called Lamanites, feel, those who have already come to a knowledge of these divine things, are they interested?

Let us examine the fundamental points regarding the fallen Gentiles!

1st. Because they have emphatically refused to practice those celestial laws which would unify them and enable them to ascend and become one with the people of Enoch, which conditions and law the Nephites and Lamanites practiced during that glorious epoch of more than 200 years, when they had “no poor nor rich among them!”

2nd. For the above reason the Lord has declared them in “transgression.” But, they are rejected principally because in place of unifying themselves according to the laws of the celestial kingdom they have regarded their time of preparation as “a day of independence”, in which they may live as the rest of the world, and among them are found “the rich and the poor and the millionaires!” Each of them has sought their own manner of life and has made negotiations for the enjoyment of the same. Can they have, in such a state of emancipation, those qualifications required by the Celestial Law? Under such circumstances can they attain those heights of perfection that the Lord requires, when they have not practiced the divine law? Are the members of the church, in such a condition, united as one, as is required in the union
of the man and wife? (The Church is represented as the "bride" of Christ, and certainly he cannot accept her unless she becomes one with Him.) Under her present condition has the church the power to bring to pass the salvation of mankind? Can they do this when they are declared in transgression, according to the word of the Lord?

What was the ponderous reason for the declaration of the Lord, when he said:

"* * * and because they have treated lightly the things which they have received—

"Which vanity and unbelief have brought the whole church under condemnation.

"And this condemnation resteth upon the children of Zion, even all.

"And they shall remain under this condemnation until they repent. * * *

—D. & C. 84:54-57.

THE LORD JESUS CHRIST AND HIS FATHER ARE ONE, AND IF WE ARE NOT ONE WITH THEM, BY MEDIUM OF OUR KEEPING OF THE COMMANDMENTS, WE ARE NOT ONE WITH THEM!

"I pray that they may be one; as Thou, O Father, art in me, and I in Thee, that they also may be one: that the world may believe that Thou hast sent me.

"And the glory which Thou gavest me, I have given them; that they may be one, even as we are one." — John 17:21-22.

This is the pattern of the celestial order which the Lord desires us to attain. He wants us to be one with Him and the Father, that they may be one with us. But all that he has given us we have compromised—after the pattern of the world.

What would have transpired if the Gentiles had accepted and practiced the fulness of the gospel? As is natural, the Lord Jesus Christ and the Prophet Joseph Smith certainly understood that the Gentiles would "be broken and fall."

If the Gentiles are properly living and fulfilling the celestial law and have not sinned, nor fallen but have arisen to that sublime mission which, from the remotest times, and in the various epochs of the world, has been promised to "the Chosen Seed"; and because of their faithfulness they have been pointed out as those who would build "a holy City"—if the Gentile people are those who shall come forth as "Saviors upon Mount Zion, and as "ministers, kings, governors and priests of the Almighty", how are we to suppose that the "election shall continue with the chosen seed, while it exists upon the earth"?

Moreover, the Prophet Joseph Smith received the keys and powers of all past dispensations and he restored all those necessary ordinances pertaining to this, the dispensation of the fulness of times. It is he who assures us, saying:

"The election still continues with the chosen seed, and in this
most glorious period of the world, the Holy Priesthood shall be restored to them. And, moreover, the chosen seed shall be preserved until the end of the world.”
J. S. Teach.

All this infallibly indicates that there will have to be a new transition, whether mortal men accept it, or fail to accept it.

Would the Lord take all these restored blessings from the Gentiles without cause? Does not this also indicate most significantly that the Gentiles have done exactly as ancient Israel did? Have they not also sinned and turned from the fulness of the gospel, walking in a law that is not capable of bringing them into the presence of the Lord?

Published by the American Mission in Mexico, in the Liahona July, 1952—

“We read in the Pearl of Great Price how Enoch was called to preach repentance, and that through his diligent labors those who desired to keep the covenant and serve the Lord were reunited. These made a covenant to obey the celestial law, or the law of consecration, inasmuch as this is a celestial law, and the celestial kingdom is governed by it. They wished to give all they had, even their lives for the kingdom of God. The result was that they became so righteous that they walked with God, and "He dwelt in the midst of Zion"; and, it is recorded,

"That Zion was not," because God took it to his own bosom, and from thence went forth the saying: "Zion has fled." — Moses 7:69.

"This same law was given in all its fulness to the Saints in the early days, they were also commanded to have all things in common.

"The command to live the United Order was given to Enoch, and afterward to the Nephites, whom the Savior visited, but the saints in that time were spiritually weak and they failed to redeem Zion, which they had the power to do in that time, if they had strictly followed the law of consecration." Page 329, Liahona, July, 1952.

A SCHOOL TEACHER TO PREPARE US FOR THE FULNESS

"In place of this higher law, the Lord gave a school teacher to the saints, as he did to ancient Israel, in order to teach and prepare them for the fulness of the gospel of Christ. This is the law of tithing. But we ought to understand that the law of consecration has never been abrogated, nor laid aside; that is: we ought to love it above all things and be desirous of giving our lives, or to abandon all that we have or that we prize for the cause, if that were required. The members of (Continued on page 135)
Brigham Young sagte, "Als unser Vater Adam in den Garten Eden kam, kam er mit einem himmlischen Körper und brachte Eva, eine seiner Frauen, mit sich. Er half die Erde zu schaffen und zu organisieren." Ein anderes Mal sagte er, wie weiter oben angeführt:


Und ein anderes Mal:

Lassen Sie mich hier gegenüber allen Philosophen aller Klassen auf der Welt erklären: Wenn Sie mir erzählen, dass Vater Adam geschaffen wurde wie wir Ziegelleiste aus Lehm machen, dann
erzählen Sie mir etwas, was ich für ödes Geschwätz halte. Wenn Sie mir erzählen, dass die Tiere auf dem Felde auf die gleiche Art entstanden sind, dann reden Sie leere Worte ohne Sinn. Es gibt so etwas nicht in all den Ewigkeiten wo Götter wohnen. Menschen sind hier, weil sie die Nachkommen von Eltern sind, die zuerst von einem anderen Planeten hierher gebracht wurden, und ihnen die Macht gegeben wurde, ihre Art fortzupflanzen, und ihnen geboten wurde, sich zu vermehren und die Erde zu füllen. Deseret News, 26. Oktober 1859.

Hier werden in Abständen von mehreren Jahren bestimmt und höchst wichtige Erklärungen abgegeben, und es kann vernünftigerweise nicht angenommen werden, dass Brigham in dieser Sache falsch angeführt wurde. Um es noch einmal zusammenzufassen:

(a) Adam und Eva wurden geschaffen wie alle anderen menschlichen Körper, und vom Staub eines anderen Planeten — nicht dieses Planeten.

(b) Adam half diese Erde zu schaffen, er war ihr „Schöpfer und Erbauer“, mit dem Beistand seiner Brüder.

(c) Adam brachte Tiere und Samen von anderen Planeten, um ihr Leben auf diesen Planeten zu beginnen. (Diese Erklärung bedeutet, dass Adam mehr als einen Planeten kannte und dorthin gelangen konnte, da er Tiere und Samen von „anderen Planeten“ brachte. So wie ein Mann hier „andere Felder“ haben kann, um sie zu bearbeiten und den Ertrag zu ernten, so hatte Vater Adam zweifellos andere Planeten, die er hatte schaffen helfen, und von jenen Planeten nahm er den Grundstock des Tier—, Fruchtt— und Gemüse-Königreiches, um sie auf diesen Planeten zu verpflanzen.)

(d) Adam war durch den sterblichen Zustand gegangen, war gestorben, stand vom Tode auf und wurde erhöht. Ihm wurden geistige Kinder geboren und es wurde ihm gewährt, ein sterbliches Heim und sterbliche Körper für sie zu schaffen, in der Art wie er selbst sie besessen hatte. Hieraus muss dem Leser klar werden, dass Adam ein Gott war und als ein solcher organisierte er diese Erde und bevölkerte sie.

war eine kluge Verschleierung, gegeben um eine Situation zu erklären, die durch die Unwissenheit und moralische Verkommenheit jener Zeit schwierig und beiläufig gestaltet war, und wie sie zum grossen Teil noch heute existiert. Die Erzählung der Geburt Adams und Evas, so wie sie in der Bibel wiedergegeben ist, kann daher als eine Mosaikweise "Klapperstorch-Geschichte" klassifiziert werden.

Die ersten Führer Israels in dieser Dispensation lehrten deutlich, dass Adam und Eva, während sie aus dem "Staub der Erde" geformt waren, aus dem Staub einer anderen Erde gebildet waren und dass sie gezeugt wurden wie alle anderen Menschen gezeugt worden sind. Wenn dies wahr ist, und es ist der einzige logische Standpunkt, der eingenommen werden kann, und da Adam als "das erste Fleisch auf Erden, und auch der erste Mensch", erklärt wurde, dann muss er im Fleische auf einem andern Planeten geboren worden sein, denn es war niemand hier, ihn zu zeugen, da er das erste Fleisch hier war.

Ältester B. H. Roberts erklärt den "Anfang" der Schöpfung der Erde folgendermassen:


(Fortsetzung folgt)

Abraham Lincoln did not expect the ravens to feed him. This was his philosophy: "A man should work, do his best, lay up something for the future, and help his fellow man when he can."
¿Cómo se hará la "transición"? Como se hizo de las manos de los judíos.

¿Se darían cuenta? ¡Nunca!

Dios obra en sus modos misteriosos, y sus maravillas las ejecuta maravillosamente.

De nuevo: ¿No habrán pascado los Gentiles? Porque el Señor aseguró que pecarían! Veamos el gran propósito del Señor para haber revelado "la plenitud del evangelio"!

"Y para este fin, que los hombres pudieran participar de las glorias que habían de ser reveladas, el Señor envió la plenitud del evangelio, su convenio sempiterno, razonando con simplicidad y claridad.

Para preparar a los débiles para aquellas cosas que vendrán sobre la tierra, y para el propósito del Señor en aquel día en que los débiles confundirán a los sabios, y la pequeña se hará nación fuerte, y dos pondrán en fuga sus decenas de miles". Sec. 133:57,58.

Examinemos el propósito del Señor en haber establecido la plenitud del evangelio:

1. Para que los hombres pudieran participar de las glorias que habían de ser reveladas. ¿Qué maravillas serían esas glorias?

2. Que la plenitud del evangelio sobre la tierra era sempiterna, y de simple claridad. ¿Cómo fue que los Gentiles no se interesaron?

3. Para preparar a los débiles, porque estos confundirían a los sabios. Tampoco les interesó esta promesa.

4. Para que la pequeña nación se haga fuerte.

5. Para que los santos pusieran en fuga a decenas de miles y

6. Como en otra parte se menciona, para que los reinos del mundo quedarán subyugados debajo de los pies del Señor.

¿Se darían cuenta los santos del objeto e importancia para haber revelado y establecido la plenitud del evangelio?

A cualquier hombre o sociedad de hombres en el mundo, preguntaría yo si no les interesaría saber y ver aquellas glorias celestiales. He aquí la necesidad de haber revelado la plenitud del evangelio, pero que nada de todo eso raro se cumplió! ¡Para que dos hombres pusieran en fuga a decenas de miles! ¡Tal poder no existe sobre la tierra!

Para haber cumplido todo aquello magnánimo y sorprendente al entendimiento del hombre; para haber cambiado el ambiente humano; para haber atado a Satanás,
y a todos los enemigos de Dios, se hizo necesario haber establecido sobre la tierra la plenitud del evangelio! Adamas, es un convenio eterno que el Señor hizo con los antiguos profetas de que la plenitud de su evangelio lo establecería en los Últimos Días para la Gran Evolución de toda la humanidad! Y por tal razón indispensable, el evangelio está en todo vigor, aunque sea para la condenación de la presente generación!

¿Habrán pecado los Gentiles con tener todo aquello glorioso e importantísimo para el mismo Dios, y sin embargo, mantenerlo en el olvido? ¿No habrán pecado los Gentiles, tanto o peor que nuestros padres? ¿No habrán pecado con tener todo eso sorprendente, como maravilloso debajo del “maldecido almud”?

¿Cómo se sienten los del Linaje Prometido que ya tienen ese conocimiento de las cosas divinas, se han interesado?

Examinemos algunos puntos fundamentales del fracaso Gentil.

1. Porque rotundamente rehusaron practicar las leyes celestiales que unificaron y hicieron ascender al pueblo de Enoc; la misma ley que practicaron los Neftitas y Lamanitas durante aquella época brillante de más de 200 años, cuando no tuvieron “pobres ni ricos”!

2. Por estar como el Señor lo declaró en “transgresión”. Maxime que en lugar de unificarse, han convertido este día en independencia, en la cual ellos viven, y que se encuentran entre ellos, como en la restada del mundo, “ricos, pobres y millonarios”.

Cuando cada quien basca la vida, y hace negocio para sí mismo. ¿Estarán en ese estado de emancipation tal como lo requiere la ley Celestial? ¿Ganarán la altura necesaria sin practicar aquella ley divina? ¿Estarán en condición de unificar la colectividad de la misma iglesia, en un hombre y una mujer? ¿Podrán cumplir la salvación de la humanidad, cuando ellos mismos se encuentran en transgresión, según lo aclara el Señor? ¿No due una razón poderosa del Señor cuando les dijo:

“...y por haber tratado ligera mente las cosas que habéis recibido.

Y esta incredulidad y esta vanidad han traído la condenación a toda la iglesia.

Y esta condenación se extiende a todos los hijos de Sión, unos y todos,

Y permanecerán bajo esta condenación hasta que se arrepientan...” Sec. 84:54-57.

EL SEÑOR JESUCRISTO Y SU PADRE SON “UNO”, Y SI NOSOTROS NO SOMOS UNO CON ELLOS POR MEDIO DE GUARDAR SUS MANDAMIENTOS, NO SOMOS “UNO” CON ELLOS!

“Para que todos sean “uno cosa”; como tú, oh Padre, en mí, y yo en tí, que también ellos
sean en nosotros “una cosa”; para que el mundo crea que tu me enviaste.

Y yo, la gloria que me diste les he dado; para que sean una cosa, como también nosotros somos una cosa.”

—Sn. Jau 17:21,22.

Ese es el orden celestial al cual Dios quiere que lleguemos; que seanamos “uno” con ellos, y ellos sean uno con nosotros!

Pero adamas de todo, tratemos algo del compromiso.

¿Qué sucederá si los Gentiles aceptan o han aceptado la plenitud del evangelio y lo estuvieran practicando? Como es natural, el Señor y el Profeta José Smith, así como todos los demás profetas indudablemente quedarían en el fracaso!

Si los Gentiles están viviendo en el debido cumplimiento, y no han pecado, ni pecaran; sino que llevarán en sus hombros aquella sublime misión que desde tiempos antiguísimos, y en varias épocas del mundo se ha ratificado en favor de la Simiente Prometida, y que ellos serían los indicados para levantar una ciudad santa, que de ese pueblo, de ese Linaje saldrán los “salvadores” sobre el monte de Sión, los “ministros, reyes, gobernadores y sacerdotes” del Altísimo, supuesto de que la elección continúa mientres la simiente exista sobre la tierra.

No obstante de que el Profeta José Smith recibió las llaves y poderes de las dispensaciones pasadas y todo cuanto necesitaba en esta, la ultima dispensación, nos asegura diciendo:

“Porque la elección continúa aun. Y en la época más gloriosa del mundo, el Santo Sacerdocio será resturado a ellos. Y, adamas, que la Simiente Prometida sería preservada hasta el fin del mondo!”

Todo esto que se nos delega, infaliblemente significa que tiene que haber una nueva transición! ¡Lo acepte el hombre humano o deje de aceptarlo!

¿Será que el Señor quitará de los Gentiles todo aquello que les dió sin causa alguna? O significa que los Gentiles han hecho lo mismo que hizo Israel? ¡Fracasar!

Dice la Misión Americana en Mexico. Lichona, 1 de Julio de 1952–

LA LEY DE CONSAGRACION

Leemos en la Perla de Gran Precio como fué llamado Enoc para predicar el arrepentimiento y que por medio de sus labores diligentes, reunió aquellos que estaban deseosos de hacer el convenio de servir al Señor. Estos hicieron convenio de obedecer la ley celestial o la ley de consagración, pues esto es una ley celestial, y el reino celestial se gobernara por ella. Estaban decesosos de dar todo lo que tenían, aun sus vidas por el reino de Dios. El resultado
fué que llegaron a ser tan justos que caminaron con Dios, y "el habitó en medio de Sión; y aconteció que Sión no fué más, porque Dios la llevó a su propio seno, y desde entonces se extendió el dicho: Sión ha huido." (Moisés 7:69)

Esta misma ley le fué dada en toda su plenitud a los santos en los primeros días, y también les fué mandado tener todas las cosas en la común, o practicar la "Orden Unida" que había sido dada a Enoc y a los neftis después de que el Salvador los visitó. Pero los santos en ese tiempo estaban débiles espiritualmente y fracasaron en re-dimir a Sión, lo cual hubiera podido hacer en ese tiempo si hubieran seguido estrictamente esta ley de consagración. Página 329, (Liahona Jul. 1952).

UN AYO PARA PREPARARNOS PARA LA PLENITUD

En lugar de esta alta ley, el Señor les dió a los santos un ayo, como lo hizo con la antigua Israel para enseñar y traerlos a la plenitud del evangelio de Cristo. Esta es la ley de diezmos. Pero debe entenderse que la ley de consagración nunca se ha abrogado o puesto a un lado, esto es, debemos amarla sobre todas las cosas y estar desesosos de dar nuestras vidas o abandonar todo lo que tenemos o apreciamos por se causa, si esto fuere requerido. Los miembros de la Iglesia están tan obligados o obedecer esta ley como lo fueron en los días cuando Cristo lo promulgó. Sin embargo......Página 363 (Liahona Jul. 1952)

AMARAS Y SERVIRAS AL SEÑOR

Dos leyes han sido dadas de las cuales dependen todas las otras leyes y los profetas; ellas son:

Primero, "Amarás al Señor tu Dios de todo tu corazón, y de toda tu alma, y de toda tu mente, y en la nombre de Jesucristo le servirás:

Segundo, "Amarás a tu prójimo como a ti mismo".

Es bastante evidente que un hombre que no obedece las instrucciones que le son dadas del Señor y no obedece sus mandamientos, no guarda ninguna de estas grandes leyes. Deje que cada Santo de los Últimos Días entienda lo que se le se requerió, que esté desesoso de hacer todo lo que el Señor le manda, y si no está desesoso de dejar todo lo que tiene, aun dar su propia vida, se fuera necesario, entonces no será digno de recibir todo lo que el Padre tiene para aquellos que fielmente le sirven. Página 364 (Liahona Jul. 1952)

(Continuártá)
(Continued from page 127)

the church are as obligated to obey that law as they were in those days when Christ promulgated it. Nevertheless.--(Page 363, Liahona, July, 1952.)

"TO LOVE AND TO SERVE THE LORD!"

"Two laws have been given upon which depend all other laws and the prophets, they are:

1st. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and in the name of Jesus Christ shalt thou serve him."

2nd. "Thou shalt love thy neighbor as thyself."

"It is sufficiently evident that any man that does not obey the instructions that are given of the Lord—who does not obey His commandments, nor keep any of those great laws cannot inherit, nor have justification to hope to inherit, the glories of the celestial world. It behooves each saint in these last days to understand that it is required of him: that he is under obligation to do all that the Lord has commanded, and if he does not desire to do so, even being willing to give his own life if necessary, then he will not be found worthy of receiving all that the Father hath reserved for those who faithfully serve Him."—Page 364, Liahona, July, 1952. (To be continued)
EIGHT-YEAR-OLD BOY
BY ROBERT P. TRISTRAM COFFIN

He runs the house with innocent eyes,
Independent, cool and wise,
Lives in his pricked up golden ears,
And nothing of our world he hears.

He swims, for better or for worse,
A rhythmed, deep boy-universe
As graceful as a fish or otter
In the music of deep water.

In one ear and out the other
Go words of sisters or a brother,
Laws and cautions, prohibitions;
He blooms in unforeseen positions.

Standing on his sleek hard head
He talks, without a syllable said.
To multitudes of boys he rolls
Out of himself, all eight-year-olds.

Once or twice a day he rises
To where we breathe, to our surprises.
A cool small universe of love
That fits us utterly as a glove.

A newly created papa received the
Glad tidings in a telegram: “Hazel
gave birth to a little girl this morning; both doing well.”

On the message was a sticker reading: “When you want a boy, call
Western Union.”

A bus driver was filling out a report about a highway breakdown.
When he came to the line, “Disposition of Passengers,” he wrote:
“Mad as hornets.”

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TRUTH. Price $2.50.

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“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.)
John The Baptist—GREATNESS AND MISSION

The question arose from the sayings of Jesus—“Among those that are born of woman there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.” How is it that John was considered one of the greatest of prophets? His miracles could not have constituted his greatness.

First. He was entrusted with a divine mission of preparing a way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was entrusted with the important mission, and it was required at his hands, to baptize the Son of Man. Who...
ever had the honor of doing that? Who ever had so great a privilege and glory? Who ever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of the dove. The Holy Ghost is a personage and is in the form of a personage. It does not confine itself to the form of the dove, but in the sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zacharias wrested the keys, the kingdom, the power and the glory from the Jews, by the holy anointing and decree of heaven, and these three reasons constitute him the greatest prophet born of a woman.

SECOND QUESTION: —How was the least in the kingdom of of heaven greater than he?

In reply I asked —Whom did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in God's kingdom, and (seemingly) was least entitled to their credulity as a prophet; as though he had said —"He that is considered least among you is greater than John —that is, I myself."—History of the Church, Vol. 5, p. 260.

There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come to the subject, I will bring some of the testimony from the scripture and give my own.

In the first place suffice it to say, I went into the woods to inquire of the Lord, by prayer, his will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentence and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist. He came crying through the wilderness, "Prepare ye the way of the
"Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **And John did baptize ** And preached saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: But he shall baptize you with the Holy Ghost." — Mark 1:2-8.
Lord, make his paths straight." And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people, he was not that Light, but was sent to bear witness of that Light.

He told the people that his mission was to preach repentance and baptize with water; but it was He that should come after him that should baptize with fire and the Holy Ghost.

If he had been an imposter, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John’s mission was limited to preaching and baptising; but what he did was legal; and when Jesus Christ came to any of John’s disciples, He baptized them with fire and the Holy Ghost.

We find the Apostles endowed with greater power than John: their office was more under the spirit and power of Elijah than Elias.

In the case of Phillip when he went down into Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction between the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? They said, No. Who baptized you, then? We were baptized unto John’s baptism. No, you were not baptized unto John’s baptism, or you would have been baptized by John. And so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them. And these principles are strange to me, that men who have read the Scriptures of the New Testament are so far from it.

What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you, saying, "I have the spirit of Elias," you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds.

John did not transcend his bounds, but faithfully performed that part belonging to his office; and every portion of the great building should be prepared right and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.
The following quotations from the Teachings of the Prophet Joseph Smith, after his explanations upon the "keys of Elias" held by John the Baptist, are of intrinsic value to the members of the Church of Jesus Christ of Latter-day Saints. Many are of the opinion that membership in the Church is tantamount to an assurance that Celestial Glory is their inevitable lot. However, the prophet here teaches us that it is every man's privilege, and duty, to "ascend from one degree of exaltation" or attainment to another, until he "makes his calling and election sure." This is the purpose of the Church and of the restored Gospel. But, let us hearken to the words of the Prophet of the Lord.

"The spirit, power and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedec Priesthood and of the kingdom of God on the earth; and to receive, obtain and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

Malachi says, "I will send Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers unto the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

Now, what I am after is the knowledge of God, and I take my course to obtain it. What are we to understand by this in the last days?

In the days of Noah, God destroyed the world by a flood, and He promised to destroy it by fire in the last days: but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers, which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell
in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

Let us suppose a case. Suppose the great God who dwells in heaven should reveal Himself to father Cutler here, by the opening heavens, and tell him, "I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven; you have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.

We cannot be perfect without the fathers, etc. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian notions in existence.

This spirit of Elijah was manifest in the days of the apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ.

Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it.

The doctrine that the Presbyterians and the Methodists have quarreled so much about —once in grace, always in grace, or falling away from grace, I will say a word about it. They are both wrong. Truth takes a road between them both, for while the Presbyterian says, "once in grace you cannot fall;" the Methodist says: "You can have grace today, fall tomorrow, next day have grace again; and so follow on, changing continually." But the doctrine of the scriptures and the spirit of Elijah would show them both false, and take a road between them both; for, according to the Scripture, if men have received the good word of God and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for it is a reserve made in the seal, and the power of the Priesthood.

A murderer, for instance, one that sheds innocent blood,
"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized in Jordan." — Mark 1:9.

"...John, whom God raised up, being filled with the Holy Ghost from his mother's womb.

"For he was baptized while he was yet in his childhood, and was ordained by an Angel of God at the time he was eight days old unto this power, to overthrow the Kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." — D. & C. 84:27-28.
cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell.

Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.

Peter referred to the same subject on the day of the Pentecost, but the multitude did not get the endowment that Peter had; but several days after, the people asked, "What shall we do?" Peter says, "I would ye had done it ignorantly," speaking of crucifying the Lord, etc. He did not say to them, "Repent and be baptized, for the remission of sins;" but he said, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." —(Acts 3:19.)

This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood.

Again: The doctrine or sealing power of Elijah is as follows:—if you have power to seal on earth and in heaven, then you should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory. I will walk through the gate of heaven and claim what I seal, and those that follow me and my eternal counsel.

The spirit of Elias is first, Elijah second, and Messiah last. Elijah is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedec Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all.

Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it. —History of the Church, Vol. 5, 249. Joseph Smith’s Teachings, pages 30-35.

TWO COMFORTERS

There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding
the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon the Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord has promised the Saints, as it is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and the substance of the whole matter: that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he will have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born. —History of the Church, Vol. 3, p. 380. —Joseph Smith's Teachings, pgs. 21-23.

"** Zacharias was a priest of God, and officiating in the temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood, ** no man could have better authority to administer than John; and our Savior submitted to that authority Himself."—T. of P. J. S. p. 273.
"Which John I have sent unto you, my servants, Joseph Smith Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron;" — D. & C. 27:7-8.

"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." — D. & C. Sec. 13.
The Dawning Day of the Lamanites
THE HOUSE OF JOSEPH
By SR. M. BAUTISTA
(Continued from page 260)
THE LAND OF ADAM AND EVE, THE CRADLE OF HUMANITY
Consecrated to the Lamanite People

Let those who are called Lamanites contemplate! Let all of
them hear and consider the following message! All those who
have heard these precious words, which stir the most intimate
recesses of the soul, stimulating all the individual senses — those
who have heard and shall yet hear — how blessed should they
feel! They who are Lamanites are the most fortunate of all the
world because of the extraordinary goodness of our God! He
has given us the promised land of Missouri for a heritage! This
was the land where Adam and Eve came to earth! It was and is
the place of that Paradise which came down from heaven! It was
the Eden — home of our First Parents. It was the site of long
remembered occurrences — the very CRADLE OF HUMANITY!
It was here that the Creator of the Universe shall once again
descend and shall receive the KINGDOM — REDEEMED AND
MADE IMMACULATE by the Lord Jesus Christ, the Redeemer
of the world. Here shall be fulfilled those promised great
events, as predicted by the Prophet Daniel, which are incon-
ceivable to mortal man!

This is the place which the finger of the Lord has designated
for the construction of our ETERNAL HOME! It is not to
be a temporary or a temporal home, but it is to be our eternal
abode — celestialized!

Who are we that we have aspired to ascend to such honor
and greatness, since we are the most ignorant and the most poor
of mankind? It was the Lord who dedicated us during the time of
our spiritual estate, as the ones who would build His holy tem-
ple and His glorious Zion! It was the Lord who delegated us
and bestowed that BLESSED PATRIMONY in the centuries
past. It is in accordance with the decree of God that was
declared to our fathers, and prophetically spoken to us, saying:

“Behold, it shall come to pass that I shall establish this
people upon this land, in fulfillment of the promises that I have
made to their father Jacob; and there shall be a New Jerusalem.
And the powers of heaven shall be among this people, and I
shall be in their midst.” —3 Nephi 20:22.

Who among us can conceive of such magnanimity in our favor?
Who among us can declare the termination of the silent mystery?

Until the resounding words of God came to us in this dispensa-
tion through the medium of the
Lord's most eminent and modern spokesman, the Prophet Joseph Smith, we did not understand the purposes of God concerning us.

The Lord said: "I, the Lord, shall make known unto thee that which I desire that ye should do from this time until the next conference, the which conference shall be held in Missouri, upon the land THAT I HAVE CONSECRATED to those of my people, WHO ARE THE REMNANT OF JACOB, AND THOSE THAT ARE HEIRS ACCORDING TO THE COVENANT." -Sec. 52:2.

IT IS EVIDENT THEN, to angels and to men, that this covenant has been RATIFIED one more time and it stands forever! We should, therefore, have sublime gratitude that we have the celestial opportunity to fulfill this earthly covenant!

The alliances and "promises" to Seth, Shem, Abraham, Isaac, Jacob, and Joseph, those most excellent pillars of the Lord Jehovah, in the early ages of the earth, were covenants made to those SEVEN INTERCEDEERS FOR HUMANITY! Perhaps, it was to stimulate the hopes of a fallen and forgotten people, the chosen seed, that the God of heaven pledged his word and gave such assurances to our people: that they shall be restored to their former estate, as a token of his condescension. And, it shall come to pass, that the holy land which the Gentiles purchased with their money, only to defile it, shall be given as a gift to the Promised Lineage.

This shall come to pass through our obedience to all the governing conditions and all the commandments of the Lord; for the promise is given that we shall possess the Land of Adam and Eve and shall there construct our HOME FOR ALL ETERNITY!

Thus to us is pledged and consecrated the said patrimony. Shall the Lamanite people interest themselves in such sublime condescension? It remains to be proved.

We should remember, that before we were born into this world the MOST SOLEMN COVENANT WAS MADE for us, the descendants of the Great Patriarch Lehi, and "those that shall be numbered among them, who are my people." Thus, it was here that the "FINGER" of the Almighty pledged and designated the place for the construction of our home for all eternity. Who has the power upon the earth or in the very heavens to cancel or thwart the will of God? Only our ingratitude or depreciation can rob us of the promises!

Who in this vast world, of all nations of the earth, has received such glorious promises or such consideration, as has been extended through the very generous goodness of the Lord of our fathers to us, through His divine condescension? SUCH IS HIS EXCELLENT PATRIMONY TO US!

THE EVENT OF EVENTS

The 7th day of June, in the year 1831, ought to be a memor-
able date for all of us who are Lamanites, as well as for the Lemuelites, Nephites, Josephites, etc., and for the Gentile Saints. In grateful remembrance we ought to ANNUALLY COMMEMORATE this date, as an act of GRATEFUL ACKNOWLEDGMENT, AND THUS DEMONSTRATE OUR MOST PROFOUND GRATITUDE TO OUR GOD and to our sainted Progenitors! For it was upon this date that the dream we aspire to; the most profound vision of our souls was proclaimed, and even the very angels of heaven proclaimed THE LAMANITE ELECTION SHALL BE MISSOURI, MISSOURI, MISSOURI. It is the Patrimony of the Lamanite people and for those that shall gather with them.

IT IS EVIDENT AND INCUMBENT UPON US: A humble group of men and women, who have recognized that tremendous as well as most excellent consideration; and be it known that on the 30th day of August, we united solemnly in adoration to the Most High God. It was CONCEIVED, it was SUGGESTED, and it was ACCEPTED, that since WE have been offered this unusual FAVOR, from AMONG ALL HUMANITY, since it has been EXTENDED UNTO US; that we, being FILLED WITH REJOICING, OFFER TO COMMEMORATE THIS DAY, the 7th of June, ANNUALLY. And thus we have set apart and designated, and we have published, that the 7th day of June, "we shall celebrate the anniversary", and that this date shall be for us the most important of any that might be celebrated in the world**.*

Cordially we extend our most enthusiastic invitation to all Mexicans who understand and believe in the COVENANT, which has guaranteed that we shall be given our ETERNAL INHERITANCE!

Those who sympathize with this important Lamanite movement, may well be able to come to our Colony and celebrate that day, (if they look closely in the appropriate places.) Our most intimate desires are that you may be filled with enthusiasm and rejoice as we feel to do. We have confidence that as soon as our people understand the true meaning of this great cause, it will be the sign that the majestic dawn has come for our forgotten people! Then they shall "BLOSSOM AS THE ROSE."

OUR FIRM HOPE AND IMUTABLE FAITH: We are confident that the spirit of all this has a divine origin, and we have no doubt that the initiation by a handful of men and women may, tomorrow or in the near future, establish this day so that it will become an "INTERNATIONAL LAMANITE COMMEMORATION."

In the meantime, this group shall be united, even as a man and wife, in profound thanksgiving. We will elevate our voices in song and praise to the Almighty, and our feelings shall be expressed in the following hymns:
ZION RESPLENDENT DAWNS

Oh, God of our progenitors,
We render honor unto thee;
The Chosen Seed thy truth explores,
And Zion's dawn they yearn to see.

CHORUS—CHOIR

Missouri, Missouri, Consecrated Land,
Before the Lamanites thou arisest in vision;
Missouri, Missouri, Let us in thee stand,
Give us thy dreams of Celestial heaven.

The Covenant was to the Chosen Seed,
That lovely Zion they should erect,
And nations would rejoicing speed,
Their songs of praise to her perfect.

Missouri, world capitol of light,
Thy edification now draweth nigh;
The remnant of Joseph shall unite,
Their worthies rear thy ramparts high.

Thou, Lord, shalt thy covenants fulfill,
With those whom thou hast said thou lovest;
We are they who seek our inheritance still,
As promised to thy faithful Joseph.

The words and music were written by
Bernardino Jiménez, of the
Mexican Industrial Colony,
Ozumba, D. F. Mexico.
TO THE PROMISED SEED

Adam, the Ancient of Days, blessed Seth,
Saying: "Thy posterity the elect shall be;
Not only through the ages of this world,
But, throughout all eternity."

CHORUS

Kings and queens shall arise in Zion,
Yea, saviors shall come out of Zion,
And stand as Ministers upon Mount Zion,
United with Christ they shall reign in Zion.

Promises to Seth were passed on to Shem,
Descending to young and faithful Abraham;
And all the nations said, Amen — And
Isaac and Jacob became Princes of Jehovah then.

Yea, servant peoples and tribes shall be,
With nations, bowing down and serving thee;
Such was promised to our Prince, Father Joseph,
A Pillar of strength to the Almighty.

Joseph, Thou shalt build the New Jerusalem,
Which is to be the City of our great Lord;
Arising in Missouri, glorious land of Eden,
Where we shall sing God’s praise forevermore.

Words by M. Bautista
Music by B. Jiménez
Members of the Mexican
Industrial Colony, Ozumba, Mexico

These songs were written to vindicate and to honor the Covenants and the promises of "YESTERDAY."

With gratitude to our gracious God, we supplicate, with our fathers of old, being filled with hope in our destiny, as those called of God.

To us He has said: "And it shall come to pass, that if ye shall hearken diligently to the voice of the Lord your God, to observe and to do all his commandments which I command thee this day, that the Lord thy God shall set thee on high, above all the nations of the earth." —Deut. 28:1. (To be continued)
THE IMPORTANCE OF GETTING KNOWLEDGE

It would be well worth one's time and effort to make a careful study of this great subject and come to fully understand the importance of gaining knowledge. Delving into the concordance of the Bible and of the Book of Mormon would help materially. Look up the references given under the key word knowledge." Note those that seem most important. The following quotations from given sources are of interest on this subject:

(A) "It is impossible for a man to be saved in ignorance."
    - Teachings of the Prophet Joseph Smith, page 301.

(B) "As far as we degenerate from God, we descend to the devil and lose knowledge; for, if one does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence we need revelation to assist us, and give us knowledge of the things of God."
    - Ibid., page 217.

If one could really understand and feel the truth of the above statements, he would be stunned, and would fear and tremble before the God of Israel, who truly spoke to Joseph Smith.

(C) Note the grandeur of these words — "I am Mormon, and... I have reason to bless my God and my Savior, Jesus Christ... that he hath given me and my people so much knowledge unto the sal-

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vation of our souls."—Third Nephi 5:20.

(D) "And a commandment I give unto thee, that thou shalt write for him: and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure."—D.&C. 35:20-21.

(E) "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction."—Prov. 1:7.

(F) "And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as the word can be."—2nd Ne. 32:7.

(G) "But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge and a pumpkin for a beetle. Even the saints are slow to understand. * * * We frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their tradi-
tions: they cannot stand the fire at all. HOW MANY WILL BE ABLE TO ABIDE A CE-
LESTIAL LAW, AND GO THROUGH AND RECEIVE THEIR EXALTATION? I am unable to say, as many are called, but few are chosen."—Teachings of J. S., pg. 331.

Are we any better in our day than those saints were in the Prophet Joseph Smith's time? Let us think upon it! According to Holy Writ we are rapidly approaching the end of the world, which is the destruction of the wicked. (See Matthew 13:39, Inspired Version.) Do we believe that the Lord is going to destroy the world, or the people of the world, when they are improving? Would that not be really inconsistent? Such could not be the case, for the Lord informs us that he destroys the people because of their wickedness—when they are going down, and he can see no hope for their redemption. Our people, generally, as well as the people of the world, are not on the road to salvation. Why? Because they have rejected knowledge! Because they refuse to accept God's Truth! They refuse to learn, and they will not receive that which comes from God. They harden their hearts against the Lamb of God. (See 1st Ne. 14:6,7.)

One may be very familiar with the scriptures and have access to a lot of facts, and still be unwise, or ignorant, because he does not comply with the laws of God, nor does
he know how to apply gospel truth to his life. If we refuse our opportunities to learn how to apply God's Truth in our lives; if we die in ignorance of conditions as they are, we will, as the Prophet said, fall into the hands of Lucifer, and will never again see the faces of the true servants of the Lord.

Note what President Heber C. Kimball has said: "There are many here today, who, unless they repent, will never see my face again, after my eyes are closed in death. I have not one word of reflection against you, yet you are living at a poor dying rate." - J. of D. 12:190.

If Brother Heber were here now, what do you think he might say to us? Are we complying with the commandments of the Lord more fully today than the saints did in his day? or were the people of his day more faithful than we? What are the fruits of the Gospel? Are they not revelations, prophecies, visions, the speaking in tongues and the interpretation of tongues; faith, sufficient to heal the sick or to raise the dead? The Lord has told us through his ancient prophets: that when these signs should cease to be found among us, it would be because we had departed from the Lord. Such signs were certainly more manifest among the saints in Heber's day. This being true, how can we assume to be better than they? In President Kimball's day prayer circles of the Holy Temple order were held among the saints in many wards. There were many good men who were called up and received their sacred annointings. But, now, these precious ordinances and blessings and signs have practically ceased from among us. We are told by Apostle Orson Pratt that these things are essential to our religion and to our salvation and are a sure sign that those who possess them are the saints of God. Why have they ceased since Heber's day? What do you think about the departure or the elimination of these things? Were they just, as some have said, superflities—nonessentials—useless ordinances or performances, that have no true or real meaning? Or is it possibly a matter of backsliding, of dwindling in unbelief, as the Book of Mormon refers to it?

"And the reason why he ceased to do miracles among the children of men is because that they dwindle in unbelief, AND DEPART FROM THE RIGHT WAY, and know not the God in whom they should trust." - Mormon 9:20.

And what of those who have received the precious word of God, and have refused the light and turned therefrom, saying: "We have received the word of God, we want no more of the word of God, we have enough." - 2nd Nephi 28:29.

"It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the
portion of his word which he doth grant unto the children of men, ACCORDING TO THE HEED AND DILIGENCE WHICH THEY GIVE UNTO HIM.

"And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he knoweth them in full.

"And they that will harden their hearts, to them is given the lesser portion of the word UNTIL THEY KNOW NOTHING CONCERNING HIS MYSTERIES; and then they are taken captive by the devil, and led by his will down to destruction."—Alma, 12:9-11.

Will God give MORE REVELATION to those who have already rejected and turned from those revelations given through His latter-day Prophet? Most assuredly not!!

Some of the saints gathered from among the Gentile nations still hope to be numbered among those who redeem Zion and build her Holy Temple in Jackson County, Missouri. Here is what the Lord tells us:

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—D. & C. 105:5,6.

Now, the Lord promises: "Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

I, the Lord have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

For all those who will not endure chastening, but deny me, cannot be sanctified. * * *

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they fell after me. * * *

Mine indignation is soon to be poured out without measure upon all nations; AND THIS WILL I DO WHEN THE CUP OF THEIR INIQUITY IS FULL.

And in that day all who are found upon the watch-tower, or in other words, ALL MINE ISRAEL, shall be saved.
And they that have been scattered shall be gathered.

And all they who have mourned shall be comforted.

And all they who have given their lives for my name shall be crowned.

Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

ZION SHALL NOT BE MOVED OUT OF HER PLACE, notwithstanding her children are scattered.

THEY THAT REMAIN, AND ARE PURE IN HEART, SHALL RETURN, AND COME TO THEIR INHERITANCES, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

And all these things that the prophets might be fulfilled.”—D. & C. 101:1-19.

If the faithful have not returned, nor their children, is it because God has been unfaithful? Have His promises failed? If so He would cease to be God! Is it not rather possible that the children of Zion have failed, and have not abided the conditions prescribed by the Lord for the redemption of Zion?

Now, in regard to these things, in our last Conference, on Saturday evening, April 2, 1955, President J. Reuben Clark addressed the congregation at 8 p.m. He exhorted the brethren to live ALL THE GOSPEL, ALL THE LAWS OF GOD, EXCEPT THOSE FEW THINGS FROM WHICH WE HAVE BEEN RELIEVED, OR ABSOLVED, SUCH AS THE LIVING OF THE UNITED ORDER, OR THE BUILDING OF THE MISSOURI TEMPLE; otherwise the gospel is all one parcel, and when we partake of the sacrament we COVENANT TO KEEP ALL OF GOD'S COMMANDMENTS, AND ONE PART OF IT IS JUST AS NECESSARY AS ANOTHER. WE MUST ACCEPT ALL OF IT AND BELITTLE NONE OF IT.

With none of this do we feel qualified to disagree. However, here, indeed, is a wonderful concession. THE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTERDAY SAINTS ARE EXEMPT FROM THE RESPONSIBILITIES OF BUILDING THE MISSOURI TEMPLE, along with other revealed commandments, given through the Prophet Joseph Smith! Of course, it must needs follow that: if they are exempt from the responsibility, they must be exempt from the associated blessings also.

"I give unto you directions how you may act before me, that it may turn to you for your salvation.

I, the Lord am bound when ye do what I say; BUT WHEN YE DO NOT WHAT I SAY, YE HAVE NO PROMISE."—D. & C. 82:9-10.

All this seems to be in full accord with the predictions of
the prophets and the promises of the Lord.

We are told:—"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, AND IT SHALL BE THE FULNESS OF MY GOSPEL.

But they receive it not, FOR THEY PERCEIVE NOT THE LIGHT, AND THEY TURN THEIR HEARTS FROM ME BECAUSE OF THE PRECEPTS OF MEN.

And in that generation shall the times of the Gentiles be fulfilled."—D. & C. 45:28,29.

We know that the "unbelieving Gentiles" cannot redeem Zion. Now, we have the admission that the "believing Gentiles," the members of the Church of Jesus Christ of Latterday Saints, are relieved of that responsibility. Then, since Zion MUST be redeemed, and the Lord has unequivocally promised her redemption in this time, SOME ONE ELSE MUST ASSUME THAT RESPONSIBILITY — for the church has been relieved of that obligation. Otherwise Zion will not be redeemed and the promises of the Lord have come to naught.

Who, then, is to redeem Zion? Thus saith the Lord:

"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."—3 Nephi 20:22-24.

"Wherefore, the remnant of the house of Israel shall be built upon this land; and it shall be a land of their inheritance; AND THEY SHALL BUILD UP A HOLY CITY UNTO THE LORD, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away."—Ether 13:8.

From these things we may conclude with assurance that only those who abide the Celestial law among us shall be entitled to assist the Lamanites in the building of the New Jerusalem and her Holy Temple, and we are led to believe from the statement of Pres. Clark, as well as others of the leaders, that such a people are not to be found in the Church, as these are "relieved of that responsibility."

There are many principles restored by the Prophet Joseph in this last dispensation which are essential to our salvation in the fullest degree, which have been forsaken and forgotten by the people. If the average
"saint" has some one who attempts to teach these things to him, he immediately becomes angry, and we are reminded of the scriptures concerning our day:

"Wherefore, wo 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!


The principles of the fulness of the restored gospel are beautiful to true saints—those who love the truth.

Are we afraid that we might learn some truth we would rather not know?

Do we still care about the coming forth of the sealed portion of the Book of Mormon, which can only be restored to a people who have the righteousness and the faith of the Brother of Jared? Do we concern ourselves about those salient truths made known in the inspired Translation of the Bible? Why did Joseph devote so much time to its translation, under the Lord's direction, if it is of no worth? Do we longer hear about or care about such things as: The dedication of homes, rebaptism, washings and anointings for expectant mothers, etc., traveling and preaching the gospel without purse or script, the gathering, etc.?

Today, too often, our religion is largely a matter of tradition. It is what men have taught us—not what we know by the testimony of the Holy Ghost, acquired through our faithful diligence to the gospel truth. And, in many cases our present traditions are diverse to the word of the Lord.


Upon one occasion Joseph Smith was asked, "What shall become of those who reject your message?" He answered,"They shall be shut up in prison for a thousand years, just as they were who rejected Noah's message."

Who are they who have transgressed the law, changed the
ordinances, and broken the everlasting covenant”?

What do we think of the Savior’s statement, “Wo unto you when all men shall speak well of you, for so did they to the false prophets”? Do we rejoice because all men speak well of us?

Once an outsider asked Joseph Smith: “Do you think that everybody in the world is going to be damned except the Mormons?” His prompt answer was, “Yes, and most of the Mormons too, if they don’t repent.”

Let us remember the words of the Prophet:

“If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing toward God in principle, we are drawing from Him, and drawing toward the devil. Yes, I am standing in the midst of all kinds of people. Search your hearts and see if you are like God. I have searched mine, and I feel to repent of all my sins. * * * As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue, knowledge, and seek for every good thing.

“The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge.” Hist. of the Church Vol. 4:588.

“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 or 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 sustain a true principle, even if I stand alone in it.”—Hist. of the Church Vol. 6:223.

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TWO LITTLE FLIES were strolling along the ceiling of a New York penthouse apartment. “You know,” remarked the first little fly, “human beings are so silly!”

“People are silly?” replied the second little fly. “How do you figure that?”

The first little fly shrugged his wings. “Just take a good look,” he chirped. “They spend good money building a nice high ceiling, and then they walk on the floor” » »

In filling out an application blank for a factory job, a man puzzled for a long time over the question, “Person to notify in case of accident” » »

Finally he wrote: “Anybody in sight” » »
Ich könnte viel mehr über dieses Thema sagen, ich will aber lieber eine Frage stellen: Ist es Ihnen nicht bei Ihren heiligen Begabungen vorgeführt worden, damit Sie verstehen können, wie es am Anfang der Schöpfung und bei der Bereitung dieser Erde zuging?" (Siehe Deseret News, 5. August 1863).

Wilford Woodruff, der zu der Zeit den Tempel in St. George unter sich hatte, schrieb an den Ältesten Roskelley vom Logan-Tempel am 8. Juni 1887 und erklärte, dass Brigham Young die Principien der Begabungen vollkommen verstand, dass er unter dem Propheten Joseph Smith ausgebildet worden war, und dass er vor seinem Tode den Ältesten Wilford Woodruff aufforderte, "jede Verordnung in der Kirche und im Reich Gottes von der ersten bis zur letzten, beginnend mit der Taufe bis zur letztenvoll-
zogenen Verordnung durch jeden Abschnitt der Begabungen, in ein Buch zu schreiben." Diese wurden alle von Wilford Woodruff niedergeschrieben, und als das getan war, sagte, Brigham Young: 

"Hier haben Sie nun das Muster aller Verordnungen oder Begabungen für jeden Tempel, den wir bauen werden, bis zum Kommen des Menschensohnes."

Ältester Woodruff bestätigte, dass dieser geschriebene Bericht "zu unserer Anleitung in aller Zukunft" bestimmt war.


Da dies zu jener Zeit als es gelehrt wurde die Wahrheit war, ist es noch immer die Wahrheit, ungeachtet dessen, dass die Lehrer verändert worden sind, um besser mit den Ansichten der Welt über die Erschaffung der Erde und ihrer Bevölkerung übereinzustimmen. Auf die Frage, warum Irrtum die Wahrheit in unseren Tempelverordnungen oder anderen Gebieten unserer Gottesverehrung zu ersetzen hatte, können wir nur antworten, dass angenommen werden muss, dass der Geist der Kirchenführer bei dem Versuch, Mormonismus in der Welt populär zu machen, verdunkelt wurde und sie durch ihre eigenen Einbildungen auf Abwege geführt wurden.

Uns ist gesagt worden, dass Adam der Vater aller Lebenden ist. Demnach muss er der Vater Jesu Christi, des Sohnes Marias, sein, denn er lebt und gehört zu dieser Erde.

Uns ist gesagt worden, dass diese Erde geschaffen wurde, um Adams sterblicher Nachkommenschaft zur Wohnung zu dienen, sie sollte ein Teil seines Königreiches sein. Wenn nun Jesus Christus, der Sohn Marias, nicht Adams Sohn ist und selbst ein Königreich für einen anderen Vater schafft, dann werden auf dieser Erde zwei getrennte und in Wettbewerb stehende Königreiche geschaffen.

KAPITEL 6

Fall und Erlösung

Auf einem anderen Planeten wurde das Programm offiziell angenommen, dass eine Erde geschaffen, bevölkert und erlöst
in seinen Sohn zu stossen hatte, geringer waren? War nicht seine Seele,qual grösser als die seines Sohnes, sein Leiden sogar jenseits menschlichen Fassungsvermögens? Und so war es mit Adam, dessen "Erstgeborener," sein Eingeborener im Fleische nach der Rückkehr zur Unsterblichkeit, sein einziges Kind das ohne Sünde war, die Qualen der Ewigkeit auf sich nahm, damit die menschliche Familie Leben haben konnte. Der Vater litt mit dem Sohn. Die Leiden des älteren müssen grösser gewesen sein als die des jüngeren, denn der Vater hatte sie vorher erlitten und kannte ihre Qual; er wusste, was es bedeutete, und hätte gern des Sohnes Platz eingenommen, hätte er es tun und trotzdem den Plan der Erlösung erfüllen können.

Logischerweise, gemäß der Ordnung und mit wunderbarer Angemessenheit, verbunden mit vollkommener Gerechtigkeit, waren der Vater und der Sohn die "Hauptdarsteller" in dem grossen Drama des Lebens, das aufge-führte wurde. Der eine ein verrichtes, auferstandenes Wesen, der die unaussprechliche Qual erlitt, die dem Herrn der Leiden aus der himmlischen Existenz in eine sterbliche notwendigerweise folgte; und der Sohn, zum König geboren, jedoch vor dem Bestehenden Thrones vom Schicksal genötigt, die Qualen und das Elend zu erdulden, eine Welt von der Sünde zu erlösen! Bevor er sein eigenes Amt antrat, verbrachte Jesus 40 Tage in der Wildnis mit seinem Vater. Sie besprachen noch einmal das Programm, dessen Einzelheiten sie vollkommen verstanden und sich gegenseitig verpflichteten sie voll und ganz auszuführen. Und als Jesus in seiner Seele,qual aufschrie: "Vater, warum hast du mich verlassen?" gab der Vater zweifellos, umso mehr leidend, aus den Kulissen soviel Trost wie es in seiner Macht lag; und sein Leiden spiegelte sich hernach in den Zucken der Natur, als die ganze Erde stöhnte und zitterte in geistiger Qual.

(Fortsetzung folgt.)

EL DIA AMANECE PARA LOS LAMANITAS
LA CASA DE JOSE
(Continué de p. 134)

LA TIERRA DE ADAN Y EVA, LA CUNA DE LA HUMANIDAD
CONSAGRADA AL PUEBLO LAMANITA

¡CONTEMPLÉMOS! Todos los que oímos el siguiente mensaje; todos los que hemos leído esas dulcificadas palabras, que corroboran lo más íntimo del alma; que estimulan todo lo humano del individuo. Debemos sentirnos dichosos; los más felices del mundo por la extraordinaria bondad de nuestro Dios! ¡Habernos dado MISURI! La tierra de Adan y Eva, el Paraíso que descendió
del cielo! El Eden-Hogar de nuestros Primeros Padres; sitio de recuerdos imperecederos, donde se formó la CUNA DE LA HUMANIDAD! Donde el Creador del Universo bajará y recibirá el REINO REDIMIDO E INMACULADO por el Señor Jesucristo, el Redentor del mundo; donde se ejecutarán los eventos de los eventos, INCONCEBIBLES DEL HOMBRE!

Allí, allí, allí el "DEDO" del Altísimo lo designó para construir nuestro HOGAR ETERNO! Un hogar no temporal; sino para la eternidad, celestializado!

¿Quiénes somos nosotros para haber alcanzado tanto honor y tanta grandeza, siendo los más ignorantes y pecadores de la humanidad? El Señor nos dedicó desde el estado espiritual para construir su templo y su gloriosa Sión y para ello delegó aquel BENDITO PATRIMONIO desde los siglos del pasado; cuando el decreto del Dios Eterno fue dado a nuestros padres y que proféticamente habla a nosotros, diciendo:

"He aquí, pues, 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 20:22.

¿Quién ha concebido tal magnitud en favor nuestro? ¿Quién nos ha declarado el desenlace de tan silenciosos misterios?

¡Nadie!

Hasta que resonaron las palabras de Dios en esta dispensación o conducto de su eminente Paladín-Moderno, el Profeta José Smith.

"Diciendo: Yo, el Señor, os haré saber lo que quiero que hagáis, 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.

CONSTE: A los ángeles y a los hombres, este convenio quedó RATIFICADO una vez más y para siempre: ¡Gratitud sublime de lo celestial para cumplir el convenio terrenal!

La alianzas y "promesas" a SET, SEM, ABRAHAN, ISAAC, JACOB, y JOSE, los excelentísimos paladines del Señor Jehová en aquel remoto entonces; fueron los convenios de los SIETE INTERCEDORES DE LA HUMANIDAD!

Quizas para estimular las esperanzas de un pueblo caído y olvidado, el Linaje Prometido, el Dios del cielo empeñó su palabra asegurando a nuestro pueblo que será restaurado a su estado natural y se le señala especial obsituo. Sucede que la tierra santa que los gentiles compraron con su dinero por haberla mancillado, gratuitamente
la ha extendido al Linaje Prometido. Por supuesto por medio de obedecer todos los mandamientos y condiciones del Señor, se nos ha dado la Tierra de Adan y Eva! Para construir nuestro hogar para toda la eternidad!

Así se nos señaló y consagró dicho Patrimonio. ¿Se interesará el pueblo Lamanita en tan sublime obsequio? ¿En la prueba lo veremos!

Meditemos, desde antes de haber nacido nosotros en este mundo el MAS SOLEMNE CONVENIO SE CELEBRO para nosotros, los descendientes del Gran Patriarca Lehí y los que **serán contados entre los de mi pueblo."

Allí el "DEDO" del Altísimo lo señaló para construir nuestro hogar para toda la eternidad! ¿Habrá algún poder sobre la tierra o en los mismos cielos para deshacer su voluntad? ¿Sólomente nuestra ingratitude y desprecio!

¿Quién en este vasto mundo, de todas las naciones de la tierra, tiene esa altísima como especial consideración, tal como se ha extendido la MUY generosa bondad del Dios de nuestros padres en obsequiarnos tan EXCELENTÍSIMO PATRIMONIO CELESTIAL?

EL EVENTO DE LOS EVENTOS

El día 7 de Junio del año de 1831, fecha memorable debe ser para nosotros los Lamanitas, así como también para los Lemuelitas, Neftitas, Josefitas, etc. y los Gentiles Benditos, un gratísimo recuerdo que debemos CONMEMORAR ANUALMENTE COMO UN ACTO DE VERDADERO RECONOCIMIENTO, Y DEMOSTRAR NUESTRA MAS PROFUNDA GRATITUD A NUESTRO DIOS y a nuestros Progenitores benditos! Por lo mismo, el ensueño de nuestras esperanzas; la visión más profunda del alma nos grita, y aun los mismos ángeles del cielo claman: LA ELECCION LAMANITA SERA MISURI, MISURI, MISURI! El Patrimonio para el pueblo Lamanita y para los que entren con ellos.

CONSTE AL QUE LE INCUMBBA: Un grupo humilde, de hombres y mujeres, ha reconocido tan inmensa como tan excelente consideración; y hace saber que el día 30 de Agosto del año de 1953, reunidos solemnemente en adoración al Altísimo, SE CONCIBIO, SE SUGIRIO Y SE ACEPTO, QUE SIENDO ESTA INJUSTA MERCED, DE ENTRE TODA LA HUMANIDAD PARA NOSOTROS, Y LLENOS DE REGOCIJO OFRECIMOS CONMEMORAR ESTE DIA SIETE DE JUNIO ANUALMENTE, y para ello se ha señalado, y eso publicamos, que el día 7 de Junio de 1954, "CELEBRAREMOS EL PRIMER ANIVERSARIO", y que esa fecha será para nosotros lo más grande de cuanto pudiera haber en el mundo***

Para ese Gran Evento Lamanita, cordialmente extendemos
nuestra más entusiasta invitación a todo Mexicano que simpatice con el CONVENIO, que como resultado nos ha dado nuestra HERENCIA ETERNA!

Los simpatizadores de esta importantísimo MOVIMIENTO-LAMANITA, bien pueden pasar a nuestra Colonia a celebrar este día, (si lo reconocen) o en lugares apropiados. Nuestros más íntimos deseos son de que se sientan llenos de entusiasmo y regocijo tal como nosotros nos sentimos. Tenemos la gran confianza que, tan pronto como nuestro pueblo entienda el verdadero sentido de esta Gran Causa, será la señal de la majestuosa Aurora de nuestro pueblo olvidado! Entonces FLORECERÁ COMO LA ROSA!

NUESTRA FIRME ESPERANZA E INMUTABLE FE: Supuesto de que, el alma de todo esto, es de origen y disposición divina, no dudamos que la iniciativa de un puñado de hombres y mujeres, mañana, no muy lejano está el día en que se toma con una "CONMEMORACIÓN INTERNATIONAL—LAMANITA"

Mientras tanto, unidos este grupo, como un solo hombre y una sola mujer, en profundo agradecimiento, elevemos nuestras alabanzas y canciones al Altísimo y nuestros sentimientos quedan expresados en los siguientes himnos.

YA RESPLANDECE SION
Ob Dios de nuestros progenitores
Rendimos honores hacia ti
Tu pueblo empieza de exploradores
Se ve alrededor brillar por ti.

CORO
Misuri, Misuri, tierra consagrada
Vislumbras al frente de los Lamanitas
Misuri, Misuri, danos por morada
Dúo ensañárdas las cosas inútiles.

Simiente escogida fue el convenio
Y a Sión la tendrán que edificar
A Sión vendrán naciones con empeño
Cantando ellas te bendecirán.

Misuri la Capital del mundo
Muy pronto ya la edificarán
El resto de José formado en uno
Serán los dignos que florecerán.

Señor, Tú, que cumplies tus convenios
Con hombres que no pierden su fe,
Deseamos nuestra herencia, ya,
bazos dueños
Como lo prometiste a tu fiel José!

Letra y música de: Bernardino Jiménez
A LA SIMIENTE PROMETIDA

Adán el Altísimo bendijo a Set
Su posteridad escogida será
Cruzando edades del mundo también
Simiente elegida resplandecerá.

CORO

Y reyes y reinas serán el Sión
Y tus salvadores saldrán de Sión
Ministros en la gran montaña de Sión
Unidos con Cristo reinarán en Sión.

Promesas de Set se pasaron a Sem,
Llegaron al joven, el fiel Abrahán.
Todos las naciones dijeron amén
Isaac y Jacob príncipes de Jehová.

Ya sirviente pueblos y tribus también
Naciones ya pronto se inclinen a ti.
Oh príncipe y nuestro padre José
Del Omnipotente eres paladín.

José edifica a Jerusalén
La nueva ciudad de nuestro Gran Señor
Misurí glorioso país de Eden
Donde moraremos cantando loor.

Letra de M. Bautista    Música de B. Jiménez
Miembros de la Colonia Industrial Mexicana
Ozumba, Méx.

Así, particular, nacional, o internacionalmente, vindiquemos
y honremos los Convenios y Promesas del glorioso “AYER”!

Con la misma gratitud de un Dios Santo, suplicó a nuestros
padres en la antigüedad; así lleno de esperanzas en nuestro des-
tino, nos llama; a ellos les dijo: “...Y será que, si oyeres deli-
gente la voz de Jehová Tu Dios para guardar, PARA PONER EN
OBRA MIS MANDAMIENTOS QUE YO TE PRESCRIBO HOY, TAM-
BIEN JEHOVA TU DIOS TE PONDRA ALTO SOBRE LAS GENTES
DE LA TIERRA.”—Duet. 28:1.

(Continuará)
A LITTLE BOY'S MA
by Tony Elton

My ma knows a heap o' things.
Gee! I'll say she's smart.
Why she can say the A-B-C's.
She knows 'em all by heart.

She knows why stars don't shine.
When nights are "skery" black.
She's great — this ma o' mine.
I know that that's a fact.

She told me why the moo-cow moos,
And why my doggie barks —
What makes the old owl "whoop?"
When day turns into dark.

And never once when I'm at play
Does she call out or shout;
And never have I had to pay
For tearing shirt sleeves out.

What boys like, she knows it all,
My ma, gee! she's a joy;
I sometimes think when she was small
She must have been a boy!

Write to us at P. O. Box 246,
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The Archko Volume — from which several excellent articles have been published by the STAR OF TRUTH, Price $2.50.


"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. 1:2-3.)
Restoration of the Melchizedek Priesthood....  
By Joseph F. Smith, Jr.


Was the Melchizedek priesthood conferred upon Joseph Smith and Oliver Cowdery by Peter, James, and John?

In the history of the Church, no account is given of the date when the Melchizedek priesthood was restored. For this reason certain parties not of the Church, who profess to believe in the divine mission of the martyred Seer, in order to bolster up their weak position, have made the claim that this priesthood was not restored by those heavenly messengers but that it grew out of the Aaronic priesthood which was restored by John the Baptist, on the 15th of May, 1829. According to this claim, the Prophet Joseph and Oliver Cow-

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
dery, having received the Aaronic priesthood, did, by virtue of that priesthood, on the 6th of April, 1830, ordain each other Elders, and that this eldership ordained High Priests and Apostles. ¹

While it is true that Joseph Smith and Oliver Cowdery ordained each other elders on the 6th day of April, 1830, and that this was the first office in the Church, yet the fact remains that this was not the beginning of the Melchizedek priesthood in the dispensation of the fulness of times. The priesthood is greater than the office, and all offices in the priesthood, we are taught, are appendages to the priesthood.² For this reason the keys of the priesthood were conferred upon these men, and not the appendages to that priesthood, which were held by common consent³ in the Church, after the organization.

We learn from the scriptures that all things from the beginning must flow into this dispensation, and that in this dispensation all things should be restored. Peter taught this principle to the Jews; and that it was understood by Paul, we learn from his epistle to the Ephesians, first chapter and ninth and tenth verses.

One of the first Apostles, and a martyr to the cause, Elder David W. Patten, has left with us his testimony. Said he:

The dispensation of the fulness of times is made up of all the dispensations that have ever been given since the world began until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah was a dispensation given. For Jesus said: "as it was in the days of Noah, so shall it be at the coming of the Son of Man," and as the righteous were saved then, and the wicked destroyed, so it will be now. And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from John to Jesus Christ, and from Jesus Christ to Peter, James, and John. The apostles all having received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution spoken of by the holy prophets since the world began; the end of which is the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made.⁵

¹The statement is: "In justification of the course taken, and the principles involved on the question of authority," we have ever courted, and still do, investigation of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then, by this authority and a commandment, they, on the 6th day of April, ordained each other elders, and this eldership ordained high priests and apostles, and this high priesthood ordained, by command, the High Priesthood—the highest office in the Church; so that the alleged lesser ordained the greater, is common to both the first organization and the Re-organization alike. The same class of facts justify both or condemn both."—History of "Re-organization." Vol. 3, pp. 224-5.
²Doctrine and Covenants, sec. 107:5.
³Doctrine and Covenants, sec. 20: 63-65; 26:2; 124:144.
⁵Elders’ Journal, July, 1838.
The Prophet tells us that in the dispensation of the fulness of times "that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place and be revealed, from the days of Adam even to the present time." 6

If all things are to be restored, and if the dispensation of the fulness of times is made up of, and is a uniting of, all dispensations, with their keys and powers, since the days of Adam, then those who held the keys of these various dispensations would have to confer them upon the head of one who stands at the head of the last dispensation, and the Prophet Joseph Smith is that one. This being true, then, among other keys, it would be necessary for Peter, James, and John, who held the keys of the kingdom, in the dispensation of the meridian of time, to appear to the Prophet Joseph Smith and bestow upon him their keys and authority.

That the keys of all dispensations were bestowed, we learn from the words of the Prophet, as recorded in section 128 of the Doctrine and Covenants, verse 21:

And the voice of Michael, the Archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

And in verse 20:

The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

If, therefore, Peter, James, and John held the keys of the dispensation of the fulness of times, it would be necessary for them to bestow those keys upon Joseph and Oliver, before these men could obtain them. That they did obtain them, we know, and that the keys of the kingdom were conferred by these heavenly messengers, we have evidence to show.

In section 27, verse 8, of the Doctrine and Covenants, the Lord declares that he shall partake of the sacrament with Joseph Smith and Oliver Cowdery in his kingdom: and also John, * * * "which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron."

And in verse 12:

And also with Peter, James and John, whom I have sent unto you, by whom I have ordained you and
confirmed you to be apostles, and
especial witnesses of my name, and
bear the keys of your ministry, and
of the same things which I revealed
unto them: unto whom I have com-
mitted the keys of my kingdom, and
a dispensation of the gospel for
the last times; and for the fulness
of times, in the which I will gather
together in one all things, both
which are in heaven and which are
on the earth.

Here the Lord declares that
Joseph the Prophet and Oliver
Cowdery were ordained by Peter,
James and John. In section 18,
a revelation given in June, 1829,
early a year before the Church
was organized, the Lord declares
that Oliver Cowdery was called
with the same calling as was
Paul, which was the Melchizedek
priesthood, as an especial wit-
ness of his name. It was after
this call to be special witnesses,
and after the bestowal of the
Melchizedek priesthood, that the
Prophet and Oliver—when the
Church was organized—ordained
each other Elders. The priest-
hood with its keys existed be-
fore the Church organization,
but not the offices in the Church
which belong to the Church, and
are held by the consent of the
same.

In regard to the ordination of
Joseph Smith and Oliver Cow-
dery to these two priesthoods,
we have the testimony of both
recorded outside of the Doctrine
and Covenants. Oliver Cowdery,
in the year 1848, testified at
Kanesville, as follows:

I was present with Joseph when
an holy angel from God came down
from heaven and conferred on us,
or restored, the lesser or Aaronic
priesthood, and said to us at the
time, that it should remain upon
the earth while the earth stands.
I was also present with Joseph
when the higher or Melchizedek
priesthood was conferred by the
holy angel from on high. This priest-
hood we then conferred upon each
other by the will and commandment
of God.

From this we see that, in the
case of the restoration of the
higher priesthood, as well as in
that of the lower, they ordained
each other by commandment after
having received the keys from
those who held them—Peter,
James and John.

We also have Oliver’s testi-
mony, recorded by his own hand,
as early as the year 1835. The
account is quite interesting,
and was recorded in the patri-
archal blessing book of Patri-
arch Joseph Smith, Sen., by
Oliver, who at that time was the
recorder. This is his statement:

He (Joseph) was ministered unto
by the angel, and by his direction
he obtained the records of the Ne-
phites, and translated by the gift
and the power of God. He was or-
dained by the angel John, unto the
lesser or Aaronic priesthood, in
company with myself, in the town
of Harmony, Susquehanna county,
Pennsylvania, on Friday, the 15th
day of May, 1829; after which we
repaired to the water, even to the
Susquehanna river, and were bap-
tized; he first administering unto
me, and after, I to him. But before
baptism our souls were drawn out
in mighty prayer, to know how we
might obtain the blessings of bap-
tism and of the Holy Spirit accord-
ing to the order of God; and we
diligently sought for the right of
the fathers, and the authority of the
holy priesthood, and the power to
administer the same; for we desired
to be followers of righteousness,
These blessings shall come upon him (Oliver) according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and after receive the holy priesthood under the hands of those who had been held in reserve for a long season, even those who received it under the hands of the Messiah, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac and Jacob, saith he, Joseph of old. 7

John the Baptist was not ordained to the Priesthood by the hand of Messiah, as he received his ordination when eight days of age, 8 under the hands of an angel. Peter, James, and John were called by the Savior, and received their authority from him; and the prophecy of Joseph was fulfilled when they conferred upon Joseph Smith and Oliver Cowdery the keys of the High Priesthood which they had received from Messiah while in the flesh.

7 This blessing was also recorded in the handwriting of Oliver Cowdery, and was copied by him in the record on the 2nd day of October, 1835, in the city of Kirtland, Ohio, and having been written by an eye-witness of the fulfillment, is certainly strong proof of the ordination. Whether this is the "other place" mentioned by Oliver, where the account of the ordination to the Melchizedek priesthood is recorded, is a question. If not, the account of the ordination is either lost or misplaced among the many papers in possession of the Church.

8 Doctrine and Covenants, sec. 81:28
"A Friendly Observation"

I would to God that our people might accept those divine revelations made known in the mysterious past, for it would contribute in a vital manner to International Lamanite Felicity, and, sooner or later, this people would become one of the most imposing congregations of people in the world.

Oh, that our people might recognize the Church of Jesus Christ of Latter-day Saints, accept the fulness of the everlasting Gospel and comprehend the great mission that is to be accomplished by the Lamanites.

Oh, that each being, man and woman, might recognize that they are the descendants of LAMAN and LEMUEL; that they might cease to be humiliated and feel inferior when they are called "LAMANITES". If we would only recognize our divine calling we could then execute the responsibilities imposed upon us. Under such circumstances we would acknowledge our blessings and with eternal rejoicings and deep gratitude we would express thanksgiving to the Almighty. We would praise Him for His goodness and excellency, because He has remembered His people in these last days.

How anxiously do we who believe in the promises of God look forward to that day when the "LAMANITES" will REND ASUNDER THE VEIL OF THEIR UNBELIEF and cease to be modern fanatics, subjected to their present MONOTONOUS stagnancy, which has kept them from advancing, though they have practiced its "form of godliness" for over a hundred years. This foundation of belief has followed after that of the Catholics and the Protestants, and these creeds and customs they have made a part of their lives and they find it impossible to depart from them.

Would to God that the day might come when with intelligence and complete independence they all might think as men of liberty, and, without fear accept the glorious fulness of that Gospel which God has restored; and, in their own free agency, reject the false teachings of the past.

Oh, that the day may come when they would arise without fear and UNFETTER themselves from their intellectual masters, who pretend to call the people to repentance, while
they themselves are the "servants of sin."

The Lord has not called the fallen Gentiles as our "Saviors", but He has said: "Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces and none can deliver.

"Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."—3 Nephi 20:16,17.

These men have become the enemies of our people and they have actually detained us in the accomplishment of our most important mission in this world. The Lord has told us that before the dawning day of the glorious Millennium the Lamanites "SHALL BLOSSOM AS THE ROSE." The Gentiles refused the fulness of the Gospel from the beginning, and that same fulness they have refused to impart to the Mexican people. Thus, then, conducting themselves as they have, they have become their own enemies, as well as enemies to the Promised Lineage! The time shall come when it will be too late for the coward!

According to the word of the Lord in the sacred Book of Mormon and in the Doctrine and Covenants, which is sustained by the "believing Gentiles" as the living voice of God, A NATION SHALL ARISE IN A DAY when that day of liberty arrives in which the Lamanite people "blossom as the rose"; when the promises concerning them are fulfilled; when the MILLENNIAL DAY dawns and those events which herald it take place. The Lamanite people must come to an understanding of their responsibilities, both now and for ever. Only their voluntary diligence can bring their determined justification before God. Continued indifference will be conducive to their own, personal condemnation.

The Decree According to The Covenant

The Lord has said: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."—D. & C. 49:24,25.

In consequence of the transgression of our fathers, the Lord took those blessings which had been assigned to the house of Israel and bestowed them upon the Gentile people, and with that same authority the Lord has
said: "Verily, this is the word of the Lord, that the city of the New Jerusalem SHALL BE BUILT BY THE GATHERING OF THE SAINTS..." (The Gentile Saints) —See Sec. 84:4. As has been brought forth before, Israel had no part in that decree. All this should be executed by THE GATHERING OF THE GENTILES, (The believing among the Gentiles).

We know that the Gentile Saints were unable, (or did not consider it important enough) to fulfill the conditions required in order to accomplish that important work; they could not bring to pass that marvelous decree.

Now, there is no doubt of it, the Gentiles did not comply with the conditions required of the Lord, and they could not vindicate the word of the Lord spoken concerning their fall unless they transgressed. Now the God of heaven has renewed His covenant with Israel and expressed His dependence upon the Promised Seed, for He says: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." —D. & C. 49:24.

In this present day, according to the decision of the Lord, there can be nothing done; there can be no Temple in Missouri; there can be no Holy City; Enoch cannot descend with his people; The Lord Jesus cannot descend from heaven, because it was HE that said, before His coming the Lamanites must blossom as the rose. In a word, the Millennium cannot come unless this condition is fulfilled—unless the Lamanite people are first prepared so that they may take their promised part in the marvelous event!

Every man who is a descendant of Lamanite origin, who desires to honor the word of God, is obliged to take part in that great work of God, according to His own divine word, or he must suffer the consequences of his negligence, sooner or later.

Let us, as mortals, meditate deeply upon the great kindness of the Lord to the Lamanite people! Let us contemplate the situation in all its wondrous aspects! Let us examine what the Lord has done in order to stimulate the faith and the hopes of that benighted people; in order to advance that forgotten race and bring the pride of the world to naught—for that day must come and that word be honored: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness and the Lamanites shall BLOSSOM AS THE ROSE." Let us ever remember THE DAY OF THE LORD SHALL NOT COME before the Lamanites blossom as the rose, and Jacob flourishes in the wilderness.

Zion is to be established where Adam and Eve dwelt, that place which was the blessed Cradle of Humanity—a place more beautiful than any other place on earth. This knowledge should be more than sufficient
to vivify our souls and fill us with ineffable happiness; for has not God given us His word and shown His high consideration by designating this place as OURS, as with the FINGER of the Lord? What gratitude should fill our hearts!

How could the Lord show us greater consideration? How glorious, that the righteousness of our fathers should have caused them to desire for us such an extraordinary "GIFT." If the Mexican, who has already accepted the Gospel, and who already has his own opinions, believes that the work is divine; if he believes those words which the ancient prophets have spoken are genuine and of divine origin; if he believes the words of the Book of Mormon and the Doctrine and Covenants, HE MUST NOT DELAY, because as sure as the Almighty lives, if he does not serve Him now he will lose his INVITATION!

Those prophetic anticipations concerning the Lamanite people are very complicated, that is to say: their calling and responsibilities are so profound and so very important that they not only affect man in this world, but they concern and affect the very Gods of eternity; For upon the Lamanite people depends the building of the Holy Temple of the New Jerusalem, which is to be the Great Capitol of the world. And there shall be built the Great University from whence shall come the New Gods of eternity. In fact, their place among men is so portentous in the Evolution of the Great Millennium that IT SHALL NOT BE BROUGHT TO PASS WITHOUT THE LAMANITE PEOPLE!

Mexican Mormons ought to understand and realize that such a Celestial Patrimony, thus designated by the very FINGER of God, has the ponderous object of the construction of our home for all eternity, and if we do not place ourselves in the hands of God as clay in the hands of the Potter, we will not be prepared. Under such circumstances the Lord will not give us that form which in His justice can be useful. In other words, we must submit to His will in order that He may use us according to his justice and knowledge. If we are worthy we may inherit that precious and historical place; that land where the Paradise of God descended from heaven; that place that shall be blessed for all eternity.

Thus saith the Lord: "** WHICH SHALL BE OUR PREFERENCE? OUR CHOICE OR THAT OF THE LORD FOR US? The covenant was made between our progenitors and the Lord Jehovah, the God of heaven, the Redeemer of the world. What shall be our preference, to live in the world with all we encounter now, or to enter into eternal

(Continued on page 200)
EDITORIAL

"There is no sin like the sin of just men standing by watching injustice done."

"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)

VOLUME III JUNE, 1955 NO. 6

LECTURE SIXTH

1. Having treated in the preceding lectures of the ideas, of the character, perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be able to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods; knowing (not believing merely) that they had a more enduring substance. Hebrews x. 34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians v. 1.

4. Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course

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they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth’s sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the
faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9. It was in offering sacrifice that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Psalm 1. 3, 4, 5: "Our God shall come, and shall not keep silent: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11. All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight through the sacrifice which they offered unto him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the posers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are their faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and
where unshaken confidence is not there faith is weak; and where faith is weak the persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

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The Prophet’s Majesty...

We respectfully cite an incident in the Prophet’s life demonstrating Joseph’s knowledge that God would back him up in blessing or in cursing.

The Court of Inquiry now commenced, before Judge Austin A. King. This continued from the 11th to 28th of November, during which we were kept most of the time in chains, and our brethren, some fifty in number, were penned up in the cold, dreary court house. It was a very severe time of snow and winter weather, and we suffered much. During this time Elder Rigdon was taken very sick, from hardship and exposure, and finally lost his reason; but still he was kept in a miserable, noisy and cold room, and compelled to sleep on the floor with a chain and padlock round his ankle, and fastened to six others. Here he endured the constant noise and confusion of an unruly guard, the officer of which was Colonel Sterling Price, since Governor of the State. ***

In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed against the "Mormons" while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:
"SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!"
He ceased to speak. He stood erect in terrible majesty—Chained and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri. (Life and Travels of P. P. Pratt, pages 228, 229.)

The Voice Of False Friends

The Prophet Joseph Smith had prophesied “That if Hyrum and I were ever taken again we would be massacred, or I was not a prophet of God.”

In the face of this prophecy, Joseph received inspiration to go to the Rocky Mountains to avoid arrests and imprisonment. He said: “The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not collect in groups, but scatter about. There is no danger; they will come here and search for us. Let them search; they will not harm you in person or in property, and not even a hair of your head. We will cross the river tonight, and go away to the west.”

“At this crisis, some of Joseph Smith’s friends instead of rendering him all possible assistance to escape from his enemies, complained of his conduct as cowardly and entreated him to return to Nauvoo and not leave them as a false shepherd leaves his flock when wolves attack them. The parties most forward in making this charge of cowardice were Reynolds Cahoon, L. D. Wasson and Hiram Kimball. Emma Smith, his wife also sent a letter by the hand of Reynolds Cahoon, entreating him to return and give himself up, trusting to the pledges of the governor for a fair trial. Influenced by these entreaties to return, and stung by taunts of cowardice from those who should have been his friends, he said: “If my life is of no value to my friends, it is of none to myself.” And after a brief consultation with Rockwell and his
brother Hyrum, against his better judgment, and with the conviction in his soul that he would be killed, he resolved to return; and crossed over the river that evening to Nauvoo.

Word was sent to the governor on the 23rd by the hand of Theodore Turley and Jedediah M. Grant that President Smith would be ready to go to Carthage as early the next day as the governor’s posse could meet him, provided he could be assured of a fair trial, and his witnesses not be abused. That message was delivered to the governor, and he decided at once to send a posse to escort the Nauvoo party to Carthage; but through the influence which Wilson Law, Joseph H. Jackson and others of like character had over him he changed his good intention of sending a posse and ordered the messengers to return that night with orders to Joseph Smith and the city council to be in Carthage the next day by ten o’clock without an escort; and he declared that if the mayor and council did not come Nauvoo would be destroyed.

Owing to the jaded condition of their horses Turley and Grant did not reach Nauvoo until daylight of the twenty-fourth. After the orders of the governor were delivered, these faithful brethren who delivered them began to warn the Prophet against trusting himself in the hands of his enemies at Carthage, but he stopped them and would not hear them further—he had decided upon his course.

A number of the citizens of Nauvoo still lingered, having collected there to witness the surrender of state arms, the Prophet raised his hat and said: “Boys, if I don’t come back, take care of yourselves. I am going like a lamb to the slaughter.”

When the company was passing President Smith’s farm he stopped and looked at it for a long time. Then after he had passed it he turned and looked again, and yet again several times. His action occasioned some remarks by several of the company, to which, in reply he said: “If some of you had such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time.”

It was midnight of the 24th when the party entered Carthage, but a militia company encamped on the public square—the Carthage Greys—were aroused and gave vent to profane threats as the company passed, of which the following is a specimen: “Where’s the d—n Prophet?” “Stand away, you McDonough boys, and let us shoot the d—n Mormons!” “G—d d—n you, old Joe, we’ve got you now!” “Clear the way, and let us have a view of Joe Smith, the Prophet of God. He has seen the last of Nauvoo! We’ll use him up now!”

Amid such profanity and abuse, the violent threats, much of which must have been overheard by Governor Ford, the Prophet’s party proceeded to Hamilton’s hotel, which it entered and took quarters for the night. Under the
same roof were sheltered the apostates of Nauvoo, Joseph H. Jackson, the Foster brothers, the Higbees and the Laws, besides other desperate men who had sworn to take the life of President Joseph Smith.

The crowd which had followed the Nauvoo party from the public square still hung around the Hamilton House yelling and cursing, and acting like ravenous beasts hungry for their prey. Governor Ford pushed up a window for he, too, was quartered at Hamilton House—and thus addressed them: "Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late tonight for you to have that opportunity; but I assure you, gentlemen, you shall have that privilege tomorrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance quietly and peaceably to return to your quarters." In answer to this there was a faint "Hurray, for Tom Ford," and the crowd withdrew. They could afford to wait. They were sure of their prey." ***

Shortly after this episode with the Carthage Greys, a number of the officers of other militia companies and other gentlemen curiously to see the "Prophet" crowded into the hotel. President Smith took occasion to ask them if there was anything in his appearance to indicate that he was the desperate character his enemies represented him to be. To which they replied, "No, sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions." To which President Smith promptly replied:

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and I will tell you what I see. I can see that you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted, and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy in the name of the Lord that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of, and those people that desire this great evil upon me and my brethren shall be filled with sorrow because of the scenes of desolation and distress that await them. They shall seek for peace and shall not be able to find it. Gentlemen, you will find what I have told you to be true." ***

Soon after finishing the song the second time, as he was sitting at one of the front windows, Elder Taylor saw a number of men, with painted faces, rushing round the corner of the jail towards the stairs. They were halted at the entrance but a moment. The guards were hustled away from the door, good naturedly resisting until they were carefully disarmed.
The brethren must have seen this mob simultaneously, for they all leaped to the door to secure it, as the lock and latch were of little use. The mob reaching the landing in front of the door fired a shot into the lock. Hyrum and Doctor Richards sprang back, when instantly another ball crashed through the panel of the door and struck Hyrum in the face; at the same instant a ball, evidently from the window facing the public square where the main body of the Carthage Greys was stationed, entered his back, and he fell, calmly exclaiming:

"I am a dead man!"

With an expression of deep sympathy in his face, Joseph bent over the prostrate body of the murdered man and exclaimed:

"Oh, my poor, brother Hyrum!"

Then instantly rising to his feet he drew the pistol Cyrus Wheelock had left him, and with a quick, firm step, and a determined expression in his face he advanced to the door and snapped the pistol six successive times; only three of the loads, however, were discharged.

While Joseph was firing the pistol Elder Taylor stood close behind him, and as soon as he discharged it and stepped back, Elder Taylor took his place next to the door and with Markham’s heavy walking stick parried the guns as they were thrust through the doorway and discharged. **

"That’s right, Brother Taylor, parry them off as well as you can," said the Prophet, as he stood behind him.

Meantime the crowd on the landing grew more dense and were forced to the door by the pressure of those below crowding their way up stairs. The guns of the assailants were pushed farther and farther into the room—the firing was more rapid and accompanied with demoniac yells and horrid oaths and execrations. Certain that they would be overpowered in a moment, Elder Taylor sprang for the open window directly in front of the prison door, and also exposed to the fire of the Carthage Greys from the public square. As he was in the act of leaping from the window, a ball fired from the doorway struck him about midway of his left thigh. He fell helplessly forward towards the open window, and would have dropped on the outside of the jail, but that another ball from the outside, striking the watch in his vest pocket, threw him back into the room.

As Elder Taylor was thrown back from the window Joseph Smith attempted to leap out, but in doing so was instantly shot and fell to the ground with the martyr-cry upon his lips—

"O Lord, my God!"

There seems to be conclusive evidence that the Prophet was fired upon as he lay on the ground beside the old well curb that stood under the window from which he leaped. (Comp. Hist. of Ch. Vol. 1, pp. 247,248; 250,251; 256; 284-287.)
MARTYRDOM!

To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: "I am a dead man!" Joseph leaped from the window, and was shot dead in the attempt, exclaiming: "O Lord my God!" They were both shot after they were dead, in a brutal manner, and both received four balls.

John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

Joseph Smith the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: "I go like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have
not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The testators are now dead, and their testament is in force.

Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna carta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of hosts till he avenges that blood on the earth. Amen.—D. & C. Sec. 135.

"O Lord! in the name of Jesus Christ I pray Thee, show me what these things mean, and what I shall say to Thy people? On a sudden the Spirit of God came upon me, and filled my heart with joy and gladness indescribable; and while the spirit of revelation glowed in my bosom with as visable a warmth and gladness as if it were fire. The Spirit said unto me: "Lift up your head and rejoice; for behold! it is well with my servants Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfil that to which he is appointed." (Autobiography of P. P. Pratt p. 371)

Where a testament is, there must also of necessity be the death of the testator.—Hebrews 9:16.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.
Michael, Unser Vater Und Unser Gott
(29. Fortsetzung von Seite 163.)

Es wird behauptet, dass Adam vom Staub dieser Erde geschaffen wurde, dass sein himmlischer Geist hierherkam, dass er fiel, die Fortpflanzung der menschlichen Familie begann, dann starb und bis zum Tode und der Auferstehung des Erlösers im Grabe lag, zu welcher Zeit er die Segnung jenes Gesetzes empfing. Im 1. Buch Mose 5:5 und in "Lehre und Bündnisse", Abschnitt 107, steht geschrieben, dass Adam starb. Es ist jedoch sonderbar, dass nichts über den Tod von Adams Frau Eva gesagt wird noch über ihr oder sein Begräbnis.

Wenn Adam eines natürlichen Todes starb wie seine Nachkommen Abraham, Isaak und Jakob, ist es dann nicht sonderbar, dass im Falle solcher weltberühmten Persönlichkeit, des "Vaters aller Lebenden", den seine getreue Nachkommenschaft Michael nannte, den Fürsten und Erzengel, nichts erwähnt wird über die Begegnungsfeierlichkeiten oder den Ort und die Art der Beisetzung? Das völlige Fehlen der geringsten Bemerkung sowohl in der Bibel wie auch seitens der Bibelgeschichtsforscher oder Kommentatoren ist ein starker Beweis dafür, dass der Tod Adams, als er aufgezeichnet wurde, kein natürlicher Tod war.

Es heisst, dass Adam, ein unsterbliches Wesen, durch das Geniessen von den größeren Substanzen der Erde Sterblichkeit annahm und dadurch seinen Körper in Übereinstimmung mit den Bedingungen auf der Erde brachte. Wenn dies als Wahrheit angenommen wird und es ist logisch und schriftgemäß - warum sollte er nicht am Ende seiner sterblichen Laufbahn den Prozess umdrehen und zur Unsterblichkeit zurückkehren? Adam brachte
Unsterblichkeit liegt ein weiterer starker Beweis für die Vaterschaft Adams gegenüber Jesus Christus. Joseph Smith sagte:

Wie der Vater Macht in sich selbst hatte, so hat der Sohn Macht in sich selbst, sein Leben niederzulegen und es wieder aufzunehmen, * * * Der Sohn tut, was er den Vater hat tun sehen. Demnach hat der Vater einmal sein Leben niedergelegt und es wieder aufgenommen, * * * Kirchengeschichte Band 5, Seite 426.


Und in dieser Handlung des Wechsels von Sterblichkeit zu
späterhin, nachdem der Sohn seinen Körper erhalten und seine Arbeit im sterblichen Zustand beendet hatte, legte auch er sein Leben nieder und nahm es wieder auf, wie es vorher hatte seinen Vater tun sehen. "Der Sohn tut, was er den Vater hat tun sehen."

Die Drei Persönlichkeiten


Was kann dies anders bedeuten als dass Adam, der "Schöpfer" oder "Gott der Erste" ist, (Brigham Young sagte, dass Adam der Häupterbauer (Schöpfer oder Organisator) der Erde war). Jesus Christus ist der "Erlöser" und ist "Gott der Zweite", und warum sollte nicht Joseph Smith, der der "Zeuge oder Testator" war, "Gott der Dritte" sein? Genau das ist es, was die Schrift sagen will. Diese drei Persönlichkeiten —die eine ein verherrlichtes, auferstandenes Wesen und die anderen beiden seine Söhne als unverkörperte Geister und in ihrem vorsterblichen Zustand—

traten ein in einen "ewigen Bund", der sich auf "ihre Zustandeverkündung bestimmter Dinge für die Menschen auf der Erde" bezog in Übereinstimmung mit einem festgesetzten Programm, das von der Rate der Götter genehmigt worden war.

Dies allein ist ein starker Beweis dafür, dass Adam an der Spitze steht und dass Jesus Christus, Joseph Smith und alle anderen ihm untergeordnet sind.

Brigham Young sagte:

Wenn Sie herausfinden, war Joseph (Smith) war, dann wissen Sie soviel über Gott wie es zur Zeit nötig ist; denn als er sagte, "Ich bin ein Gott für dieses Volk", sagte er nicht, dass er der einzige, weise Gott sei. Jesus war ein Gott für das Volk, als er auf der Erde war und bevor er auf diese Erde kam, und er ist es noch immer. Moses war ein Gott für die Kinder Israel, und in dieser Weise können Sie zurückgehen bis direkt zu Vater Adam. * * *


Wiederum ist hier Adam vor Jesus Christus, den Sohn Maris,
gesetzt, denn man muss an Jesus vorbeigehen, ehe man in die Gegenwart Vater Adams geführt wird, der an der Spitze steht. Er ist der Vater allen Fleisches (aller Menschen), was auch Jesus Christus einschliesst.

Hinsichtlich der Stellung, die der Prophet Joseph Smith in der Ordnung der Gottheiten auf der Erde einnimmt, sind die folgenden Zeilen von Heber C. Kimball aufschlussreich:


Joseph Smith sagte:

Die Schlüssel müssen vom Himmel gebracht werden, wenn immer das Evangelium gesandt wird. Wenn sie vom Himmel geöffnet werden, ist es durch die Autorität Adams.


Joseph Smith sagt ein anderes Mal:

Er (Adam) ist der Vater der menschlichen Familie und präsidient über die Geister aller Menschen und alle, die die Schlüssel gehalten haben müssen in dieser grossen Ratsversammlung vor ihm stehen. (Dies muss Jesus Christus, den Sohn Marias, einschliessen, denn auch er hielt die Schlüssel.) * * * Der Menschensohn steht vor ihm und dort wird ihm (dem Menschensohn) Herrlichkeit und Herrschaft gegeben. Adam übergibt (dann) seine Statthalterschaft an Christus (Jehova-Christ, der Zweite in der Heiligen Trinität), das was ihm (Adam) als Halter der Schlüssel des Universums gegeben worden war, aber er behält seine Stellung als Haupt der menschlichen Familie. —Joseph Smith's Teachings (Lehren Joseph Smiths) Seite 122.

Hier sehen wir wiederum "alle, die die Schlüssel gehalten haben"

Dass Jehovah-Christ, der als verherrlichter, auferstandener Gott die Organisation dieser Erde leitete, noch immer als "Der Christ" regiert, geht klar aus der folgenden Darstellung Brigham Youngs hervor:

Der Erlöser hat sein Werk noch nicht beendet und kann die Fülle seiner Herrlichkeit nicht empfangen, ehe nicht der Einfluss und die Macht der Gottlosen überwunden und unterworfen sind. Wenn die gottlosen Einwohner der Erde, die Tiere des Feldes, Vögel in der Luft, Fische im Wasser, alle mineralischen Substanzen und alles andere, was zu dieser Erde gehört, überwunden sind, den wird er (Jesus der Sohn Marias) das Königreich nehmen, es dem Vater (Adam) übergeben und sagen: "Hier ist das Werk, das du mir zu tun gegeben hast—Du hast die Aufgabe bestimmt—ich habe getreu gearbeitet, und hier sind meine Brüder und Schwestern, die mit mir gearbeitet haben. Wir haben getreu zusammengearbeitet. Wir haben das Fleisch, die Hölle und Satan überwunden. Ich habe überwunden, sie sind meinen Wegen gefolgt, und hier sind alle, die du mir gegeben hast; ich habe keinen verloren, ausgenommen die Söhne des Verderbens."

—Discourses of Brigham Young, 45.

(Fortsetzung folgt)

EL DIA AMANECE PARA LOS LAMANITAS
LA CASA DE JOSE
(Continué de p. 167)

"Amistosa Observación"

Ojalá que nuestra gente acepte aquello divino que ha estado escondido en el misterioso olvido, por ser una de las cosas vitales de nuestra felicidad Internacional-Lamanita, lo cual tarde o temprano, se conjure en la Agrupación más poderosa del mundo! Así lo ha dicho el Todopoderoso!

Que al reconocer el evangelio nuestro pueblo, reconozca la especial grandeza que hay para nosotros los Lamanitas.

Que cada ser, hombre o mujer, que se sienta pertenecer a esa descendencia de LAMAN Y LEMUEL, y que no sienta una humillación de llamarse "LA- MANITA", y para ejecutar las responsabilidades sobre nue-
tos hombros, reconozca voluntariamente y con eterno regocijo la muy grata bondad de la excelencia del Altísimo para nuestro pueblo en estos Últimos Días.

Ansiosos esperamos el día cuando nuestro pueblo ROMPA EL VELO DE INCREÍDULIDAD; ese fanatismo moderno, sujetándote a una condición MONOTO-NA, y que habiendo practicado esa forma cerca de cien años, se ha enraizado esa creencia en su alma y le sucede lo del Católico o Protestante, imposible destruir a sus credos o costumbres que los ha hecho parte de su misma vida, positivos o negativos. ¡Ojalá que el día llegue cuando inteligentemente se independice y refleccione como un hombre de libre pensamiento y sin temor acepte aquel globo glorioso que Dios ha restaurado o por su propio albedrío lo deseche! ¡Ojalá que venga el momento cuando sin temor se "DES-LIGUE" de sus maestros intelectuales que pretenden llamar la gente al arrepentimiento, cuando ellos mismos se encuentren en transgresión."

Al fracaso Gentil, el Señor no los llamó "Salvadores nuestros", sino dice: "---Entonces vosotros, que soís un resto de la casa de Jacob, os adelantaréis entre ellos; e iréis en medio de los Gentiles, que serán muchos, y estaréis en medio de ellos como un león en medio de los animales del bosque, y como un cachorro de león entre los rebaños de ovejas, a las que despedaza y arrulla con sus pies, si pasa por en medio de ellas, sin que nadie las pueda librar.

Tu mano se levantará contra tus adversarios, y todos tus enemigos serán talados. --3 Nefi 20:16,17.

Estos hombres se han convertido en enemigos del pueblo Lamanita por detener su importantísima misión en este mundo! Antes de los portentosos eventos de la época Milenial, dice el Señor que los Lamanitas FLOR-ECERAN COMO LA ROSA. Los Gentiles rechazaron desde un principio la plenitud del evanghelio, y esto mismo están impartiendo al Mexicano! Así, pues, teniendo al pueblo como lo tienen, se han convertido en enemigos de ellos mismos, y del Linaje-Prometido! El tiempo lo dirá cuando sea demaciado tarde para el cobarde!

Según lo dice el Señor en li-sagrado Libro de Mormón y en Doctrinas y Convenios, que se sostienen como la voz viva de Dios!

Cuando llegue ese día de la bértad, entonces, y hasta entonces NACERA UNA NACION EN UN DÍA.

Entonces el pueblo Lamanita "florecerá como la rosa"; entonces las promesas se cumplirán de lleno; entonces el programa Milenial tomará su DERROTERO NATURAL Y SORPRENDEnte que le espera. Entienda el pueblo de Lamán su responsabilidad, desde hoy y para siempre, su diligencia voluntaria le traerá
determinada justificación ante Dios, o su indiferencia le conduce a su propia y personal condenación.

EL DECRETO, COMO RESULTADO DEL CONVENIO:

El Señor ha dicho: "---Pero antes que venga el gran día del Señor, Jacob prosperará en el desierto, y los Lamanitas FLORECERAN COMO LA ROSA.

Sión prosperará en los collados y se regocijará en las montañas, y será congregada en el lugar que he señalado." -Sec. 49:24,25.

A consecuencia de las transgresiones de nuestros padres, el Señor quitó aquello que había asignado a la casa de Israel y lo dió al pueblo gentil y con esa autoridad dijo el Señor: "De cierto, esta es la palabra del Señor, que la ciudad de la Nueva Jerusalén SERÁ EDIFICADA POR EL RECOGIMIENTO DE DE LOS GENTILES!

Resultando que como a los santos no les importó cumplir con las condiciones del Señor para dicha obra, no pudieron ejecutar tan maravillosa empresa!

Ahora, sin embargo de que los Gentiles no vindicaran la palabra del Señor, sino la dejaron caer, el Dios del Cielo se ha aventurado de nuevo y ahora depende del Linaje-Prometido y dice: "PERO ANTES QUE VENGA EL GRAN DÍA DEL SEÑOR, JACOB PROSPERARA EN EL DESIERTO, Y LOS LA-

MANITAS FLORECERAN COMO LA ROSA." -Sec. 49:24.

De modo que el compromiso de Dios, en esta día, es que no habrá nada, no habrá templo; no habrá ciudad santa; no bajará Enoc y su gente; no descederá el Señor Jesucristo, porque él mismo ha dicho que antes de su venida acontecerá el gran evento lamanita, en una palabra: No habrá Milenio! ¡No se contemlará aquella Evolución Milenial, sin que el pueblo Lamanita venga primero preparado para ejecutar eso maravilloso!

Todo hombre que descienda de aquel origen y desee honrar la palabra de Dios, es su deber tomar parte en la grandiosa obra de Dios según su propia voluntad divina, o recibir las consecuencias que la vengan tarde o temprano.

Meditando profundamente, como un hombre humano, sobre el Agasajo del Señor al pueblo Lamanita; al contemplar la situación en todos sus aspectos, se parece que el Señor lo ha hecho para estimular la fe y esperanzas de dicha gente. Para el progreso de esta raza olvidada y despreciada del mundo, y que venga y honre aquella palabra o expresión: "PERO ANTES QUE VENGA EL GRAN DÍA DEL SEÑOR, JACOB PROSPERARA EN EL DESIERTO Y LOS LAMANITAS FLORECERAN COMO LA ROSA.

De modo que ese glorioso evento de los EVENTOS, no llegará jamás sin que el pueblo lamanita florezca como la rosa y Jacob prosperse en el desierto!
Se efectuara sin el pueblo lamanita!

Mormones-mexicanos, debemos entender o realizar que aquel Patrimonio Celestial, está dedicado por el poderoso DEDO de Dios, con el objeto de formar nuestro hogar para toda la eternidad, si nos colocáramos o nos convirtiéramos como la pasta en manos del alfarero, bien preparada, entonces el Señor nos dará la forma que en su alto juicio le convenga, o en otras palabras hará de nosotros conforme a su sabiduría y justicia. La preciosidad del lugar por sus eventos históricos; la tierra donde estuvo el Paraíso que descendió del cielo, lugar bendito para toda la eternidad.

Dice el Señor: “…la cual se verificará en Misui, 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.”

¿Cuál será la preferencia, la nuestra o la del Señor para nosotros? El convenio se celebró entre nuestros Progenitores y el Señor Jehová, el Dios del cielo, el Redentor del mundo! ¿Qué será lo que prefiramos, morir en la tierra donde nos encontramos hoy mismo, o entrar en vida para siempre en el lugar señalado por el DEDO de Dios?

Los Israelitas murieron en el desierto, porque no les gustó la promesa que el Señor hizo con Abrahán, ¡prefirieron morir en el
tenebroso desierto, y como allí murieron; allí dejaron el testimonio, que por causa del convenio y haberlos sacado de Egipto se hicieron enemigos del mismo Dios y de su Siervo Moisés!

Los Gentiles jugaron el mismo papel miserable, prefirieron morir y permanecer en el sepulcro antes de aventurarse a conquistar los reinos del mundo. Esa ejecución se hacía necesaria, indispensable, porque ellos se hallarian sobre la tierra; SOBRE TODO EL PLANETA, ETERNAMENTE!

¿Repetiremos nosotros la misma acción, jugaremos el mismo papel con las lecciones que tenemos ya?  

(Continuará)

---

life in that place DESIGNATED BY THE FINGER OF THE LORD?

The Israelites died in the wilderness because they did not cherish the promises made by the Lord with Abraham. They preferred to die in the sordid desert and thus they died there. They forsook their testimony. They forgot that by the covenant they were delivered from Egypt and they became the enemies of God and His servant Moses!

The Gentiles have followed the same miserable example, preferring to die and remain in the tomb, rather than to oppose and overcome the kingdoms of the world. This was necessary, indispensable, and in fulfillment of the scriptures; otherwise they should have reigned upon the earth, yea, over all the planet eternally!

Are we going to repeat the same blunders, playing the same part, with the lessons of history before us?

(To be continued)

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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. 1:23)
Ballard - Jenson

Correspondence

The following publication has been constantly in demand for quite some time. In consideration of these demands, we deem it our privilege and duty to place before discerning people the facts as they are, that the people themselves might know conditions as they are, and in this manner learn to choose the truth. With these thoughts in mind, we humbly dedicate the following pages to those who aspire to know God’s truth.

"Prejudice is a great time saver, it enables us to form our own opinions without bothering to get the facts."
MARRIAGE

MELVIN J. BALLARD
JOSEPH SMITH
BRIGHAM YOUNG
JOHN TAYLOR
ET AL.

BALLARD - JENSON
CORRESPONDENCE

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

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

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

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

O man bowed down with labor, O woman young yet old,
O hearts oppressed in the toiler’s breast, and crushed by the power of gold;
Keep on with your weary battle against triumphant might—
No question is ever settled, until it is settled right.

—Selected
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Correspondence

Millville, Utah,
July 15, 1934.

Elder Melvin J. Ballard,
47 East, South Temple St.,
Salt Lake City, Utah.

Dear Brother Ballard:

I have just recently read your splendid discourse on the Three Degrees of Glory, delivered in the Ogden Tabernacle some years ago and published in pamphlet form. I find much in your remarks that is enlightening and instructive. However there is one statement—an important one—that to my mind is misleading and hence destructive to the faith of many Latter-day Saints. In fact my attention was called to this item by one of the brethren whose mind was disturbed because of it. Since in the very nature of things it can only be your wish to build up the faith of the Saints on the sure foundation of truth, I am taking the liberty of calling this matter to your attention, with the hope that you will make such correction as the situation calls for. I have reference to the following statement:

"Those who are denied endless increase cannot be what God is, because THAT in connection with other things, makes him God. The eternity of the marriage covenant ought to be understood by Latter-day Saints clearly to be the sealing of at least one woman to one man for time and for all eternity. Then do not get confused on that point and imagine that it necessarily means MORE THAN ONE WOMAN. It may be, certainly, but it does mean at least that one man and one woman are sealed together by the power of the holy priesthood by the sealing ap-
proval of the Holy Ghost for time and for all eternity, and then that they keep their covenants, before they will be candidates for the highest degree of Celestial Glory, and unto them only of all these groups of our Father's children is the promise made of endless or eternal increase."

As I read your statement, it carries the plain inference that the sealing of one woman—AND ONE ONLY—to a man "by the power of the holy priesthood and by the sealing approval of the Holy Ghost for time and for all eternity," completes the requirements of a Celestial marriage as contemplated in the revelation of the Lord to Joseph Smith, known as Section 132, D. of C.

This position seems to be in accord with that assumed by the late Dr. James E. Talmage, who classed the principle of a plurality of wives as an incident, "never and essential;" also with the Official Statement of the First Presidency of June 17, 1933, wherein it is claimed that "Monogamous marriages for time and eternity, solmenized in our temples in accordance with the word of the Lord, and the laws of the Church, are Celestial marriages."

But this position does not harmonize with that clearly enunciated by the Prophet Joseph Smith and those who followed after him in the Priesthood. For instance Brigham Young made the bald statement that "the only men who become Gods, even the sons of God, are those who enter into polygamy." It is this class of men—who expect to become Gods, even the sons of God, and as such inherit the highest degree of glory in the Celestial heavens—I assume you had reference to in your remarks above quoted. If so your position and that of President Youngs, seems diametrically opposite. President Young's interpretation of the law of God on this subject, strictly accords, as I understand it, with that of Joseph and Hyrum Smith, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and many others of the leading brethren, and particularly those
who lived contemporary with Joseph Smith and who were instructed by him.

Why this difference? If your position is correct theirs was wrong. Reason and observation teaches that it is much easier to go through this life with but one wife than with a plurality of wives, and if there is just as much to be gained from it, why should any man in this day, insist upon having more than one wife? This is a point I should like to have settled in my mind.

We do know that "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."

But the question is, what is that law as pertaining to the blessings of "eternal increase," by which men may attain to God-hood? In the maze of contradictions on this point, I am frank to confess that it is little wonder so many of the Saints today are unsettled in their faith; and it seems to me that you are in a most excellent position to clarify the spiritual atmosphere, by preaching the plain truth in the matter.

Am I wrong in my premise? If so will you tell me wherein I am wrong? I humbly invite such enlightenment as you may be able to give me. I feel there should be a common understanding on all the principles of the gospel and every honest Latter-day Saint should welcome the light of truth, though it brushes aside and destroys the traditions of a life time.

Trusting I may have your views on these matters, I remain

Your brother in the Gospel,
(Sig.) ESLIE D. JENSON
Returning after an absence of a week, I find your letter of July 15, concerning a statement I made in my talk on the Three Degrees of Glory, with which you do not seem to agree entirely. I think my position is very clearly set forth.

I do maintain that the new and everlasting covenant of marriage is not plural marriage but is the eternal union of a man and a woman. That made it possible for plural marriage to be. But to say that those who in the past have or in the future will enter into plural marriage will be the only ones who shall attain Celestial Glory is stating that which is not true. From the very earliest editions of the Doctrine and Covenants until the present in the preface to the revelation on marriage you will find this statement: “A revelation on the eternity of the marriage covenant including plurality of wives.” So from the very beginning the leaders of the Church have recognized that the eternity of the marriage covenant stood apart by itself, independent of plural marriage, but that plural marriage was possible because of the eternity of the marriage covenant.

I grant you that there have been those in the past, including some of the leaders of the Church, who have in times of stress urged the brethren to enter into plural marriage and have left the inference that plural marriage was the only marriage that would obtain in the highest degree of Celestial Glory. But there is nothing in the revelation
nor in the actions and decisions of the Church itself that justifies that position.

I have said many times that my father and my grandfather, both of whom entered into this principle, were entitled to special blessing but that special blessing is not the exclusive right to enter the Celestial Glory. Because of having more than one wife they are able to build faster toward the glory of their own kingdom. There are blessings that obtain when the Lord gives approval and permission for the practice of that principle, but those who pretend that there is no possibility of gaining that glory without plural marriage, as many are doing today without authority, and seek to enter into that principle, are merely climbing up crooked paths that will lead them into endless struggle and cause them to forfeit everything they have ever hoped for. I agree absolutely with the statement of the First Presidency issued June 17, 1933, from which you quote. I can see also some reason for thinking that statements made by men in the past in their enthusiasm would seem to conflict with it, but the statement of the Presidency today is in absolute harmony both with the revelation and with the actions of the Church itself.

Don’t let anybody fool you into the idea that this so-called plural marriage that is being practiced, some of it in your own neighborhood, is going to be valid. If you will read the 132nd section, you will find how the Lord absolutely stated that there would be those who supposedly would enter into eternal marriage but his authority would be lacking and they would not be valid. This is exactly the situation of those who are doing this today.

With kind regards, I am

Your Brother,

(Sig.) MELVIN J. BALLARD
Millville, Utah,
August 2, 1934

Elder Melvin J. Ballard,
47 East So. Temple St.,
Salt Lake City, Utah.

Dear Brother Ballard:

Your letter of July 21st, in answer to my inquiry of the 15th, is much appreciated. Since receiving it I have been out on a short vacation, hence have not had the opportunity of answering earlier.

You set forth with clearness your position, also that of the Church, on the very much discussed question of Celestial and plural marriage. I have been somewhat bewildered, as doubtless many others are, by the various interpretations placed on the marriage question; and since you speak of some in my neighborhood entering into plural marriage in opposition to the present rule of the Church, I feel that your instructions upon this point and your understanding of the Revelation on the subject, should be of vital importance to all concerned.

As I understand your position, the eternity of the marriage covenant as revealed to the Prophet Joseph Smith, (D. & C. Sec. 132), is fully complied with by the sealing of one woman to one man, under proper authority as indicated in verse 19 of the revelation, and that the only advantage to be obtained by entering into the plural marriage relation is to be “able to build faster toward the glory of their own kingdom,” as you explain in your letter. This statement is quite clear. I can understand too, how a plurality of wives even in this day, may be forced upon a person whose first wife has died and another is sealed to him for time and eternity, thereby providing two wives in eternity. In such a case, let me ask, is it to be understood that an advantage
obtains over the man whose first and only wife survives him and he dies a monogamist, assuming, of course, the sealing for time and eternity was properly attended to in each case?

My interest in this matter is simply to know my duty with reference to my attitude toward that principle. And there are some parts of the revelation I would like clarified in my mind and will thank you for your further comments on the subject. I will try and state them briefly:

First. Since Joseph Smith was inquiring as to why the Lord justified his servants Abraham, Isaac, Jacob, etc., in their having "many wives and concubines," and the Lord's answer was directed to that question; and since the Lord enjoined upon Joseph to obey the law he was about to reveal (verses 1, 3, 4), is it to be understood that the law referred to meant the having of more wives than one, as Abraham, Isaac and Jacob had?

Second. In the life of Heber C. Kimball, we read of an angel with a drawn sword visiting the Prophet, and commanding him to enter the law of plural marriage. Is this account credited in this day as being genuine?

Third. Just what is meant by the law commonly referred to as being the law of Abraham and of Sarah, as mentioned in verses 32-37. It seems in this case that God commanded Abraham to receive Hagar as a wife, he already having Sarah. Was the law of Abraham comprehended in the eternity of the marriage covenant, without reference to plural marriage?

Fourth. What is meant by the 64th and 65th verses of the revelation wherein it provides that a wise shall administer unto her husband, otherwise she is to be destroyed and he is to become exempt from the law of Sarah.

Fifth. Has the Lord given further revelation on this subject, as promised in the 66th verse? If so, is the information available?

Sixth. Is it the present view of the Church that the principle of plural marriage as formerly practiced will be restored, or will the fact of its being merely an incident to Celestial marriage permanently preclude its restoration as a Church tenet, especially in view of the present attitude of the world toward it? What is your personal opinion on this point?
Seventh. Involved in the above question is the attitude of some whom I have heard state that the real purpose of plural marriage in the early day's of Utah's colonization, was to more rapidly increase the population; and that purpose having now been achieved, the original necessity for the practice has become obsolete. Is this the view of the Church today?

Eighth. I have heard it advocated that Jesus Christ was married in the plural relation, to Mary and Martha, and perhaps others, and that such was necessary in order for him to comply with the full law. What is your thought upon this question?

Ninth. With reference to the revelation of 1882, appointing Seymour B. Young to fill the vacancy in the Seventy's Presidency "if he will conform to my law." What is understood as being necessary to "conform to my law," as the Lord used the term?

I trust you will bear with me in this matter, and assist in setting my mind at rest on these and such other points as may occur to you as being involved. The present conflicting views upon these questions seem to be leading many of the Saints away from the Gospel as revealed to Joseph Smith, and for the benefit of some of my friends and myself, I shall be glad to have your comments on the points mentioned, and remain,

Sincerely your Brother,

(Sig.) ESLIE D. JENSON

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. South Temple St.

August 14, 1934

Eslie D. Jenson,
Millville, Utah.

Dear Brother:

Answering your letter of August 2, will say that naturally if by plural marriage, as stated, there is provided
the opportunity to grow faster towards the establishment of the kingdom, and I am sure that that is the advantage, then the man who has had a wife die and has another sealed to him has two wives for the world to come and he does have that advantage over one who has but one wife. Of course I have always said that every man and woman should keep themselves prepared whenever the time comes, whether in this life or in eternity, to receive the fullness of the Lord’s offering for growth and development, but should restrain themselves not to go faster than they are sent; otherwise, they may loose everything.

The law which the Lord was about to reveal to Joseph Smith embraced primarily the eternity of the marriage covenant, which was to be sealed to his wife Emma, but since it also included plural marriage, that too the Prophet was enjoined that he must prepare himself to receive and enter into. The statement in Heber C. Kimball’s journal concerning the angel appearing with the drawn sword is not a matter that is in our own church history. While it may be all true, the church has not pronounced it authentic, nor has it contradicted it. The law of Abraham unto Sarah of course was the law of plural marriage. However, you can clearly understand from the Saviour’s answer to those who inquired concerning the status of the man who had died and left a wife and she was married by another and raised up children to the dead brother, that all this implied that there was, even in the days of Abraham, the eternity of the marriage covenant, for the dead man had claim upon the living woman and the children of that union belonged to the dead man, to whom the woman was sealed. But there also came the possibility of plural marriage because of the eternity of the marriage covenant to Abraham, and under this the Lord gave Abraham the commandment that he was to receive Hagar as a wife.
Your first quotation wherein the wife was enjoined to administer unto her husband the reference here is to plural marriage. When the Lord introduced it, it placed an obligation upon the membership of the Church who would qualify. The woman that could qualify and refused, certainly was under condemnation.

The Church has made no statement as to whether or not the principle of plural marriage as far as practice is concerned will ever be re-introduced. That is entirely in the hands of the Lord. He has made no statement on the subject. It is a true principle, always has been and always will be, though its practice is regulated by the commandment of the Lord.

Your seventh question, certainly, it was incidental that plural marriage did help to colonize Utah, but certainly that was not the prime purpose for which it was introduced, because as I have already stated it is an eternal principle subject to regulation by the Lord.

The Church has not taken the position that Jesus Christ has plural wives. It is true that one of the early elders of the Church so advocated it but the Church itself has never made any such statement.

The revelation of '82, appointing Seymour B. Young to fill a vacancy in the Seventies if he would conform with the law, it meant the law of plural marriage because he had already been sealed to the wife that he then had. In those days when the Lord approved plural marriage, the leaders of the Church were expected to set the example. He was to become one of the leaders and should set the example.

I trust these suggestions may be helpful to you so you may clearly understand that as far as the principle of plural marriage is concerned, the Church has never re-
pudiated it, but so far as its practice is concerned, it has been suspended because the Lord has enjoined its suspension upon us.

Your Brother,

(Sig.) MELVIN J. BALLARD

Millville, Utah,
August 25, 1934

Elder Melvin J. Ballard,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Brother Ballard:

I thank you for your letter of the 14th, which was in answer to my questions of the 2nd. Your letter sets forth clearly, as I understand it the attitude of the Church today on the question of Celestial and plural marriage. Since, as stated previously, the question is causing much controversy among members of the Church in their Priesthood and other classes, it is well, in my opinion, to have the points treated on in your correspondence made clear as you have so ably done.

Since writing you last some questions have arisen that I should like further enlightenment upon if I am not trespassing too greatly upon your time. I trust you will bear with me in patience:

First. Is the law of celestial marriage strictly a law of the Priesthood, rather than a law of the Church; Joseph Smith having received the revelation and entered into the practice of the principle of plural marriage without the sanction of the Church? This question was recently asked me, and I did not feel fully competent to answer it.

Second. Assuming it to be a law of the Priesthood, is it not necessary that all receiving priesthood ordinations, believe the law of plural marriage.
Third. Is a member of the Church considered in good standing and entitled to partake of the sacrament, who does not believe in the law of plural marriage?

Fourth. I would like your interpretation of the law as it concerns the marriage covenant: "That you (the contracting parties) will fulfill all the laws, rights and ordinances pertaining to this holy order of matrimony in the new and everlastin covenant:" Just what are the "laws, rights and ordinances" as pertaining to this covenant which must be fulfilled?

Fifth. Since in the ceremony the "blessings of Abraham, Isaac and Jacob" are sealed upon the contracting parties, through their "faithfulness unto the end," is it incumbent upon them to live the law of Abraham and the law of Sarah as pertaining to plural marriage in order to qualify and receive the anticipated blessings.

Sixth. In my last letter I asked: "Has the Lord given further revelation on this subject as promised in Section 132, verse 66, and if so, if the information is available." You doubtless over-looked this question. It has been suggested that the Wilford Woodruff Manifesto was the further revelation of the Lord as promised. Are we justified in assuming that view, or could the revelation of 1882 to President John Taylor be that further information promised?

Seventh. You stated that the law of Abraham to Sarah, pertained to plural marriage. What is the law of Sarah as mentioned in the revelation?

Eighth. Do I understand it to be your position that Celestial marriage is primarily marriage for eternity and that the only virtue to plurality lies in the possibility of a more rapid building of one's kingdom, or do you recognize in the plural marriage system a system of "breeding" that is superior to monogamy? In this connection I call your attention to a statement made by George Q. Cannon recorded in the Smoot proceedings in Congress: "The people of the world do not believe in breeding, but we do. So the people of the world will die out and we will fill the whole earth." Is this depopulation of the "people of the world" due to an inferior race brought about through monogamy? Is plural marriage a better social system?

Ninth. Please explain to me when and where and by what means did the Lord definitely suspend the practice of plural marriage?
I trust in propounding these questions you are not lead to the view that I am arguing for any particular understanding, as my object is to seek light and to be able to impart light to those who are asking questions on these various points. My prayer is that the Lord will abundantly bless his servants who are called upon to search out the honest in heart and lead them to their reward.

Sincerely your Brother,

(Sig.) ESLIE D. JENSON

Millville, Utah,
November 13, 1934.

Elder Melvin J. Ballard,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Brother Ballard:

Not having heard from you in answer to my letter of August 25th, and since we are having quite a warm controversy over the question of the necessity of living plural marriage even though contrary to the present teachings of the Church, I am again taking the liberty of calling upon you for information which I feel sure you can give me. The question being debated is,

Resolved, that to obtain exaltation in the kingdom of God it is necessary to live plural marriage. Since much of your writings and preachments tend to support the negative of this question, I shall be pleased to have the best you can give me in support of the negative for my use in the discussion. I realize that you must be very busy, and yet the importance to myself and others who are interested in
the question, of your definite views on the questions stated
in my last letter, and especially on the point above men-
tioned, prompts me to make this further request; and for
your kind consideration and answer I shall be very grate-
ful.

Praying the Lord to sustain your efforts to teach his
word, I remain,

Sincerely your Brother,

(Sig.) ESLIE D. JENSON

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. South Temple St.

November 23, 1934

Mr. Eslie D. Jenson,
Millville, Utah.

Dear Brother:

Yours of November 13, addressed to Elder Melvin J.
Ballard has been received in his absence.

He is visiting the Texas Mission at present and does
not expect to return to Salt Lake until early in December.
You state in your letter that you addressed a letter to Brother
Ballard on August 25, and that it has not been answered.
I do not find such a letter in our files here. Perhaps it
miscarried.

At any rate your letter just received will have Brother
Ballard's attention when he returns.

Very truly yours,

Miss Jeannette Hanks, Secretary
Miss Jeannette Hanks,
%Elder Melvin J. Ballard,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Sister:

Your kind note of the 23rd ulto. is received, informing me of the absence from the State of Elder Ballard, and that my former letter of August 25, had probably not reached him, thus accounting for the absence of a reply to inquiries therein.

I am enclosing a copy of the letter referred to, with the hope that Brother Ballard will find time to enlighten us upon the points mentioned, in order that our friends here may be set right upon the subject mentioned. I am addressing you, asking that you will kindly call the attention of Brother Ballard to these matters, and oblige.

Sincerely yours,

(Sig.) ESLIE D. JENSON

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. South Temple St.

December 18, 1934

Eslie D. Jenson,
Millville, Utah.

Dear Brother Jenson:

I have a copy of your former letter to me which evidently was either misplaced or lost, and note your interest in
having more information concerning the subject of plural marriage. Of course I am very anxious to do everything I can to support the position of the Presidency of the Church on this subject and I would like to know just what use you intend to make of this information you are seeking. I know that you have in that community a group of people who are trying to promote in defiance of the position of the Church plural marriage, and for one I am certainly not in sympathy with them and would do everything I could to save them from what I regard as their error. I understand that your position is that you are trying to support the position of the Church, and I feel sure the position the Presidency takes is supported by all the precedents and literature of the past, namely, just as it is stated in the heading of the 132nd Section of the earliest editions, that it is a revelation on the eternity of the marriage covenant, which is one thing, and including plurality of wives. The plurality of wives was only possible because of the eternity of the marriage covenant. A very careful study of the Section itself would support the position I am taking.

I should like to hear from you as to just what use you are going to make of this material and in what way I may help you to support the position of the Church.

Sincerely your Brother,

(Sig.) MELVIN J. BALLARD

Millville, Utah
December 25, 1934

Elder Melvin J. Ballard,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Brother Ballard:

I have your kind favor of December 18, in which you ask my purpose in soliciting the information mentioned in
my letters, and proffering to do what you can to clarify the marriage question in accordance with the position of the Church.

I appreciate the time you are devoting to this correspondence and trust that I am not in any way intruding. True, as you say, there has been considerable agitation in this community over the marriage issue. In the midst of this state of affairs I am trying to do the best of my ability, consistent with the information at hand, to sustain the position of the Church. The situation here is serious and demands more than I have at hand in order to be properly equipped to sustain that position. For this reason I have directed my correspondence to you, regarding you as the outstanding spokesman for the position of the Church upon this question.

Will you please refer to my correspondence and give me the best you have. I consider I am well within the limits of right in calling on you to enlighten me. Such information that you have given me and may yet give me, I have no intention of using in any other way than that which will contribute to the salvation of the souls of men.

Sincerely your Brother in the Gospel,

(Sig.) ESLIE D. JENSON

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. South Temple St.

December 31, 1934

Mr. Eslie D. Jenson,
Millville, Utah.

Dear Brother:

Answering your letter in which you say that you are anxious to do everything you can to uphold the position
of the Church on the question of plural marriage, I am offering the following suggestions in answer to your questions:

The law of plural marriage was not given as a law to the Church for everybody; it was destined only for those who were prepared and worthy to receive it. My own father, as a Bishop, told me that he had denied more men that privilege than he had granted.

As to your second question will say that while the Church does not teach the practice of plural marriage, so far as the principle is concerned it is a correct principle and every man holding the Priesthood ought to believe in that revelation as divine and of the Lord. The Church does not deny the right to take the Sacrament to members who do not profess their belief in the law of plural marriage. They do not ask converts in all the world to profess their belief in this principle before they are baptized because the Church is not teaching that doctrine. The Church itself has taken action against either the teaching or the practice of the principle of plural marriage, however, not denying its divinity.

Now on your questions Nos. 4 and 5, I should like to repeat what I have stated to you heretofore—that the position of the Church always has been that which is set forth in the earliest editions of the Doctrine and Covenants with reference to Section 132, namely, that it is a revelation on the eternity of the marriage covenant including the plurality of wives. This distinctly recognizes the eternity of the marriage covenant as one thing and the plurality of wives as another. In the fourth verse the Lord declares that He is about to reveal a new and everlasting covenant and then in the seventh verse it states what the conditions of this covenant are and it does not herein deal with plural marriage at all but it deals with the contract between a man and a woman married until death do they part, setting forth very
clearly that that ends their associations when death comes, but that the new and everlasting covenant provides for their eternal union. In no place here is the Lord discussing two women but only one man and one woman. And he also makes it clear that there is only one man on the earth at a time who holds the keys of this sealing power and that is the President of the Church. The fifteenth verse again states that if a man marry a wife—not two wives but one—and he marry her not by me or by my word then that covenant ends when death comes. The eighteenth verse again states it in the affirmative way—"if a man marry a wife—not two wives but a wife—and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have appointed and appointed unto this power, then it is not valid." And that is exactly what these folks are doing, making covenants with each other without the Lord's approval or the sealing authority of His Holy Priesthood.

And again in the nineteenth verse it states that if a man marry a wife and abide the Lord's word, by His law and by the new and everlasting covenant and it is sealed unto them by the Holy Spirit of promise then it stands. Then there follows afterwards great and wonderful promises to that man and woman when they shall, these two, pass by the angels and the gods to their glory and exaltation and quoting again from the nineteenth verse, "and they shall pass by the angels, and the gods, * * * * to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever." And that describes the special blessing which belongs to those who attain unto the highest degree of Celestial glory as set forth in the 131st Section. That refers to this new and everlasting covenant and only those who enter into it shall attain unto this power of
endless increase. Yet the promises made in the 19th verse of the 132nd Section—that any man or woman who enters into this covenant and is faithful shall attain unto this power shows very clearly that the Lord designed the highest degree of Celestial glory for one man and one woman who enter into this Holy covenant and keep their covenants.

The 20th verse holds before them the possibility of becoming even what God is. And all this is pronounced upon the one woman in association with the one man.

And after having set forth in detail the new and everlasting covenant of marriage the Lord then turns in the 28th verse to a consideration of plural marriage as it was practiced by Abraham and sets forth terms and conditions under which men may enter into plural marriage by reason of the new and everlasting covenant and receive added blessings and privileges through faithfully observing this law of the Lord. So as I said once before to you plural marriage would never have been possible at all had it not been for the new and everlasting covenant of marriage. But the new and everlasting covenant of marriage is the eternal union of a man and a woman.

There are blessings and privileges when the Lord gives approval to the practice to those who faithfully have observed the law of plural marriage, and that blessing is not the exclusive admittance into the highest degree of Celestial glory but a power to grow more rapidly and attain unto the glories and privilege sooner than one who has only the one wife.

But the whole secret of the matter rests with the Lord's approval and the approval of those who hold the keys of His Holy Priesthood. Any man or woman who undertakes to seize these blessings illegally and unlawfully shall find that they are null and void and they will find that they have forfeited all their rights and privileges through their self-willed course.
I find no serious difficulty with the statements quoted in the books published by those who are urging plural marriage at this time.

I notice no difficulty also with the statements made by various of the brethren who perhaps in their zeal held up before members of the Church the plural marriage system as the only one that should obtain in the Celestial Kingdom. Certainly plural marriage when entered into under the new and everlasting covenant and approved by the Lord would grant admittance to the highest degree of Celestial glory according to those revelations that would apply to any man and one woman. I am not familiar with any additional information promised in the 132nd Section. I know of nothing further. The pretended revelation of President John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his handwriting; nevertheless it was never submitted to his own associates in the Presidency and the Twelve nor to the Church and consequently does not bind the Church in any sense. But still there is nothing in the revelation that the Church disputes because the correctness of that principle is set forth with emphasis, and the Church has never disputed the truthfulness of the 132nd Section when the right to practice that principle has been sanctioned by the Lord and the Church.

And if the Lord had wanted plural marriage to continue according to the interpretations some give of President Taylor’s revelation, he would have allowed President Taylor to have lived and enforced it but He took him and raised up President Wilford Woodruff who was inspired to give the Manifesto that stopped the practice of plural marriage. This indicates that the Lord’s approval is with the course of the Church.

I trust this may be helpful to you and assure you that my anxious desire is that those who are blinded by the argu-
ments of men shall have their eyes opened to see the sorrow and distress that is coming to those that are living now in wilful violation of the rules of the Church which is only a foreshadowing of sorrow and trouble that shall come to every man and woman who violates the rules and regulations of the Church and disobeys the counsels of heaven.

Praying that the Lord may help you to rescue some of them from their folly and delusion, I am

Sincerely your brother,

(Signed) MELVIN J. BALLARD

Millville, Utah,
January 11, 1935

Elder Melvin J. Ballard,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Brother Ballard:

Your kind letter of December 31st, is received and I appreciate your assistance in trying to clarify the subject under discussion. I regret, however, that from the study I have been able to devote to your letter, my mind is not settled and am somewhat disappointed at your seeming failure to reconcile the position of the Church with that of the Revelation and the interpretation the earlier leaders placed thereon.

In perfect fairness to you as well as to myself, I am giving careful consideration to your communication and hope to submit to you my views and the difficulties I am encountering within a short time. Meanwhile, please accept my thanks for your patience and time.

Your Brother in the Gospel,

(Sig.) ESLIE D. JENSON
Elder Melvin J. Ballard,
47 East South Temple Street,
Salt Lake City, Utah.

Dear Brother Ballard:

Referring again to your letter of December 31; after a somewhat careful study of your correspondence, in connection with the revelations of the Lord and the statements of the early Church leaders, I desire to present to you my reaction to some of the statements made by you. In doing this I want you to know that I am prompted only with a desire to get to the kernel of the situation and an understanding of the will of the Lord regarding his law on plural marriage.

It has been a pleasure to correspond with you and obtain from you, first hand, your views along with the position of the Church upon this much discussed and, I fear, greatly misunderstood subject. And while there appears to be a serious difference in our views, surely there ought to be a way of reaching common ground; and especially should this be true of those who are willing to be guided by the written word of God. Certainly no Latter-day Saint will permit himself to be wilfully lead into error on any principle of the gospel, and it should be the aim of all to learn the truth and be guided by it wherever it may lead them. With this thought in mind I desire to review these matters and present my understanding, particularly where-in it may conflict with yours.

Our correspondence began on the statement taken from your discourse on the Three Degrees of Glory, published in pamphlet form. In this discourse you stated:

"Those who are denied endless increase cannot be what God is, because THAT in connection with other things, makes him
God. The eternity of the marriage covenant ought to be understood by Latter-day Saints clearly to be the sealing of at least one woman to one man for time and for all eternity. Then do not get confused on that point and imagine that it necessarily means MORE THAN ONE WOMAN. It may be, certainly, but it does mean at least that one man and one woman are sealed together by the power of the Holy Priesthood and by the sealing approval of the Holy Ghost for time and for all eternity, and then that they keep their covenants, before they will be candidates for the highest degree of Celestial glory, and unto them only of all these groups of our Father’s children is the promise made of endless or eternal increase.”

My views on this subject, as expressed to you previously, have been that only those who entered into plural marriage relations and abided in the covenant pertaining thereto, could go on to “endless or eternal increase,” which increase, of course, is necessary in order to be “what God is” as stated in your discourse. And this viewpoint has been strengthened by a more recent study of the revelations of the Lord in connection with your correspondence; but on the point of the practice of plural marriage being necessary to the achievement sought we seem to radically disagree.

You do say:

(a) That plural marriage is a true principle, always has been and always will be.”

(b) That Joseph was “enjoined that he must prepare himself to receive and enter into it.”

(c) That “the law of Abraham unto Sarah of course was the law of plural marriage.”

(d) That the “Lord gave Abraham the commandment that he was to receive Hagar as a (plural) wife.”

(e) That the revelation of “1882 appointing Seymour B. Young to fill a vacancy in the Seventies if he would conform with the law, it meant the law of plural marriage.”

(f) And that verse 64 of Section 132 of D. & C., viz: “And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto
him, or she shall be destroyed," had reference "to plural marriage," as you state further: "When the Lord introduced it (plural marriage), it placed an obligation upon the membership of the Church who could qualify. The woman that could qualify and refused was certainly under condemnation."

On the above points we are at perfect agreement. But your position now seems to be that the only advantage to be had through compliance with this law, as expressed in your letter of July 21, is that "because of having more than one wife they are able to BUILD FASTER toward the glory of their own kingdom," or as expressed in your letter of December 31st, "power to grow more rapidly and obtain unto the glories and privileges sooner than one who only has the one wife."

If that be the only advantage, obviously men, especially in this day of uncertainty and distress would prefer going on to salvation in monogamy even though it should take a little longer to get there. This of course is the selfish view, as while monogamy would afford a means to a full salvation to men there would be many women deprived of salvation by reason of lack of sufficient husbands who are in the covenant, to go around. However, I fail to see why Joseph and his immediate associates, including wives, as mentioned in verse 64 above quoted, were forced to enter this principle or be destroyed, if the principle is not a necessary requisite to salvation; and if it was necessary for them in that day to enter it and live it why is it not necessary in this day? Has the law changed, or has God changed?

Before proceeding to examine your analysis of the fore part of Sec. 132, let me observe this: According to Orson Pratt and Joseph F. Smith, the revelation on marriage was given to Joseph Smith as early as, and perhaps earlier than the year 1831. However, it was not reduced to writing in its present form until 1843. In dictating the revelation it is assumed the Prophet recorded as much detail which
had been revealed to him as the Saints could be expected to receive and the world tolerate; and that the written document, taken in connection with the Prophet’s interpretation thereof, is perfectly clear and easily understood. We must assume, I take it, that God will give no revelation to his Priesthood of an ambiguous or uncertain meaning; but that all his communications may be clearly understood by those possessing his spirit and who are willing to abide in his law. Another point is, that the revelation as originally recorded was divided into twenty-five paragraphs or verses, instead of sixty-six verses as it appears in the current edition of the Doctrine and Covenants. This copious division into verses has tended to confusion rather than to clarify the subject. For example the first six verses in the D. & C. form but a single paragraph or one verse as shown in History of the Church Vol. 5:501; in the Millennial Star, Vol. 15:5 and in the SEER, p. 7. Treating this single paragraph as one verse (which cannot properly be dis-associated) renders the meaning entirely clear; whereas, in its division into six verses, it tends to confusion. Then again you state:

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

It is my understanding that the revelation referred to appeared in the Doctrine and Covenants first, sometime in the seventies, but much earlier than that, in January 1853, it appears in the “SEER,” page 7, as follows: “A revelation on the patriarchal order of matrimony, or plurality of wives.” Quite a difference. This heading is in entire harmony with the subject matter of the revelation. Joseph had read in the Book of Jacob, wherein the Lord instructed that “there shall not any man among you have save it be one wife; and
concubines he shall have none." This, no doubt, because of the wickedness of the Nephites at that time. Not being able to reconcile this prohibition with the scriptural account of Abraham and others having many wives and concubines with divine approval, he put the question up to the Lord and received the answer as embodied in Sec. 132, the first paragraph thereof, embracing the first six verses, reading as follows:

"Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and 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; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: 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."

Clearly the subject matter of the inquiry and the answer thereto pertained to polygamy as practiced by Abraham, Isaac, Jacob, Moses, David, Solomon, etc. No "wresting of the scriptures" can make anything else out of it; and the heading as given in the SEER was a proper heading as expressing the subject matter of the revelation.

In your efforts to divide the section into two independent subjects the major one being the "eternity of the marriage covenant" between "one man and one woman," you are lead to analyse the fore part of the revelation to the twentieth verse, in a manner which, in my judgment, does violence to your intelligence; wherein you hold that because
the Lord said (verses 15 and 18), "If a man marry him A WIFE" it means "not two wives but one," and that "in no place here is the Lord discussing two women." Might as sensibly make Paul say: "A Bishop then should be blameless, the husband of ONE WIFE—not two wives;" and restrict the Lord's commandment not to covet thy neighbor's wife or ox, to one wife and one ox, because only one was mentioned, and no restriction is made against coveting all over one. The subject of the revelation was a plurality of wives.

The Lord was dealing with a specific question asked by the Prophet and which he answered just as specifically, and since the question pertained to plural marriage, the answer was rooted in that principle and in no sense restricted the thought to one man marrying only one woman. It appears clear to me, Brother Ballard, that you proceed in your analysis of Sec. 132 from a false premise, and for that reason the entire analysis is faulty.

Joseph's question, as indicated above pertained to the "principle and doctrine" of "many wives and concubines," and God proceeds in answer, to justify the ancients in such practice on the grounds that it is an eternal law, a heavenly pattern; an enduring pattern "instituted for the fulness of my glory." The Lord had previously promised: (Sec. 52:14). "And again I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations;" Certainly if we are to attain to the glory mentioned, it can only be when we conform to a heavenly pattern. (Things earthly are typical of things heavenly). It is the only pattern that is "everlasting," and is A PATTERN not two patterns. Orson Spencer very lucidly puts the situation thus:

"When God sets up any portion of his kingdom upon the earth, it is patterned after his own order in the heavens. When
he gives to man a pattern of family organization on the earth, that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. This family order of Abraham was spread out before God, and met with his entire and full approbation. And why did God approved it? Because it is the only order practiced in the celestial heavens, and the only peaceful, united and prosperous order that will endure, while man invented orders and devices will utterly deceive and perish with the using.” (Spencer’s Letters, pp. 193 or Celestial Marriage, pp. 8, 9).

The seventh verse sets forth the condition of this plural pattern, true, not specifically mentioning plural marriage, he had done that in the previous paragraph, and in this verse was giving the conditions and necessary authority to validate contracts pertaining thereto, clearly indicating this to be a Priesthood and not a Church office function, as your correspondence would have one believe. (See Priesthood Items—Musser and Broadbent, pp. 41-44). Verse fifteen is a part of the fourth paragraph as originally printed and which includes verses sixteen and seventeen. This paragraph mentions “those who are worthy of a far more and an exceeding, and an eternal weight of glory:” i.e. those again who conform to the heavenly pattern. The eighteenth verse simply enlarges on that condition that relates to authorative validating. The nineteenth verse speaks of abiding “in my covenant,” and here it becomes necessary to examine the covenant made when married to determine what is necessary to abide in. In that ceremony the contracting parties covenant and promise that they will “fulfill all the laws, rites and ordinances, pertaining to this holy matrimony.” (Mill. Star Vol. 15:214). Surely Bro. Ballard, we will not misunderstand the plain meaning of this covenant by saying that plurality is in no way related thereto. Then the contracting parties agree to fulfill this particular promise, and by failing to do so forfeit what is there given and fall short of “abiding.” It is important to note also in this connection, that the marriage ceremony
contains the promise of the blessings of Abraham, Isaac and Jacob, on condition that the contracting parties are faithful in keeping the "law of Abraham," which law, as you state, means entering into plural marriage.

True, as Joseph F. Smith said, the marriage of one woman to a man for eternity, by proper authority, is a "fulfillment of the celestial law of marriage in part, but this is only the beginning of the law and not the whole of it."

Said Elder Smith:

"Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to the salvation of mankind. In other words, some of the Saints have said and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one, I WISH HERE TO ENTER MY SOLEMN PROTEST AGAINST THIS IDEA FOR I KNOW IT IS FALSE. 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 * * * But this is only the beginning of the law, not the whole of it. Therefore, WHOEVER HAS IMAGINED THAT HE COULD OBTAIN THE FULLNESS OF THE BLESSING PERTAINING TO THIS CELESTIAL LAW, BY COMPLYING WITH ONLY A PORTION OF ITS CONDITIONS, HAS DECEIVED HIMSELF. HE CANNOT DO IT. * * *

"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. * * *

"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. * * *

"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.'"

This statement of Elder Smith is positive and it perfectly reflects the teachings of the Prophet Joseph and his associates. The statement was made shortly after the death of Brigham Young with whom Elder Smith had had intimate association. No doubt he received the information from President Young during the latter's life, also from such men as John Taylor and Wilford Woodruff, with whom he was closely associated. I cannot find any place where his statement has been officially refuted and, if true, it seems to destroy the premise you assume.

And this brings us to another phase of the subject—that of interpretation: Candor compels us to admit that the best interpretation of a law must come either from the law giver himself or from the person to whom the law was revealed. According to all accounts Joseph received the revelation with reluctance; it was opposed to his preconceived notions of chastity and marital felicity. It is reported that he even argued with the angel who appeared to him, and received the new covenant only after great mental suffering but not until he had been convinced that the kingdom could not go on without obedience to that law. Says the Lord (verse 28) "I am the Lord thy God, and will give unto thee the law of the Holy Priesthood, as was ordained by me, and my Father before the world was." This "law of the Holy Priesthood," according to Joseph's understanding, was the principle of Patriarchal or plural marriage that Abraham had accepted and lived, and the
correct living of which, the Lord explained, was incumbent on every individual expecting "endless increase."

Speaking of Joseph's reluctance in receiving the new revelation on marriage, we read in the biography of Heber C. Kimball (pp. 333-9):

"An angel with a flaming sword descended from the courts of glory, and confronting the Prophet, commanded him in the name of the Lord, to establish the principle so long concealed from the knowledge of the Saints and of the world. That principle was the law of celestial or plural marriage. Well knew the youthful Prophet the danger of his task. Well knew he the peril and penalty of disobedience."

John Taylor, speaking of the principle of plural marriage said: "If we do not keep the same law that our Heavenly Father has kept we cannot go with him." This is self evident, and the law President Taylor was talking about and which our Heavenly Father had kept, was the law of Patriarchal or plural marriage-polygamy, the subject of the revelation Sec. 132. Brigham Young testified to this when he stated that Adam, a resurrected and glorified being, came down on earth and "brought Eve, ONE of his wives with him." The plain inference is that he left some of his wives behind, and clearly indicating that he had complied with the law, as President Taylor said it was necessary for him to do. In compliance with the law as revealed at that time Joseph took other wives. The Church Historical record (Vol. 6:233) gives the names of some twenty-seven wives he took, in addition to his wife Emma. Surely this act of the Prophet was not simply the result of over "zeal" or "enthusiasm" which you intimate in your letters was the case. You state: "I notice no difficulty also with the statements made by various of the brethren who PERHAPS IN THEIR ZEAL held up before members of the Church the plural marriage system as the only one that should obtain in the Celestial Kingdom." And also:
"I grant you that there have been those in the past, including some of the LEADERS OF THE CHURCH, who have in times of stress urged the brethren to enter into plural marriage, and left the inference that plural marriage was the only marriage that would obtain in the highest degree of Celestial glory."

What "times of stress" could induce the Prophet to unnecessarily invite the malediction of the enemy upon him and his associates? Do you wish us to believe, Brother Ballard, that in giving his life in the establishment of this divine principle, Joseph was censurable because of "over zeal," or "enthusiasm" or the "stress of times," causing him to go faster and further than the Lord intended? Joseph understood his duty and the results of its performance. He said:

"They accuse me of polygamy, and of being a false Prophet, and many other things which I do not now remember; but I am no false Prophet: I am no impostor; 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 hence forth. And they say if I do so, they will kill me. O, what shall I do? If I do not practice it, I shall be damned with my people. If I do teach it, and practice it, and urge it, they say they will kill me, AND I KNOW THEY WILL. BUT WE HAVE GOT TO OBSERVE IT. It is an eternal principle and was given by way of commandment and not by way of instruction."—Contributor Vol. 5:259.

I take it that this language is so definite and clear that it cannot be construed to mean the marrying of one woman to a man for time and eternity. Certainly there could be no objection on the part of the enemy to such a marriage. Brigham Young was with Joseph Smith and received from him all the keys pertaining to Priesthood, including
Patriarchal or plural marriage. Certainly he was not deceived when he said, as quoted in my first letter to you:

"The only men who became Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot REIGN AS KINGS IN GLORY, because they had blessings offered unto them and they refused to accept them."—J. of D. 11:268-9.

Here the Prophet states that men cannot even become "Sons of God" short of compliance with this principle of polygamy. That statement ought to be convincing. President John Taylor, also a close associate of the Prophet and in jail with him at the time of his martyrdom, should be expected to have a perfect understanding of the meaning of the marriage law we are discussing. He received his understanding, first from Joseph and, second from the Lord himself. He said:

"Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon his servants. When this system was first introduced among this people, it was one of the GREATEST CROSSES THAT EVER WAS TAKEN UP BY ANY SET OF MEN SINCE THE WORLD STOOD. Joseph Smith told others; he told me, and I can bear witness to it, that if this principle was not introduced, this Church and Kingdom could not proceed, * * * When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as (being) on the road to apostacy, and I do today; I consider them apostates, and not interested in this Church and Kingdom." * * * —J. of D. 11:216.

Could anything be clearer as indicating the absolute necessity of living the principle of plural marriage in order to become "what God is?" Wilford Woodruff was another of these eye and ear witnesses in the days of the Prophet. Speaking of the principle of plural marriage, he said:

"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 organizations 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 join heirs with Jesus Christ to a fulness 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. Now who shall we obey? God or man? My voice is that we obey God!" (Celestial Marriage, pp. 12, 13. Also Mill. Star, 1879, p. 242.)

I would like here to ask you Brother Ballard, if you consider the statements above quoted as coming from Joseph Smith, Brigham Young, Wilford Woodruff and John Taylor, the fruits of "over zeal and enthusiasm," in other words, out of time and place and an exaggeration of the facts pertaining to the law? Was it a case of, having got themselves in trouble by entering the principle of plural marriage, they wanted their brethren to be in the same fix? Another striking testimony from Heber C. Kimball, whose association with the Prophet was intimate. Said he:

"You might as well deny Mormonism, and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and ALL THE AUTHORITIES unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned."—J. of D. 9:203.
To change the meaning of a law, in my judgment, is to sink that law out of existence—to destroy it; it is "opposing the doctrine," as explained by President Kimball, and I greatly fear that the judgment mentioned by him will be meted out upon those who in this day are "opposing it" and trying to change its clear meaning. The late Francis M. Lyman struck the key note to the situation, saying:

"Congress may make baptism, confirmation, ordination, partaking of the sacrament, gathering, building temples, paying 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 these innocent ordinances crimes? Yes, if it chooses to: but it would be an exercise of unjust powers, 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 is a feature of our religion. The U. S. Commissioners, in one of their reports to the President of the United States, declared that polygamy was as much a part of our religion as baptism for the remission of sins. What greater evidence can be required than has already been given, to show that plural marriage is a part of the religion of the Latter-day Saints? They have preached, published and practiced it for over thirty-four years, and are now enduring bonds and imprisonment for it. * * * If they (the Saints), were now to forsake his commandments, he would forsake them, and they would loose all. No Latter-day Saint can afford such a sacrifice."—Contributor 8:39.

Again, I must say, it appears to me, those who are seeking to sink the principle of plural marriage out of existence, by robbing it of the significance accorded it by the Lord through his Prophets Joseph, Brigham, et. al. are "forsaking his commandments."

But I must proceed lest my letter be too long. Your observation that you "find no serious difficulty with the statements quoted in the books published by those who are urging plural marriage at this time," is comforting. I assume you have reference to such books as "Celestial Marriage" by Broadbent, and "New and Everlasting Covenant..."
of Marriage" by Musser. A careful study of these works has proven a material help to me in determining my faith in the principle of plural marriage and the necessity of its continued practice; and your explanations, though given careful and prayerful consideration, have only tended to more deeply cement my convictions. I say this frankly but respectfully and with deepest regret at being forced, by the logic of the situation, to take an opposing stand against the Church and many of my brethren, including yourself.

I am glad to have your testimony of the exitence of the much discussed revelation given to President John Taylor in 1886. You say:

"The pretended revelation of President John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his hand writing. Nevertheless it was never submitted to his own associates in the Presidency, and the Twelve, nor the Church."

Your statement is endorsed in part by the late President Anthony W. Ivins, who referred to this "purported" revelation as a "piece of paper," "written in pencil, and only a few paragraphs which had no signature at all." (Supplement to New and Everlasting Covenant of Marriage, pp. 15). Both of these statements apparently contradict the "Official Statement" of the Church of June 17, 1933, which statement you say you "agree absolutely with." The "Official Statement" speaking of the claims of a "secret and oath bound organization," (which organization I confess I know nothing about) indicated one of the pillars on which these claims rest—and a necessary pillar—to be the existence of the "purported" revelation to John Taylor of 1886, then the statement proceeds:

"It is alleged that on September 26-27, 1886, President John Taylor received a revelation from the Lord the purported text of
which is given in publications circulated apparently by or at the instance of this same organization.

"As to this pretended revelation it should be said that the archives of the Church contain no such revelation; the archives contain no record of any such revelation, nor any evidence justifying a belief that any such revelation was ever given. From the personal knowledge of some of us, from the uniform and common recollection of the presiding quorums of the Church, from the absence in the Church archives of any evidence whatsoever justifying any belief that such a revelation was given, we are justified in affirming that no such revelation exists."

Since the "purported" revelation is found to be in existence, though to be sure, not officially passed upon, it certainly seems to weaken that part of the "Official Statement" claiming it to be non-existent. But Brother Ballard, you make a point of this revelation not being signed by President John Taylor. Let me humbly ask, why should it be? As I understand it, it wasn't supposed to be a revelation FROM President Taylor, but was to him. It does bear the unmistakable signature of its author, Jesus Christ, who personally visited President Taylor on the occasion mentioned, according to reliable witnesses. Anyone in my judgment, possessing the spirit of the Lord and who are familiar with his revelations, will not mistake this as being anything but genuine. There are those still living who were present on the memorable occasion when the revelation was written by President Taylor and announced, September 27, 1886, and when, clothed by a halo of light, the venerable President stood in mid-air above the floor while announcing the will of heaven regarding the principle in question. And as to the revelation needing the signature of the receiver thereof, I have never heard of revelations received by the Prophet Joseph having his signature. Certainly those published in the book of Doctrine and Covenants do not show it. You also say the revelation was never submitted by President Taylor to his associates in the Presi
dency or to the Twelve. It is a matter of record that one of his counselors, George Q. Cannon, was present with President Taylor at the time and had a perfect knowledge of the revelation. The other counselor, Joseph F. Smith, was in the Hawaiian Islands at the time, but was sent for, and the revelation explained to him by President Taylor shortly before the latter's death. Later, I am reliably informed, the revelation was discussed in meetings of the quorum of Twelve, but was neither accepted as a revelation to the Church, nor rejected. I believe there are members in your quorum now that can inform you on this subject in accordance with my understanding. But, as you say, there was nothing in the revelation "that the Church disputes," it is needless to discuss it further, except to emphasize the fact that the burden of the message which the revelation bore, was that the law of plural marriage must be obeyed by candidates for the highest degree of Celestial glory, and that God had "not revoked this law (of plural marriage) nor will I, for it is everlasting, and those who will enter into my glory MUST OBEY THE CONDITIONS THEREOF." This was in answer to President Taylor's question as to whether or not he should sign the manifesto prepared for his signature. As a result of that revelation he announced: "Sign that document—never! I would suffer my right hand to be severed from my body first. Sanction it—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!" (Supplement to New and Everlasting Covenant of Marriage, p. 59).

One statement in your letter of December 31, Brother Ballard, I regard as most unfortunate. It grieves me. It is this: "And if the Lord had wanted plural marriage to continue according to the interpretations some give of President Taylor's revelation, he would have allowed President Taylor to have lived and enforced it but He took him and
raised up Wilford Woodruff who was inspired to give
the Manifesto that stopped the practice of plural marriage.
This indicates that the Lord’s approval is with the course
of the Church.”

The inference that God could not depend upon his
servant John Taylor to bring about the suspension of the
practice of plural marriage had about the way of thinking, unjust and un-called for; just as though
the courage and integrity of John Taylor had not been suf-
ficiently proven to the Lord to have the Lord prolong his
life and continue to use him. He had suffered martyrdom
in life and died a martyr; he would have done the Lord’s
bidding at any cost. You speak of the “Manifesto that
stopped the practice of plural marriage.” In one of my
questions you overlooked replying to, I asked: “Please
explain to me when, where and by what means did the
Lord definitely suspend the practice of plural marriage?”
You now say the Manifesto stopped it, but it did not. New
marriages continued on long after the manifesto was is-
sued and even after the statement of President Joseph F.
Smith of 1904, and it is current knowledge that certain
Church authorities claim to be instructed not to go back
of 1910 in investigating plural marriage cases. I do know
men holding responsible positions in the Church, who were
married pluralily since 1910. In this regard I should like to
know if an “adulterous association” as alleged of those mar-
rying pluralily since the manifesto, can purify itself by lapse
of time, and while the plural association continues? This is
a fair question and deserves a frank answer.

Joseph Smith said: “If anything should have been sug-
gested by us * * * except by commandment, or thus
saith the Lord, we do not consider it binding.” (Church
History Vol. 3:295). Certainly, as I read the Manifesto,
It did not come by way of “commandment” nor “thus saith
the Lord.” To me it has always seemed strange that the
marriage law of the Church should not have received a
definite interpretation and standing until a few years ago.
At the general Priesthood meeting held October 1927, Presi-
dent Anthony W. Ivins held up before the brethren of
the Priesthood, the book—Celestial Marriage by Broad-
bent—just shortly before published, and stated in effect:
“Everything in this book is true; the compiler has not said
anything except to quote from records of the Church, and
ask some questions on them. Along about 1920, shortly
after President Grant came to the Presidency, a committee
was appointed to make a careful study of the revelation on
marriage and to decide just what Celestial marriage meant.”
Here President Ivins gave the names of some of the com-
mittee. I only remember the name of James E. Talmage.
He continued: “The finding of the committee was to the
effect that the marriage of one man to one woman for
time and eternity, by proper authority, was celestial mar-
riage in full.”

It would seem that Dr. Talmage whose outstanding life’s
effort, as I have viewed it, had been to sink the revelation
of plural marriage out of existence, had prevailed in con-
vincing his brethren that monogamy was celestial marriage,
contrary to the revelations of the Lord, to the teachings
of the “First Great Prophets of this Dispensation,” and to
the solemn statement made to the President of the United
States over the signatures of the First Presidency and
Apostles, when praying for amnesty, December 19, 1891,
wherein they said:

“We the First Presidency and Apostles of the Church of
Jesus Christ of Latter-day Saints, beg to respectfully present to
your Excellency the following facts:

“We formerly taught to our people that polygamy or Celes-
tial marriage as commanded by God through Joseph Smith was
right: THAT IT WAS A NECESSITY TO MAN’S HIGH-
EST EXALTATION IN THE LIFE TO COME.
"That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to September, 1890, * * *

To imagine that Joseph Smith and Brigham Young did not know what that revelation meant; neither John Taylor or the dozens of other stalwart men who placed their lives on the altar in its defense, and that the Church had to await the advent onto this scene of action of Dr. Talmage in order to get a correct interpretation of the law! Dr. Talmage’s contribution to this vexed question was:

"The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited portion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of the Church IS NOT TRUE. What the Latter-day Saints call celestial marriage is characteristic of the Church and is in very general practice; but of celestial marriage plurality of wives was an incident, never an essential."—Story and Philosophy of Mormonism, pp. 89.

I submit that making a thing an "incident" a "non-essential" is sinking it out of existence—destroying its real essence and life. And from all appearances Dr. Talmage is guilty of this thing. And Brother Ballard, the conclusion is irremissible, as I see it, that your training with respect to this sacred principle, is a result of your contact and close association with the same Dr. Talmage; and your sophistry and eloquence are now being employed in misleading the Saints of God, destroying the faith of the youth of Zion in a divine principle of the Gospel and robbing those of them who give heed to your words, of a chance for salvation. I do not want to do you an injustice, but I cannot help seeing the situation as I have expressed it.

In conclusion let me affirm my sincere belief that the law of plural marriage is strictly a Priesthood matter and does not concern the Church only insofar as the Church is willing to abide in the covenant. It was revealed to
Joseph Smith and practiced by himself and associates in the Priesthood over twenty years before the Church adopted it as a tenet. The Church might, as it seems to me it has done, reject it as a principle of salvation, but it can in no wise prevent worthy Saints of God from living it so long as His recognized Priesthood is on the earth possessing the sealing powers. Complete salvation cannot be attained without this principle, and the living of it; and no church edict, however solemn, can prevent men, who are willing to assume the consequences, from receiving the blessing.

If I am wrong I again invite you to show me my error. My mind is still open. I love the Church; it has been life to me and mine; I love my brethren with whom I have had the privilege of mingling since my boyhood days. I am trying to keep myself humble and in condition to receive the Lord’s direction and I pray that the time may hasten when the “House of God” shall be set in order and the Saints once more enjoy the spirit of unity and love.

Please pardon the length of this letter. I have not felt able to place my position before you more briefly. I shall be pleased to receive and consider any further information or suggestions you have to offer and I humbly invite your criticisms of my position, and remain

Sincerely your Brother in the Gospel,

(Sig.) ESLIE D. JENSON

Millville, Utah,
February 22, 1935

Truth Publishing Company,
208 Atlas Building,
Salt Lake City, Utah.

Brethren:

The enclosed correspondence is self explanatory. You will note from the date of my last letter to Brother Ballard,
that considerable time has elapsed since writing it and no reply has been received. This forces me to the conclusion that he has given all he cares to—doubtless the best he has—on the subject.

In my anxiety to ferret to the bottom of this issue for the benefit of myself and many others who are not satisfied with the manner in which the question is being handled by the Church leaders, I am turning to you brethren for such additional information on the affirmative side of the question as you may have to offer. From the nature of the correspondence, Brother Ballard understanding that it would be used in a public way, in discussing the questions involved, I take it there can be no impropriety in submitting the information to you, as I am doing, for such use, in the interest of the establishment of truth, as you may see fit to put it to.

Your brother in the cause of truth,

(Sig.) ESLIE D. JENSON

(cc to Elder Melvin J. Ballard)
An attempt on the part of certain leaders of the Latter-day Saints to subjugate the principle of Patriarchal marriage by the monogamous idea, is justification for this pamphlet. The modernization of life seems to have taken hold of the "Mormon" rank and file until a once exclusive and "peculiar" people has so popularized its theology as to render it harmonious with the ideals and practices of Babylon.

The correspondence herewith submitted between Elders Eslie D. Jenson and Melvin J. Ballard is enlightening and will doubtless be read with interest by the Saints. To avoid an injustice to either party to the controversy, TRUTH is reproducing the correspondence in full, thereby affording the reader the broadest latitude in his investigations of the question involved.

Were the subject of minor importance only, we might be tempted to submit it with the simple publication of the correspondence, but since the problem is a basic one, and vital in its relationship to human conduct, we are prompted to reinforce Elder Jenson's argument by some further amplifications and comments.

It must be patent to the careful reader that Elder Jenson has met the situation with a rare intelligence and a becoming humility, both of which presages the presence and assistance of the Divine Spirit.

It is the mission of the Prince of darkness to destroy light. In proportion as the principles leading to salvation and exaltation are vital, in like proportion are his energies directed to their destruction.

When Joseph Smith received the revelation on marriage and was convinced of its genuineness, he announced it
to be "the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in Celestial glory." (Hist. Record 6:226).

Naturally God's greatest gift to man—the pathway to Celestial glory—could not help being attacked with the deadliest weapons within the command of Satan. Not to destroy this principle meant his own destruction; for light and darkness do not exist together; one must inevitably be engulfed by the other.

Speaking of the Lord's system of marriage being the target for the enemy of light to shoot at; this is only true in part, for primarily that which Satan is attempting to destroy is Priesthood, and marriage is but a law of the Priesthood. The "Mormon Hierarchy" is the object of Satan's wrath. Priesthood is God—being the power and authority by which he functions as God. Satan's work is to destroy God, by nullifying his laws, thereby setting himself up as God, as he attempted to do before Moses and again in his conference with Jesus Christ.

Little concern has Lucifer for any marriage system, except as that system upholds and strengthens the machinery of Priesthood. The ultimate end of Priesthood is the salvation and exaltation of man—to take him back into the presence of the Father and make him a joint heir with the Father and the Son; and the principle of Patriarchal or celestial marriage—marriage for time and eternity, from which "endless increase" ensues, is one of the main channels through which this result may be achieved. And this is the reason the "Mormon" marriage system has stirred up so much antagonism. Let this system be destroyed by adopting the pagan idea—Monogamy—and salvation's main pillar is thrown to the ground.

Elder Ballard holds that Celestial marriage may be fully consummated by a monogamous union. This is also
the position of the Church as expressed in its "Official Statement" of June 17, 1933. It says:

"Celestial marriage—that is, marriage for time and eternity—and polygamous or plural marriage are not synonymous terms. Monogamous marriages for time and eternity, solemnized in our temples in accordance with the word of the Lord and the laws of the Church, ARE CELESTIAL MARRIAGES."

Elder Jenson on the contrary holds, and properly so, that the interpretation of Celestial marriage as given by the Prophet Joseph Smith and his associates, makes plural marriage a necessary element thereof, the two being synonymous. The position of Elder Jenson, as expressed in his correspondence with Elder Ballard, is that the best interpretation of any law must come from the law giver himself or from the man to whom the law is first revealed. While this is a self-evident fact Elder Ballard attributes the plural marriage part, as given by the early leaders, as the result of "zeal", "enthusiasm" and "times of stress", causing the "leaders of the Church to urge the brethren to enter into plural marriage, leaving the inference that plural marriage was the only marriage that would obtain in the highest degree of celestial glory." Certainly the "leaders of the Church" did leave this inference, and not only an inference, but they so stated it in plain English. Elder Jenson's position is correct. It is a wicked assumption on the part of Elder Ballard and the Church, to hold that Joseph Smith and his associates, in interpreting the law of Celestial marriage were prompted by any other source than that of heaven, and certainly Elder Ballard will not venture to say that Heaven did not know what its order of marriage comprehended.

Brigham Young gave this very clear explanation on the question involved:

"When revelations are given through an individual appointed to receive them, they are given to the understandings of the
people. These revelations, after a lapse of years, become mystified to those who were not personally acquainted with the circumstances at the time they were given."—(J. of D. 3:333.)

This is both reasonable and sound. We are probably not out of the way in assuming that after a "lapse of years" and being overshadowed by a stronger intellectuality—that of Dr. James E. Talmage—the mind of Elder Ballard has "become mystified," since he was "not personally acquainted with the circumstances at the time" the revelation on plural marriage was given; and also, since in order to popularize the Mormon religion, it became necessary that the law be "sunk out of existence."

On the question of interpretation, Elder Jenson shows clearly by the petition of the First Presidency and the Quorum of Twelve, to the President of the United States for amnesty, the interpretation of Joseph Smith was still that of the brethren in 1891. They say:

"We formerly taught to our people that polygamy or Celestial marriage (synonymous terms) as commanded by God through Joseph Smith was right: THAT IT WAS A NECESSITY TO MAN'S HIGHEST EXALTATION IN THE LIFE TO COME."

If this was the teaching then, and it was in Joseph's day also—and in the days of Brigham Young and John Taylor—why TEACH DIFFERENTLY NOW? Has an eternal law changed? WE INVITE AN ANSWER TO THIS QUESTION.

Previous to 1891 when the above statement was made on March 31, 1870—a mass meeting was held in the Tabernacle to protest the passage of the Cullom anti-polygamy bill. The meeting was presided over by Daniel H. Wells of the First Presidency of the Church, and the following brethren were elected Vice-Presidents: J. M. Bernhisel, Wilford Woodruff, John Taylor, George Q. Cannon, Orson Pratt, Joseph F. Smith and Joseph A. Young. A committee of thirteen was appointed to prepare resolutions of protest
to be presented to Congress. These resolutions were read by George Q. Cannon and were unanimously adopted by the large congregation of Saints "filling every seat and window" of the tabernacle. The resolutions were, in part, as follows:

First, RESOLVED, that the Supreme Ruler of the universe has the right to command man in the concerns of life, and that it is man's duty to obey.

Second, WHEREAS, according to the POSITIVE KNOWLEDGE of a large number of persons now assembled, the doctrine of celestial marriage, or PLURALITY OF WIVES (synonymous terms), was revealed to the Prophet Joseph Smith, and by him established in the Church of Jesus Christ of Latter-day Saints as a REVEALED LAW OF GOD; therefore be it

RESOLVED, that we, the members of said Church, in general mass meeting assembled, do now most earnestly and solemnly declare before ALMIGHTY GOD that we hold that said order of marriage (plural marriage) is a CARDINAL PRINCIPLE OF OUR RELIGIOUS FAITH, affecting us not only for time, but for all eternity, and as sacred and binding as ANY OTHER PRINCIPLE of the holy gospel of the Son of God.

Third, RESOLVED, that celestial marriage, or plurality of wives, is that principle of our holy religion which confers on man the power of ENDLESS LIVES, or eternal increase, and is therefore beyond the perview of legislative enactment; the woman being married to the man for all eternity, by authority of the Holy Priesthood, delegated from God to him."

We now give excerpts from the "Remonstrance," following the resolutions:

"Gentlemen of the Senate and House of Representatives: Of the one hundred and fifty thousand estimated population of the Territory of Utah, it is well known that all except from five to ten thousand are members of the church of Jesus Christ of Latter-day Saints, usually called 'Mormons.' These are essentially 'the people' of this territory; * * And we * * are believers in the principle of plural marriage or polygamy, not simply as an elevating social relationship and a preventative of many terrible evils which afflict our race; but as a principle revealed by God, underlying our very HOPE OF ETERNAL SALVATION and happiness in heaven. * * The revelation commanding the principle of
plural marriage, given by God through Joseph Smith to the Church of Jesus Christ of Latter-day Saints, in its first paragraph has the following:

‘Behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no man can reject this covenant and be permitted to enter into my glory.’

“It (the Cullom law) gives no alternative but the cruel one of REJECTING GOD’S COMMAND AND ABJURING OUR RELIGION, or disobeying the authority of the government we desire to honor and respect.

“It is in direct violation of the first amendment to the constitution, which declares that ‘Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.’”—(See Deseret News issue of March 31, 1870).

Here it is shown in unmistakable language that the understanding of the First Presidency of the Church and the Quorum of Apostles and First Seven Presidents of Seventy (all of whom were named officially in the actions above set forth), including the Church as a body, was that the Celestial law of marriage included as a necessary part thereof plural marriage or polygamy—Celestial marriage and plural marriage being synonymous, and that that doctrine was a “Cardinal principle of our religious faith,” conferring upon men the power of “endless lives or eternal increase” obtainable only through a plurality of wives. The clearness of this statement leaves not a shadow of doubt as to the meaning of the law of Celestial marriage in the minds of these brethren; so clear in fact that even Elder Ballard, with his intense prejudice, must understand it, and which we trust he will not ascribe to over “zealousness” “enthusiasm” or “times of stress.”

God’s system of marriage, as it has always existed and always will exist, throughout His innumerable creations, is the patriarchal or plural form, while Satan’s system is Monogamy for the masses, with Celibacy for the Clergy.
Sustaining this thought Brigham Young has furnished us with the following illuminating facts:

**Source of Monogamy**

"Monogamy, or restrictions by law to one wife, is no part of the economy of heaven among men. Such a system was commenced by the founders of the Roman Empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbors, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbors. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamous order of marriage, so esteemed by modern christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers. * * * Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord’s servants have always practiced it. ‘AND IS THAT RELIGION POPULAR IN HEAVEN?’ IT IS THE ONLY POPULAR RELIGION THERE, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham’s seed and heirs according to promise.”—J. D of D. 9:322).

Surely there can be no doubt as to the meaning of President Young’s statement that “plural marriage is the ONLY POPULAR RELIGION IN HEAVEN,” and the only religion by which men may become “Abraham’s seed and heirs according to promise.”

Upholding the above position and that Jesus Christ and his apostles lived God’s law of marriage and for which persecution was heaped upon them, Elder Jedediah M. Grant, of the First Presidency of the Church, gave out the following interesting information:

**Jesus Christ a Polygamist**

“What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were burned with fire by
the Catholics, they were so shocked at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his apostles, and their belief? He says, 'The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him.' After Jesus went from this stage of action, the apostles followed the example of their Master. For instance, John the beloved disciple, writes in his second epistle, 'Unto the elect lady and her children, whom I love in the truth.' Again, he says, 'having many things to write unto you (or communicate), I would not write with paper and ink: But I trust to come unto you, and speak face to face, that our joy may be full.' Again, 'The children of thy elect sister greet thee.' This ancient philosopher says they were both John's wives. Paul says: 'Mine answer to them that do examine me is this:—Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas.' He, according to Celsus, had a numerous train of wives.

"The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers."—(J. of D. 1:345-6).

Elder Heber J. Grant, now President of the Church, doubtless understood the law of Celestial marriage to include, as a necessary requisite, a plurality of wives, when he spoke upon this subject in 1885. The question as to the duty of the Saints with reference to the laws proscribing the living of plural marriage was under discussion. Said he, in part:

"No matter what restrictions we may be placed under by men, our only consistent course is to keep the Commandments of God. We should, in this regard, place ourselves in the same position as that of the THREE HEBREWS WHO WERE CAST INTO THE FIERY FURNACE. If we are living in the light of the Gospel we have a testimony of the truth, and we have but ONE choice, that is to abide in the LAW OF GOD, no matter as to the consequences. It is sometimes held that the Saints are in error because so many are opposed to them. But when people know they are right it is WRONG for them to forego their honest
convictions BY YIELDING THEIR JUDGMENT TO THAT OF A MAJORITY, no matter how large. When a man knows himself that he is honest, he needs care but little as to what the world may think or say concerning him. * * * There will be opposition to the Latter-day Saints until the whole social fabric of the world is revolutionized. In seeing these things we are only witnessing the fulfillment of that which has been prophesied. We may expect to see men who are corrupt arise and proclaim this people are wicked. * * * The best and most honorable men of the community, as a rule HAD ENTERED INTO PLURAL MARRIAGE and were the objects of the cruel persecutions that are now being enforced.”—(Deseret News, April 6, 1885).

Many of the Saints are wondering why the change in Elder Grant’s position on this important question, since being elevated by the people to the Presidency of the Church. Surely the law of God has not changed. Then why should we now yield to the demands of a majority? Would the three Hebrews mentioned by Brother Grant, or Daniel, or, to bring the case nearer home, Joseph, Brigham, Heber C. Kimball, or John Taylor have yielded to the wicked demands of a nation which God, through his prophet said was “STEEPED IN SIN AND RIPENED FOR THE DAMNATION OF HELL?” (Mill. Star 41:243).

Space will not permit our going further into this phase of the subject now, but surely from the above information and that given in the Jenson-Ballard correspondence, the reader has not failed to see the difference in the two systems of marriage, and to understand why the opposition is so strongly arrayed against the eternity of the marriage covenant as comprehended in the Patriarchal or plural order. And it is strange that one in the position of Elder Ballard, knowing that which he ought to know in order to be a special witness of Jesus Christ in all the world, should hold up the monogamic system—the system that Satan has inspired into existence—as a means of salvation as potent as the Lord’s system can be. In making this observation we of course do not overlook Elder Ballard’s claim that while both
systems of marriage finally lead to the same goal, the plural system, by reason of its insuring speedier procreation, will obviously get its candidate there a little sooner. However, such brain-storm reasoning and mental clairvoyancy will impress the student with the utter emptiness of the Elder's position.

Early Efforts to Destroy System

Let the reader understand then, that from the moment the Lord restored the Patriarchal order of marriage, by revealing it anew to Joseph Smith, Satan accepted the challenge and prepared to fight the law to the bitter end. Knowing that the survival of the system meant his total defeat, he determined upon bringing about a sentiment and an antagonism that would "sink the law out of existence", as Elder Jenson mentions. Naturally this fight began long before the body of Saints at Kirtland knew of the existence of the revelation involved.

We read in Church history of Joseph declaring that "of the Twelve Apostles chosen in Kirtland (in 1835) *** there have been only two but who have lifted their heel against me—namely Brigham Young and Heber C. Kimball." (His. of Ch. 5:412).

And again, that Brigham Young was forced to leave Kirtland because of the fury of the mobs who threatened to kill him "because he would proclaim publicly and privately that he knew by the Holy Ghost, that Joseph Smith was a Prophet of the Most High God;" (Church Chronology p. 14) and Heber C. Kimball spoke of a time "when the Church was broken up in Kirtland, and when there were not twenty persons ON THE EARTH that would declare that Joseph Smith was a Prophet of God." (J. of D. 4:105). Satan adopted the tactics of trying to destroy the principle of Patriarchal marriage at its birth. But what
weapons did Satan find the most useful in combating this principle? President Joseph F. Smith once depicted the three dangers that threatened the Church within, as being:

1. Flattery by prominent men of the world.
2. False educational ideas.

—(Gospel Doctrines, pp. 391-2).

It will be clear to the reader that these three "ace cards" played their part well in bringing about the apostasy spoken of and which resulted in the Saints being finally driven westward.

After the death of the Prophet and the Church had found a resting place in the mountains, an effort was again made to bring about a reformation among the Saints and have them adhere to their religion more faithfully than before. This achievement was thought possible in view of the natural isolation of the Saints from their former enemy—Babylon. Here they would be free from many of the temptations which had beset them in their earlier environs surrounded by non-believers.

Brigham Young, as God's medium on earth, offered the Saints a blanket forgiveness of their past sins if they would but turn and serve Jehovah. He told them if they would cease from their wickedness they would never again come under any other rule than that of the Priesthood of Almighty God. Said he again:

"I have had visions and revelations instructing me how to organize this people so they can live like the family of heaven (doubtless the heavenly "pattern" Elder Jenson refers to in his correspondence), but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. * * * There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me."—(J. of D. 9:269).
The great leader had said that the Saints were no longer worthy to look upon the face of Joseph Smith, hence the Lord took him unto himself and later, lamenting the disorganized condition of the Church, the Prophet said:

"I sometimes think that I would be willing to give anything * * * to see one fully organized branch of this kingdom—one fully organized ward * * * Is there even in this territory (Utah) a fully organized ward? Not one. * * * Because the people are incapable of being organized."—(J. of D. 10:20).

And then, as if guided by a vision of the future he uttered many warnings lest the Saints give way and cease their vigilance. Said he:

"When" (mind you—not IF—but WHEN), "When Mormonism finds favor with the wicked in this land, it will have gone into the shade; but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked."—J. of D. 4:38).

And again:

"When the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatised and joined hands with the wicked, and never until then."—Discourses of B. Y. 171-2).

And, "You may calculate, WHEN this people are called to go through scenes of affliction and suffering, are driven from their homes, and cast down, and scattered, and smitten and peeled, the Almighty is rolling on his work with greater rapidity."—Ibid. 538).

Brigham Young, like Joseph Smith before him, spoke as "one having authority." Said he on Jan. 2, 1870:

"I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the celestial kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never yet preached a sermon and SENT IT OUT to the children of men, that they MAY NOT CALL IT SCRIPTURE. * * * In the days of Joseph revelation was given and written, and the people were driven from city to city and
place to place, until we were lead into these mountains. LET THIS GO TO THE PEOPLE WITH ‘THUS SAITH THE LORD’ and if they do not obey it, you will see the chastening hand of the Lord upon them.”—(Deseret News, January 29, 1870).

This was the keynote of President Young’s admonitions, promises and warnings. His life had been dedicated to the building up of the Kingdom and he was moved by an intense desire to have the Saints do right and qualify for Celestial glory. And let us here observe, how different was the warning cry of the early leaders who were in constant communion with the Lord, to the attitude of the present brethren who have acknowledged a total absence of revelation from the Lord to them. To make friends of Babylon, form newspaper and magazine connections and to enter into syndicating agreements; also alliances with the moneyed interests, apparently is the goal of the present leaders, as judged by their actions and public utterances. The Apostle James said:

“Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world IS THE ENEMY OF GOD.” — (James 4:4).

Brigham Young expressed the same principle in another form. Said he:

“Fathers, mothers, brothers and sisters are no more to me than are any other persons, unless they embrace this work. Here (in the congregation before him) are my fathers, my mothers, my sisters and my brethren in the kingdom, and I have none outside of it, neither in any part of the earth, nor in all the eternity of the Gods. In this kingdom are my acquaintances, relatives and friends—my soul, my affections, my all.”—(J. of D. 8:199).

It is the boast and the avowed mission of our present leaders to popularise the Church, by fraternising with the world and establishing friendships with Babylon.

Progress along this line is a topic that frequently engages the attention of the speakers in their public utterances.
Joseph had taught, as Elder Jenson makes clear, that Celestial or Patriarchal marriage, as it had been revealed to him, comprehended as a necessary element thereof, plural marriage. In other words, that to marry Celestially and have “endless increase” one must enter into plural marriage and “abide” in that order. Hyrum taught the same. They proved their faith by their works and, themselves, embraced the principle of plural marriage. Brigham Young, John Taylor and many others, as has been shown, were taught the doctrine and embraced it, but it was not at that time made a Church tenet.

The Saints were driven West and in these mountains, in 1852, it formally and officially adopted the order of Patriarchal marriage and urged adherance to it, even requiring those in presiding positions to enter into this order. Said Brigham Young: “Whosoever receives not this law and rejects it is damned.” And Church members professing not to believe in this doctrine were denied the sacrament of the Lord’s supper.

Law Interpreted by Committee

Elder Jenson refers to a report made by President Ivins, to the effect that about the year 1920, a committee said to be headed by Dr. James E. Talmage, was selected to determine the real meaning of the marriage law of the Church. The necessity for such a determination, doubtless, arose from certain elements in the Church, who were looking for a modernized version, having rejected the interpretation given by the Prophet Joseph Smith. Previous to this (Jan. 15, 1905), the same Dr. Talmage, in giving testimony before the committee on Privileges and Elections, in the Reed Smoot case (See Smoot Hearing Vol. 3:95, 97) gave as his judgment “that any person who had entered into plural
marriage since the Manifesto (September 1890) HAS COM-
MITTED AN UNCHASTE ACT."

Subsequently in his "Story and Philosophy of Mor-
monism," the eminent doctor, as quoted elsewhere herein,
characterized the principle of plural marriage "an incident"
to the gospel, "never an essential."

In the light of the above, is it any wonder that the
committee on Interpretation spoken of by President Ivins,
of which Dr. Talmage was a member, should take a similar
stand? It must be noted, however, that the decision of
this committee remained a secret, not having been presented
to the Saints for their approval until some thirteen years
later, when the First Presidency issued an "Official State-
ment" (June 17, 1933) in which the finding of the Talm-
age Committee was given as the position of the Church.
This, mind you, was some eighty-nine years after the revela-
tion was received by Joseph Smith and about eighty years
after Joseph Smith declared Celestial marriage to mean plural
marriage, sealing his testimony with his blood!

But long before this 1920 investigation, a very noted
committee sat upon the same question. This was August
28-29, 1852, when a special conference of the Church was
held at Salt Lake City, the business of which, in part, was
the official introduction of the revelation on plural mar-

At this conference, and comprising the committee men-
tioned were the following Priesthood: Brigham Young,
Heber C. Kimball and Willard Richards, the First Presi-
dency; Apostles Orson Pratt, John Taylor, Wilford Wood-
ruff, George A. Smith, Ezra T. Benson, Erastus Snow and
Franklin D. Richards; and of the First Presidents of Seven-
ties, Joseph Young, Henry Herriman, Zera Pulsipher, Al-
bert P. Rockwood and Jedediah M. Grant, besides other
priesthood units and about two thousand Saints. Presi-
dent Brigham Young and Apostle Orson Pratt were the spokesmen for the occasion, the proceedings being entirely public and published to the world.

Elder Orson Pratt, in introducing the subject, before the reading of the revelation (Sec. 132) stated in part:

“It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives as a part of their religious faith.” * * *

“But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; * * *”

“In reply we will show you that it is incorporated as part of our religion, and NECESSARY FOR OUR EXALTATION to the fulness of the Lord’s glory in the eternal world.”

Here the speaker proceeds to show clearly that the system used by the Lord in bringing forth spirit bodies and later clothing them with earthly tabernacles, was the order of plural marriage, by which order “eternal increase” was obtained. Continuing, the speaker said:

“Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity—if we would partake of the blessings of Abraham, Isaac and Jacob—of doing their work, and he that will not do the works of Abraham, and walk in his footsteps will be deprived of his blessings.”

“Now let us inquire,” continued the speaker, “what will become of those individuals who have this law taught unto them in plainness if they reject it? I will tell you. ‘They will be damned,’ saith the Lord God Almighty in the revelation he has given. Why? Because where much is given much is required; * * * This was the word of the Lord to his servant Joseph, the prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned, and the same is true in regard to all those who reject these things.”

In closing, Elder Pratt said: “There will be many who will not hearken, there will be the foolish among the wise who will not receive the new and everlasting covenant IN FULNESS, and they NEVER WILL attain to their exaltation, they NEVER WILL be counted worthy to hold the scepter of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the seashore.”
Here it will be noted Elder Pratt uses the expression "New and Everlasting Covenant In Fullness," as Joseph F. Smith used the term at a later date, as shown herein.

Following Elder Pratt, President Brigham Young, among other things stated:

"You heard Brother Pratt state this morning, that a revelation would be read this afternoon which was given previous to Joseph's death. ** The revelation will be read to you. The principle spoken upon by Brother Pratt this morning we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. **

"The world has known long ago, even in Joseph's days, that he had more wives than one. One of the Senators in Congress knew it very well. Did he oppose it? No. But he has been our friend all the day long, especially upon this subject. He said pointedly to his friends: 'If the United States do not adopt that very method (plural marriage), let them continue as they now are; pursue the precise course they are now pursuing, and it will come to this, that their generations will not live until they are 30 years old.' Said he, 'Joseph has introduced the best plan for restoring and establishing strength and long life among men of any man on earth, and the Mormons are a very good and virtuous people.'

"Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, 'Proclaim it;' but it would not do a few years ago; everything must come in its time, as there is time to all things. I am now ready to proclaim it. **

"It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a priest, yea, even a God, like his Father in Heaven. Without the doctrine that this revelation reveals (plural marriage—not monogamy) NO MAN ON EARTH EVER COULD BE EXALTED TO BE A GOD."

In the light of the above, fortified by previous and subsequent statements of the authorities, as quoted herein, how can any sane person, and especially a Latter-day Saint, claim plural marriage not to be an essential element of
Celestial marriage? No one, we submit, except it be a professional juggler of words and meaning.

However, even in that day, and after the above action, there were in the Church, professing to be Saints, those who were urging monogamy as the ideal marriage system. The spirit of Babylon was working, and the siren call inviting each woman to want a husband to herself, was heard above the teaching of the leader. This spirit was strongly resisted by the brethren and above the din and noise of apostacy the voices of the living prophets were again heard. One of them, Heber C. Kimball, said:

"Many of this people have broken their covenants * * * by finding fault with the plurality of wives and TRYING TO SINK IT OUT OF EXISTENCE. But you cannot do that, for God will cut you off and raise up another people that will carry out his purposes in righteousness unless you walk up to the line in your duty. On the one hand there is glory and exaltation; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent.—(J. of D. 4:108).

Again he said:

"If you oppose what is called the 'spiritual wife doctrine,' the Patriarchal Order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; still a great many do so, and strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to brother Brigham's breast, and to the breasts of his associates; * * *

"The principle of plurality of wives never will be done away." * * * (J. of D. 3:125).

And again:

"I have noticed that a man who has but one wife and is inclined to that doctrine, soon begins to wither and dry up * * * For a man of God to be confined to one woman is small business."—(J. of D. 5:22).

Sustaining this position, Apostle George A. Smith gave expression to the following:
"They are a poor, narrow-minded, pinch-backed race of men, who chain themselves down to the law of monogamy, and live all their days UNDER THE DOMINION OF ONE WIFE. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations."—(J. of D. 3:291).

Resuming the teachings of President Kimball. As he neared the end of his mortal battle, this stalwart man of God—courageous and firm—lamenting the fact that there were many among the Latter-day Saints who would not accept the Celestial law as it applied to the order of plural marriage, in his last discourse in mortality (1868), said:

"There are many here today, who, unless they repent, will never see my face again after my eyes are closed in death. * * * I have not one word of reflection to make against you, yet you are living at a poor dying rate."—(J. of D. 12:190).

How sublime was that spirit—how tragic were his words! "Yet you are living at a poor dying rate." Why so? Because they were refusing to embrace in righteousness that part of the gospel—Patriarchal marriage—that alone meant life eternal—"endless increase", with the "blessing of Thrones, Dominions, Principalities, Powers and Exaltations," together with the eternal companionship of Adam, Jesus, Abraham, Joseph and all the faithful Saints from creation's dawn to the end of life. President Kimball had fought a brave fight and had won, but in the conflict he saw many whom he loved, going down to defeat because of the "flattery of men," "false education" and "sexual impurity", causing them to deny the spirit of the Celestial law.

The spirit of anti-Christ was growing. Satan's power was prevailing. He influenced wicked federal legislation against God's system of marriage; he was determined to "sink the system out of existence." The Saints who were faithful heeded not the adverse laws. They suffered de-
privation of both liberty and property, also imprisonment and, in some cases, death. Yet they were enlisted in a righteous cause, and God was with them. However, discontent grew among those of the Saints who were not willing to "try out" for eternal life. By "flattery" and other sinful devices, Satan lead them on a fatal detour; they became ambitious for gain and social preferment, and begun to see in monogamy the ideal marriage system, while that of the Patriarchal order became abhorrent to them. They petitioned the leaders for a suspension of the laws of God, finally demanding it of them; they sought statehood with its political powers and advantages, and for which civic boon they were willing to barter off their salvation.

Saints Weakening

In the year 1885, while President John Taylor and many of his associates were in hiding from federal officers because of their adherance to the law of plural marriage, the Deseret News was doing yoeman service in fighting off the spirit of apostacy and calling the Saints to repentance and to arms. On April 23, 1885, among other things, the News said editorially:

Speaking of the efforts of the enemy to crush the Saints: "The chief object of the crusade is to get the Church to apostatize. That arrived at, nothing more would be necessary for the satisfaction of the enemies of the work of God. That accomplished they would be jubilant and hell would rejoice.

"What would be necessary to bring about the result nearest the hearts of the opponents of 'Mormonism', more properly termed the Gospel of the Son of God? SIMPLY TO RENOUNCE, ABROGATE OR APOSTATIZE FROM THE NEW AND EVERLASTING COVENANT OF MARRIAGE IN ITS FULLNESS. (Plural marriage). Were the Church to do that as an entirety God would reject the Saints as a body. The authority of the Priesthood would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of
greater valor and stability, for his work MUST, according to his unalterable decrees, GO FORWARD, for the time of the second coming of the Saviour is near even at the doors. Therefore the Saints HAVE NO ALTERNATIVE but to stand by the truth and sustain what the HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. THIS THEY WILL DO, COME LIFE OR DEATH, FREEDOM OR IMPRISONMENT, and there is, so far as we can observe, no use to attempt to disguise this fact.

"As already stated, were the step so much desired on the outside, to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, HAVING SURRENDERED ITS INTEGRITY because of earthly opposition. Its adherents would no longer be distinctive, but would be like the rest of the world, whose hate would turn to affection (as the leaders today joyfully claim to be the case), because of the love it has for its own. The Saints might have the meagre satisfaction of having ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation."

How well this editorial thought of 1885 describes the situation of the Saints today, after the bulk of them—not all of them thank God, else the Church would be rejected as the editor stated—have surrendered to the enemy and repudiated the order of Celestial marriage and other divine revelations. And "does the world love its own?" The leaders openly proclaim this to be a fact.

Again, on June 5th of the same year, the News said, in part:

"Influences are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of CELESTIAL MARRIAGE. (And here note that it is "Celestial marriage" spoken of, which the news knew as plural marriage, for there has never been opposition against monogamic marriage, which Apostle Ballard now characterizes as Celestial marriage, if performed in the Temple). Arguments are being used to that end, in a semi-private way, with a view to GAINING CONVERTS TO THAT IDEA.

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

Then, after introducing the claim of some of the Saints, which, by the way, is the precise claim made by the present Church leaders, that the Lord had absolved them from further upholding this order of marriage by the 124th Sec. D. C., the article continues:

"But they should not be so inconsistent as to put forth the FLIMSY CLAIM that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, IF IT EVER EXISTED IN THEIR BREASTS AT ALL, until it is scarcely discernable. They should at once proclaim themselves AS UNBELIEVERS in the claim that the revelations on Celestial marriage is of divine origin, or else admit that they do not POSSESS THE COURAGE OF THEIR CONVictions.

"But we are not yet through with treating upon the quotations sometimes referred to by the WEAK-BACKED WHO NEED A RAMROD FASTENED PARALLEL WITH THEIR SPINAL COLUMN, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such (and the same passage is used today as a basis for the issuance of the Manifesto and the present Church attitude in repudiating the order of plural marriage), will be found on pages 435 of (the Doctrine and Covenants). Here it is:

'Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering.

'And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

'Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto
my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God."

"It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving the people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation."

**Manifesto Proposed**

This desire for civic peace, against which the above articles and many others were aimed, had taken root in fertile soil and it grew apace, until in September 1886 a manifesto suspending the practice of plural marriage was presented to President John Taylor for his approval and signature. He was still in hiding and under heavy guard. President Taylor, unwilling to surrender of his own volition, on the night of the 26th of September, took the matter up with the Lord, and was given the revelation which Apostle Ballard referred to as being in existence but "unsigned." Furthermore, in keeping with instructions received at that time from the Lord, President Taylor, under the immediate direction of Joseph Smith, who was present, proceeded to strengthen the machinery that would insure keeping the principle of plural marriage alive even after a similar manifesto should be signed as the Lord foresaw would be the case.

(Note: At the end of this chapter the Woolley-Bateman statement, giving a detailed account of this meeting, and the text of the revelation referred to, is given).

Notwithstanding this personal visit of Jesus Christ and the instructions he left, the church members, bent upon obtaining statehood for Utah, even before the death of John Taylor, met in a proposed Constitutional Convention and
pledged loyalty to the laws and institutions of the country and their willingness to subordinate the principle of plural marriage and the Priesthood authority to the requirements of the government.

Constitutional Convention

In the Deseret News of July 19, 1887, appear quotations from six leading papers throughout the nation regarding proposed statehood for Utah. A convention had assembled and passed a constitution in Utah for government approval. From the OMAHA WORLD of July 8, 1887, the News quotes:

"The constitutional convention in Utah has concluded its labors, and has drafted a constitution which provides for THE SEPARATION OF CHURCH AND STATE, and declares BIGAMY AND POLYGAMY to be unlawful. The full text of the constitution has not yet been received, but from the reports obtained it would seem that the Mormons have made IMPORTANT CHANGES in the relations between church and state. Reports from Washington indicate that the admission of Utah, which would be a democratic state and balance Dakota which also asks for admission and is a republican state. The constitution will be carefully SCRUTINIZED and unless it clearly separates church and state and proclaims bigamy and polygamy to BE A CRIME, Utah WILL NOT BE ADMITTED ** So far as can be judged without seeing the NEW CONSTITUTION, the Mormons have so clearly DEFINED THE SUBORDINATE POSITION OF THE PRIESTHOOD, and so emphatically condemned polygamy as to satisfy the PEOPLE OF THE COUNTRY. The only remaining question is as to whether they act in good faith and would not seek to revive the present state of affairs by an amendment after being admitted and freed from Federal control."

And on July 20th of the same year the News published (editorially) an admission that the people of the church have turned down plural marriage and inserted it in the proposed state constitution.

Said the News:

"These people (meaning those who drafted the constitution, and those who sent the delegates) are those who have not violated
any law of Congress in reference to bigamy and polygamy. They have, moreover, taken the oath prescribed by Congress concerning their future conduct. THEY ARE THE MAJORITY of the voting citizens. They have FORMULATED PROVISIONS in the constitution which FULLY MEET THE DEMANDS that have been made by the PRESS and by the STATESMEN who have rationally discussed the question, and have surrounded their provisions with SAFE GUARDS that preclude all the objections which could be urged as to their PERMANENCE AND PERPETUITY. WHAT MORE COULD THEY DO? Will the New York Post or some of those Eastern editors who take similar ground to that of the Post answer that simple question?"

As to this Constitutional Convention, we read from Whitney's History of Utah, Vol. 3 pp. 584-5 the following, which forms a part of the proposed constitution to be adopted by the new State:

"Section 3 (of Article 1). There shall be no union of church and state; nor shall any church dominate the state.

"Section 12 (of Article 15). Bigamy and polygamy, being considered incompatible with the Republican form of government, each of them is hereby forbidden, and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than $1,000.00, and by imprisonment for a term of not less than six months, nor more than three years, in the discretion of the court. This section shall be construed as operative WITHOUT THE AID OF LEGISLATION, and the offenses prohibited by this section SHALL NOT BE BARRED BY ANY STATUTE OF LIMITATIONS within three years after the commission of the offense; NOR SHALL THE POWER OF PARDON EXTEND THERETO UNTIL SUCH PARDON SHALL BE APPROVED BY THE PRESIDENT OF THE UNITED STATES."

Quoting further: "It was also provided that the latter section should not BE AMENDED, until the proposed amendment had been submitted to Congress, approved and ratified by that body, and its action PROCLAIMED BY THE PRESIDENT OF THE UNITED STATES."

This was in June 1887. In the following August an election was held to vote upon the proposed constitution. At this election participated in admittedly exclusively by the Latter-day Saints, the non-Mormons, as explained by
Historian Whitney, taking no part in the proceedings, 13,0195 votes were cast approving the constitution with only 502 against it; showing conclusively that the Saints had resolved on surrendering the principle of plural marriage in order to obtain statehood. Apostacy existed as the News stated would be the case if such a surrender were ever made. And to think that the Saints were willing to surrender not only a principle of salvation, leading to "endless lives," but their civic liberties as evidenced by the provision that no amendment could be made in the law except with the approval of Congress and the President of the United States, a requirement never before or since to our knowledge asked of any other territory applying for statehood; and further: that the power of pardon should be taken from the Chief Executive of the new state, and vested in the President of the United States. In other words, the Saints were willing to surrender all for only a part of the natural rights of a sovereign State; thus multiplying the evidences of apostacy, the natural result of trying to sink a principle of salvation out of existence, as has now been done so far as the Church is concerned!

The leaven of apostacy was working. The Church membership was surely drawing away from the Priesthood and placing themselves in a position whereby the keys of the kingdom could not longer continue with them. The children of Israel had, centuries before, rejected the word of the Lord and his divine laws, causing the Lord to take Moses and the keys of the Priesthood from their midst. They were no longer judged worthy the great blessings of the higher order of the Priesthood. Speaking of a like situation, Brigham Young stated:

"Why have they wandered so far from the path of truth and rectitude? Because they left the priesthood and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church,
but it is not so, the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances."—(J. of D. 12:69).

The above is a perfect picture of the conditions that began to prevail at this time when the Saints were making concessions in order to obtain statehood, and the picture was completed with the signing of the Manifesto. As early as 1853 Apostle Franklin D. Richards saw the "writing on the wall" and stated:

"The Priesthood in the last days is to be manifested in sufficient power to bear off the kingdom of God triumphant that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a LAW OF ORDINANCES ADMINISTERED TO THEM, NOT ACCORDING TO THE POWER OF ENDLESS LIFE. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it."—(Mill Star 16:36).

President Taylor died July 25, 1887, and Wilford Woodruff came to the Presidency. The weaklings of Mormonism began hounding him for a cessation of the practice of the principle—men and women—influential in business and social circles, many of them monogamists, but members of the Church. In 1889 President Woodruff recorded in his Journal:

**Woodruff Manifesto**

"November 24, 1889. Attended a meeting with the lawyers at the Gardo (the home in which President Woodruff resided, known as the Gardo House), in the evening. They wanted me to make some concession to the court upon Polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation:" (For the complete text see Supplement to New and Everlasting Covenant of Marriage, pp. 63-66).

Here the Lord, among other things said:

"Let not my servants who are called to the Presidency of my Church deny my word or my law, which concerns the salva-
tion of the children of men. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise. Your enemies seek your destruction and the destruction of my people. * * *

"Let my servants who officiate as your counselors before the courts make their pleadings as they are moved upon by the Holy Spirit, without ANY FURTHER PLEDGES from the Priesthood. * * *"

"I cannot deny my word, neither in blessing nor judgments. Therefore let mine anointed gird up their loins, watch and be sober and keep my commandments. * * *"

How similar was this revelation to that received three years previously by President Taylor. Here the Lord said: "I cannot deny my word, neither in blessing nor judgments"; to President Taylor he had said: "I, the Lord do not change, and my word and my covenants and my law do not * * * I have not revoked this law, nor will I, etc."

Ten months later, however, President Woodruff yielded to the demands of those wanting plural marriage stopped and signed the manifesto that was prepared by some of the brethren and changed to its present form by a committee of bitter anti-Mormons; and this is the document which Elder Ballard says "stopped the practice of plural marriage," but which Elder Jenson shows did not stop it, and in fact has not stopped it to date.

We have shown in the foregoing how the effort to sink the law of plural marriage out of existence succeeded, at least so far as the main body of the Church is concerned. The Saints gave way to the allurements of Babylon. Like Lehi who, in vision, was guided to the "tree of life" and found the fruit thereof delicious, but many others who joined him, were made ashamed by those of the world pointing their fingers of scorn, and drifted away into outer darkness and were lost; so the Latter-day Saints were shamed by Babylon into desiring that which the Lord knew would prove their downfall and which did finally rob them of the hope of complete salvation.
Elder Ballard Labors Against Principle

We are advised that Elder Ballard is spending much of his time among Latter-day Saint communities, endeavoring to explain away the real meaning of Section 132 (Doctrine and Covenants) the marriage law of God; that he reads down to the 20th verse of the revelation, then closing the book, says: "There, you see, not one word is said about plural marriage." And when he is asked to read further, the request is ignored.

"The new and everlasting covenant of marriage which entitles a person to the highest degree of celestial glory," said Elder Ballard, "is not plural marriage. Plural marriage is wholly unlawful and wholly wrong."—(Celestial Marriage, Broadbent, 3rd Ed. p. 3).

Following the above item the compiler proceeds to analyze the situation thus:

"If 'there is a law irrevocably decreed in heaven—upon which all blessings are predicated' (D. & C. 130:20), is Patriarchal law and order a part thereof? If not what is? If God cannot revoke an everlasting law, upon which an everlasting blessing is predicated, can man? If man can revoke, abrogate, annul or set aside an everlasting law why not call the President (of the Church), Pope; and the Twelve—Cardinals? Or, better still, all join the Roman Catholic Church and thus avoid expensive duplication? Is the professing Saint who would do anything his Bishop, President or the Leaders tell him, 'even if he knew he was wrong,' thereby trying to shoulder his sins of omission or commission on another's man's priesthood, any better than the Catholic with his infallibility doctrine? As a matter of fact isn't the doctrine of infallibility the only recourse for professing Saints who oppose the principle or practice of plural marriage? Doesn't man in his attempt to set aside law and revelation set himself up 'above all that is called God?' Perhaps 'wholly unlawful and wholly wrong,' so far as man made laws are concerned; but if God's laws aren't to be observed rather than man's wasn't Nephi, in slaying the king and taking the plates, a murderer and a thief?—(See D. & C. 98:23-32).

Joseph Smith said: "If any man preach any other gospel that that which I have preached, HE SHALL BE
CURSED." (His. of Ch. p. 369). Elder Ballard is doing this very thing. He is doing his utmost to sink the law of God out of existence as Elder Jenson charges, and in doing this he is "preaching another gospel," he is betraying the revelations of the Lord. Joseph further said:

"O ye Twelve!—(Mark it well Elder Ballard)—Ye Twelve! AND ALL SAINTS! profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the REVELATIONS OF GOD; whether in the Bible, Book of Mormon or Doctrine and Covenants, or any other that ever was or will be given and revealed unto man in this world or that which is to come. Yea, in all your kickings and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell"—(His. of Ch. 3:385).

We hold that to reject a revelation of the Lord, change its meaning, or to sink it out of existence, and to assist in persecuting the Saints who are living in accordance with the laws of God, is a betrayal of heaven, of Jesus Christ, of the brethren and of the revelations of God.

But resuming, can any one with average intelligence, read the lame and flimsy claims—contradictory and confusing—contained in Elder Ballard's correspondence, without sensing the shallowness of the man, and the error of his position? What a labored effort he has made to separate plural marriage from the eternity of the marriage covenant. He says:

"So from the very beginning, the leaders of the Church have recognized that the eternity of the marriage covenant stood apart by itself, independent of plural marriage", and the eloquent orator would have the Saints believe such a falsehood! The very opposite is true, as has been shown herein, and yet he would have us believe that Joseph Smith, Brigham Young, John Taylor, Heber C. Kimball, Wilford
Woodruff, Lorenzo Snow, Joseph F. Smith, and others, as have been quoted, did not know what they were talking about when they proclaimed in clearness and boldness that Celestial marriage was plural marriage, and the only order of marriage by which one could hope to regain the presence of God in Celestial glory, “the only marriage that is popular in heaven,” as Brigham Young said. This man of letters would have us believe himself to be a greater exponent of eternal laws than God’s Prophet who stands at the head of this dispensation and who gave his blood to seal his testimony. Discussing this question of the early prophets not knowing the real meaning of the law of Celestial marriage, leaving it to the present leaders to make it clear, one of the brethren sagely remarked: “Well I’ve always noticed that water is purer at the fountain source in the mountains, than it is after flowing down into the valley through weed patches, cow corrals and dung piles.” Comment here is unnecessary.

Speaking of the peculiar twisting and squirmings going on at Washington in the early days in the attempt of the law makers to pass unconstitutional laws against the Mormons, without having the appearance of being unconstitutional, Brigham Young aptly said—and his words apply most admirably to Elder Ballard’s exhibition of twisting, etc. Said he:

“They (the Washington Administration) make me think of a sign in New York, upon which was lettered ‘ALL MANNER OF TWISTING AND TURNING DONE HERE.’ It is just so in Washington City; they can twist and turn in any and every way, to suit their hellish appetites.”—(J. of D. 5:235).

Plural Marriage Surrendered for Political Freedom

Brigham Young had foreseen the willingness of the Saints to subordinate plural marriage to the cause of political freedom, and sounded a warning thus:
“The Lord gave a revelation through Joseph Smith, his servant; and we have believed and practiced it. (Not monogamy, but plural marriage). Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. * * * Do you think that we shall ever be admitted as a State into the Union without DENYING THE PRINCIPLE OF POLYGAMY? IF WE ARE NOT ADMITTED UNTIL THEN WE SHALL NEVER BE ADMITTED.”—(J. of D. 11:269).

Here it is shown clearly by prophetic vision, that to obtain political rights to which the Saints were entitled, they must surrender a principle of salvation—a law of the Holy Priesthood. (And that principle was not monogamy which Elder Ballard claims to be Celestial marriage). Did they do so: Let the Church leaders answer.

In the year 1891, shortly after the signing of the Manifesto, the First Presidency and Apostles signed a petition to the President of the United States, praying for amnesty, in which they made this statement:

“To be at peace with the government and in harmony with their fellow citizens who are not of their faith (Babylon), and to share in the confidence of the Government (which Wilford Woodruff had previously stated was ‘Steeped in sin and ripened for the damnation of hell’) and the people, our people HAVE VOLUNTARILY PUT ASIDE SOMETHING (plural marriage, the law of the Priesthood), WHICH ALL THEIR LIVES THEY HAVE BELIEVED TO BE A SACRED PRINCIPLE.”—(Contribution 13:197).

Brigham Young had said:

“When we see the time that we can willingly strike hands and have full fellowship with those who despise the Kingdom of God, know ye then that the Priesthood of the Son of God is out of your possession.”—(J. of D. 10:273).

And again he said:

“There is nothing that would so soon weaken my hope and discourage me as to see this people in full fellowship with the world, and receive no more persecution from them because they are one with them. (A condition which the present leaders boast of as having been accomplished). In such an event, we might bid farewell to the Holy Priesthood WITH ALL ITS BLESSINGS, PRIVIL.

And the record shows this very thing has been done, and the leaders boast of it as a glorious triumph, when they and their flock should be humbling themselves in sackcloth and ashes, and praying night and day for the return of the confidence of heaven.

Plural Marriage Necessary

"Concerning the Patriarchal order of marriage, President (John) Taylor said: 'If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heaven'y Father has kept, we cannot go with him. A man obeying a lower law (monogamy) is not qualified to preside over those who keep a higher law.'—Life of Wilford Woodruff p. 542).

In harmony with these remarks of President Taylor, Elder Wilford Woodruff observed:

"The reason why the Church and Kingdom of God cannot advance without the Patriarchal order of marriage, is that it belongs to this dispensation, just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the law of Abraham, or they will have to resign. * * *"—(Ibid p. 542).

If then, the order of plural marriage had to be obeyed "or the keys would be turned against the Church;" if the Church could not advance any further without adherence of its members to this holy principle, and if the "leading men of Israel who were presiding over Stakes," were forced to obey the law in order to "qualify them to preside over those who kept a higher law," or else resign, how in the name of reason can Elder Ballard contend that the law is a non-essential, and that monogamy, the principle he is living, will exalt a man in Celestial glory and provide him with "endless increase?" Surely he will not ascribe the
language of Presidents Taylor and Woodruff above quoted to over “zeal”, “enthusiasm” or “times of stress!”

Elder Ballard sets forth the amazing situation, that while plural marriage is not a necessary part of Celestial marriage, nor a requisite to exaltation, yet there are blessings associated with the practice which monogamists cannot attain to. To be specific:

“That naturally if by plural marriage, as stated, there is provided an opportunity to grow faster toward establishment of the kingdom, AND I AM SURE THAT IS THE ADVANTAGE, then the man who has a wife die and has another sealed to him, has two wives for the world to come, and he does have that advantage over the one one who has but one wife!”

And as there is no “marriage nor giving in marriage in heaven,” the status must remain eternally so! What profound reasoning! What a modern Socrates we have in our midst! Pity he was not born earlier to give the Church its bearings at its inception! Let us suppose a case.

John and Henry are good neighbors, fast friends and devoted Latter-day Saints, equally sound in faith and willing to sacrifice all for salvation.

John marries a wife for time and eternity under the authority of the Priesthood; Henry does the same. After bearing him ten sons, John’s wife dies; John marries a second wife for time and eternity, who also bears him many children. This gives John two wives and a large family of children. Henry’s wife, though faithful and good, is barren, but she does not die; in fact, as if to complete the tragedy, she outlives Henry. The Church would not let Henry marry in polygamy, though he was willing to sacrifice even to his life to obtain the advantage which came to John through the death of his first wife. But no, John is the fortunate one—his wife died, thus permitting him to enter the plural marriage relation; and Henry’s wife—stubborn soul—refused to die, thereby holding Henry back.
Though Henry’s wife may bear him children in eternity, John has such a lead that Henry cannot be expected to catch up with him during the eternities, and they are never again equal. John, through the death of his wife was permitted to live the law of Abraham and thereby go where Abraham is, while Henry, through his wife not dying, is forever deprived of the privilege. Realizing the seriousness of the situation, one wonders at the great inequality of the law, and if Henry might not be justified in inviting his wife to die so as to enable him to marry another wife and catch up with John!

The great apostle of logic, with the versatility of a “Billy Sunday,” professes to believe in the principle enunciated in the revelation of 1886. Says he:

“But still there is nothing in the revelation that the Church disputes, because the correctness of the principle is set forth with emphasis, and the Church has never disputed the truthfulness of the 132nd Section (of Doctrine and Covenants) when the right to practice that principle (plural marriage, which he, Elder Ballard here admits to be the subject of the 132nd Section), has been SANCTIONED BY THE LORD AND THE CHURCH.”

Here the sage of interpretation binds God so he can act only in concert with the Church; the latter holding the power of veto. “Me an’ Gott”, was said to be a favorite expression with Kaiser Wilhelm. To be asked to worship a God whose laws, to make them legal, must be reviewed and endorsed by the Church, does not conduce to a living, vital and lasting faith in what was presumed to be the Infinite.

Elder Ballard admits that the “law of Abraham” has reference to the principle of plural marriage. He also admits the correctness of the principle set forth in the 1886 revelation to John Taylor wherein it stated: “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.” As the “works of Abraham” was the entering into and abiding the order of plural marriage, and Elder Ballard admits this to be the case, then why contend that Satan’s system of marriage—monogamy—will get the candidate for Celestial glory to his goal as effectively (even though it may take a little longer), as will plural marriage, which is the Lord’s system—the pattern of heaven? And while the Church indorses the revelation in principle, according to Elder Ballard’s statement, why is it doing all it possibly can to nullify God’s order of marriage and sink it out of existence as instanced in the “Official Statement” of June 17, 1933, quoted above? It might not be out of place to suggest to the authorities that they get together, adopt one story and cling to it. A censorship might well be established over the correspondence of the brethren, the same as apparently exists with respect to their public speeches made during conference times.

This great man of words rises to the sublime heights of his brand of logic and learning as he pathetically shows how the Lord, wishing to suspend the operations of the principle of plural marriage, was forced to take the life of John Taylor and raise up Wilford Woodruff to sign the document which the Prophet Isaiah had referred to as “an agreement with death and hell!” He presumes to sit in judgment on the “Lion of Israel” who in all his life had not hesitated once to carry out the Lord’s command, and characterise him a faithless servant who could not be trusted longer to do the Lord’s bidding. In making the statement referred to, the Elder revealed his infinitesimal littleness. Compared with the giant John Taylor, he reminds one of the incident related in early pioneer history: Col. Tom Thumb, three feet six inches tall, traveling with the “midgets” in the “early days,” was honored with an interview with President Brigham Young. The Colonel was
impressed with much that he saw and heard about the religion of the Saints, and so expressed himself; "but," said he, "President Young, I just can't understand this principle of polygamy you folks are living." Don't let that little thing disturb you, Colonel," responded the Prophet, "for when I was your size I couldn't understand it either."

The intellectual gymnast has no opinion on the question as to whether or not the principle of plural marriage will again be restored to the Saints. Said he: "The Church has not spoken." The Church did say, however, in its "Official Statement" of June 17, 1933: "It became obvious that no human power could prevent the disintegration of the Church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy." And since the Church, under its present leadership, evidently relies upon "HUMAN POWER" in preference to the power of God for protection and guidance, there is little encouragement to be had in hoping for a restoration of this divine law, except "DIVINE POWER" shall be interposed in the place of "HUMAN POWER."

It is a saving principle, an exalting principle and the only principle that will lead one into the presence of Abraham—that being the law of Abraham—and yet Elder Ballard will not venture a guess as to whether God will permit it to be lived again! What caution! What consistency! Could one wish for a better reason for the action of President John Taylor in safe-guarding his principle? The absolute necessity of such an act is apparent.

"The Church has not taken the position that Jesus Christ had plural wives," says Elder Ballard, and consequently he will not venture an opinion on the subject. President Jedediah M. Grant and Apostles Orson Hyde and Orson Pratt were courageous enough to testify that Jesus Christ lived this divine law. Elder Ballard admits that it is the "law of Abraham," and consequently a law of God,
which must be lived in order to go where God is. President Joseph F. Smith stated:

"Jesus Christ never omitted the fulfillment of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. (As Apostle Ballard is doing). HE COULD NOT CONSISTENTLY DO THAT AND THEN SAY TO MANKIND, 'FOLLOW ME.'"—(Mill. Star 62:97).

For, as President John Taylor stated:

"If we do not keep the same law that our Heavenly Father has kept, we cannot go with him."

And who will have the audacity to say that God failed to keep his own law!

Yes, Elder Ballard, hereafter, you may safely say that Jesus Christ, the Redeemer of the world, embraced the law of plural marriage; that he qualified, as Joseph Smith and others did, for "endless increase," and that his seed is with us today as Isaiah intimated would be the case. (Is. 53:10).

**Saints Threatened**

In closing let us notice briefly Elder Ballard's warning and implied threat, in which he follows in the line of previous statements made by his superiors. For instance President Anthony W. Ivins said:

"I know of no people who have been made happy, who have been made prosperous, and whose lives have been made more enjoyable because of entering into or advocacy of this principle. I expect the time to come WHEN THE CIVIL LAW WILL ENTER INTO THIS QUESTION, making the lives of these people MORE MISERABLE than they already are, for that appears to be the only manner in which the system (God's sacred law by which 'endless increase' is realized) CAN BE STAYED."

President Heber J. Grant announced that:

"None could point to any one who had entered this principle since its official prohibition. (This official prohibition
Ballard places at the signing of the Manifesto in 1890), WHO WAS A PRIDE TO ANY COMMUNITY, and that the same could be said of their children."

And on another occasion, he wrote:

"I shall REJOICE when the government officials put a few of these ** (polygamists) in the County jail or the State peni- tentiary."

Repeating in substance these childish and unchristian- like expressions, Elder Ballard concludes his correspondence with:

"I trust this may be helpful to you and assure you that my anxious desire is that those who are blinded by the arguments of men shall have their eyes opened to see the SORROW and DISTRESS that is coming to those who are living now in wilful violation of the rules of the Church, which is only a FORESHADOWING OF SORROW AND TROUBLE that shall come to every man and woman who violates the rules and regulations of the Church and disobeys the counsel of Heaven."

Here the man of eloquence again links the Church up with God or Heaven; and we agree with him that disobedience to the "counsel or heaven", can only meet with dire results; but when he prates of disobedience to "church rules" he takes in a wide territory. Joseph F. Smith testified in the Smoot case before the Committee on Privileges and Elections (see Smoot Case Vol. 1:335-6), that he was living in open violation of the "rules of the Church," so did Francis M. Lyman; so did B. H. Roberts and several others of the presiding brethren, and no one has attempted to deny salvation to them. President Smith was arrested, pleaded guilty and fined for disobeying the laws of the land, by living in the polygamous relation, and consequently violating the "rules of the Church," and all "red blooded" Latter-day Saints approved the course which he took. Why? Because he was obeying God rather than man. And yet this great expounder (?) of righteousness hurls the threat of SORROW, DISTRESS and TROUBLE at
those who, in meekness and in sublime faith and patience, are living the same celestial law the best they know how. Look to your own knitting, Elder Ballard. Do you not know that the church which you are helping to popularize with Babylon has, for more than forty years, been wandering in the wilderness, and that as a result of attempting to suspend an eternal law?

Fruits of Surrendering God’s Law

Some of the direct fruits of denying the sanctity of plural marriage are apostacy and whoredom. The Prophet John Taylor, at the time of receiving the 1886 revelation, predicted that if the practice of plural marriage was suspended, as he saw would be attempted, “apostasy and whoredom would be rampant in the Church.” Without any hesitancy or reservation, but with deepest regrets and with sorrowing hearts, we now claim the literal fulfillment of this prediction. To do away with that principle of salvation upon which the social stability and purity of the Saints was founded and maintained for more than half a century, and which is heaven’s great social law, meant the introduction of the opposite. Hence, in natural sequence, following the issuance of the Manifesto, the heavens were closed to the Church and revelations through its leaders ceased; then came the changing of the ordinances of the Temple, culminating in the mutilation and repudiation of the garment of the Holy Priesthood and finally, in failing to confer the Priesthood, by giving only the appendage office.

What spirit prompted the Saints to demand a change in the garment? President Joseph F. Smith, foreseeing the situation sounded the following warning:

“The Lord has given us garments of the Holy Priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order
that such people will imitate the fashions they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, UNCHANGED AND UNALTERED from the very pattern which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin."—(Improvement Era 9:813-14).

Evidently the present Church leaders, including Elder Ballard, did not possess the "moral courage to stand against the opinions of fashion," for they entreated a decree, and published it, that the garment to be worn outside of the Temple, may be mutilated and abbreviated to fit in with the "fashion" of Babylon.

The Manifesto was adopted, as has been shown, that the Saints might "be at peace with the Government and in harmony with their fellow citizens who were not of their faith (Babylon)." Similarly that garment of the Holy Priesthood was altered, and its real significance destroyed especially that the sisters might feel free in their social minglings with the world, where the amenities of the occasion often renders it necessary to expose their bodies to the gaze of lecherous men. This very situation has lead to whoredom, the crowning sin of the age. The holy garment was given, among other things, as a protection against sexual temptation and sin, and to throw off that divine armor, as is now very generally being done, by either not wearing them at all or adopting a flimsy make-believe which is not a garment as the Lord intended, of necessity has robbed the Saints of that rare distinction which once characterized them an essentially pure and "peculiar" race.

Now what have we? Mormon girls in their "teens" recruited to supply the ever increasing requirements of "houses of ill fame", which are patronized liberally by Mormon boys; alcoholic and "dope" addicts; suicides; young
Mormon wives prostituting their bodies by following modern “birth control” methods, paying for their vain folly in the Babylonish coins of broken health and loss of natural beauty and charm; the daughters of zion, once renowned for their modesty, comeliness and virtue, now attending the public ball rooms in modern dress and, with whisky defiled breaths, parading their half nude bodies with vulgar hilarity before strangers with whom they often form friendly contacts, and, as Isaiah pictured: “Walking with stretched forth necks and wanton eyes, walking and mincing as they go; “also graphically described by the Poet Noyes:

“The cymbals clash, and the dancers walk—
Long silk stockings and arms of chalk;
Butterfly skirts and white breasts bare—
And the eyes of dead men watching them there.”

Do you or the leaders of the Church deny these strictures? They are true, and the proof of them is within the purview of your own knowledge, if you will but cease your calumny against the true Saints long enough to examine into the lives of the rank and file of the flock which you presume to preside over.

Elder Ballard, the “DISTRESS” and TROUBLE you are wishing on others are rapidly overtaking the families of the leaders and Saints who are repudiating God’s sacred laws. “Tragedy” is being written on every threshold, the evidence of which are found in the ineffaceable records of the mental and public hospitals, prisons, public brothels, saloons, gambling-dens and cemeteries. Men of the Priesthood who would destroy principles of life and salvation, as you are doing, must pay for their folly in their own lives and often the lives of their offspring, for it has been decreed that “the sins of the parents shall be visited upon their children” often, to the third and fourth generation. In sorrow we write this. We would that all men might re-
pent and come to an understanding of God's laws, walking in the straight and narrow way of life.

And so, in consequence of the Church repudiating a principle of salvation, and persecuting those of its members who insist on living the full gospel as revealed, the heavens have been closed against it and darkness reigns. Now, that the light of heaven is needed as never before to guide the floundering and perishing Saints to a safe mooring; when the distress of nations cries out for prophetic direction to rescue them from the threatened and impending dissolution, the mouths of the pretended prophets of Israel are closed and the heavens are as brass over them. The Prophet Micah saw the situation. Proclaimed he:

"Thus saith the Lord concerning the prophets that make my people err (by teaching them false traditions), that bite with their teeth (crying to cut people off for doing right), and cry, peace; and he that putteth not into their mouths (the word of God); they even prefer war against him (by pledging their support in persecuting the Saints).

"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

"THEN SHALL THE SEERS BE ASHAMED, AND THE DIVINERS CONFOUNDED; YEA THEY SHALL ALL COVER THEIR LIPS; FOR THERE IS NO ANSWER OF GOD."—(Micah 3:5-7).

Do you deny this charge as applying to the present situation? If you do, point to one revelation received from the Lord by the present leaders. The President himself has disclaimed having had any. In a recent effort to prove the worthiness and the sincerity of the present leader, one of his apostolic associates recently said: "He is a good man, he so frequently says, 'O, if we could only get the word of the Lord on the subject.'" Think of it, the mouthpiece (?) of God denied audience with his Master, while the flock wan-
ders in the wilderness and perish! And yet it is true, as one of the leaders recently stated in a public address: said he: "We have prophets that have ceased to prophesy, seers that cannot see and revelators that do not reveal."

The Saints are in poverty and distress; their homes and farms are heavily mortgaged, many of them being foreclosed, while their owners often lack food and clothing; and instead of being cared for by the Church, they are dumped off onto the public relief institutions where they are often embarrassed and are made to suffer indignities of a shocking nature! And this while the leaders of Ephraim, yourself included, live in ease and comfort, surrounded by the luxuries of life, from large salaries obtained both from the Church and commercial institutions. These, the Lord's poor, are crying for a leadership which is denied them, and they are gradually learning the lesson taught by the late President Joseph F. Smith in the Salt Lake Temple, some twenty-five years ago. Said he:

"The time is here when the Saints cannot come to Joseph F. Smith, Francis M. Lyman or Charles W. Penrose, or others, for counsel, but they MUST GO TO THE LORD AND NOT DEPEND UPON THE ARM OF FLESH for guidance."

We spoke of the Priesthood, in this day not being properly conferred on the brethren. This condition was also foreseen by the early leaders. Said President John Taylor at the time of receiving the 1886 revelation:

"I would be surprised if ten per cent of those who claim to hold the Melchesidek 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 held the Priesthood at that time, who would not have it properly conferred upon them."

"The day will come," said President George Q. Cannon, at a meeting in Draper, shortly before his death, "when men's Priesthood and authority will be called into question, and you will find out that there will be hundreds who have no Priesthood, but who believe they hold it, that holding only an office in the Church."
And while these conditions prevail—when the Saints with their leaders should be pleading with the Lord in sackcloth and ashes for forgiveness and guidance, you, Elder Ballard, are flitting about from community to community, trying to explain away a revelation of the Lord, and establish among the Saints monogamous principles which came into being under the direction of Lucifer. The flock is starving for bread and it receives a stone! And yet you turn your batteries of hate upon a small group of Saints who are trying to live God’s holy law and, Christ like, help one another; threatening them with the curses of heaven if they do not desist! Fie on such hypocrisy! It has been a favorite past-time of yourself and your kind to charge these modern polygamists with adulterous living, dubbing them as “lecherous” and unclean; their children you bastardize and characterize as a “disgrace to the community.” With hypocritical piety you, figuratively, pass by on the opposite side of the street, wrapping your priestly (?) robes close about you lest you be contaminated. You deny these men and women the sacramental solace and even object to their attending religious services in church edifices which they have assisted in erecting and maintaining. And now you, aping your file leaders, presume to threaten them with “SORROW, DISTRESS and TROUBLE!”

Elder Ballard, in characterising this group of Saints as impure and unworthy, you are but multiplying upon yourself and those of your associates who are in harmony with you, the displeasure of heaven. These people whom you are attacking and castigating as unclean are of the Royal Priesthood; they are among the purest and choicest of God’s children; they are assuming burdens that you, in your selfish monogamous life, are incapable of understanding, and they experience a joy in so doing that you cannot know and never will experience in your present manner of living.
In their poverty and distress these Saints are observing God’s first great commandment to “multiply and replenish the earth and subdue it”; they shun modern “birth control” as a foul practice; their children always welcome, are for the most part, bright eyed, clear brained, well formed and of the Royal lineage; their mothers whom you characterize as “silly women, evilly lead,” though often denied the necessities and comforts of life, bring forth their precious offspring, Mary like, as in lowly mangers of dingy hovels, rejoicing in the divine favor of motherhood. Such women are the peer of their sex; their faith, actions and ideals might well be copied by your monogamist daughters and wives. These brave women, though often carrying on their bodies the deeply furrowed marks of toil and privation, conspicuous in the plainness and poverty of their gowns, and who, through circumstances largely brought about by their selfish monogamous kindred and neighbors, must often prepare their scanty meals without proper seasoning and embellishments, yet in comeliness of feature, beauty of life, modesty of action, wholesomeness of spirit, breadth of patience, purity of purpose and richness of companionship they excell. Their garments are un-mutilated and un-spotted from the sins of this generation. THEY ARE THE MOTHERS OF THE FUTURE PILLARS OF THE KINGDOM! Deny these facts if you choose and continue your unholy tirade against this chosen people at your peril!

You selfish monogamist, living for the day and the comforts thereof; carried away by the melody of your own voice, deigning to counsel men and women deeply scarred by the labors and conflicts of the day—men whose armor is of truth, and whose swords will not be sheathed until the forces of righteousness triumph! They are “carrying on” under the order established by the Lord by the hand of his
servant, John Taylor. And, let us ask, where would the Church be today were it not for this faithful band of Priesthood that is sacrificing all to keep an eternal principle alive? You refuse to live the higher law, presuming to counsel those who have grown old in years and experience while fighting for and living that same law! You are destroying the faith of the Saints, adroitly talking away the real meaning of the law of marriage; you are assisting the Prince of darkness in carrying on the nefarious work of the late Dr. Talmage, to “sink the law of plural marriage out of existence,” thereby destroying the Priesthood of God from earth; for this very thing you are doing, either knowingly or blindly; and if blindly, you alone are to blame.

The Lord said: “It is not meet that men who will not abide my law shall preside over my Priesthood.” (Revelation of 1882). You acknowledge in a dozen ways that this law of God means the order of plural marriage, and yet you, after refusing to live it, and after spending your greatest store of eloquence and reasoning toward “sinking it out of existence,” unblushingly assume to counsel those whose lives have been dedicated to the upholding and the perpetuation of that law! But these faithful Saints whom you are maligning are not in the least disturbed by your blustering threats. Paraphrasing the words of the boy King David, they say:

“You come to us armed with the sword of pretended authority, with the spear of prejudice and the shield of popularity, while we meet your thrusts in the name of the Lord of Hosts, the God of the armies of Israel, whom you and your kind have defied, and we smite you this day, unless you repent, for destruction surely awaits you!”

Elder Ballard, the publishers hereof join in the testimony of the Prophet Joseph Smith and his stalwart associates and successors in proclaiming:
That Celestial marriage in its fulness necessitates a plurality of wives.

That the living of the law of plural marriage is a necessary requirement to gain eternal lives—to become "what God is."

That this principle is a law of the Priesthood and functions independent of the Church, (speaking of the Church in the restricted sense.)

That it has been revealed to earth for the last time.

That it has not been taken away nor suspended by the Lord.

That the Lord has made ample provision for its perpetuation.

That men and women, guided by the Spirit of the Lord, and with sublime faith and unflagging courage are entering into and abiding the law in this day.

And finally, that you, if you will repent of your sins, make amends for the havoc you have caused to the faith of the Saints, and call upon the Lord in humility, may enjoy the same testimony.

But if you will not repent and turn to the law of God, let us answer your threat of SORROW, DISTRESS and TROUBLE by the words of Jesus Christ:

"Wo unto that nation, or house or people (or person) who seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to a Celestial glory, which has been revealed unto my Saints through the mouth of my servant Joseph, for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be BROKEN UP AND WASTED AWAY from under heaven by the judgments which I HAVE SENT FORTH AND WHICH SHALL NOT RETURN TO ME VOID."

—(Rev. to Wilford Woodruff of 1880).
"On the one hand," said Heber C. Kimball, speaking of adherence to the law of plural marriage as revealed, "is glory and exaltation; and on the other (to forget this law or 'sink it out of existence') no tongue can express the suffering and affliction this people will pass through, if they do not repent."

The God of heaven has spoken. You may take your choice.

STATEMENTS OF LORIN C. WOOLLEY AND DANIEL R. BATEMAN

Given at Salt Lake City, Utah; September 22, 1929. With reference to the Revelation of September 27, 1886, on the subject of Celestial or Plural Marriage, which Revelation was given by the Lord to President John Taylor.

Present: Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Caine, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that
something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father’s. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others, met with President John Taylor at my father’s residence at Centerville, Davis County, Utah, and presented a document for President Taylor’s consideration.

I had just got back from a three days’ trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o’clock P. M., Brother Bateman came and woke me up and asked me to be at my father’s home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards, were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days’ trip I had just completed.
The brethren retired to bed soon after nine o’clock. The sleeping rooms were inspected by the guard as was the custom President Taylor’s room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor’s room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, “Can’t you feel the Spirit? Why should you worry?”

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor’s voice. I called Charles Birrell and we both sat up until eight o’clock the next morning.

When President Taylor came out of his room about eight o’clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

‘He stated, “Brethren, I have had a very pleasant conversation all night with Brother Joseph.”’ (Joseph Smith) I said, “Boss, who is the man that was there until midnight?” He asked, “What do you know about it, Lorin?” I told him all about my experience. He said, “Brother Lorin, that was your Lord.”
We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o’clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, “Sign that document,—never! I would suffer my right hand to be severed from my body first. Sanction it,—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!”

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage (which revelation follows this statement). Then he talked to us for some time, and said, “Some of you will be handled and so
tracized and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle. There are only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be
taken from us, but that they would return to us in due
time as needed, and from this fact we would know that the
same was from the Lord. This has been literally fulfilled.
Many of the things I forgot, but they are coming to me
gradually, and those things that come to me are as clear as
on the day on which they were given.

President Taylor said that the time would come when
many of the Saints would apostatize because of this prin-
ciple. He said "one-half of this people will apostatize over
the principle for which we are now in hiding, yea, and pos-
sibly one-half of the other half" (rising off the floor while
making this statement). He also said the day will come
when a document similar to that (Manifesto) then under
consideration would be adopted by the Church, following
which "apostacy and whoredom would be rampant in the
Church."

He said that in the time of the seventh president of this
Church, the Church would go into bondage both tempor-
ally and spiritually and in that day (the day of bondage) the
One Mighty and Strong spoken of in the 85th Section of the
Doctrine and Covenants would come.

Among many other things stated by President Taylor
on this occasion was this: "I would be surprised if ten per
cent of those who claim to hold the Melchisedek Priesthood
will remain true and faithful to the Gospel of the Lord
Jesus Christ, at the time of the seventh president, and that
there would be thousands that think they hold the Priest-
hood at that time, but would not have it properly conferred
upon them."

John Taylor set the five mentioned apart and gave them
authority to perform marriage ceremonies, and also to set
others apart to do the same thing as long as they remained
on the earth; and while doing so, the Prophet Joseph Smith
stood by directing the proceedings. Two of us had not met
the Prophet Joseph Smith in his mortal lifetime, and we—
Charles H. Wilkins and myself—were introduced to him and shook hands with him.

(Signed) LORIN C. WOOLLEY.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

(Signed) DANIEL R. BATEMAN.

STATE OF UTAH. County of Salt Lake ss.

J. Leslie Broadbent, John Y. Barlow and J. W. Musser, being each duly sworn, on oath, depose and say, that the above and foregoing four pages, constitute a full, true and correct copy of a signed statement of Lorin C. Woolley and Daniel R. Bateman, made in their presence, as the statement purports, September 22, 1929.

J. LESLIE BROADBENT
JOHN Y. BARLOW
J. W. MUSSER

Subscribed and sworn to before me this 4th day of May, 1934.

(Seal)

ANNA M. HILL,
Notary Public of Salt Lake City, Utah.
REVELATION TO PRESIDENT JOHN TAYLOR

Given at the Home of John W. Woolley, Centerville, Utah, September 27, 1886

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

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL obey my law. And have I not commanded men that if they were Abraham’s seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so, Amen.
STATEMENT OF PRESIDENT JOHN TAYLOR

As taken from the Salt Lake Tribune of date, January 6, 1880

"The people of the rest of the country are our enemies. They do not understand us, we do not understand them. We should pray for them, but we MUST NOT YIELD to them. They think we are foolish, and we think they are foolish; they think we are a pack of rascals, but we have the best of them, for we know they are a pack of rascals. We believe in honesty, morality and purity, in freedom and loyalty to our country; but when they enact TYRANNICAL LAWS, forbidding us the free exercise of our religion, we cannot submit. God is greater than the United States. And when the Government conflicts with Heaven, we will be ranged under the banner of HEAVEN and AGAINST THE GOVERNMENT. The United States says we cannot marry more than one wife. GOD SAYS DIFFERENT. We had no hand in the business; Joseph Smith had no hand in it; Brigham Young had no hand in it. I had no hand in it. It was all the work of God, and HIS LAWS MUST BE OBEYED. If the United States says different the Saints cannot obey it. We do not want to rebel against the United States. Rebellion is not on the program but we will worship God according to the dictates of our own conscience. We want to be friendly with the United States, if the Government will let us, BUT NOT ONE JOT NOR TITLE of our rights will we give up to purchase it. I would like the good God of heaven to prevent them from making laws that we CANNOT KEEP; but when adulterers and libertines pass a law forbidding polygamy the Saints CANNOT OBEY IT. Polygamy is a divine institution. It has been handed down direct from God. The United States CANNOT ABOLISH IT. No nation on earth can prevent it, NOR ALL THE NATIONS OF THE EARTH COMBINED. I DEFY THE UNITED STATES. I will obey God. These are my sentiments, and all of you who sympathize with me in this position raise your right hands. All hands went up sustaining his position."
NOTHING DIES

There is no such thing as death—
In nature nothing dies;
From each sad remnant of decay
Some forms of life arise.
The little leaf that falls,
All brown and sere, to earth,
Ere long will mingle with the buds
That give the flower its birth.

—Selected

"Truth, crush'd to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhe's with pain,
And dies among its worshipers."

—Bryant

GOD BLESS OUR HOME

God bless our home—how sweet
the prayer;
For all is love if God is there;
'Tis heaven on earth if home afford
The peace that cometh from the Lord:
And naught but sweetest joy can come;
If only God will bless our home.

God bless our home, our humble plea,
Shall oft ascend, O Lord, to Thee;
Let Thy good spirit from above,
Fill our hearts with Thine own love;
That we with faith may ever come,
And claim a blessing on our home.

God bless our home, our happy home,
That e'en if angels chance to come,
They may be pleased awhile to stay,
And bless us ere they go away.
Teach us to live till Christ shall come
That we may dwell with Him at home.

—Geo. Manwaring

"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. 1:2-3.)
The Mass Meeting

A MULTITUDE OF THE PEOPLE ASSEMBLE AND DECLARE, PROTEST AND PETITION IN RELATION TO THEIR WRONGS

(From the Deseret News, May 2nd, 1885.)

At 1 p.m., the hour named for the commencement of the mass meeting called to ratify the statement of grievances and protest prepared for presentation to the President of the United States, the Tabernacle was well filled.

At 1:15 the exercises opened with music by the 16th Ward Brass band.

The assembly was called to order by Hon. Wm. Jennings, who nominated Hon. John T. Caine as chairman of the meeting. Seconded and carried unanimously.

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
O. F. Whitney nominated H. M. Wells as secretary of the meeting, and on his being sustained, he proceeded to read the call for the meeting.

Jas. Sharp nominated, as vice-chairman, Wm. Jennings, T. G. Webber, Elias A. Smith, C. D. Brinton, Miss Mary A. Cook and Mrs. Dr. Roumania B. Pratt. Carried.

The chairman then nominated Wm. M. Stewart and Cornelia H. Clayton as assistant secretaries.

The Tabernacle choir, in attendance, sang,

O say what is Truth.

Prayer was offered by Apostle Heber J. Grant.

Music by the S. S. Union brass band.

Hon. John T. Caine, Chairman, stated that the object of the meeting was to petition the Government for a redress of the grievances of the people of this Territory. He vividly portrayed, in a short speech, the persecutions through which the Latter-day Saints had passed because of their religious beliefs; paid a high tribute to their unflagging patriotism and devotion to God and their country, and gave a sketch of their history since the the settlement of Utah. The address was received with loud applause.

Music by the 16th Ward Band, after which Bishop O. F. Whitney read the following

DECLARATION OF GRIEVANCES
AND PROTEST.

To the President and People of the United States:

Fellow Citizens:—A condition of affairs imperiling the vital interests of the vast majority of the people of Utah and their co-religionists in the neighboring States and Territories, impels us, their representatives, to address you. Our rights as American citizens are trampled upon, and believing it our imperative duty, in the presence of such a danger, to protest against the gigantic evil which threatens, not only our liberties, but the liberties of every freeman, we, in general mass meeting assembled, in the name of freedom, justice and humanity, make this appeal for relief and protection.

We are unpopular with our fellow countrymen; it is our religion which makes us so; we are a small minority in their midst; but we have yet to learn that these are grounds upon which to justify, in a land of liberty, the acts of oppression which we as a people, from the beginning of our history, have been made to suffer.

As to our religious faith, it is based upon evidence, which to our minds is conclusive; convictions not to be destroyed by legislative enactments or judicial decisions. Force may enslave the body, but it cannot convince the mind. To yield, at the demand of the legislator or the judge, the rights of conscience, would prove us recreant to every duty we owe to God and man.
Among the principles of our religion is that of immediate revelation from God; one of the doctrines so revealed is celestial or plural marriage, for which, ostensibly, we are stigmatized and hated. This is a vital part of our religion, the decisions of courts to the contrary notwithstanding. Even the Utah Commission concede this. In their report to the Secretary of the Interior, November, 1884, speaking of plural marriage, they say: "This article of their faith is as much an essential and substantial part of their creed, as their belief in baptism, repentance for the forgiveness of sins, and the like. "All orthodox Mormons believe polygamy to be right, and that it is an essential part of their creed."

That the Latter-day Saints should view this as a principle of their religion may require explanation. Polygamy, as understood among occidental nations, is a system of sensuality, and it is difficult for people among them to conceive how it can be associated with pure religion. But the Latter-day Saints believe that the marriage relation is one which, when properly solemnized here, exists in eternity. Every faithful woman in the Church believes that in order to insure her exaltation in the presence of God and the Lamb, she should be married or sealed to an upright, faithful man. Acting upon this belief, these alliances are formed while on the earth, upon the principle that the man is not without the woman nor the woman without the man in the Lord. They firmly believe that God has revealed this to them as a command; but while patriarchal marriage, as it is termed, is a part of their faith and practice, they have no idea that it should become universal. The equality of the sexes, if no other reason, would prevent this. It is a mistaken idea that our Church favors the propagation of this doctrine, or seeks to establish it as a universal system. At the same time we fully believe that women should be married, even if two or three of them, as in the family of Abraham, Jacob and others, become the wives of one man. Instead, therefore, of our system of marriage promoting sensuality, experience has proved that it checks it; and instead of being destructive of family relation, it is preservation of it.

Plural marriage was publicly proclaimed a doctrine of the Church in 1852. Congress declared it a crime in 1862; but the law enacted against it remained for seventeen years a dead letter, the Federal officials hesitating to enforce it, as if they doubted its constitutionality. The law of 1862 was not declared constitutional until the 6th of January, 1879. Plural marriage, therefore, was openly taught and practised ten years before any law existed against it; and twenty-seven years had elapsed from the time of its first public promulgation, until the Supreme Court decided the law to be constitutional. Thus it is apparent that plural marriage was not introduced in violation of law, but the law was enacted against this principle of our religion.
The charges of treason and rebellion made against our people are as absurd as they are untrue. We have given too many proofs of our loyalty for such accusations to have weight. Thrice driven from our homes, and while fleeing from the confines of the nation which refused us protection, a call was made upon us for five hundred men to assist in fighting our country's battles in Mexico. They were promptly furnished, though it took the flower of the camp—the able-bodied men of that band of refugees. They left their mothers, wives and little ones, encamped in tents and wagons upon the prairies, and performed an unparalleled march of two thousand miles, over barren plains and bleak mountains, to the scene of action, where they rendered signal service to their country's cause. The main body of the exiles continued their western flight until they reached the Rocky Mountains, where they unfurled the Stars and Stripes, which had led their desert march, and two years after framed a republican constitution and applied for admission as a State into the Union. Are these evidences of disloyalty?

All through our history the general government has seemed to regard us less as loyal American citizens than as a dangerous alien element. It may have been induced at times to recognize that we had some justice on our side, but it has never come to our defense. To a delegation which narrated in burning words the story of our wrongs in Mis-

souri, the chief magistrate of the nation made the humiliating confession that though our cause was just he could do nothing for us. The land whose Constitution, in the language of its framers, was hoped to be broad enough to shelter under its mantle the Jew, the Mohammedan, the Pagan, as well as the Christian, has scarcely been able to tolerate, much less protect, the numerically insignificant Mormons.

The general government has ever manifested a readiness to give ear to the unsupported charges of evil disposed persons against us, and has sought to correct alleged evils with extreme rigor. We point particularly to the inglorious crusade of 1857-8, known as the "Mormon War," based upon the falsehoods of a federal official, when the Executive dispatched an army to whip us into a loyalty from which, on investigation, it was proved we had never departed. Our rebellion was found to be, what it always has been, the mere creation of an enemy's fancy.

The authorities at Washington have disregarded our rights in the matter of local self-government. As early as 1849 the people of Utah framed a State constitution, and applied for admission into the Union. Their application was repeated, as conditions became more favorable, first in 1856, again in 1862, then in 1872, and lastly in 1882, and each time has been ignored. A Territorial government is not a republican institution; but for thirty-five years we have been compelled to ac-
cept the colonial conditions which it imposes, and denied the most precious of all rights—that of self-government. Only for the first ten years of our existence in the mountains, were we vouchsafed this precious boon to any considerable degree, during which time a man of our choice occupied the position of governor. We possess every qualification for Statehood—population, wealth, stability of commerce and society. No reasonable excuse can be assigned for the refusal of our application. We submit that it should, of right, be considered and favorably acted upon.

It has been the undeviating policy to send strangers into our midst as governors, judges, prosecuting attorneys and marshals, men who, with honorable exceptions, had no interest in the common welfare. We complain not only of the personal character of these officials, and that they have acted the part of petty despots among us, trampling on our liberties, assuming prerogatives they never could presume to exercise except among so unpopular a people, and haughtily ignoring our rights and feelings, but also that where this disposition has not been sufficiently pronounced, popular clamor, tending to engender and develop it, has been so strong that fair minded, just men have enjoyed but short terms of office, while those who possessed the one qualification of hatred of the Mormon people were kept secure in seats which they almost daily disgraced.

We complain of repeated mani-

festations of ill-feeling from the parent government. Even in small towns Mormon postmasters have been displaced for strangers—in some instances mere transients, who in many cases have been retained in office although serious charges, supported by evidence sworn to by reputable citizens, have been preferred against them. Mormons have been frequently removed without just cause. The names of post-offices in towns named for leading and beloved citizens—men who laid the foundation of the Territory’s prosperity—have been changed at the whim or suggestion of some small-souled bigot or insignificant minority of petitioners, the Federal government in all these movements using its power prejudicially to the great majority of the people.

Our numerous petitions, protests and memorials in our own defense have been usually passed over unnoticed, while petitions urging governmental action against us from religious denominations unacquainted with us except from hearsay, have been accorded consideration and generally acted upon. Sixty-five thousand names appended to a document asking for an investigation of the Utah situation before the Edmunds act should be passed—the signatures of the people directly interested, were cast aside as of no moment, and the odious law was pushed to its consummation.

The Commissioners appointed under the Edmunds law have grossly abused the authority
They have presumed to exercise the highest order of judicial authority, by declaring void the acts of the Legislative Assembly of the Territory of Utah which provide for the election of Territorial officers, and they have arbitrarily, and without authority of law, forbidden and prevented the canvass and return of any votes cast for these officers since the passage of the Edmunds law; thus completely nullifying and abrogating statutes of the Territory which have received the implied sanction of Congress, and have never been pronounced invalid by the courts, but which have been in force and acted upon as valid laws for many years.

They have constituted themselves a Supreme Tribunal for the determination of all matters in the Territory pertaining to elections and the qualifications of voters, and their opinions and orders upon these subjects have been regarded by their appointees as the supreme law of the land.

They have grossly abused their authority in the appointment of registration officers, by selecting for such positions, whenever possible, only such persons as belong to the anti-Mormon faction, denying to the majority party, whose members comprise four-fifths of the population of the Territory, representation among the registrars. And in the appointment of judges of election, they have either refused the majority party any representative at all, or have only given it one of the three judges in each precinct.
They have assumed to be charged, as the representatives of the Federal Government here, with the duty of suppressing polygamy, and have presumed to advise the President and Congress as to the kind of legislation they deemed necessary for that purpose, recommending the most radical and extreme measures, thereby showing themselves the pronounced enemies of the Mormon people.

We complain of the injustice done us by the United States officials sent to execute the laws; they have generally allied themselves with sectarian priests and political adventurers, lending their executive or judicial influence to foment local excitement, and degrade us in the estimation of people abroad.

The Governors of Utah, possessing absolute veto power, have usually been despotic in their ministerial acts.

Governor Shaffer, in 1870, forbade the militia to muster, drill or assemble for any purpose. So far was this order carried into effect, that the aid of Federal troops was invoked to prevent the marching of a company of militia in Salt Lake City in a public celebration of the anniversary of American Independence.

The present Governor, especially, has acted the part of a petty tyrant. In his official messages and reports, in his contributions to the press, and in his public addresses, he has persistently misrepresented the state of affairs, in Utah, and seized upon every opportunity to arouse popular prejudice and hatred against her people. He sought to defeat the expressed will of the people by declaring a man receiving 1,357 votes elected over one for whom 18,568 votes were cast. He endeavored, without authority of law, to displace the officers of the Territory elected by the people, and fill their places with men of his own appointing. He has accused us of a lack of interest in educational matters, but when a bill was passed by our Legislature appropriating money to build a University, he refused to sign it; the building however, was erected with means advanced by private citizens, and stands a monument to his shame.

The Edmunds act contemplates the discontinuance of the Utah Commission as soon as the Territorial Legislature should provide for filling the registration and election offices under the local laws; but when a bill was submitted to him providing for this, in full conformity to the Edmunds law and other acts of Congress, he vetoed the bill, and thus continued the Commissioners in office, contrary to the intention of Congress, to the annoyance of the people of Utah, and at great expense to the nation.

The last Legislature passed a bill apportioning the representation of the Territory. This bill was drawn up in accordance with the Governor's suggestions; but when it was presented to him for his signature, he treated it with
contemptuous silence, thus insulting the legislators and the people who elected them. These and many other similar acts brand him a despot, unworthy to govern among his fellowmen.

The Edmunds law, which not only provides for the punishment of polygamy, but also cohabitation with more than one woman, in the marriage relation or outside of it, is made to operate upon one class of people only—the Mormons; and yet of the non-Mormon class who transgress the law the name is legion.

The paramour of mistresses and harlots, secure from prosecution, walks the streets in open day. No United States official puts a "spotter" on his trail, or makes an effort to drag his deeds of shame and guilt before a judge and jury for investigation and punishment. But note the contrast:

In Utah, Idaho and Arizona a concerted assault is made upon the Mormon people. "Spotters" and spies dog their footsteps. Delators thrust themselves into bedchambers and watch at windows. Children are questioned upon the streets as to the marital relations of their parents. Families are dragged before Commissioners and grand juries, and on pain of punishment for contempt, are compelled to testify against their fathers and husbands. Modest women are made to answer shamefully indecent questions as to the sexual relations of men and women. Attempts are made to bribe men to work up cases against their neighbors. Notoriously disreputable characters are employed to spy into men's family relations.

Contrary to good law, persons accused of crime are esteemed guilty until they prove themselves innocent. The burden of proofs rests upon the accused instead of upon the accuser. Trial by jury in the Territories is no longer a safeguard against injustice to a Mormon accused of crime. Accusation is equivalent to conviction. Juries are packed to convict, and if they fail to find a verdict against the accused when he is a Mormon, insult and abuse are heaped upon them by the anti-Mormon press. Men, fearing of not obtaining justice in the courts, are avoiding arrests, believing no fair and impartial trial can be had under existing circumstances.

There are persons in the community who contracted plural marriages before there was any law against the practice, and who have not since entered into such relations. After the passage of the Edmunds act, and out of deference to its requirements, they ceased to cohabit with their plural wives. Such men have violated no law, and yet they are harassed and prosecuted.

In consequence of this crusade, which bears all the aspects of a religious persecution, business relations are disturbed; values of every kind unsettled; neighborhoods agitated and alarmed, and property of the people generally jeopardized. It not
only affects alleged violators of the law, but those who are innocent of transgressing it. It works a hardship upon the entire community, upon the innocent as well as the guilty.

The overwhelming majority of the Mormon people are monogamists, and but a small percentage are even suspected of violating the law. In the name of this great majority, we pray that this unusual, cruel and partial administration of the law shall cease.

If the "conscience of the people" demand that the law be enforced, let it be enforced in all the Territories and in the District of Columbia as well as in Utah—upon Jew and Gentile as well as upon the Mormon.

These are some of our grievances. Now hear our protest.

We protest against unfair treatment on the part of the general government.

We protest against a continuance of Territorial bondage, subversive of the rights of freemen and contrary to the spirit of American institutions.

We protest against special legislation, the result of popular prejudice and religious interference.

We protest against the conscience of one class of citizens being made the criterion by which to judge another.

We protest against the tyranny of Federal officials, and the continuance in office of men who disgrace their positions and use their official powers as a means of oppression.

We protest against the partial administration of the Edmunds law—the punishing of one class for practicing their religion, and exempting from prosecution the votaries of lust and crime.

We protest against the breaking up of family relations formed previous to the passage of the Edmunds law, and the depriving of women and children of the support and protection of their husbands and fathers.

We protest against the prosecution of persons, many of whom are infirm and aged, who entered into plural marriage before it was declared a crime, and have never violated any law.

We respectfully ask for the appointment by the President of a commission to fairly and thoroughly investigate the Utah situation; and pending its report we solemnly protest against the continuance of this merciless crusade.

The reading was greeted throughout with frequent bursts of applause. Those parts reciting the usurpation of judicial powers by the Utah Commission, and the methods pursued by the courts to secure convictions under the Edmunds law, brought forth cries of "Shame, shame!" and the arraignment of the present Governor.
of Utah for his many acts of tyranny and despotism was received with cheers.

Hon. James Sharp moved the adoption of the declaration and protest.

Seconded.

Bishop John Q. Cannon said he was greatly in favor of the adoption of the protest, which freemen could not submit to. There might be some, but they are few, who thought it unwise to boldly set forth the rights of the people. He was not in favor of any concessions. Trusted the people would be united and firm in maintaining their rights, for themselves, their children, and the nation itself. The Latter-day Saints would resist every form of oppression to the last. The founders of our government had opposed every act of tyranny by the mother country, and this people gloried in the patriots' courage. This protest was not made with cringing or shrinking, but with an unflinching determination to maintain the right. We desire no rights that we do not wish others to enjoy. The causes which impel us to the step are weighty. We have endured more than any other people would be willing to. The only parallel in American history was at the commencement of the Revolutionary War. The times were perilous, and we propose to protest against striking down the safeguards of liberty. We could not sacrifice principle, shoot the rapids in the dangerous stream, and leave the whirlpool to our posterity. (Applause.)

Music by the Sunday School Union Band.

Junius F. Wells, Esq., felt deeply the necessity of action on the part of this community in opposing the present assaults made upon their homes. There were among them descendants of the Pilgrims, who were to-day being persecuted for the maintenance of the principles contended for by their fathers. The speaker was the offspring of plural marriage, and felt proud of his birth. He had not yet learned why his rights should be less than those of any of the sons of God. He knew his father was a man of honor, and his mother a woman of virtue. It was thought by some that our homes should be constructed on the American and not on the Mormon plan. The American plan has seen many changes. The early settlers of America rejoiced in many sons and daughters; but a change has come over the people. It was so in the history of his progenitors, but his father had the courage to become a reformer, and the family name was preserved from being blotted out. In New England today, too frequently the homes consisted of an invalid father and mother, and two or three weakly children. The part of the Edmonds law legitimating children was not necessary to give them property rights, as Mormon fathers would provide for their offspring without the law requir-
ing them to do so. God had led this people out from the midst of their enemies, and given them this land, and has said to us that in order to live long therein, we must honor our fathers and mothers. Our homes are worth more to us than life. It had been said by our opponents that the decision of the courts was the end of the matter. But while life and reason last he must maintain the sacredness of his birthright, notwithstanding the courts' decision. The law had named as a crime what he knew was not a crime, and never would be, and he expected to see that law repealed, for justice would claim its own. When that day comes the children of polygamists would be known as legitimate, and deserving the respect due to merit. (Applause.)

Music by the Fireman’s Band.

Hon. F. S. Richards was the next speaker. He was in hearty sympathy with the sentiments expressed in the Declaration and Protest. The grievances enumerated were of a serious character and could not be denied. They should cause the blush of shame to burn upon the cheeks of many Federal officials. We were not here to make any declaration of independence from the general government, nor to utter words of defiance, but as the sons and daughters of noble sires who bequeathed to us the heritage of liberty, to earnestly declare that we will not submit to these oppressions without the most solemn protest. We are not slaves nor vassals, but are the peers of our fellow citizens of this Great Republic. Fifty millions of people, we are told, demand the accomplishment of certain things. In the courts men are asked to promise what they will do hereafter, but he knew of no principle of jurisprudence which authorized the compelling of a man to declare what would be his future conduct. Yet it would seem that men were being punished for refusing to make such declarations. There were men among us who had never broken any law, and they were being prosecuted and persecuted. When we protest against this injustice, we are told that it does not concern us as long as we are not molested personally. God forbid that I should ever see the day when the troubles of my people are not my troubles, and their wrongs my wrongs. The name of the man who does not feel thus should go down to posterity as a coward. These, then, are our grievances, and we are here as loyal American citizens, asking for our rights. (Applause.) The Edmunds law operated in two branches; the political part was represented by a Commission, who were given certain powers, and had largely transcended them, in the most tyrannical manner. A more gross usurpation and abuse of power could not be shown in the history of the American people than were committed by this Commission. Its members had assumed to be here for the purpose of suppressing polygamy, but no law could be found conferring upon them any such authority; and in view of their gross usurpations of power, what confidence could the people
have in them as public officers? (Cries of "None at all.") He commented at length upon the test-oath of the Commission, with its "in the marriage relation" clause, and severely criticised the action of the Commission in nullifying the Acts of the Legislature, making the Territorial officers elective, thereby endeavoring to secure those positions to the Governor's appointees.

The court here has recently decided that the provisions of the Edmunds law which provide for the punishment of any male person who cohabits with more than one woman," applies only to men who live with two or more women and hold them out to the world as wives; that the law is not the great moral measure which it was claimed to be, striking at immorality and sexual vice in every form, but that, while it prohibits cohabitation with more than one woman in the marriage relation, whether actual or only such in appearance, it does not in any way interfere with immoral practices outside of that relation. From this construction we now appeal to the great American people, and ask them if they wish it to be recorded in history that this law was enacted for the sole purpose of destroying Mormon homes and families, while lasciviousness and immorality flourish and run riot in the land without legal condemnation. He could not believe they would sustain such a construction. Whatever might be the result of this movement, whether we obtained immediate redress or not, history would do us justice, and time would fully vindicate our action in the adoption of the declaration and protest. (Loud applause.)

Prof. J. J. Daynes performed a solo on the grand organ.

B. H. Roberts, Esq., of Davis County, said we were to-day exercising the duties of freemen, for when oppression struck a blow at liberty, it was the imperative duty of freemen to oppose that tyranny. Those who would preserve their own liberty must insist that every man have his freedom respected. Meetings were to-day being held throughout Utah to protest against the cursing of the Territory with political servitude. Those sent to govern the people here have allied themselves with political adventurers and priests, to oppose the interests of the citizens, and it was time to protest against such misdeeds. The speaker denounced as an outrage the official actions of the Governor and courts in dealing with Mormons. Plural marriage had been obeyed here as the will of God. The homes of the people were as sacred to them as any in the Christian world. And now comes an act of Congress so interpreted as to disrupt them, and we protest against this unhallowed proceedings. He condemned the unholy and undignified methods adopted by Federal officials to accomplish their objects, and declared that force and cruelty could not destroy the honest convictions of an honorable people. Judging the future by the past, he would predict that the unhallowed measures (Continued to page 344)
"There is no sin like the sin of just men standing by watching injustice done."

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)

OUR BOASTED CIVILIZATION
And Modern Methods

In this enlightened day and age we are indeed a most happy and a most blessed people. And, as the scriptures predicted, we proudly declare ourselves to be above all the peoples of the earth. We have our modern automobiles, our trains and aeroplanes, our radio and television, our rocket ships and our atom bombs. We may fly across the nation in a few hours, or leisurely travel the length and breadth of the land on smooth, paved highways, at speeds unknown to our fore-fathers.

We have miracle drugs that render harmless many of the desolating diseases of the past. We have educational institutions to enlighten and indoctrinate the masses. In our fair land, illiteracy has become the exception instead of the rule.

We are so wise that we have arisen above most of the superstitions of the past. And in our wisdom we walk with our heads high and our hearts are proud. Our eyes look to the future with anxious expectancy because we are heirs to the most marvelous opportunities.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all mankind the same privilege"? And our glorious Constitution guarantees that "Congress shall make no law respecting an establishment of religion or the free exercise thereof." Under the protecting wings of such a national guarantee we feel able to teach our children that they may worship God according to the teachings of His Holy Prophets, and that they need not fear because their beliefs may differ with...
those or their neighbors, or with the leaders of other churches, or their own church for that matter. No, they need not fear though their beliefs should differ with that of their Governor or even the President of the United States. For, we teach them, in this glorious and enlightened day men may worship God as they see fit, or may feel free to be athiests or devil worshippers if they wish, so long as they do not infringe upon the rights of others.

No longer do we do as Herod did, sending our officers forth to tear crying babies from the arms of their pleading mothers. No primitive sword severs the little bodies asunder. We have long since ceased feeding hapless victims to lions, while we watch and cheer from the cushions of the arena. We no longer deal thus with those who will not bow down to the powers that be, whether right or wrong.

Nevertheless, (and angels weep because of it) there are those who consider it perfectly proper and expedient to arrange to have children torn from their loving parents and scattered abroad, under such circumstances that they may never see the faces of those they love again. And herein lies the great enlightenment and mercy of this day of education and progress—it is all done legally and properly—in the proud name of the State and the Church. Under such enlightened circumstances parents cannot suffer as formerly. Their hearts are not so badly broken, for all this is done in a civilized and modern manner and no one should protest such legal and proper procedure. What if babies are shorn from the breasts of their mothers and never seen again? It does not matter—it is all done legally and properly and not in the barbarious manner of the past. If families are torn asunder under the direction of an Apostle or a President, or a Governor, they have no reason, nor right to feel injured, for it is done in a civilized world and in a modern and civilized manner. All is accomplished in civilized ways, and unpopular beliefs and peoples may now be obliterated from the face of society without suffering on their part, or concern on the part of the masses, for we are civilized today.

The hearts of evil men are still unchanged. Like the ancients they achieve their evil designs and they do it under the protecting guise of LAW. Christ was crucified according to law. Stephen was stoned to death according to the law of the Jews. Socrates was poisoned under the law. Christians died in the flames because the law of Rome permitted and sanctioned it. Caesars watched the lions rend the bodies of the martyrs, as law abiding citizens watched and cheered. We have not changed! An indifferent public sleeps while LAWS are enacted and enforced to legalize the breaking up of the finest and the most loving families on God’s earth. Local judges enforce such
laws. Judges of Supreme Courts uphold such laws. Officers of Churches and States justify their unholy actions under the protection of such LAWS.

It is unpopular to run a baby through with the sword or to feed the bodies of the parents to the wild beasts, because they still dare to believe the unpopular words of the prophets of God, for we are more enlightened today. We have learned better and more popular methods of subjugating those who differ with our present orthodox opinions, and maintain unpopular practices. We will not kill them, for that might excite popular clamor. However, the public sleeps sound enough to let us legally take the children from their parents and scatter them throughout the country. And we even dare boast that we will purposely lose the records, so that they may never be reunited again. Never must they see father and mother or brothers or sisters again, for if they do their obnoxious doctrines, (though sanctioned by God and the prophets in the past) might rear their ugly heads again and mar our pleasing dogmas. In our enlightened world no one must be permitted to teach anything that does not "tickle the ears and please the hearts of men."

Why, under such modern and civilized procedures, should parents object? The way out is easy, if they would escape punishment all they have to do is renounce their faith and cease their unpopular practices—and this is so much better than it used to be in the past—it is so much easier to conform under such civilized methods. They are plainly told that if they will renounce their God—turn from the teachings of the Prophet Joseph and keep the law of the State they will no longer be molested—that is: they won't be further molested if they will report to the officers each month for enough years to convince them and prove to them that they have forever abandoned their faith.

They do not have to admit that their practices are evil, nor that they are not a good people, for all are convinced of this, but they must learn that they must abide the LAW and choose a religion in conformity with the popular religions of the day.

Parents and children may make peace with the world if they will forsake their God and abandon their religious convictions, but upon no other premise.

To some these statements may seem caustic and unjustified, but they are true as Heaven is true, as only those can know whose homes have been broken up or who have had their children torn from them.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine.
Who Was Entitled To God's Sanction?

BRIGHAM YOUNG RECEIVES JOSEPH'S MANTLE

The church was thrown into momentary confusion by the martyrdom of the Prophet. His death had not been contemplated by the body of the people, though he himself had several times referred to it, but always in connection with the confident assertion that he would not be taken from the earth until he had accomplished his work. Now this calamity had befallen them, the saints were for the moment as sheep without a shepherd; they had not yet learned that ample provision had been made in the church for its own perpetuation. Brigham Young’s mind seemed to be the first to grasp that important truth. He and Orson Pratt were together at Peterboro, New Hampshire, when the confirmation of the death of the Prophet reached them. Then Elder Young said:

"The first thing that I thought of was whether Joseph had taken the keys of the kingdom with him from the earth. Brother Orson Pratt sat at my left; we were both leaning back in our chairs. Bringing my hand down on my knee, I said, "the keys of the kingdom are right here with the church."

SELF-PERPETUATION OF THE CHURCH

A divine institution had been established, greater than any man or officer in it, and capable of self-perpetuation, but the saints were to learn that truth only by experience.

Elder Eidney Rigdon arrived at Nauvoo from Pittsburg on the third of August. This fell upon Saturday. Three members of the apostles’ quorum, then in Nauvoo, waited upon Elder Rigdon and arranged for a council meeting with him for the following morning, Sunday, at eight o’clock. This meeting Elder Rigdon failed to attend upon the plea that he was engaged with a lawyer. He manifested a disposition to avoid meeting with the apostles. At ten o’clock on Sunday, the saints assembled, and Elder Rigdon addressed them at great length, relating a pretentious vision he had received while at Pittsburg concerning the situation of the church which led him to advocate the appointment of “a guardian” to build up the church to the Prophet Joseph, who had begun it. Another meeting was called for the following Thursday, the 8th of August, for the purpose of appointing the aforesaid “guardian” for the church. Elder Rigdon and his friends had urged the appointment for Tuesday, but there were those present who opposed this seeming haste; and

Fortunately for the welfare of the church, Brigham Young and the members of the apostles’ quorum, excepting Wm. Smith, brother of the Prophet, John E. Page, and Orson Hyde, arrived in Nauvoo on the evening of the 6th of August, and the following morning held a council meeting
at the house of John Taylor, that he might be present, as he was not yet recovered from his wounds. The saints "considered it very providential for the twelve to arrive at this particular junction," says the chronicle.

In the afternoon of the 7th, a meeting was held at which were present all the apostles that were in Nauvoo, excepting John Taylor. The high council of the Nauvoo stake of Zion was present; the president of the stake, William Marks, and the high priests. The meeting was held in the Seventies’ Hall.

RIGDON’S EFFORT AT ESTABLISHING LEADERSHIP

Brigham Young called upon Elder Rigdon to make a statement concerning his message to the saints, "the vision and revelation he had received." In substance Elder Rigdon replied that the object of his visit was to offer himself as a "guardian" that it had been shown to him in vision at Pittsburg, that the church must be built up to Joseph, the martyr; that all the blessings the saints could receive would come through their late Prophet; that no man could be a successor to Joseph Smith. Elder Rigdon seemed to lay much stress upon the fact that he had been appointed and ordained a "spokesman" to Joseph Smith, and appeared to claim the right to speak for him even now that he was dead. He held that the church was not disorganized, though the head was gone. He had been commanded to come to Nauvoo and see that the church was governed properly, and propose himself as "guardian" to the people. "In this I have discharged my duty, and done what God has commanded me," he concluded, "and the people can please themselves whether they accept me or not."

To this Elder Brigham Young replied:

"I do not care who leads this church, even though it were Ann Lee, but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. "

Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away."

"How often has Joseph said to the twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'"

The next day was the one appointed by Sidney Rigdon for the church to assemble and choose a "guardian". The attendance was large, as intense interest had been awakened upon the subject to be considered. In the forenoon Sidney Rigdon addressed the assembly, setting forth his claim to the "guardianship" of the church. He had full opportunity to present his case, and for an hour and a half spoke without interruption; but despite his reputation as an "orator," he failed to convince the saints that "he was sent of God."

At the afternoon meeting appointed by Brigham Young and his fellow apostles, the quorums of the priesthood were grouped about the stand in the order of a
The Star of Truth

general assembly of priesthood; that is, the quorums of the Melchizedek priesthood were grouped together as high priests, seventies, elders; and the quorums of the Aaronic priesthood as priests, teachers, deacons. Questions to be settled by vote on such occasions are presented to each of these quorums of priesthood separately; and this general assembly of the quorums constitute the highest spiritual authority of the church. Such a general assembly of the quorums may even pass upon the decisions of the three great presiding councils of the Melchizedek priesthood, the first presidency, the quorum of the apostles, and the first quorum of the seventy, if the decision of these councils are made in uprightness.

"And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision."

"Attention all!"

And his voice rang out over the great multitude assembled, and hushed them into silence. Then, He continued:

"For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth to act in my calling in connection with the quorum of the twelve, as apostles of Jesus Christ unto this generation. Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and appointed to bear off the keys of the kingdom of God in all the world. * * * The first position I take in behalf of the twelve and the people is, to ask a few questions. I ask the Latter-day Saints: Do you, as individuals, at this time, want to choose a prophet or a guardian. * * * All that want some person to be a guardian, a spokesman, or something else, signify it by raising the right hand. (No votes).

* * * All that want to draw a party from the church after them, let them do it if they can, but they will not prosper.

If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the apostles which will carry them victorious through all the world, and build up and defend the church and the kingdom of God. * * *

There has been much said about President Rigdon being president of the church, and leading the people as the head, etc. Brother Rigdon has come 1,600 miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; but I say unto you that the quorum of the twelve have the keys of the
kingdom of God in all the world. The twelve are appointed by the finger of God. * * * Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; you have never seen the quorums built one upon another. There is an almighty foundation laid, and we can build a kingdom such as there never was in the world. * * *

Do you want the church properly organized, or do you want a spokesman? * * * Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be spokesman to the Prophet, he must go to the other side of the veil, for the Prophet is there, but Elder Rigdon is here. * * *

Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the twelve and the Prophet Joseph. Why? Because Joseph was their file leader, and he has committed into their hands the keys of the kingdom in this last dispensation for all the world. * * *

Now, all this does not lessen the character of President Rigdon; let him magnify his calling, and Joseph will want him beyond the veil—let him be careful what he does, lest that thread which binds us together is cut asunder."

There was much more said by President Young on this occasion, but the foregoing paragraphs represent the principal items of his position.

THE TRANSFIGURATION OF BRIGHAM YOUNG

It was upon this occasion that, according to the testimony of many prominent brethren, and very many of the saints, that Brigham Young was transfigured into the likeness of Joseph Smith—voice, person, and manner. The late Elder George Q. Cannon, who was present on the occasion, said:

"If Joseph had arisen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave his people a testimony that left no room for doubt as to who was the man chosen to lead them."

After Brigham Young's speech Amasa Lyman spoke in support of the twelve. Opportunity was given to Sidney Rigdon to speak; he declined, but requested W. W. Phelps to speak in his behalf. Elder Phelps was evidently desirous of saying kind things to Elder Rigdon, but at the same time he sustained the twelve in their claims to being the proper authorities, under the circumstances, to preside over the church. There were further remarks but all to the same effect. Finally Brigham Young arose to put the question as to whether the church would sustain the twelve or Sidney Rigdon. Before doing so he remarked:

"I do not ask you to take my counsel or advice alone, but every
one of you act for yourselves; but
if Brother Rigdon is the person you
want to lead you, vote for him as
you did for Joseph. • • • And I
would say the same for the twelve,
don’t make a covenant to support
them, unless you intend to abide by
their counsel. • • • I want every
man before he enters into a cove-
nant, to know what he is going to
do, but we want to know if this
people will support the priesthood
in the name of Israel’s God. If you
say you will, do so.”

Elder Young was then about
to put the question to the as-
sembled quorums as to whether
or not they wanted Elder Rigdon
for a leader, but at the request
of the latter, the question on
supporting the twelve as the
presiding quorum in the church
was first put in the following
manner:

“Do the church want and is their
only desire to sustain the twelve as
the first presidency of this people?
• • • If the church want the twelve
to stand as the head, the first pre-
sidency of the church, and at the
head of this kingdom in all the
world, stand next to Joseph, walk
up into their calling, and hold the
keys of this kingdom—every man,
woman, every quorum is now
put in order, and you are now the
sole controllers of it—all that are
in favor of this in all the congre-
gation of the saints, manifest it by
holding up the right hand. (There
was a universal vote.) If there are
any of the contrary mind—every man,
woman, who does not want
the twelve to preside—lift up your
hands in like manner. (No hands
up). This supercedes the other
question, and trying it by quorums.”

This disposed of Sidney Rig-
don’s claims. He had full op-
portunity to present his case
before the church. The saints
had full opportunity and liberty
to vote for him had they wanted
him for their leader; but they
rejected him and sustained the
twelve.

Brigham Young, however, ex-
pressed kindly feelings toward
Elder Rigdon on this occasion.
“We feel as though we could
take Brother Rigdon in our bosom
along with us,” said he; “we
want such men as Brother Rigdon.
He was sent away by Brother
Joseph to build up a kingdom;
let him keep the instruction and
calling; let him raise up a mighty
kingdom in Pittsburgh, and we will
lift up his hands to Almighty
God.” And later: “We are of one
mind with him and he with us.
Will this congregation uphold
him, in the place he occupies,
by the prayer of faith and let
him be one with us and we with
him?” The vote was unanimous
in the affirmative.

William Marks, notwithstanding
he was in sympathy with Sidney
Rigdon, was retained as presi-
dent of the Nauvoo stake of
Zion. (Com. Hist. of Church,

THE ORGANIZED
PRIESTHOOD —
THE QUORUMS BUILT ONE
UPON ANOTHER

Thus was the matter of leader-
ship in the church determined
by action of the proper authori-
ties. The position taken by
Brigham Young was much stronger
than really appears in the pro-
ceedings of the church on the
8th of August. The church was called upon to deal with a new situation and there is only a partial view of the real strength of the organization for self perpetuation in those proceedings. The remarks of Brigham Young, "You have never seen the quorums built one upon another; there is an almighty foundation laid, and we can build a kingdom such as there never was in the world"—hints at it however.

In the church there are three general presiding councils of equal authority. These are the first presidency; the traveling, presiding high council, or twelve apostles; and the first quorum of seventy. I quote the Doctrine and Covenants:

"Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church.

The twelve traveling councilors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned.

The seventy are also called to preach the gospel and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the in the duties of their calling; and they form a quorum equal in authority to that of the twelve special witnesses or apostles just named."

It is the law of God that the twelve act under the direction of the first presidency; and the seventy under the direction of the twelve. It is also provided that in the decisions of either the twelve or the seventy, those quorums must be unanimous—"every member in each quorum must be agreed to its decisions," in order for said decisions to be entitled to the same blessings that the decisions of a quorum of three presidents receive. A majority of the members may form a quorum when circumstances render it impossible to have full quorums.

The decisions of these quorums or either of them are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long-suffering, and in that event their decisions are final. But if their decisions are unrighteous they may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church—in no other way can there be an appeal from their decisions.

And now in the case of absence, destruction or rejection of the first of these three great councils, upon whom does the duty and responsibility of presidency fall? Undoubtedly upon the quorum next in authority; and especially when that quorum "next" in authority, is declared to "form a quorum equal in authority and power to the three presidents previously named"—
hence possessed of power to do whatever the first presidency could do—preside over the church with the rest—in the absence of the first presidency.

STATUS OF THE FIRST PRESIDENCY AT THE DEATH OF THE PROPHET

Let us consider the situation as to the first presidency at the death of the Prophet. Joseph Smith, Sidney Rigdon and William Law constituted the first presidency of the church from January 1841, to April, 1844, Hyrum Smith having been taken from the position of counselor in the first presidency to become the presiding patriarch to the church. On the 18th of April, 1844, as stated in a previous chapter, William Law was excommunicated and had begun the organization of a rival church. At the October conference in 1843, President Joseph Smith had tried to get rid of Sidney Rigdon as his counselor. On that occasion the Prophet represented to the church that such had been the course of Elder Rigdon for some time that he considered it no longer his duty to sustain him as a counselor. Hyrum Smith, however, pleaded the cause of Sidney Rigdon, and so strongly urged the saints to deal mercifully with him, that when the question of sustaining him was presented to the conference, the saints voted in favor of Elder Rigdon’s retention as a counselor in the first presidency. “I have thrown him off my shoulders, and you have put him on me,” said President Smith. “You may carry him, but I will not.” And so confident was he that Sidney Rigdon would continue to fail in the performance of his duty, that he ordained Elder Amasa M. Lyman to succeed him, both as counselor and “spokesman.”

“Some of the elders did not understand how Elder Lyman could be ordained to succeed Elder Rigdon, as the church had voted to try him another year. Elder (President) Joseph Smith was requested to give an explanation. ‘Why,’ said he, ‘by the same rule that Samuel anointed David to be king over Israel, while Saul was yet crowned. Please read the 16th chapter of 1 Samuel.’ Elder Smith’s explanation, though short, proved a quietus to all their rising conjectures.”

Notwithstanding all his fair promises of amendment, Sidney Rigdon continued neglectful of his high duties, and if for a while his old-time enthusiasm revived—as it seemed to at the April conference of 1844—it was but the flickering of an uncertain flame. He longed to return to the east, and notwithstanding the Lord had commanded him to make his home at Nauvoo, he frequently talked with President Smith about going to Pittsburg to live, and finally obtained his consent to go there, and take his family with him. He was instructed to preach, write, and build up the church in that city.
Such was the standing and the course of the man who after the martyrdom of the Prophet was the first to claim the right to lead the church!

Evidently, since President Smith was dead; since William Law, once a counselor in the presidency, was now excommunicated; since Sidney Rigdon was discredited by the Prophet, and only retained on probation in his office by the sufferance of the saints; and since the man whom the Prophet had selected to succeed Sidney Rigdon—Amasa M. Lyman—had not been presented to and accepted by the people—hence his appointment was not completed—there was no first presidency in existence, and hence by every rule of construction and of reason the twelve apostles being the next general presiding quorum of the church, and possessed of equal authority and power with the council of the first presidency—they were the proper authorities to exercise the functions of the general presiding authority in the church at that time.

Nor is that the end of the matter; but if the quorum of the twelve was for any cause destroyed, the quorum next in authority, the first quorum of the seventy—which is declared to be equal in authority to the twelve, and impliedly equal in authority to the first presidency, since things equal to a common thing, must be equal to each other—would be competent to exercise the functions of presidency until the time came to reconstruct and complete the organization; and they would be the proper authorities to take the initiative in such work of reconstruction. The matter can logically be carried beyond even this; and the disorganization or destruction of the first quorum of the seventy be supposed as well as the destruction of the quorum of the twelve and of the first presidency; but if one member of the quorum should remain, it would be possible for him to ordain others until a quorum was called into existence, and then proceed as a quorum to do whatever would be necessary in order to place the church in a position to exercise its functions.

It is also held that a high priest could proceed in like manner; that since "the Melchizedek priesthood holds the right of presidency, and has power and authority over all the officer in the church, in all ages of the world, to administer in spiritual things," it would seem that so long as that priesthood remains in the earth, it would have power and authority (under commandment from God, of course) to do whatever might be necessary to create an organization—the church—through which could be granted to men the spiritual blessings essential to their salvation.

(Comp. Hist. of Church, Vol. 2, pages 420-425.)
The Dawning Day of the Lamanites

THE LAND OF ADAM AND EVE, THE CRADLE OF HUMANITY
Consecrated to the Lamanite People

The Lord has given to us, while we have given him nothing. The Lord has given us the privilege of knowing and understanding things that no other people has known or understood. And that same Lord has elected that we shall inherit Missouri, the Land of the Chosen of God. This is the sublime gift, the blessed patrimony of all those who obey the voice of the Lord, and hearken to the calling of a Benevolent Father!

With the same love and goodness that was bestowed upon our fathers, He has said:

"And it shall come to pass, that if ye shall hearken diligently to the voice of the Lord your God, to obey His word, and keep all His commandments that I make known unto you at this time, the Lord thy God shall give thee power over all the people of the earth.

-Deut. 28:1.

Moreover, after such a marvelous promise, the Lord demonstrated His power by miracles; showing His power over the elements, in order to convince them that He was the Lord Jehovah, the true God who had delivered them from the land of Egypt.

In our day, the Lord has revealed through His word, that we are the Chosen Seed; whom He has selected out of this world of obscurity. He has said that we are descendants of His friends, the Patriarchs and Prophets, of sainted men and virtuous women. Through the knowledge made known by this marvelous word our destiny has been revealed, which transcends the dreams of mortals and encompasses the mysteries of eternity. We may not have been visited by angels, nor have seen fire descending from heaven, nor have seen the earth open to swallow up the wicked as in the days of our fathers. Our understanding of these things has been through the medium of God's own word. It is in this manner that He has reasoned with our generation. The power is in us to go to that place designated by Him as our heritage, or we may go with the damned who reject the will of God; the choice has been given to us as it was given to our fathers!

God has made use of the principle of our faith, of our hope in order to form us as men and women of truth, of conviction and service, without feeling called
upon to show us miracles; He has only given us His word. Are we able to accept it?

We say again: God made use of the principle of faith in order to form or sow our faith in the coming world; founding our hopes upon the rock of eternity! All this appeals to the spiritual eye and not to the mortal! How shall we implant that infallible faith in the soul, making it pure and sure in the future, founded only upon those things which we know through His word? We can only be justified in this world because in truth we believe; because we adore Him and place our hope in Him, and we show that we do by obedience to His word with all our hearts!

The Lord spoke to our fathers in days gone by, and now, in the same love and compassion He has opened His heart to us, saying:

"For lo, the voice of the Lord is unto the ends of the earth, that all who will hear may hear."  
—Sec. 1:11.

To this the Lord has added: "And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—"  

"And this according to the mind and will of the Lord, who ruleth over all flesh.

"And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life. —D. & C. 133:60-62.

The Lord seeks to impress His own will upon us, for He has said:

"And again, verily I say unto you, O inhabitants of the earth; I the Lord am willing to make these things known unto all flesh;

"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." —D.&C. 1:34-35.

Of our extraordinary and singular heritage, the Lord has prophetically uttered these most appropriate words with His own voice from the heavens—This we will accept, if we believe that the Book of Mormon and the Doctrine and Covenants are divine works. Moreover, we will acknowledge that up to this time we have had a very incomplete understanding of our sublime blessings.

Our Father in Heaven, through the medium of His Son, Jesus Christ, has said:

"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 20:22.
The Lord has also said:

"And they (the Gentiles) shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem." —3 Nephi 21:23. (This is to be Missouri.)

One of the ancient prophets, whose name is recorded in the history of our fathers, is the prophet Ether, and of us he has said:

"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, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away." —Ether 13:8.

How grateful and obedient we ought to be to our God. We ought to vindicate ourselves with our works, with our confidence, with our conviction those covenants and promises which were made to us in the remote past. O, that God might grant unto this generation of the Promised Seed an absolute knowledge of these things; that they might meditate upon these promises of God; that we might understand that it is incumbent upon us to fulfill the promises of the Lord to the last word.

I shall repeat those inspired words written by the poetess:

The Officers of Zion commence to march
Their arms they have ready, as also their hearts,
Go ye to the battle without further delay;
For He that hesitates shall perish,
And shall lose his Celestial Home
In Missouri.
Yea, the place that God has designated
As the heritage of the children of Laman.
It was the Paradise of our fathers,
It is to be our heaven on earth.

We must remember, without any vacillating, that we accept that place, and we must be ready to build our HOME there. Otherwise, we shall have to leave this sphere when it passes into its Celestial estate.

Some of the Conditions

In order to go and live at that place in Missouri, and to take part in those sublime events that must come to pass, it is necessary for us to enter into collective training, and that we be converted to a celestial order, which is a pattern of the celestial law in heaven; conforming exactly to those conditions required by the Lord when He was in the flesh.

"....as thou, O, Father, art in me, and I in thee, may they also be one with us...."

"And I may have the glory that thou gavest me in the beginning; that they may be one in all things, as we also are one...." —John 17:21-22.

We speak to our people who profess to have received and accepted the restored Gospel:

Do you believe in the modern revelations that God has given
When He provided this rule or lesson for His disciples there was no question of time, it was applicable to all ages from the moment it was stated. All those who desire to be the disciples of the Lord must renounce all things pertaining to this world and consecrate their all to the Almighty.

Knowledge of this law and its great importance to the salvation of men and the economy of the Gods, we find that the prophet, Joseph Smith, expressed it in the following words:

"We observe here, that a religion that does not require the sacrifice of all things never has sufficient power to produce the faith necessary for life and salvation; because from the first existence of man, the faith necessary in order to enjoy life and salvation, could not be obtained without the sacrifice of all earthly things. It was through this sacrifice of all temporal things, that men obtained the knowledge that what they had done was acceptable in the sight of God. When a man has offered all that he has in sacrifice for the cause of truth, not even withholding his life, believing before God that he has been called to do so, because he desires to do His will, then he shall know of a surety that God will accept his sacrifice and offering, and that he has not sought, nor shall seek His face in vain. Under these circumstances, then, he will obtain the faith necessary to take hold upon eternal life." —D. & C. Sec. 6.

(To Be Continued)
Nachdem Jesus (der Sohn Marias) die Erde erlöst und sie dem Vater übergeben hat, wird Adam seinem Vater, Elohim, übergeben durch den Sohn Elohims, der das Amt "Der Christ" innehat. Danach wird sie an Adam zurückgegeben werden, um sie seinem Königreich hinzuzufügen, und Jesus Christus (der Sohn Marias) wird dann als "Der Christ" mit der Leitung beauftragt werden und wird zweifellos unter seinem Vater Adam weiterarbeiten, der vermutlich dann der Elohim dieser Erde sein wird und weiterschreiten wird im Schaffen anderer Erden und dem weiteren Ausdehnen seiner Königreihe.

Der Herr gibt solchen Heiligen, die den Wunsch und die Fähigkeit haben, sie zu empfangen und davon zu profitieren, häufig fortgeschrittene Wahrheiten bekannt. Aber wenn Dunkelheit vorherrscht, sind diese Pforten der Wahrheit verschlossen, um erst dann wieder geöffnet zu werden, wenn die Heiligen—durch Prüfungen und Leiden gereinigt—wieder nach Licht zu rufen beginnen. Dies ist zweifellos der Fall bei dem in Frage stehenden Thema. Joseph Smith streifte es zu seiner Zeit; aber die Heiligen waren nicht fähig, die Wahrheiten zu begreifen, die er so gerne wissen lassen wollte, und seine Lippen wurden ihnen gegenüber verschlossen. Er belehrte jedoch seine engeren Mitarbeiter, Brigham Young öffnete wiederum die Schatzkammern des Wissens, in denen diese kostbaren Wahrheiten aufbewahrt waren. Er und seine Mitarbeiter arbeiteten lange und hart, um die Botschaft zu übermitteln. Sie hatten nur einen teilweisen Erfolg. Die falschen Traditionen waren bei der Masse der Kirchenmitglieder noch immer zu stark, um überwunden zu werden, die Botschaft wurde jedoch von
Präident der Kirche wurde (Oktober 1880) bereits so schwach im Glauben und so verirrert in ihrem Verständnis, dass es als unklug angesehen wurde, die von Brigham Young der Kirche geoffenbarte höhere Lehre von der Gottheit weiterhin zu unterstreichen. Während die Doktrin jedoch sozusagen zeitweise in die Schublade gelegt wurde, erschien sie mit grosser Zähigkeit weiterhin in den theologischen Diskussionen der Heiligen und rief zuweilen Gefühle der Bitterkeit hervor, bis 1889—nach dem Tode John Taylors—George Q. Cannon als Sprecher für die Kirche (deren Präsident zu der Zeit Wilford Woodruff war) die folgenden behutsamen Bemerkungen in einer Sonntagsschul-Konvention machte:

Was die Doktrin bezüglich Adams und des Erlösers betrifft, so hat der PROPHET Brigham Young einiges darüber GELEHRT; die erste Präsidenschaft und die Zwölfe halten es jedoch nicht für klug, diese Dinge (jetzt) zu verteidigen. Es genügt zu wissen, dass wir einen Vater haben—Gott den Ewigen Vater—der sich durch seinen Heiligen Geist jenen offenbart, die ihn suchen, und dass Jesus Christus sein Sohn ist, unser Heiland, der Erlöser der Welt. —Erste Sonntagsschul—Konvention 1889, Seite 88.

Man wird hier feststellen, dass der Sprecher sich auf Brigham Young als einen “Propheten” bezieht und dass er einiges ‘lehr-
Das Zeugnis George Q. Cannons ist hier von Wert um zu zeigen, dass sein und seiner Mitarbeiter Verständnis in Übereinstimmung mit Brigham Youngs Lehren war; andernfalls wäre es ein leichtes gewesen, einer Meinungsverschiedenheit mit Brigham Young Ausdruck zu geben, wie es die heutigen Kirchenführer getan haben. Präsident Cannon machte keinen Versuch, die Lehren des Propheten Gottes zu korrigieren oder abzuändern, sondern gab einfach den Rat, die Frage, die die Gemüter der Heiligen so erregte, zur Zeit nicht weiter zu diskutieren. Andere Themen, wie die "Blutsühne", gewisse Eigentümlichkeiten der "Siegelungs"-Verordnungen usw. wurden ebenfalls ruhig gelassen. Da die Heiligen die "Fülle des Evangeliums" abgelehnt hatten, indem sie sowohl das wirtschaftliche wie auch das soziale Gesetz des Himmels (Vereinigte Ordnung und Himmlische Ehe) abschafften, war ihre Fähigkeit, Licht sichtlich anderer der erwähnten Themen zu empfangen, zweifellos zu sehr getrübt, um einen Versuch zu lehren zu recht fertigen.

Ein altes Lied

Ein Korrespondent, ein Patriarch in der Kirche, sandte die folgenden Verse ein, die wie er schreibt, in der "Schule der Propheten" während der Präsidentschaft Brigham Youngs häufig gesungen wurden, zu welcher Zeit sie der Vater des Einsenders als Mitglied der Schule lernte und zu Hause sang.


Wir Glauben an Unseren Gott

Wir glauben an unseren Gott, den grossen Fürsten seines Geschlechts, Den Erzengel Michael, den Alten der Tage, Unseren eigenen Vater Adam, den Herrn der Erde in seiner Sphäre, Der wiederum seine Kinder beraten und für sie kämpft wird.
El Señor nos ha dado, aquello que no ha dado a nadie. El Señor nos ha hecho conocer y saber aquello que ninguna otra gente sabe o conoce. Por lo mismo nuestra elección será Misuri, la tierra de los Dioses de la eternidad. El Don sublime, el Patrimonio bendito, para todos los que obedezcan la voz magnanima, el llamado de un benevolente Padre!

Con la misma bondad y gratitud que ofreció y suplicó a nuestros padres, diciendo:

"Y será que, si oyeses diligente la voz de Jehová tu Dios, para guardar, para poner por obra todos sus mandamientos que yo te prescribo hoy; también Jehová tu Dios te pondrá sobre todas las gentes de la tierra." Deut.28:1.

Además de tan razonable proposición, el Señor les demostró sus maravillas materiales; la virtud de sus poderes sobre los elementos para convencerlos de que el Señor Jehová, fué en verdad el Dios que los sacó del poder de los Egipcios.

En nuestra día, Dios nos ha revelado por medio de su palabra nuestro linaje bendito; quienes somos en este mundo de oscuridad! Que somos descendientes de sus amigos, de Patriarcas, de Profetas y de hombres santos y de mujeres virtuosas. Por el
conocimiento de su maravillosa palabra, nos ha revelado el destino, inconcebible del hombre, los misterios de la eternidad. No hemos visto ángeles; no hemos visto descender fuego del cielo; no hemos visto abrirse la tierra tal como sucedió en el día de nuestros padres. Nos ha formado o desea formarnos por medio de su palabra, para llegar a donde él está. Por medio de su palabra ha razonado, con esta generación. Podemos ir a donde nos ha señalado platino, y conseguirlo, o ir a los inicios, como sucedió con nuestros padres! Ha hecho uso de ese principio de nuestra fe, de nuestra esperanza para formarnos hombres y mujeres de verdad, de convicción sin ver lo material; sino solamente su palabra. ¿Lo haremos?

De nuevo, he hecho uso de ese principio de fe para formar os sembrar nuestra fe en el mundo venidero; fundar nuestras esperanzas en la roca de la eternidad! Todo eso por el ojo espiritual y no por el material! Que insertemos en el alma aquella fe inalible, inmaculada por medio de estar seguros en el futuro de cosas que solamente sabemos por su palabra. Para justificarnos en este mundo que en verdad creímos, y lo adoramos y esperamos en él, y por lo mismo nos aventuramos a obedecerle de todo corazón!

Como el Señor habló ayer a nuestros padres; así hoy con las mismas entrañas abiertas nos dice:

"Por tanto, la voz del Señor llega hasta los extremos de la tierra, para que oigan todos los quieran oir." Sec. 1:11.

Añade el Señor,

"Y para este fin se dieron estos mandamientos; se mando que se encubriesen del mundo el día que fueron dados, mas ahora han de ir a toda carne:

Y esto de acuerdo con la disposición y la voluntad del Señor, quien reina sobre toda carne.

Y al que se arrepintiere y se santifique ante el Señor, se dara vida eterna." Sec. 133:60-62.

Haciendo el Señor hincapié sobre su propia voluntad nos asegura:

"Y de nuevo, de cierto os digo, oh habitantes de la tierra: Yo, el Señor, estoy dispuesto a dar a saber estas cosas a toda carne;

Porque no hago acepción de personas, y quiero que todo hombre sepa que el día viene con rapidez; la hora no es aun, mas está a la mano, cuando se quitará la paz de la tierra, y el diablo tendrá poder sobre su propio dominio." Sec. 1:34,35.

De nuestra extraordinaria, como singular Heredad proféticamente el Señor nos está hablando hoy propiamente con su voz como si fuese desde los cielos, se creemos que el Libro de Mormón y Doctrinas y Convenios son obras divinas. Sin embargo, no hemos tenido concepción de ello; de tan sublime bandición.
Nos dice el Eterno Padre por conducto de su Hijo Jesucristo:

"He aquí, pues, 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, 20:22.

Añade el Señor:

"Y asistirán 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 Jerusalén." (En Misuri) 3 Nefi 21:23.

Uno de los profetas más antiguos que tenemos en la historia de nuestros padres, es el Profeta Ether, y de nosotros 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 (En Misuri) para el Señor, igual a la antigua Jerusalén;..." Ether 13:8.

¡Cuan gratos y obedientes deberíamos de ser a nuestro Dios, y vindicar con nuestros hechos; con nuestra confianza; con nuestra convicción aquellos convenios que allá en el gran pasado se celebraron! ¡Ojalá que esta generación del Linaje Prometido, con absoluta sabiduría, medite profundamente sobre las cosas de Dios, las cuáles nos deben de incumbir hasta la última palabra.

Repetiré aquello divino que escribió el poeta:

"Los Oficiales en Sión empiezan a marchar; sus armas tienen listas ya, igual su corazón,..." "A la batalla id sin tardar,..." "El que de more perecerá,..." ¡Perderá su Hogar Celestial en Misuri, el lugar que el Dios del cielo ha designado para los hijos de Lamán. El Paraíso de nuestros padres, en los cielos y en la tierra!

¡Recordemos, sin vacilar aceptemos aquel lugar, y estemos listos para construir nuestro hogar, o tendremos que salir de esta esfera cuando tenga que pasar a su estado celestializado.

AGUNAS DE LAS CONDICIONES

Para ir a morar a ese lugar, a Misuri, y tomar parte en los eventos más sublimes de este mundo, es necesario formar parte de una colectividad entrenada, y de ese pueblo convertido en "un orden celestializado" siendo en la tierra semejante a lo celestial! Exactamente como lo certifico el Señor en la carne:

".....como tú, oh Padre, en mi, y yo en ti, que también ellos sean en nosotros una cosa:..."

"Y yo, la gloria que me diste les he dado; para que sean una cosa, como también nosotros somos una cosa." S. Juan 17:21,22

Hablamos a nuestro pueblo que
profesa haber recibido o aceptado el evangelio restaurado.

¿Céée Ud. en las revelaciones modernas que Dios ha dado al hombre? ¿Se está magnificando la Autoridad, la que se le dio al hombre en este día? ¿No se habrá evaporado?

Para que nuestro pueblo interesado obtenga aquel exaltado peldaño de Enoc, como del éxito rotundo de nuestro futuro y Semipiteno Hogar, necesita sepultar en la profundidad todos sus caprichos humanos; sepultarlos en estos lugares de nuestro natalicio. Instrúyase conforme a una vida celestial, un orden popular en este país para cuyo lugar piensa ir.

Además, estar investido de una fe inmutable, y con certeras esperanzas en el convenio de Dios y de nuestros progenitores, escuchemos y obedezcamos los mandamientos de Dios.

El Señor Jesucristo, enseñó y practicó toda su vida, el sacrificio de todas las cosas; a sus mismos Discípulos que le siguieron les enseñó el principio de privación, o sea la Ley de Sacrificio de todas las cosas. Primero lo hizo con sus Discípulos que con El se enfrentaron en el mundo, y sin embargo, siendo esa experiencia tan importantsima, en el individuo, candidato a la celestial, el Señor dijo:

“Así pues, cualquiera de vosotros que no renuncie a todas las cosas que posee, no puede ser mi discípulo.” Lucas 14:33

Al haber dado esta lección a sus Discípulos no fue cuestión de años, esto se hizo al momento de la iniciativa. Aquel que desee ser discípulo del Señor, necesita renunciar a lo del mundo y consagrarse al Altísimo.

Sabiendo que esta ley es de gran transcendencia para el hombre y aun para el mismo Dios, el Profeta Jose Smith se expresó del siguiente modo:

“Observemos aquí, que una religión que no requiere el sacrificio de todas las cosas nunca tendrá suficiente poder para producir la fe necesaria para la vida y salvación; porque desde la primera existencia del hombre, la fe necesaria para gozar de la vida y salvación jamás podrá obtenerse sin el sacrificio de todas las cosas temporales. Fué por medio de este medio del sacrificio de todas las cosas temporales para que los hombres sepan que ellos están haciendo las cosas que son de agrado en la vista de Dios. Cuando un hombre ha ofrecido todo lo que tiene en sacrificio por causa de la verdad, ni aun deteniendo su propia vida, y creyendo delante de Dios que él ha sido llamado para hacer este sacrificio porque el buscar hacer su voluntad, entonces sabrá muy seguro que Dios haseptó su sacrificio y ofrenda y de que él no ha buscado, ni tampoco buscará su cara en vano. Bajo de estas circunstancias, entonces obtendrá la fe necesaria para que eche mano de la vida eterna.”

D. & C. Lecture VI.

(Continuará)
(Continued from page 320)
adopted against the faith of the Latter-day Saints would not bring the desired results. This people were struggling for their homes and lives, and were willing that all mankind should have the liberty they claimed. There was no intention to rebel, but to contend for the establishment of true liberty. We will not be torn from the pillars of the Temple of Liberty, unless they drag the pillars with us.

The declaration of grievances and protest were ratified and adopted amid the most unbounded enthusiasm.

John T. Caine, John W. Taylor and John Q. Cannon were unanimously chosen as a delegation to proceed to Washington and present the document to the President of the United States.

The choir sang the national hymn, "America." Adjourned sine die.

Benediction by Bishop O. F. Whitney.

(Millennial Star, Vol 47, pp. 337-346.)

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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. 1:23.)
John Taylor - Lion of the Lord

The life of President John Taylor, third president and prophet of the Church of Jesus Christ of Latter-day Saints, was most particularly marked by his refusal to compromise with wickedness and the world. He refused—absolutely—"to barter away an eternal principle in order to gain the friendship of the Government." He realized, as only one who is directed by the Holy Ghost can realize, that "friendship with the world was enmity with God," and he certainly was not going to sever that connection and communion which he had learned to enjoy and exercise with his maker, for the unstable and unhallowed love of the world.

President Taylor knew that the attack the United States was making upon the Church was directed against their marriage relations only because that was the enemy's best means of attack.
against God and His Kingdom upon the earth. If the Celestial Marriage Covenant had not been revealed to the Saints, then Satan would have found some other ordinance or covenant or system of practice which he would have made to appear heinous to the world and obnoxious to their fine sense of values. However, God HAD REVEALED this sacred law and Lucifer and his co-horts had seized upon it as the point of greatest weakness in the armour of the Latter-day soldiers of Christ, and it was their intention to use every feint and wile to so vilify and degrade this holy principle in the eyes of the world that the Saints would feel justified in yielding its practice in order to obtain peace.

It was easy to forget what President George Q. Cannon had said, that is: “The direst persecutions we ever had to suffer occurred before the doctrine of polygamy was taught or believed in (by the people). There is nothing short of complete 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 with the stream and do as the world does, THEN AND NOT TILL THEN will persecution cease, or until the adversary is bound.” J. of D. 22:373-4.

Satan was not particularly inter-ested in obliterating the practice of plural marriage as such, nor was it the chief design of his henchmen. Their ulterior purpose was to get the Saints to apostatize—to deny one of the eternal principles of the Gospel that had been revealed to them in this last dispensation of time, in which God had said, through His prophets, that the Gospel should never be taken from the earth again, nor given to another people. If the Saints could be made to agree to forfeit this holy law, then they would forfeit their integrity and become like the rest of the world, having made an “agreement with hell and a covenant with death.” The prince of darkness knew that his fight was to overthrow God’s Priesthood, but the Saints seemed unaware or unmindful of this apparent truth and as the pressure increased, during the administration of President Taylor, there were ever increasing numbers among the harrassed members of the Church, who were growing ever more willing to make a “deal” with the devil, in relation to the principle of celestial marriage.

God had said: “In the Celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the Priesthood; (meaning the new and everlasting covenant of marriage) And if he does not he cannot obtain it. He may enter into the other but that is the end of his kingdom; he cannot have an increase.” D. & C. Sec. 131:1-4.
God had revealed to the Prophet Joseph Smith that he must prepare his heart "to receive and obey the instructions which I am about to reveal unto you; (in relation to God justifying His servants in having many wives and concubines) for all those who have this law revealed unto them must obey the same.

"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory." D. & C. 132:3-4.

Furthermore the Lord had said: "For all those who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundations of the world. 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." Ibid. verses 5-6.

Now God's word had herein been given in great plainness to the Prophet Joseph, and the early leaders of the church had again and again emphasized the necessity of abiding this sacred covenant and law, if they were to enter into the fulness of God's glory, or "if the Church and Kingdom of God were to advance as God wished for it to advance."

When God told His servants that if they desired to enter into His Presence and enjoy the fulness of His glory, they must abide this law in all its fulness. He knew what He was revealing and the afflictions and persecutions that would be attendant upon their obedience thereto. Nevertheless, he was justified in anticipating faithful adherence to all of His Holy Laws and revelations, and He promised the saints that if they would be faithful He "would fight their battles." He had lovingly revealed to His Church that "all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. And seek ye the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. WHEN MEN ARE CALLED UNTO MINE EVERLASTING GOSPEL, AND COVENANT WITH AN EVERLASTING COVENANT, THEY ARE COUNTED AS THE SALT OF THE EARTH AND THE SAVOR OF MEN; And they are called to be the savor of men; THEREFORE, IF THAT SALT OF THE EARTH LOSE ITS SAVOR, BEHOLD, IT IS HENCEFORTH GOOD FOR NOTHING ONLY TO BE CAST OUT AND TRODDEN UNDER THE FEET
OF MEN.” - Ibid. 101:35-40.

The scriptures are replete with evidence that in the last days the gospel was to be restored in its fulness — NEVER TO BE TAKEN FROM THE EARTH AGAIN! Now, if the Devil should and could succeed in getting the Saints to lay aside one single principle that God had restored to the earth in these last days it would, in the eyes of the world and the devil, be tantamount to making God a liar. Naturally, those representatives of God, who were upon the earth would have to assume the responsibility of having forfeited a holy principle, which God had promised to maintain and keep alive, and, under such circumstances they would earn the disapproval of the Lord as well as the laughs and the scorn of the world. Such was Lucifer’s purpose, and such was the intent of those who were his emissaries in the flesh.

Now, if God had a revelation which could be surrendered it appears that the proper time to have done it would have been in Joseph Smith’s time — at the inception of the Church. Under such circumstances the people of God might have avoided all the warfare pressed upon them during the following decades. And, if the surrender of this principle — to gain peace with the world — was to have been made to that end, without reaping eternal consequences of a damning nature — then why did not the Lord make His will known to that end at the beginning of the dispensation? That the Lord had no such intentions at any time is evidenced throughout all the holy scriptures, whenever the surrender of His Holy Principles are contemplated. And that he had no such intentions at any time in relation to this particular principle which the Saints in many instances were so ready to barter away for statehood, was made most clear by the Lord Himself, and by his servants from time to time.

It was President Heber C. Kimball who stated: “Let the presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them will be damned.” (J. of D., 5:203.)

Now, in President John Taylor’s day, the time had come when the warfare against God’s Priesthood, upon this subject, had reached a climax. The law was being opposed from within the Church, as well as from without. All the forces of Churches and parties and government and of hell itself were combined in a supreme effort to overthrow God’s Kingdom and get His servants to apostatize and deny the Gospel. If they were successful in getting the Church to turn from one principle, then they were well upon the way to getting them to turn from others, until finally the Priesthood itself would be forfeited and taken again from the earth. Under such circumstances the Devil’s King-
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 decrees, GO FORWARD, for the time of the second coming of the Saviour is near even at the doors. Therefore the Saints HAVE NO ALTERNATIVE but to stand by the truth and sustain what the HEAVENS HAVE ESTABLISHED AND PURPOSE TO PERPETUATE. THIS THEY WILL DO, COME LIFE OR DEATH, FREEDOM OR IMPRISONMENT, and there is, so far as we can observe, no use to attempt to disguise this fact.

"As already stated, were the step so much desired on the outside, to be taken, there would probably be but little need of any further opposition, because the Church would be shorn of its strength, HAVING SURRENDERED ITS INTEGRITY because of earthly opposition. Its adherents would no longer be distinctive, but would be like the rest of the world, whose hate would turn to affection (as the leaders today joyfully claim to be the case), because of the love it has for its own. The Saints might have the meager satisfaction of having ALL MEN SPEAK WELL OF THEM, but it would be overshadowed by the miserable reflection that they were subject to the woe and misery consequent upon their getting into that lamentable situation."

In spite of the efforts of the faithful leaders of the church, there were in those times as there are in our own, men who were more than willing and even anxious to lay aside this prin-
ciple in order to avoid persecution and have peace with the world and his majesty, the devil; they were willing to lay aside and help to sink out of existance an eternal principle, in order that they might retain their properties and personal possessions, which they prized above the glories of the eternal world. They loved their sheep, and their cattle, and their business more than they loved God, and they dared not trust in His care.

The enemies of the Lord had upon several occasions submitted to the authorities suggestions as to how they might circumvent the present persecutions that were being heaped upon the faithful saints. They were told that there would be no further imprisonments and that the church could avoid the besom of destruction that the government and its cohorts were preparing for them, if they would only make a promise that they, the leaders, would cease advocating this doctrine of Celestial Marriage as a part of their religion. Oft times the leaders had been promised that—if they would but forfeit this one principle they could by this means secure a cessation of hostilities. Henceforth, (they were promised) they would have the love and friendship of the government and her liberty loving peoples and all the world would honor and praise them for their wise choice.

The time arrived when certain prominent men in the Church became convinced that there was merit in these suggestions of the devil’s representatives. Consequently, they met with advocates of this program and drew up agree-

CARTHAGE PRISON

It was from the upper window that the ball struck John Taylor’s watch, knocking him back into the room. From the same window the Prophet Joseph Smith leaped to meet his death as a martyr.
ments which they hoped would not appear too obnoxious to the Prophet of God. Such men as George Q. Cannon, Bishop Hyrum Clawson, James Jack, Franklin S. Richards, and John T. Caine advocated making such an agreement. They argued that the leaders could OFFICIALLY make such a covenant with the Government, while the faithful would continue perpetuating the celestial law beyond the jurisdiction of the U.S. Government. In this manner they could obtain statehood and then write their own Sovereign laws—provisions which would guarantee the perpetuation of the fulness of the Law of God as revealed in this last dispensation.

There were scores of prominent men, such as Ira Hinckley, Abram Hatch, W. W. Ritters, W. W. Cluff and others, who were men of considerable means, and insisted that something be done along this line in order that they might retain their properties and not confiscate them to the Gentiles. They did not want to lose all they had, as the faithful leaders and saints had done in the past.

Though the Lord had twice instructed them that He would fight their battles if they would keep His commandments, their faith was weak and they feared the world and what it was about to do to them.

In the year 1880 the Lord had spoken through His servant Wilford Woodruff and had said:

"The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power, and to make war upon the Saints.

"Therefore, let mine Apostles and mine Elders who are faithful obey my commandments which are already written for their profit and guidance.

"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.

"This nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgments upon this nation or the nations of the earth.

"I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them, and the wicked and the rebellious shall know that I am God.

"As I have spoken, so will I fulfill. I will spare none that remain in Babylon, but I will burn them up, saith the Lord of Hosts.

"As I the Lord have suffered, so will I put all enemies under my feet; For I the Lord, utter my word, and it shall be obeyed, and the day or wrath and indignation shall come upon the wicked.

"And I say again, wo unto that nation or house, or people, who
seek to hinder my people from obeying the Patriarchal law of Abraham, which leadeth to Celestial glory, which has been revealed unto my saints through the mouth of my servant Joseph; for whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void. * * *

"As I have decreed so shall my judgments begin at the house of God.

"There are those in my church who have a name among you, who are adulterers and adulteresses, and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken."


Can the Gospel fulness find any room in the hearts of adulterers and adulteresses? Can those who love and make a lie have the spirit of God with them sufficient to make them valiant in the cause of Truth?

Are those who revel and drink with the drunken entitled to the spirit and revelations of God? Is this the type of people who are clamoring for a manifesto and who want to be friends with the world?

Here the Lord gives President John Taylor instructions as to how His people should conduct themselves:

"And let my Priesthood humble themselves before me, and seek not their own will but my will; for if my Priesthood, whom I have chosen and called, and endowed with the spirit and gifts of their several callings, and with the powers thereof, do not acknowledge me I will not acknowledge them, saith the Lord: for I will be honored and obeyed by my Priesthood.

“And then, I call upon my Priesthood and upon all of my people, to repent of their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me; and to seek with all humility to fulfill my law, as my priesthood, my Saints and my people; and I call upon the heads of families to put their houses in order according to the law of God, and to attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households.

"And I will bless and be with you, saith the Lord, and ye shall gather together in your holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers and my spirit and power shall be with you and my blessings shall rest upon you, upon your families, your dwellings and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertain to you; and you shall be my
people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my words shall go forth, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge Me. Even so, Amen.” Star of Truth, Vol. 1, page 244.

It was under such circum-
stances, while President Taylor was in exile and in hiding, at the home of John W. Woolley, in Centerville, Utah, on the night of the 26th day of September, in the year 1886, that certain of the leaders came once again to President Taylor to ask him to submit to the Lord, for HIS approval a “Manifesto” that would officially put an end the practice of Plural Marriage in the Church of Jesus Christ of Latter-day Saints. In a following treatise we will give John Taylor’s reaction to the manifesto presented to him.

**Revelation Through John Taylor**

*Given at Logan, Utah, in May, 1884*

As thou hast asked me concerning this Temple, thus saith the Lord:

I accept this house which thou hast built, and also the labors of the Committee, the Superintendent, and the Architect thereof, and of those who have in anywise contributed to the building of the beautifying the same, by their labor or by their means; and inasmuch as it shall be preserved pure, and not be defiled, my presence shall be there, even the power of my Spirit, the Gift of the Holy Ghost; which shall be in this house hereafter more fully understood; and I will acknowledge the ordinances which shall be administered therein, both for the living and the dead; and my blessings shall attend the administration of the ordi-

nances and shall rest upon those who administered therein; inasmuch as they comply with the order and institutions of my house, and act with purity and singleness of heart before me, according to my word, my ordinances and my law, and this house shall be a house of prayer, a house of learning, a house of God, wherein many great principles pertaining to the past, to the present and the future shall be revealed, and my word and my will be made known; and the laws of the Universe, pertaining to this world and other worlds be developed; for in these houses which have been built unto me, and which shall be built, I will reveal the abundance of those things pertaining to the past, the present and the future, to the life that now is, and the life
that is to come, pertaining to law, order, rule, dominion and government, to things affecting this nation and other nations; the laws of the heavenly bodies in their times and seasons, and the principles or laws by which they are governed, and their relation to each other, and whether they be bodies celestial, terrestrial or celestial, shall all be made known as I will, saith the Lord; for it is my will and my purpose to place my people in closer communion with the heavens, inasmuch as they will purify themselves and observe more diligently my law, for it is in mine heart to greatly bless and exalt my people, and to build up, exalt and beautify my Zion, inasmuch as they shall observe my law. Even so, Amen.

Statements of Lorin C. Woolley and Daniel R. Bateman

Given at Salt Lake City, Utah, September 22, 1929. With reference to the Revelation of September 27, 1886, on the subject of Celestial or Plural Marriage, which Revelation was given by the Lord to President John Taylor.

Present: Lorin C. Woolley, Daniel R. Bateman, John Y. Barlow, J. Leslie Broadbent and J. W. Musser. Prayer was offered by John Y. Barlow.

Lorin C. Woolley related the following:

While the brethren were at the Carlisle residence in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp, Horace Eldredge, William Jennings, John T. Caine, Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards, John T. Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and com-
panions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

On September 16, 1886, George Q. Cannon, Hyrum B. Clawson,

JOHN TAYLOR'S WATCH

On His Person at the Time He was Shot in Carthage Prison

The hands of the watch stood at five o'clock, twenty-six minutes, and twenty-six seconds, thus marking the moment when its possessor stood on the line between time and eternity.
Franklin S. Richards, and others, met with President John Taylor at my father’s residence at Centerville, Davis County, Utah, and presented a document for President Taylor’s consideration.

I had just got back from a three days’ trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest.

Between one and two o’clock P. M., Brother Bateman came and woke me up and asked me to be at my father’s home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day.

Brothers Clawson and Richards, were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days trip I had just completed.

The brethren retired to bed soon after nine o’clock. The sleeping rooms were inspected by the guard as was the custom.

President Taylor’s room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor’s room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, the feeling greatly agitated, a voice spoke to me, saying, “Can’t you feel the Spirit? Why should you worry?”

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor’s voice. I called Charles Birrell and we both sat up until eight o’clock the next morning.

When President Taylor came out of his room about eight o’
clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.

He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph." (Joseph Smith) I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Lorin?" I told him all about my experience. He said, "Brother Lorin, that was your Lord."

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again. Then he put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, "Sign that document—never! I would suffer my right hand to be severed from my body first. Sanction it—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!"

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage. Then he talked to us for some time and said, "Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you." (Three of us were handled and ostracized for supporting and sustaining this principle. There are

(Continued on page 364)
The Spirit of Happiness

We should find joy in the fact that all which we now endure is but a prelude to those blessings of heaven which shall be ours when we have proved faithful to God and to one another.

All things which we now endure are endured in one way or another by others. The cross of Christ is not heavier for one to bear than another. However, our individual strength and ability to bear up under the cross may differ. When we have but little strength we find ourselves chaffing, fretting and finding fault. Such feelings do not come from God. They arise as a result of Lucifer’s warfare against us. This evil personage understands our imperfections and he works upon our weaknesses with great knowledge and cunning, so that he may destroy us.

It is often hard for members of a large family to live happily together. Sometimes we are too weak to overcome our faults so that we are able to live in harmony with those who are actually one with us. Nevertheless, some time we will have to learn to do this, whether we do it in time or in eternity. If we cannot, we can never be qualified to endure the fulness of Celestial Glory.

It is a marvel—this: Otherwise sensible people find justification in being miserable, little of soul, unforgiving and quarrelsome and, while in this state of mind, still believe that they are living in a manner that is pleasing to God.

When our spirits are unhappy and grieved the fault is most often our own. If we have not the capacity to find happiness in our present environment, in the company of those we love, we harbor little of the Spirit of the Lord. (Continued on page 362)
This is the house of John W. Woolley, which still stands in Centerville, Utah. The front door leads into the room where John Taylor was in hiding when the Savior and the Prophet appeared to him and gave him instructions concerning his inquiry about the manifesto, the Savior staying until about midnight and the Prophet staying until morning. In this room he received the revelation of 1886 in which the Lord instructed him that "all commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by my 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."
In this same room he stated, raising his right hand to the square, "Sign that document—never! I would suffer my right hand to be severed from my body first. Sanction it—never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!... Some of you will be handled and ostracized and be cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you."
Happiness is a state of mind. It may be enjoyed while in the perils of the deep, or in the depths of the earth, or in prison. The prophets and martyrs were able to praise God in the midst of all kinds of affliction, counting it as dross, because in this manner they found joy, being counted worthy to endure these things for the cause of Christ.

"Alas for him who never sees the stars shine through his cupressus trees; who hopeless lays his dead away, nor expects to see the breaking day across the mournful marble play. Who has not learned in hours of faith this truth to flesh, through sense unknown, that life is ever lord of death and love can never lose its own." Yes, we may actually find joy and happiness when those we love are called to their eternal home, because we have the assurance of eternal life.

Happiness is a gift of God. The Spirit of God speaks peace and comfort to the soul of man. He may rejoice in the natural gifts and talents which God has bestowed upon him. He may find pleasure and happiness in the beauties of the world about him, or he may permit himself to be governed by a thousand griefs and woes. God’s presence and God’s love comfort the soul and bring an ineffable happiness.

Many find unhappiness in the habitation where happiness should dwell. We actually seem to enjoy being unhappy. How can man find pleasure in being un-

happy? and the power it brings to cause unhappiness in the lives of others?

The soul of man is the offspring of the Almighty. Man has within himself the power to overcome all things, by communion with and through the help of his Maker. He may receive joy and happiness, or misery and woe—just as he chooses. If he walks in joy and gladness, then the light of the Lord is upon him. If he be unhappy and miserable, then he is in darkness.

Is it not peculiar? The greatest souls that have graced our earth, contributing most to its progress, have been acquainted with grief and sorrow. Yet, their souls were filled with an unspeakable happiness, for they were in God’s service. Suffering is not necessarily associated with unhappiness. There is a great difference here. The soul may be happy, lighted by the spirit of love and the acknowledgment of God, while in the midst of physical distress.

Happiness may be defined as the capacity to rejoice in our lot, whatever it may be. It is a state of being wherein we can clearly see, shining as an eternal light, the omnipotent hand of God, moving in its majesty, causing all things to work together for our good.

On every hand we see the powers of darkness breaking up homes. This is often done in the midst of those calling them-

selves the children of God. It is accomplished through our persistent weaknesses. Oft times we are actually little, miserable souls, so selfishly nursing our own aspirations and desires, that we have crowded all vestiges of love for others out of our lives. We are only miserably in love with ourselves. Secretly, though perhaps unintentionally, we are building up the kingdoms of darkness.

Those who are miserable and unhappy always have so many reasons for being so: "They are ill. No other can possibly understand how much they suffer. Oh, if you could only understand how much they have passed through and endured." Like the old adage: "They enjoy misery, though they might be found complaining of feeling better." Excuses for unhappiness, no matter how substantiated, are but a crutch of self-justification which keeps us satisfied with our lot while we nourish our misery.

Have you ever noticed the difference in caged birds? There are some varieties that will pine away and die. Others find the strength to sing and warble and hop about in varying degrees of happiness. Certainly, the difference may be accounted for in mental attitudes—the manner in which they respond to their environment. In any event, being in a cage is not conducive to happiness.

It is a fact that there are those who find pleasure in succoring a spirit of unhappiness. Yet this truth is given: "Man is mind. And everywhere he takes the toll of thought. Shaping as his wills, he brings to pass a thousand joys or a thousand ills. He thinks in secret and it comes to pass. Environment is but his looking glass." Knowing this, is it not within our power to walk in the light of happiness? Is it not possible to permit that light to eminate from us and gladden the hearts of others? Can we not bask in its radiance so that others "may see our good works and glorify God?"

If our lives are good, they will be happy! "Wickedness was never happiness." We reflect what we are. If our faith and works be good, we are rejoicing and praising God. He is the author of all good. If we are miserable and unhappy, causing woes to spread forth from us, we are being governed by an evil spirit. The devil is a spirit of unhappiness.

Sickness of all kinds and natures will yield to prayer. Prayer is an expression of our submission to the will of God. He who labors under the direction of God is a happy soul. And it is well known that a cheerful and a happy soul is a healthy one. And if he is not healthy he may become so by the cultivation of a cheerful and a happy heart, which will contribute mightily to his recovery.

Prayer is conducive to happi-
ness. Therefore, if we would be truly happy we will be prayerful. We will pray in private and in public. We will pray often with those we love. When we get on our knees before the Giver of all good, we have found a common ground. This ground will become holy as we learn to cease to be selfish and unhappy and miserable. It is our aim to become one with God and His Christ. Then we must become one with those who love them, and one with those we love and who love us. Thence our love may encompass all our fellowmen. No soul that is pinched and little can express such a love, nor can it find such an happiness. We must cultivate the Spirit of love. It is the Spirit of the Almighty. Walking in the Spirit of God is walking in happiness. The Spirit of the Lord will depart from those who persist in walking in a spirit of unhappiness. And those who are always unhappy are truly "in the gall of bitterness and the bonds of iniquity."

Scripture tells us that "Charity is the pure love of Christ." He who possesses it is filled with an overflowing well of light, and kindness, and happiness. There is no room in his heart where he may cuddle selfishness, and personal aggrandizement, or thoughts and feelings injurious to his own happiness and well-being and the happiness of others. He is so filled with the spirit of love that he will not arise to retaliate to the injury of others. He has the spirit of overcoming evil with good. He will not even seek his own, at the cost of happiness. He will cherish the spirit of peace, it being preferable to the spirit of compensation. And he knows in his heart that as all sow, so shall they reap. Why, therefore, should he meet our justice at the cause of peace and happiness?

Happiness is not only the spirit of goodness, kindness, mercy, and forgiveness, it is the spirit of greatness. Indeed it is greatness itself. When it is with us long enough, becoming a part of our being, we have become more like God, for the Spirit of Happiness, is a part of the Spirit of God.

Continued from page 358.

only three left who were at the meeting mentioned—Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman, Charles H. Wilkins, George Q. Cannon, John W. Woolley, and myself.

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of
plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work. He then gave each of us a copy of the Revelation.

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions. He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said “one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half” (rising off the floor while making this statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which “apostacy and whoredom would be rampant in the Church.”

He said that in the time of the seventh president of this Church, the Church would go into bondage both temporally and spiritually and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants would come.

Among many other things stated by President Taylor on this occasion was this: “I would be surprised if ten per cent of those who claim to hold the 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.”

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the
earth; and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime, and we—Charles H. Wilkins and myself—were introduced to him and shook hands with him.

(Signed) LORIN C. WOOLLEY.

Daniel R. Bateman, being present while the above experience was related by Brother Woolley, testified as follows:

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting, as related by Brother Woolley, are correct in every detail. I was not present when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by both Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

(Signed) DANIEL R. BATEMAN

STATE OF UTAH. ss.

J. Leslie Broadbent, John Y. Barlow and J. W. Musser, being each duly sworn, on oath, depose and say, that the above and foregoing four pages, constitute a full, true and correct copy of a signed statement of Lorin C. Woolley and Daniel R. Bateman, made in their presence, as the statement purports, September 22, 1929.

J. LESLIE BROADBENT
JOHN Y. BARLOW
J. W. MUSSER

Subscribed and sworn to before me this 4th day of May, 1934.

(Seal) ANNA M. HILL,
Notary Public of Salt Lake City, Utah

(Ballard-Jenson Correspondence, pages 99-105.)

TREE PLANTER
By Leona Ames Hill

Still, as he grows older, every spring
He works at planting trees—apple and pear.
Along the contour of the slopes they cling
In lovely curving rows. The Neighbors swear
He must be crazy at his age to set
New orchards, he without a child.
His wife
And he can surely never hope to get
A harvest back at their late time of life.

He also lines out seedlings, spruce and fir;
On fields too poor for fruit his red pines thrive.
His honey-locust grove blooms,
and a stir
Of wind spills magic fragrance all around it
To bless a man who dreams and works to leave
The earth a little better than he found it.
"It is an idea that is prevalent in the world, and we are sorry to say it exists, to some extent, in the minds of the individuals calling themselves Latter-day Saints, that the principles of our religion are so elastic and accommodating in their nature, that implicit obedience thereto is not at all times strictly necessary; that certain of its doctrines, such as are peculiarly objectionable in the eyes of mankind, can be ignored, compromised, or abandoned at the option of their professors, and that whenever the laws and ordinances revealed from God for the guidance of His people conflict with human enactment, or run counter to personal inclinations, the former can conveniently, and should invariably give way.

"That enemies and non-members of the Church should so consider, is not a matter of surprise, for it is in perfect keeping with the ignorance and inconsistency they have ever displayed, in their treatment of the people termed ‘Mormon’ whom they imagine, in their blindness, they can clearly comprehend without inspection, justly condemn without trial, and consistently deprive of all their rights and privileges, without any reference to the ordinary processes of human law, or the divine golden rule. That should such imagine the religion of the Saints, to be a thing that can be assumed or relinquished at pleasure: to be taken from, added upon, neglected or compromised, agreeable to every human whim or hostile requisition changing its hue like the chameleon and its form like the fabled Proteus, after the manner of the man-made systems of the day, is no cause of special wonder to those who are Saints in every deed, and are capable of discerning by the gift of inspiration, the darkness that covers the earth and the gross darkness that envelops the minds of the people. But that professing Latter-day Saints, who have either been taught from childhood, the absolute necessity of entire obedience to the gospel, or have been gathered from the four winds, as by the sound of a trump proclaiming the same great truth, and have hitherto evidenced their willingness to sacrifice all upon the sacred altar of duty; to forsake father, mother, wife, children, friends, homes and possessions, and to crucify all individual desires upon the cross of obedience to the will of God; that such persons should for an instant entertain the idea that either the Gospel as an entirety, or the slightest portion thereof, can safely be ignored or abdicated, at the impulse of personal will or the dictation of persecutive force, is indeed a matter of wonder and astonishment.

"Among younger members of the Church we sometimes, but thank heaven rarely ever hear, remarks like the following: ‘I don’t believe in the doctrine.’
"What?" exclaims another, 'Are you not a Latter-day Saint?' 'Oh, yes,' is the reply. 'Well is not that a principle of your religion?' 'I don't believe in that part of it.' Then again, we occasionally hear older members, in view of the impending persecutions to the church, conversing as to the advisability of its relinquishing certain tenets of the faith, in order to appease the gathering wrath of the wicked; and because the Lord, in a revelation to the Prophet Joseph, once told the Saints, in respect to the building of a temple, that if their enemies came upon them and prevented their accomplishing any work which he had them commanded, he would thenceforth exonerate his people and hold their persecutors responsible, they infer he will also justify the abandonment of the vital principles of eternal life, when yielded up through lack of faith or arrant cowardice. Think of it, Latter-day Saints! To what disastrous consequences would such conclusions lead? Could the Lord operate with such a people? Did He ever accomplish anything by means of such pernicious philosophy? Are we to suppose that He ever uttered a commandment in vain, or revealed any law which was not intended to be obeyed? Are we to imagine, like the infidel world, that the voice of the people is invariably the voice of God, that the privilege of doing wrong signifies the right to do wrong, and that neglect of or disobedience to his requirements will be justified upon the ground that we yielded homage to our selfish inclinations, or were intimidated by the threats and attempted coercions by our enemies? Heaven forbid such heresies in the Church of Jesus Christ! Let not the glorious light of heaven look upon that day when such dangerous sentiments shall prevail in the midst of Israel!

"Implicit obedience to the mind and will of the Omnipotent, utterly regardless of self or of the opinions or actions of humanity, is the adamantine principle upon which it has been based and established in these latter days. It is an inevitable and an immutable principle, resting upon the granite rock of necessity, and riveted by the bolts of reason and experience. 'My word is my law,' saith the Lord, and 'In vain ye call me Lord, Lord, and keep not my commandments.' It is not to be expected but that His requirements will sometimes antagonize our selfish sentiments and desires, nor that they will not invariably incite the rage and hostility of the wicked. The commandments of heaven are and have ever been a standing reproach, a moral barrier to the crimes and corruptions of humanity, and as the heavens are above the earth, so are thoughts and purposes of God above the desires and inventions of man. Which must give way in the hour of conflict? Such questions are self-answerable. The Lord God omnipotent reigneth, and His word and will must and shall be respected and performed. It is madness for man to oppose his feeble views to those of his Creator, and worse than madness for a creature of clay to attempt to measure arms with the Lord of Hosts.
"Are we not his Saints, and has he not sworn that it is His business to take care of his saints? Are we not his disciples and, have we not agreed to live by every word that proceedeth forth from His mouth? Did we not, as spirits, covenant in the worlds eternal, on condition of being permitted to descend and take up these mortal tabernacles, that we would do whatsoever He commanded us, and that we were willing to be tried and proven in all things, that we might demonstrate our worthiness to return as resurrected and glorified beings—as naturalized citizens of the kingdom of heaven? And shall we now when the anticipated test is applied, begin to waver and doubt, and wonder whether it would not be prudent and politic to compromise with the powers of darkness, for the purpose of securing personal safety, and immunity from oppression? God forbid! Let us not, like Esau, when driven to a strait, sell our birth-right for a mess of porridge, nor forfeit the priceless privilege of manifesting our integrity through fear of possible pains and penalties. Unlike the recent Edomite, who relinquished his right and title as the first born of a patriarchal household, for the dearly bought privileges of administering to bodily comforts, let us keep faithfully our covenants, preserving inviolate our birth-right as sons and daughters of Ephraim—the first born of the Lord God of Israel. 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 preserved for perilous times, whose knees have never bowed to Baal, whose hearts have never faltered, 'who have not worshipped the beast, neither his image, neither have received his mark upon their foreheads or in their hands! These shall stand steadfast, firm-rooted as the rock upon which their hopes are built, and though the flood come and the rains descend and the winds blow and beat upon their house, it shall not fall. But is shall withstand the fury of the tempest, and endure forever, for it is founded upon a rock—upon the rock of obedience to the gospel—the Gospel and the whole Gospel, and nothing but the Gospel; a foundation as unchangeable as truth, as indestructible as the eternal elements, as ever enduring and immovable as the unshaken throne of Jehovah!" —Millennial Star, 44:137

MORNING.

Will there really be a morning?  
Is there such a thing as day?  
Could I see it from the mountains  
If I were as tall as they?

Has it feet like water-lillies?  
Has it feathers like a bird?  
Is it brought from famous countries  
Of which I have never heard?

Oh, some scholar! Oh, some sailor  
Oh, some wise man from the skies!  
Please to tell a little pilgrim  
Where the place called morning lies!  
St. Nicholas.
Michael, Unser Vater Und Unser Gott

(31. Fortsetzung von Seite 340)

KAPITEL 7

ADAM-ONDI-AHMAN

An dieser Stelle geben wir dem Leser folgende wichtige Aussage des Apostels Orson Pratt:


Ahman bedeutet in der reinen Sprache Adams, Gott.

In einer durch den Propheten Joseph Smith am 28. März 1835 gegebenen Offenbarung sagt der Herr:


Und der Herr erschien ihnen, und sie standen auf und segneten Adam und nannten ihn Michael, den Fürsten, den Erzengel.

Der Herr tröstete Adam und sprach zu ihm: Ich habe dich an die Spitze gestellt - eine Menge Völker soll von dir kommen, und du bist ein Fürst über sie immer-
Und Adam stand inmitten dieser Versammlung auf, und obwohl er vom Alter niedergebeugt war, weissagte er, erfuellt vom Heiligen Geiste, was seinen Nachkommen bis aufs letzte Geschlecht widerfahren werde. – Lehre und Bündnisse, 107:53-56.


Wie göttlich war diese ganze Szene als die königliche Krönungseremonie sich entfaltete. Dies ist jedoch nicht das einzige Zeugnis, das in dieser letzten Dispensation von der Adam gewährten göttlichen Krönung gegeben wurde. Im März 1832 beauftragte der Herr das “Hohepriester- tum *** dass ihr euch vorbereitet und organisiert durch ein
Gelübde oder durch ein ewiges Bündnis, das nicht gebrochen werden kann. *** Dass ihr euch zu der Krone, die für euch bereit ist, erheben könnt und zu Herrschern über viele Reiche gemacht werdet, spricht Gott, der Heilige in Zion, der die Grundlage von Adam-ondi-Ahman gelegt, Michael zu eurem Fürsten gesetzt, seine Füsse befestigt (ihn zur Gottheit gekrönt hat), ihn in den Himmel erhoben (als Gott oder Ahman), und ihm die Schlüssel der Seligkeit (Erlösung) gegeben hat, unter der Leitung und Führung des Heiligen, der ohne Anfang der Tage und ohne Ende des Lebens ist." — Lehre und Bündnisse, 78:11,15,16. (Fortsetzung folgt)

EL DÍA AMANECE PARA LOS LAMANITAS
LA CASA DE JOSÉ
(Continuó de p. 343)

¿Está la Iglesia de Jesucristo en el mismo ambiente de la Iglesia Primitiva? Tal como lo explicó el Señor, en su estado glorificado.

"......por lo tanto, si ella lleva mi nombre, será mi Iglesia, si fuere que estuvieren fundados sobre mi evangelio." 3 Nefi 27:8.

"En verdad, en verdad, os digo que vosotros os habéis edificado sobre mi evangelio. Por lo tanto, cuanto pidáis, lo haréis en mi nombre; por lo tanto, si pedís al Padre en mi nombre por la Iglesia, el Padre os escuchará;

Y, si fuere así que la Iglesia estuviere edificada sobre mi evangelio, entonces el Padre mostrará sus propias obras en ella.

Pero, si no estuviere edificada sobre mi evangelio, sino que fuere construida según las obras de los hombres, o según las obras del diablo, entonces, en verdad, os digo que gozarán de su obra por un poco de tiempo, pero pronto llegará el fin, en el que caerán y serán arrojados al fuego, de donde no se vuelven;" 3 Nefi 27:9-11.

"De cierto, de cierto te digo: ¡Ay de aquel que miente para engañar, porque se supone que otro miente para engañar! porque los tales no quedan exentos de la justicia de Dios." D. y C., Sec. 10:28.

En estos días amenazamos a las iglesias del mundo y decimos que si no tienen Apóstoles, Profetas, etc. como lo tuvo la Iglesia Primitiva, no son los verdaderos. Sin embargo, ¿podrán los Morrones decírnos con autoridad que son discípulos de Cristo para llevar salvación a la humanidad, cuando ellos mismos se encuentran en transgresión? Si ellos son transgresores de la ley que han recibido, ¿cómo pueden ser predicadores de salvación eterna para los hombres del mundo? ¿Podrán decir ellos a los hombres con
Porque si no sois iguales en las cosas terrenales, NO PODRÉIS SER IGUALES EN LA REALIZACIÓN DE COSAS CELESTIALES;” D.y C. Sec. 78:5,6.

¿En qué altura se encontrará una gente que profesa pertenecer a una iglesia divinamente establecida y que después de tantas decenas de años, diga que necesita de “LECHE” porque aun ese líquido no puede digerir? ¿Qué será de los maestros que ya tienen doble tiempo en la iglesia y que ellos mismos no están en condición de tomar otro alimento sino el mismo líquido? ¿Y para esto recibieron todas las dispensaciones del pasado? ¿Será que nuev los padres, o el Linaje Prometido jamás pasaron de los Cuatro Principios?

De nuevo, si los Mormones tienen autoridad, Profetas, Apóstoles, Videntes, etc. y sin embargo, no están ellos mismos practicando aquella ley que el Señor les dió, y que les dijo que ese ley de sacrificio era para el beneficio de su Iglesia; para la salvación de la humanidad y para la misma gloria de Dios, y ellos rehusaron practicar esta ley desde un principio, ¿estarán justificados? Les dijo también:

“Y para esé fin, que los hombres pudieran participar de las glorias que habían de ser reveladas, el Señor envió la plenitud del evangelio, su convenio semi- terno, razonando con simplicidad y claridad.

Para preparar a los débiles para
aquellas cosas que vendrán sobre la tierra, y para el propósito del Señor en aquel día en que los débiles confundirán a los sabios, y la pequeña se hará nación fuerte, y dos pondrán en fuga sus decenas de millares.

Y por las cosas débiles de la tierra trillará el Señor a las naciones, por el poder de su Espíritu.

Y para este fin se dieron estos mandamientos; se mando que se encubriesen del mundo el día en que fueran dados, mas ahora han de ir a toda carne –

Y esto de acuerdo con la disposición y la voluntad del Señor, quién reina sobre toda carne.

Y el que se arrepintiere y se santifique ante el Señor, se dará la vida eterna.

Y sobre aquellos que no escucharen la voz del Señor se cumplirá lo que escribió el profeta Moisés, que serían desarraigados de entre el pueblo.”  D. y C. Sec. 133:57-63.

Entonces, ¿cómo beneficiarán la iglesia y ejecutarán la salvación de la humanidad?

El Señor se anticipó para aquellos que les incumbe, y dice:

“.....para que sea por establecimiento y orden permanentes y sempiternos para mi iglesia, a fin de ADENAMATAR LA CAUSA QUE HABEIS ESPOSADO, PARA LA SALVACION DEL HOMBRE Y LA GLORIA DE VUESTRO PADRE QUE ESTÁ EN LOS CIELOS;” D. y C. Sec. 78:4.

“.....para adelantar la causa, para el beneficio de la iglesia del Señor y para la gloria del mismo Dios......”

Ahora, ni para la causa que ellos propagan en el mundo, ni para el beneficio de la misma iglesia a la cual pertenecen y menos para la gloria de Dios se han aventurado a practicar aquella ley celestial “INDISPENSABLE” aun para todo lo que ya se deja dicho. ¿Qué corazón tendrán los blancos? No digamos nada para el beneficio y la causa que propagan, sino para efectuar la gloria de Dios sobre la tierra. ¿Serán amigos de Dios? Lo veremos.

Pues bien, ¿estarán los Mormones Americanos y Mexicanos ricos, dispuestos para obedecer esa ley? ¿No podrá sucederles aquello que le aconteció al Hombre-Modelo de su generación, cuando testificó que desde su mocedad había guardado todos los mandamientos, que pertenecían al reino de Dios sobre la tierra. Dice el Señor: “¿Quieres ser perfecto? O en otras palabras, ¿Quieres ir a lo celestial? Naturalmente que eso ambicionamos todos. Muy bien, anda, vende lo que tienes, y dalo a los pobres y tendrás tesoro en el cielo; y VEN Y SIGUEME”. Mat. 19:21.

Pero al haber cido este “MACHETAZO” el corazón del mancebo se “marchito”, se entristeció profundamente. ¿Cómo
se sentirán los de hoy? ¿Podrán los principales practicar este mandamiento para la propia salvación de ellos mismos y por la causa que profesan predicar en el mundo?

Los Mormones creen que por haberles vendido una esposa recibirán reinos, dominios, profundidades, y alturas etc. Adviertiendo también si esa autoridad fuere válida ante el Señor, y si fuere válida, el compromiso del sellamiento al quedar sin cumplimiento de parte del hombre y de la mujer por no cumplir las obligaciones del sellamiento, quedan absolutamente en verdadera condensación, más bien que exaltación, porque el hombre con el único talento que recibió, por inefecto o negligente, dice el Señor se le quitará ese talento y se le dará al que tenga más.

Para nosotros los mortales, la Ley de Consegración es una ley de sacrificio, de privación; para los celestiales es una ley de felicidad, una ley popular de los cielos. De aquí que Dios ha revelado al mundo una ley celestial. El hombre natural, es enemigo de Dios, o del Reino Celestial, y por lo mismo jamás la aceptará!

La intuición humana de cada individuo es, hasta cierto punto, la dictadora del destino futuro del hombre. En nuestra segregación personal, el Dios omnipotente no tiene derecho de inmiscuirse, o intervenir en los caprichosos deseos del hombre o de la mujer. Sin embargo, el Señor ha asignado al hombre cierta responsabilidad para que forme su reino CELESTIAL, si obedece y se sujeta a las condiciones del Plan de Salvación. El hombre que obra de sí mismo; que dictamina su porvenir futuro; que vive conforme a su voluntad, queda como la pluma en el aire! ¡Descenderá en cualquier lugar!

Estamos en este mundo llenos de zozobras, sin embargo, la ESCALERA DE RESCATE está colocada para cada uno de los hijos a hijas de Adán. Si deseáramos dejar la profundidad de donde nos encontramos, tenemos la oportunidad para salir si queremos, y el Señor nos llevará al mejor lugar. Si ejecutamos nuestra voluntad y caprichosamente obramos en la vida, obteniendo nuestra decisión personal, ese es el destino feliz o infausto del hombre o de una generación!

El hombre o mujer que piense ir a lo celestial, debe convertirse como la pasta del "ALFARERO". Si la pasta está hecha en una condición propia el Alfarero le dará la forma que mejor le convenga. Sin embargo, si la masa estuviera amasada inapropiadamente, el Alfarero no le podrá dar la forma que quisiera. Así es el hombre o la mujer en manos del Señor; si ambos están como la pasta en condición de manejarla, el Señor les dará la forma que a El mejor le convenga! Lo que es para un hombre, es lo mismo para una generación.

Por ejemplo, los Israelitas tuvieron el privilegio de haber
tomado posesión de la Tierra Prometida, una tierra bendita que corre leche y miel. Sin embargo, la voluntad de aquellos miles de decenas de miles, por medio de sus deseos depravados, personales, determinaron no entrar a esa tierra y prefirieron morir en aquellos desiertos tenebrosos. Al parecer se consideraron más benditos que la misma tierra prometida! Más sabios que el mismo Dios!

A los Gentiles se les prometió NUESTRO PLANETA, vivir sobre el para toda la eternidad, pero ellos prefirieron, antes de todo, sepultarse en las entrañas de la tierra que ejecutar la voluntad de Dios y reposar allí tranquilos!

(Continuará)
A MORMON ELDER TELLS HIS STORY

This is a very brief history of my church activities since becoming a member of the Church of Jesus Christ of Latter-day Saints.

I was baptized in the evening of May 2, 1942, in the stake house at San Diego, California, and confirmed a member the next day. During the months which followed my conversion, I performed the tasks assigned me in the Aaronic Priesthood, and the following year was ordained an Elder. In the meantime I had moved my family to Idaho and I was there assigned to assist in the Sunday School Superintendency in the Branch in which we resided.

About this time the war interrupted both my church activities and my home life. However, 1945 and the close of the war found

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
me living in Oregon where I again became active in church work and again was assigned to the Sunday School Superintendency.

In 1947 I moved to Salt Lake City, still keeping up my activities in the church. In late 1947 I accepted a call to work as a home missionary, and was at that time ordained a Seventy. It was during my time in this missionary service, that I first realized that something was amiss in the church. One of my best investigators happened to be the wife of a Jack Mormon. She was a member of the Lutheran faith, and I must say was a far better Lutheran than her husband was a Mormon. One evening while my companion and I were visiting in their home, she asked us the following questions: "Why is it that, although the Mormon Church teaches so strictly against the use of alcohol, anyone can go into the Hotel Utah, a church owned establishment, and have all the liquor they want served them in their rooms?" I couldn’t answer her question nor could my companion. At that time I didn’t know that such a condition existed. Her next question was, "Why does your church teach such strict observance of the Sabbath, and yet the Lyric Theatre, church owned, operates seven days a week; the Deseret News press operates seven days a week; the Utah, Idaho Sugar Co., also church owned, at certain times of the year operates twenty four hours a day, seven days a week, and many ward and stake officers have jobs which require them to work on Sunday." Well, I couldn’t answer her questions and neither could my companion, but we promised to get the answers for her. Instead of going to our Mission President for the answer, as we should have done, we decided to contact Apostle Joseph Fielding Smith. I had always heard that Brother Smith had a very positive attitude, and in matters of church doctrine was well informed and always came directly to the point; so I was quite confident that I would get a good answer. Well, I got an answer. On hearing the questions, he exploded like a junior sized fire cracker and stated that anyone who asked questions like that wasn’t interested in the Gospel anyway. Well, I knew better than that. I knew that my investigator WAS interested, because her husband could drink more liquor accidentally than most men could on purpose, and if the Mormon Church could help him break the habit, she was all for it. I left Elder Smith’s office that morning with a sort of let down feeling. I had expected a kindly answer which would somehow clear things up perfectly. Instead, I couldn’t reconcile either the answer or Elder Smith’s attitude to what I would expect from an Apostle of the Lord.

Prior to that time, I had never questioned the authority of the church leaders on any subject. I felt that they were just as much the Lord’s appointed as the Prophet Joseph was, but since the
In June of 1954 I was invited to an interview with Elder Harold B. Lee, my wife and sister-in-law also attending. Brother Lee did his best to explain to us why polygamy or plural marriage had been discontinued. Frankly, although he did his best, his explanation didn’t sound very logical to me. After he had explained the church’s position regarding the manifesto, my wife’s sister asked him about the Adam God Doctrine. In summing up the church’s position on this doctrine, he stated that the theory, as he termed it, was not according to scripture—that Adam was not the Father of our Spirits and that President Young never said he was. I than took from my brief case a copy of President Young’s sermon delivered June 8, 1873, and read to Brother Lee that portion wherein President Young DID state that Adam was the Father of our Spirits as well as the great Progenitor of our mortal bodies, and asked him to explain it to us. At this point Elder Lee, becoming quite disturbed and seemingly angry, told me he knew nothing of the sermon and asked me why I didn’t read something with some truth in it for a change instead of dragging that junk around with me.

Some time after this interview the stake president was sent to interview me at the request of Elder Mark E. Petersen. He had
a loyalty pledge which Elder Petersen wanted me to sign. This is how it read:

TO WHOM IT MAY CONCERN:

This is to certify as follows:

1. That I am a loyal member of the Church of Jesus Christ of Latter-day Saints, living the gospel to the best of my knowledge, and sustaining the present day program of the church.

2. That I accept fully and endorse and endeavor to make a part of my life, the present day teachings of the General Authorities of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, Utah. I am sincerely in harmony with these teachings, including both the prohibitions embraced in them as well as their positive phases.

3. That I sustain the present day leaders of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City, as the authorized servants of God upon the earth. In doing so I sustain and accept their teachings as coming from the Lord, and I do so without any reservation upon my part. I regard President David O. McKay as the prophet, seer and revelator of the Lord, and I accept his policies and doctrines upon all subjects.

4. With respect to the subject of plural marriage, may I say truthfully, wholeheartedly and of my own free will, that I do accept and endorse the present policies and teachings of the General Authorities of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City. I do not believe in, nor teach, nor in any way advocate the present day practice of plural marriage. I accept the Manifesto as published in the Doctrine and Covenants as the word of the Lord. I believe that it was published in harmony with a divine revelation instructing practice of plural marriage in the earth to be stopped, and that it was stopped upon the instruction of the Lord himself. Therefore, I believe that any person who teaches the present day practice of that manner of life is preaching that which is opposed to the wishes and teachings of God himself, and that he is to that extent in rebellion against God.

5. I sustain the laws of the State of Utah and the United States of America with respect to the practice of so-called plural marriage, recognizing that the laws of both the state and the nation make such marriages illegal and therefore adulterous.

6. In view of the fact that both the laws of the land and the laws of God are opposed to the present day practice of so-called plural marriage, I consider those persons entering into such marriage as being adulterous in their practices.
7. It is my intention to live my life in harmony with the present day policies and practices of the Church of Jesus Christ of Latter-day Saints, with headquarters at 47 East South Temple Street, Salt Lake City.

8. It is also my resolve and intention to have no contact whatsoever with any group teaching the present day practice of advocacy of plural marriage, nor with any other group which the Authorities of the Church of Jesus Christ of Latter-day Saints with headquarters at 47 East South Temple Street, Salt Lake City, Utah, regard as being out of harmony with the Church. I shall remain fully loyal to said Church, and agree that no person could be loyal to it and at the same time have any dealings whatsoever with such cults or groups which manifestly are made up of persons who have apostatized from the truth and are therefore in rebellion against the truth.

Now, before joining the church I had always lived by the rule that, 'if you can't be completely honest, then at least be as honest as you can'; and after reading the loyalty pledge, I decided that to sign that document would put a strain on even my honesty. I couldn't do it and I told the stake president so. During the course of our conversation I gave him a copy of President Young's discourse on the Adam God Doctrine printed in the Deseret News June 18, 1873. He took it home with him and I never heard anything more from him on the subject. From this time on, though, it seemed that certain of the church authorities were continuously working on me through my relatives, and trying to gather information regarding my activities.

All this time, I had continued active in the church—ward teaching, working with the Senior members of the Aaronic Priesthood, and a president of our Seventies Quorum.

About six months after my interview with the stake president, I moved to a different location, and discontinued my church activities, hoping to avoid embarrassment both to myself and the church. However, Apostle Petersen was not content to let it rest there; and in June 1955 sent the new stake president with the same old loyalty pledge for me to sign. The idea of signing that pledge was more distasteful to me now than it was the first time, so I decided that it was time Elder Petersen and I had an understanding. Accordingly, I wrote to Brother Petersen, taking the matter up directly with him instead of through the stake president. The following correspondence took place:

“We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to His commandments, that we may have a conscience void of offence toward God and man.”
Elder Mark E. Petersen
Council of the Twelve

Dear Brother Petersen:

Last evening Bishop Dacey of the Hunter Ward and his Counselor, Brother Owen called at my house to have me sign a loyalty pledge which, I understand, was sent out by you to the Stake President, who in turn passed it on to Bishop Dacey. In order that there might be no misunderstanding about this, and that you may understand my position clearly, I am going to pass the Stake President and take the matter up directly with you.

To begin with, I will not now, or at any other time sign that pledge. I consider it a childish attempt at thought coercion, and an act which would be an insult to the intelligence of a moron.

I have never questioned the truthfulness of the Gospel as revealed through the Prophet Joseph, and until I do, you have no right to interfere or even question my loyalty. This is my church, Brother Petersen, as much as it is yours; and I have a perfect right to study the teachings of former day leaders, even if you are not in harmony with what they taught as gospel. It is not my purpose to argue here the rightness or the wrongness of their teachings. The fact remains that there are differences between the teachings of past leaders and those of the present day. You yourself point it up very plainly in your loyalty pledge. THESE ARE DIFFERENCES WHICH CANNOT BE RECONCILED. There are many discrepancies. I will only take the time and space to mention two. First, the Adam God Doctrine. Regardless of what you or Joseph Fielding Smith may say, I say that President Young taught that doctrine, and I say that he meant just what he said, whether his doctrine was correct or not. There are three Sermons on the subject in which he set forth his doctrine very clearly. The first one in Journal of Discourses, Vol. 1 - 50. Also the Mill Star Vol. 15 - 769. The second one page 16 Column 2 of Supplement Vol. 15 Mill Star. The third one - Deseret News of June 18th, 1873 - Vol XXII page 305. He taught that Adam was a Deified and resurrected being when he came into the Garden of Eden. He taught that Adam is the father of our spirits as well as the great progenitor of our mortal bodies. He taught that Adam is our Father and our God. He taught that God had revealed this knowledge to him and inferred that Joseph Smith had taught it to him also. Now if Adam was our father and God in June of 1873 it would take a lot of talking to sell me on the idea that he has since been fired off his job by the leaders of this church. Now the Plural marriage question. The church leaders today say that the manifest was the word of the Lord and that it put a stop to plural marriage. I say there is no place in the manifest where the Lord assumes any responsibility for that document or for the action of the church in connection with it. I say that the actions of many prominent church leaders subsequent to the signing of the manifest gives the lie to the document. It was never designed to stand out plural marriage. Anthony W. Ivins performed dozens of those marriages after 1890, and so did many others of the leaders. President Joseph F. Smith admitted to raising eleven children by his five wives between the years 1889 and 1904. Heber J. Grant pleaded guilty to a charge of open and notorious polygamous cohabitation, and paid a fine of $100.00 in 1898. If the Lord meant the manifest to stop polygamy, His servants were pretty darned slow reacting to His orders.

There is an abundance of evidence to show that somewhere along the line there is a group of General Authorities who if they were not out and out prevaricators, they were certainly trifling with the truth.

So now, Brother Petersen, judging from the phraseology of that document of yours, if I sign it, I retract the authority of many of the earlier General Authorities. If I don't sign it, I'm out of harmony with you and your colleagues. I'm in trouble with someone either way it goes, and I'd rather it was with you. You won't like this, but I intend to think and act and do as I please. You have a perfect right to live, believe and worship as you please, Brother Petersen, so long as you do not infringe upon the rights of others. I claim that same privilege, and from now on, KEEP YOUR FINGERS OUT OF MY BUSINESS. This is not Russia, and you are not a Nikita Kruschev or a Marshall Bulganin.

This letter is not meant to be vindictive, but I'm not pulling any punches, and I want you to understand that I mean exactly what I say.

I close it with kind regards to you and yours, and hope for the time when all men can live in peace, having brotherly love one toward the other.

Sincerely yours,
Mr. George W. Scott
3800 South 6095 West
R.D. #1
Magna, Utah.

Dear Brother Scott:

I have your letter of June 24, in which you set forth your view regarding plural marriage and the Adam-God theory.

Of course we are in a free country and we are entitled to believe anything we like and you are entitled to think any thoughts you desire. That is part of the free agency which we have.

I do not desire to argue these points with you anymore than you desire to argue them with me. Would you be willing, however, to answer two questions for me:

1. Do you believe it is right or wrong at the present time to practice so-called plural marriage?

2. Are you at the present time involved in a practice of so-called plural marriage?

If you will answer these two questions for me I shall be very grateful.

Yours respectfully,

Mark E. Petersen
June 29, 1955

Mark E. Petersen
Council of the Twelve
47 East So. Temple

Dear Bro. Petersen:

I wish to acknowledge receipt of your letter of June 27th in which you have asked me to answer two questions.

First let me compliment you on having cut out the foolishness and having got down to the meat of the matter.

That we may have your questions before us, I will here re-quote them.

"1. Do you believe it is right or wrong at the present time to practice so-called plural marriage?

2. Are you at the present time involved in a practice of so-called plural marriage?"

I will answer your last question first. "No. I am not."

Now No. 1. I assume that you ask this question as it applies to the church, but will answer it as best I can, covering all angles. I believe that the church as a body forfeited it's right to that privilege when it adopted the Manifesto. I accept the statement of Lorenzo Snow made before the Master in Chancery in October of 1891. When cross examined by Mr. Varian he stated that the revelation on plural marriage was partly permissive and partly mandatory, and that the Manifesto repealed the law in the same way that God gave the law of Moses to Israel in the place of the Gospel which He first revealed to them. That statement when taken in connection with Sec. 84 D. & C. Verses 19 to 26 explains a great deal. However, when I was baptized into this church, it had previously been impressed upon me, at least I gathered the impression, that the Gospel in it's entirety as restored through the Prophet, with ALL its keys, power and authority, would never again be taken from the earth, this being the dispensation of the fullness of times when all things would be restored. That being the case, the keys and rights pertaining to plural marriage must still be here. If not, some former day leaders of the church including Pres. Taylor, made some very misleading statements. Pres. Grant however, in his address to the General conference in April 1921 said that no living human being on the face of the earth had that right or authority. I am not inclined to agree with him. In view of the foregoing I would rather answer your question as follow: I do not believe that all those who are living in the plural relationship are doing so in accordance with the will of God or that their acts are viewed with favor by the Lord, but neither am I prepared to say that NON of them are right. It is a matter that is between them and their God; and I am content to leave it that way. I am personally acquainted with a number of those who are reputed to be living that law. I have found them to be good and honest people, and I feel that in this Nation, where we can talk of peaceful co-existence with a country like Russia who owns neither God nor honor, we should first be able to co-exist peacefully among ourselves, especially with people who are not trying to infringe upon the rights of others.

I would also refer you to the Book of Mormon 2nd Nephi Chapter 28 Verses 1 to 14. I believe that Verse 14 very evidently applies to this time and people.

I hope this answers your questions and clears up whatever may be on your mind.

Sincerely yours,

[Signature]

2840 So, 6035 West
Magna, Utah R. D. 1.
George W. Scott
Hunter, Utah

Dear Brother Scott:

You are hereby requested to appear before the High Council of this Stake at the Stake House, 3900 So., 4000 West on the 1st day of July, 1955 at 10:00 A.M. for investigation of alleged transgression on your part as follows:

1. That you have apostatized from the Church of Jesus Christ of Latter Day Saints.

You should be present with witnesses, if you desire them, at the place and time specified. If there is any good reason why you cannot be present, please notify Wm. Grant Bangerter, 3011 West 3835 South, Salt Lake City, Utah in due time. In the event of your absence without excuse, action must necessarily be taken in accordance with the evidence and the established procedure of the Church in such matters.

Wm. Grant Bangerter
President, North Jordan Stake

We hereby certify that on __________________________, we served a copy of this citation, upon George W. Scott.

__________________________

__________________________
The trial convened at five minutes past ten o'clock, Sunday morning, July 31, 1955.

A prayer was offered by one of the Stake High Council, after which President Bangerter announced the purpose of the trial. His first counselor, President Breeze, then read the summons and charge against me.

President Bangerter: You have heard the citation read containing the charge brought against you, and we invite you now, Brother Scott, to respond to it.

Myself: Could we perhaps clarify one or two points upon which my mind is not quite clear? First, who represents the complaining witnesses here. In other words, who are my accusers?

President Bangerter: As far as trials of this nature are concerned, they are called by the authority of the presidency of the Stake, who has the authority to interview the membership of the Stake at their discretion and investigate them on the charges that are brought; and so there are no complaining witnesses except the evidence which will be presented.

Myself: Then will there be another trial besides this one, or will your decision be made on the basis of what you gather here today?

President Bangerter: We are convened as a proper body to make decisions as we find necessary.

Myself: I see. It was my understanding, and I gathered this information from the Missionary Hand Book of 1940, that I am entitled to have my accusers here, that is, those who have brought complaints against me—that they should enumerate their complaints, and I have the right to face them.

President Bangerter: We may explain that, as although no one comes as actually personal accusers, we as the presidency in authority in the Stake, will present the evidence which has come to us and represent the Church as being in a sense against you in this matter; and we have charges brought against you, which you may refute. And that is in keeping with our instructions contained in our handbook and in the Doctrine and Covenants. The procedure is varied in some cases, with the nature of the case, but in a case where no one as an individual comes as a personal accuser, the authority of the court may call them in and question them, as they of course may do with any member of the Stake.

Myself: If you will pardon me—I'm still a little bit confused, and some things are not quite clear to me. There is no one then, who has actually brought an accusation?

President Bangerter: There are evidences given by certain
of the Church and under our direction.

Would you like to respond to this citation wherein you are charged with having apostatized from the Church?

Myself: May I ask another question in connection with that? Am I accused of apostatizing from the Church or am I accused of apostatizing from the Gospel of Jesus Christ of Latter Day Saints, or does it include both?

President Bangerter to President Breeze: Will you read the citation?

Myself: I understand what the citation says. I am accused of apostatizing from the Church of Jesus Christ of Latter Day Saints. Now, the reason that I ask this question is because in a, shall I call it a loyalty pledge, which was sent out to me—I believe it came through you and through Bishop Doxey—Mark E. Petersen makes a distinction between the teachings of early day leaders and present day leaders, and that is why I ask the question, ‘am I accused of apostatizing from the Church or from the Gospel’?

President Bangerter: Well, as far as this court is concerned, there is no difference. It stands as read, and you are accused of apostatizing from the Church of Jesus Christ of Latter Day Saints, which embodies of course the teachings of the Gospel of Jesus Christ.
Mysel: I plead not guilty.

President Bangerter: Then we will hear from President Breeze, President E. Vern Breeze, who will make a statement in the case of this committee.

President Breeze: Brother Scott, we hope in all fairness with you that you will understand our position in the accusations that were made to you today; because we feel primarily, that your attitude to questions that will be asked you later concerning your belief in the church will be the fundamental basis as to whether you are still in harmony with the Gospel of Jesus Christ. Now, several weeks ago it was brought to the attention of the Stake Presidency that you, Brother Scott, who now reside in the Hunter Ward, were not in harmony with the Gospel of Jesus Christ. We sent a loyalty pledge to Bishop Doxey of the Hunter Ward—that loyalty pledge which you have already mentioned—to have him in turn take it to you for your acceptance and your signature. The loyalty pledge with an accompanying letter was sent by you to Elder Mark E. Petersen of the quorum of the twelve.

Mysel, interrupting: No, the loyalty pledge was returned to you, but as I explained to Brother Petersen, because this matter had come up before I had entered this Stake, I was taking the liberty of by-passing you brethren and taking the matter up directly with Mark.

President Breeze: That is right. You returned the loyalty pledge to us through Bishop Doxey, and a letter was sent then to Brother Mark E. Petersen, stating that you would not now or at any time sign the Loyalty Pledge.

Mysel: That is correct.

President Breeze: We as a Stake Presidency read the loyalty pledge, and feel there should be no reason why a Latter Day Saint should not sign the pledge. It only places him in harmony with the authorities of the church and its doctrines. Your belief in the Adam God theory was expressed in the letter, but which is not in accordance with the Gospel of Jesus Christ. Also you expressed your non-acceptance of the manifesto given in the Doctrine and Covenants, pertaining to the discontinuance of the practice of plural marriage.

Mysel: That is right.

President Breeze: These two ideas, expressed by you, Brother Scott, together with the derogatory and insulting attitude shown toward Elder Mark E. Petersen in your letter, in both letters I should say, point out to us that you apparently are not in harmony with the Gospel of Jesus Christ, and that you question Elder Petersen's right or authority to ask you questions or state policy concerning your belief in the church, which is further evidence to us that you do not accept the
present leaders of this church as true Prophets. These things I have mentioned indicate to us that you have apostatized from the Church of Jesus Christ of Latter Day Saints. This led to our citation given you, charging you with apostacy.

Myself: I take exception to the statement that I adopted an insulting attitude toward Brother Petersen. I laid the cards right on the table and I didn’t pull any punches. He wanted a frank statement from me once before, and I decided it was time that he had it; and I explained that to him in the letter. If you don’t have the letter there, I have a copy of it here.

President Breeze: We have both. We have both letters here, Brother Scott, with your signature on them, and as a Stake Presidency read them, we felt that you did have a rather derogatory attitude, and questioned Brother Petersen’s right to question you.

Myself: I believe at the outset of that letter, I told him that at no time had I ever questioned the truthfulness of the Gospel as it was restored through the Prophet Joseph Smith, and until I do, Brother Petersen had no right to interfere with me or question my loyalty to the church.

President Bangerter: May I say this in regards to it, if the word insulting seems a little bit too strong for us we can easily remove that; but I recommend that we have the letter read beforehand, that the entire court may hear the fulness of it and then they will know for themselves what is meant by the statement that it is derogatory.

Myself: I believe that is fair.

President Bangerter: You might read it, President Breeze.

President Breeze proceeds to read letter #1 to court. At the conclusion of the letter—

President Bangerter: I think, maybe, we had better mention something about the reason for reading it. That is, in the statement President Breeze mentioned the letter was derogatory, now I say that it may be assumed that the word insulting is too strong. However, I think that it has some basis for the entry that was made there.

Myself: May I interrupt with a comment there. One of the reasons why that letter was so strong, is because Elder Petersen had been more or less, sniping at me, should I say. At least he had sent President Judd of the Ensign Stake to me over a year ago, because some of the relatives of the family had been more or less unhappy, and I had reached the point where I thought Elder Petersen and I had better know exactly where each other stands. While as a man I have nothing against Elder Petersen whatsoever, but from the stand point that, as I mentioned before,
have never repudiated in any sense any of the Gospel as restored through the Prophet Joseph Smith. I believe in it wholeheartedly. But I had reached the point where I DIDN'T want any more sniping from Brother Petersen. I think it would be best brought to a head and to a close. That is one reason why I mentioned a while ago that I would like my accuser to be here, because that would finish the comments. I had an idea that your evidence was obtained through Brother Petersen's office, and I would prefer to have Brother Petersen here to face me with his charges. I always have a great deal of respect for a man who is ready and willing to face the man he is accusing.

President Bangerter: What I might say in connection with that is that it is manifestly impossible for Brother Petersen or any others of the authorities to appear in every difficulty or case of trial that may come up in the church, and we, therefore, represent the church and use this as evidence in the case, and if required as an accusation, I think it is properly put without standing behind it. If this is, and it is of course accepted by you, having your signature on it, as your statement and true feelings which you entertain—

Myself: (interrupting) I read the duplicate as Brother Breeze read the letter. It is correct.

Brother Bangerter: It would be well I think to proceed with the remainder of the correspondence.

Brother Breeze: On June 27th, Elder Petersen replied to your letter. (Reads letter) On June 29th, you replied to the letter. (Reads reply).

President Bangerter questioned Bishop Doxey regarding my conduct towards the church, the Ward Teachers and himself since becoming a member of the Ward. I explained to the court that I had not been an active church member since coming to Hunter Ward because of this difficulty which had now been brought to a head. While it was still hanging fire, I had preferred to remain inactive and avoid embarrassment to both myself and the church.

At this point in the trial, President Bangerter asked the witnesses, Bishop Doxey, Ruthie, and Edith to leave the room, and I was subjected to further questioning by the Stake Presidency.

President Bangerter: Brother Scott, in regards to the standards of Jesus Christ, we would like to know how you line up first in regards to the principles of the Sabbath Day. Do you observe them?

Myself: Yes Sir, I observed those principles long before I was a member of the Mormon Church.

(Turn to page 395)
WHOM DO YOU SERVE?

Much has been written and said about the “mission” of the L.D.S. Choir and some of the leading members of the Church, including President and Mrs. David O. McKay. We are to understand that the nature of this “mission” to other parts of the world is that of good will — to bring the world up-to-date regarding the progress, organization, activities and the now accepted doctrines of the modern Mormon Church.

We are told that this undertaking has required months of careful planning to carry it to a successful conclusion and to accomplish the desired results. The final approval of these plans, of necessity, was that of the leadership of the Church, namely, the First Presidency — the Quorum of Twelve Apostles and others of the General Authorities. These men, having accepted the responsibility pertaining to this Holy Apostleship, are witnesses of the name of Jesus Christ to all the world, to faithfully and valiently represent and declare the doctrines, laws and principles of the Church of Jesus Christ, pertaining to the salvation and exaltation of all those who may qualify before God. To be One with Jesus Christ would be to perform many responsibilities, one of which is “to bear record of the truth.” “For this cause came I into the world that I might bear record of the truth.”

Therefore we may assume that those who have occasion to speak, particularly for the press, for public or private meetings to influence the thinking of the people, while on this “mission,” are esteemed as wholly qualified to represent the General Authorities, and is to be accepted by the world as their testimony, accept-
able to Jesus Christ and done by His divine approval and in His Holy name.

This being true, why did Mrs. David O. McKay tell the press, as reported in Salt Lake Tribune, August 24, 1955, "Polygamy is a by-gone issue—" "We don't talk or think about it any more. It's just when we come to these foreign parts that we hear anything about it." Why? Did she truthfully represent the Church of Jesus Christ of Latter-day Saints in that statement? or has the Church leadership misrepresented the truth? We in Utah and Arizona know that it is not so. We know and you know and God knows that there are noble men and women of Godly virtues and principles who do talk of it and think of it and know that is not possible that polygamy can be a "by-gone issue", who honor this God ordained principle, not in the sense that the modern Mormon Church and the world speak and think of it as "polygamy" and as accepted as something degrading, but who understand it as the Celestial Law of Marriage, and everything that the word 'Celestial' implies, and known and taught under the Divine command of Almighty God by the early Prophets and leaders of this glorious Church. We know and you know and God knows that there is at the present time a vicious crusade against those have "kept the faith", who honor their Priesthood, and will magnify the same by abiding in the law of that Holy Priesthood.

Is the Church ashamed of the doctrine and principle of Plural (Celestial) Marriage? Can the Church deny the revelations of their Lord Jesus Christ, and truthfully acknowledge that it is the highest system of marriage, whether they can live it or not? Be it remembered that each must one day stand accountable before the judgment bar. Why not live up to your rightful privileges? Why bring degradation to that which God has ordained?

Joseph Smith once said of the Church, "We are aspiring to become the Church of Jesus Christ." In other words, a church composed of members, who, by their faith, works and obedience to the laws and principles of Celestial Order, that God could acknowledge and accept them as His and He to be their God.

We, like all other Christian religions, claim that Jesus Christ is a God, and claim the right to act and worship the Father in His name, "The only name under heaven given whereby we may come unto the Father." Let us not forget that we shall be held accountable to Him for the misuse of His name. And know that he may not always accept of our works. "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion."

"Will I accept of 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?

"And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?"

It is evident that the world has, and it is possible that we have, accepted the precepts and superstitious notions and councils of men "without knowledge" and may accept a Jesus Christ of our own imagination and creation, and not the Jesus Christ, the Son of God, the Redeemer of the world, the Express Image and Likeness of Both the Visible and Invisible Father—Jesus Christ in the flesh, the revelation of the Eternal Father, that all might know the true character and being of the Father and His will concerning His children. Be it understood that Jesus Christ also represented the Father.

Hear ye all Christendom, individually and collectively, and consider the everlasting testimony of the Lord God and Savior Jesus Christ, as recorded in holy writ, and stand ready to condemn to your everlasting shame or accept to your everlasting faith and joy.

"I am the God of Abraham, Isaac, and Jacob."

Again, "I am the God of, Abraham, Isaac, and Jacob."

If you please, three "poly-

Consider—Abraham, a polygamist by command of God, Abraham, a polygamist by obedience to the law of the Gods. Abraham a polygamist through whose seed Jesus Christ chose to be born—"For this cause came I into the world and took upon myself the flesh of Abraham that I might be made like unto my brethren."

To Abraham and his seed are the same commandments and promises that were instituted before the foundations of the world as an Everlasting Covenant, through obedience to these Celestial laws.

Abraham, Isaac, and Jacob—polygamists—are now exalted and are one with God, are Gods in their own right because they abode in "my (Jesus Christ's) law."

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did they do it? Because this was the law; and from Hagar sprang many people. This, therefore, was FULFILLING, among other things, the promises."

"Was Abraham, therefore, under condemnation? Verily I say unto you, nay; for I, the Lord, commanded it. * * * Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness.
because they were given unto him, and he abode in My law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are GODS.” (Sec. 132)

"Modern" Mormondon, consider, individually and collectively, the divine mandate of Jesus Christ to the Prophet Joseph Smith.

"I am the Lord thy God, and will give unto thee the Law of my Holy Priesthood, as was ordained by me and my Father before the world was."

"Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne."

"Abraham received promises concerning his seed, and of the fruit of his loins, from whose loins ye are, namely my servant Joseph, which were to continue so 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 should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them."

"This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this Law is the continuation of works of my Father, wherein he glorified himself."

"Go ye, therefore, and do the works of Abraham; enter ye into MY LAW and ye shall be saved."

"But if ye enter not into my law ye CANNOT receive the promise of my Father, which he made unto Abraham." (Sec. 132)

It is admitted that the 'modern' Church does not believe this revelation: hiding behind the Manifesto, a pretended revelation, that the monogamous system is all that is necessary, giving it the name of 'Temple Marriage.' However, Joseph Smith knew better and did comply with this revelation (D. & C. Sec. 132) and did everything in his power to establish this Celestial Law.

Quoting from a letter written to Joseph Smith III by his cousin George A. Smith, October 9, 1869: "The obligation which rested upon your father (Joseph Smith Jr.) to establish this order of Patriarchal Marriage beyond the power of destruction seemed like a weight to crush him to the earth, but knowing the redemption and exaltation of the human race DEPENDED UPON IT, notwithstanding the bigotry of his friends the opposition of his own house, the universal tradition of the Christian world, and the laws of Illinois against him, he felt to rejoice that he was enabled to
fulfill his MISSION and place beyond the power of men to destroy an institution which would redeem the female sex from degradation and exalt mankind to Celestial Glory and increase."

Of Joseph Smith’s mission and acceptance by the Lord Jesus Christ: D. & C. Sec. 132:49—"For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity: for verily I seal upon you your exaltation and prepare a throne for you in the Kingdom of my Father, with Abraham your Father."

Question: If Jesus Christ and His Father are, by his own acknowledgment, God of these polygamists in this world and through all eternity, can you qualify? If not, who is your God? Whom do you truthfully represent?

(Continued from page 390)

President Bangerter: How long have you been a member of the Church?

Myself: I was baptized on the 2nd of May, 1942.

President Bangerter: Did you have connection with another church prior to that time?

Myself: No sir.

President Bangerter: Were you raised under the influence of the Church of Jesus Christ of Latter Day Saints?

Myself: No sir, I was raised in an area where the L.D.S. Church was little heard of at all... I did attend the Methodist Church... It later became the United Church of Canada. However, I never affiliated with it. That is, my name was never on their membership roll.

President Bangerter: You are married to Ruth P. Scott?

Myself: That’s right.

President Bangerter: And at what time were you married to her?

Myself: 1948—in October of 1948.

President Bangerter: You were married previously?

Myself: That’s right.

President Bangerter: Your first wife passed away?

Myself: No. My first wife divorced me.

President Bangerter: Did you have children by your first wife?

Myself: Yes. That girl who is here with us is my daughter by my first wife. I have a son also.

President Bangerter: Your present wife, Sister Ruth P. Scott, has been raised as a Latter Day Saint?
M自己: 是。

总统班格特尔: 你还记得你是和她在哪里结婚的吗?

M自己: 在庙里。

总统班格特尔: 初始时或者在上次婚礼之前?

M自己: 不。初始时。

总统班格特尔: 据你所知,你是否获得过为了离婚而必需的庙里推荐?

M自己: 哦,是的。自然的。我必须这样做。我第一次离婚后,我不得不有一位庙里的推荐人。为了能够第二次结婚。

总统班格特尔: 不,我指的是新的程序。任何人离婚都必须通过庙里审核。

M自己: 不,从那时起就不是这样了。

总统班格特尔: 你是否记得你和你第一任的结婚地在庙里?

M自己: 是的。我们是在1943年11月庙里结婚的。

总统班格特尔: 那次封印还保持有效吗?

M自己: 不。就我所知,那次封印还有效。
item in regards to the Standards of the Church. Are you morally clean and free from sexual sins?

_Myself:_ That is correct.

_President Bangerter:_ A further question, which if you will pardon me I must ask. Have you, since your second marriage, had sexual relations with anyone other than Ruth P. Scott?

_Myself:_ No.

_President Bangerter:_ Now, in regards to the standards of the Church. Are there any questions by members of the quorum?

A member of the council, one of my representatives, asked if I had been attending the Temple regularly.

I made some reply about my work as a salesman keeping me from doing so.

_President Bangerter:_ Regarding the leadership of the Church. Do you sustain President David O. McKay as Prophet, Seer, and Revelator?

_Myself:_ I sustain President David O. McKay as President of the Church and Leader of this people. However, as Prophet, Seer and Revelator, there is a question in my mind. It is put there by a statement of President Grant, made in the April Conference in 1921, when he said that since the revelation given to John Taylor in 1882, no new revelations had been promulgated to the church. Now, it is my understanding that a Prophet, Seer and Revelator is one who prophesies in the name of God, has revelations from God and passes them on to the people of the church over whom he is placed in authority. Now, there is no question in my mind but what he is the chosen one to lead the church; but that the Lord gives him revelations and personal visitations etc. for the guidance of the people, I would not go so far as to say that.

_President Bangerter:_ Would you sustain him by the lifting of your hand, as Prophet, Seer and Revelator?

_Myself:_ Not until I know that he receives those revelations — until I hear him say that Thus Saith the Lord, that the Lord told me this, and this is the word of the Lord to you people. If President McKay were to get up on the stand and say, "The Lord has given me a revelation, and this is the word of the Lord to you people," would I accept his word.

_President Bangerter:_ Do you accept his counselors in the Presidency and the Quorum of the Twelve in the same light?

_Myself:_ Yes, in the same light. And I might here make a comment that last summer while speaking before a group of students at B. Y. U., President J. Reuben Clark said, in connection with
his talk, "I have no right or authority to proclaim church doctrine, and I want you to pay particular attention to that disclaimer." Now it was always my understanding that those in the First Presidency at least, WERE in a position to proclaim church doctrine. That is another reason why I would hesitate to raise my hand sustaining them as Prophets, Seers and Revelators.

President Bangerter: Of course the light in which he made that statement, was that he deferred the right and supreme authority to President McKay.

Myself: He did not so specify. He said, "I have no right to proclaim church doctrine and I want you to pay particular attention to that disclaimer." He may have meant it in that light. I do not say that he didn't. But if so, he did not qualify his statement.

President Bangerter: May we ask further as regards the authority of the church. Do you accept and sustain this group as the Presidency of the Stake and in authority over you? Do you accept Bishop Doxey as being in authority over you in the Ward?

Myself: Yes.

President Bangerter: Are there any other than the present leaders of the church whom you accept as Prophets, Seers and Revelators?

Myself: Yes, I would accept Brigham Young as such. In fact, I would accept all of the early day leaders as Prophets, Seers and Revelators. That is one of my bones of contention with Brother Petersen. I can't accept the authority of a man as a Prophet and then repudiate his teachings. It's foreign to my nature and I just can't accept it.

President Bangerter: No. I guess we will have to exclude the dead. I mean, do you accept leadership from anyone outside the church? Is there anyone else whom you accept as a Prophet?

Myself: I know of no one so designated.

President Bangerter: Do you have any affiliations with, or are you sympathetic toward any group who have been cut off the church?

Myself: Yes. As far as sympathy is concerned, I have a great deal of sympathy for those people who are living in the Plural Marriage relationship, and I think I explained that in my letter to Mark Petersen. Whether their course is right in the sight of God or not, they are not infringing on anyone else's rights, and we have no right to prosecute them or persecute them whichever you want to call it. It seems to me, the least we could do is try to live peacefully with them. After all, they've been living that way ever since the manifesto, and their numbers have not increased a great deal.
I see nothing alarming in the situation. I am personally acquainted with a number of those people who are reputed to be living that principle, and I want to hear you brethren my testimony that they are good and honest people.

President Bangerter: Have you attended any of their meetings?

Myself: Yes. I have attended several of their meetings.

President Bangerter: Do you recognize our Priesthood Authority over you?

Myself: I do not concede that you have any authority to question me, excommunicate me, or in any way handle me for believing in a doctrine which a president of the church believed in and publicly taught the church for twenty-five years, in fact, from the time he came into the valley until his death. President Young taught the Adam God Doctrine and taught that God revealed that knowledge to him. He was not excommunicated for it. What right have you to excommunicate me for believing in the same doctrine?

President Bangerter: It is not our purpose to go into a doctrinal discussion. All we have to determine is whether or not Brother Scott is in harmony with the General Authorities.

Seeing that it was useless to discuss doctrine, I suggested to President Bangerter that we bring the trial to a close as quickly as possible. One of the High Council quoted D. & C. Sec. 68, verses 3 and 4 wherein is written “Whatchoever a prophet speaks when moved upon by the Holy Ghost shall be the mind and will and word of the Lord”, and asked me how I explained that in connection with my non acceptance of the Presidency of the Church. I told him that that quotation only bore out my statement regarding Brigham Young and the Adam God Doctrine, because President Young had said that God revealed that knowledge to him. Therefore, it was scripture. The brother did not pursue the subject further.

When asked concerning the manifesto, I gave the same answer as I gave in the letter to Mark Petersen.

These are the highlights and also many of the details of the trial. A few further unimportant questions were asked, after which the council took a vote in which they were unanimous in their decision to excommunicate me. They went through the motions of doing so, and the court was dismissed at a few minutes past twelve.

After the trial, my wife, who had accompanied me, was asked by one of the Stake Presidency, “Are you in sympathy with your husband?” To which she replied, “Yes, I am.” “Well,” said he, “we will probably be
holding a trial for you one of these days."

They did. Just three weeks later, on August 21st, she was summoned to appear in a Bishop’s court. She also was asked if she would sign a loyalty pledge. Sister Scott asked the court, "If I were to attend all meetings, be very active, keep all obligations, covenants etc. but didn’t sign the loyalty pledge, can I retain my membership?" They answered, "No", and went on to say that they had their orders, and nothing she could say or do would make any difference unless she signed that pledge. Sister Scott then agreed to sustain the General Authorities in their various offices and callings in the church, and sign the loyalty pledge, providing Elder Petersen would give her a signed statement that in no way or under any circumstances would they require her to repudiate any of the teachings or any part of the teachings of the early day leaders. They agreed to submit the proposition to Apostle Petersen, and held up her excommunication, pending his reply. However, the proposition never reached Elder Petersen. It was stopped by the Stake Presidency, and on August 30th she received the following notice from the Bishopric:

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
HUNTER WARD BISHOPRIC
NORTH JORDAN STAKE
SALT LAKE CITY, UTAH

August 28, 1955

Sister Ruth Carolina Pearson Scott
6000 West 3830 South
Magna, Utah

Dear Sister Scott:

This is to notify you that you are hereby excommunicated from the Church of Jesus Christ of Latter Day Saints because of apostasy from doctrines and teachings of the Church.

Hunter Ward Bishopric

[Signature]
1st Counselor
[Signature]
2nd Counselor
Michael, Unser Vater Und Unser Gott

(32. Fortsetzung von Seite 372)


Es ist Vater Adams Verantwortung als Michael, der unser Vater und unser Gott ist, die Posaune zu blasen, die die Auferstehung aller Toten ankündigen wird vor dem letzten Vergehen der alten Erde und dem "Neuworden aller Dinge". In ihm liegt die Macht und Autorität der Auferstehung:

"Doch sehet, wahrlich, ich sage euch: Ehe die Erde vergeht, wird Michael, mein Erzengel, seine Posaune erschallen lassen. Dann werden alle Toten auf
wachen, denn ihre Gräber werden geöffnet werden, und sie sollen hervorkommen — ja, selbst alle. (Lehre und Bündnisse, 29:26)


Michael, der unser Vater und unser Gott ist, hält die Schlüssel der Auferstehung seiner Söhne und Töchter.

Ist es denn nach so sonderbar, dass getreue Heilige der letzten Tage auf Vater Adam als ihren Gott blicken? Es ist tausendmal sonderbarer, dass jemand, der mit dem Licht moderner Offenbarung gesegnet ist, solche augenscheinliche Wahrheit bestreiten sollte. Indem sie der Welt die in diesen Aussagen aufleuchtenden Lichtblicke gaben, haben die früheren Führer Israels den Schimpf der gegenwärtigen Führer auf sich geladen, deren Geist, wie es scheint, in den Geleisen “weltlicher Popularität” läuft und nach wie vor von dem sektiererischen Kinderbrei genährt wird, und die, ob es auch “heller Tag” sein möge, noch immer “in Finsternis wandeln.” (Lehre und Bündnisse, 95:5,6).

Wie hier gezeigt, behaupten also die gegenwärtigen Kirchenführer:

(a) Dass Brigham Young in seiner Behauptung, Adam sei unser Vater und unser Gott und der Vater Jesu Christi, falsch angeführt worden sei, und dass Heber C. Kimball mit Brigham Young die Theorie vertrat, Jesus Christus, der Sohn Marias, sei “Gott der Schöpfer, der Gott, der sich Adam offenbarte” usw. und habe, obwohl noch unverkörpert und im vorsterblichen Zustand, die Erde erschaffen.

(b) Dass Adam seinen ersten sterblichen Zustand auf dieser Erde auf sich nahm, dass sein Körper vom Staub dieser Erde geschaffen war, dass er starb und durch das Sühnepfer Jesu Christi von seiner Übertretung erlöst wurde und die Segnungen der Auferstehung durch die Mission Jesu Christi, des Sohnes Marias, erhielt, — als Empfänger eines Gnadenegeschenkes.

Das sind die Haupteinpunkte in dieser Streitfrage. Wir haben klar gezeigt, dass Brigham Young nicht falsch angeführt wurde, dass er keine falschen Lehren verbreitete, dass sowohl er als auch Heber C. Kimball nur wiederholten, was sie von den Propheten Joseph Smith sowie durch das Diktat des Heiligen Geistes gelernt hatten. Wir haben gezeigt, dass Adam der Haupterbauer dieser Erde war, unter der Leitung Elohims und Jehovahs, seines Vaters und seines Bruders, dass die Erde als Wohnort für
THE STAR OF TRUTH
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die geistigen Kinder Adams organisiert wurde, die hier ihre seelischen Körper empfangen und zur Vollkommenheit fortschreiten sollten, wie ihre Eltern Adam und Eva auf einem anderen Planeten vor ihnen getan hatten. Wir haben gezeigt, dass unter den göttlichen Plan Adam auf die Erde kam, um zu fallen, und dass sein Sohn Jesus kam, um die Erlösung zu vollbringen; dass Adam das Oberhaupt ist und dass Jesus, der Sohn Marias, ihm am nächsten steht. Wir haben durch diesem gewaltigen Zeugenaufmarsch gezeigt, dass Adam und Eva, eine seiner Frauen, von einem anderen Planeten auf diese Erde kamen als unsterbliche, auferstandene Wesen; dass sie nicht im gewöhnlichen Sinne des Wortes starben, denn sie waren bereits auferstandene Wesen und waren auf einem anderen Planeten durch die Veränderung des Todes gegangen. Jesus Christus kam hierher, um den Willen seines Vaters (Adam) zu tun. Er tat nichts anderes als was er seinen Vater (Adam) hatte tun sehen. Seine Tätigkeit war vollkommen mit der seines Vaters (Adam) abgestimmt, und wenn sein Werk beendet ist, wird er von seinem Vater (Adam) als der Erlöser, der Christ, der Messias und Herrscher dieser Erde gekrönt werden, während sein Vater — Adam, nun Ahman — fortschreitet in der Erschaffung und Vervollkommnung anderer Planeten für andere seiner Kinder, seiner Enkel usw. durch alle Ewigkeit. Wir haben ebenfalls gezeigt, dass in den ganzen Heiligen Schriften die Ausdrücke “Christ”, “Jehova”, “Elohim”, “Michael” usw. sich häufig auf das Amt oder den Titel beziehen und nicht auf die Persönlichkeit, welche Tatsache viel von der Verwirrung aufklären sollte, die von den Heiligen Schriften ausgeht.

In einem sehr aufschlussreichen Artikel, der im Millenial Star (17. Dez. 1853, Band 15:824) unter der Überschrift “Furcht bringt Qual” veröffentlicht wurde, zeigt der Verfasser die Neigung der Menschen, beunruhigten Gemüts zu sein, sobald eine Lehre vorgebracht wird, mit der sie nicht vertraut sind.

*** “Viele der Heiligen erdulden äusserste Seelenqualen”, so verrät der Artikel, “und lassen den Frieden ihres Geistes zerrüttet, indem sie nicht gegen die Umklammerung dieses Übels auf der Hut sind.” ***

“Viele Grundsätze sind von Zeit zu Zeit geöffnetbart worden, die sich für einige als eine Quelle der Beunruhigung erwiesen haben, nicht weil sie falsch waren, sondern weil die Heiligen sich Befürchtungen hingaben, dass jene Grundsätze falsch sein könnten, während sie sehr wohl wussten, dass die Unruhe ihres Gemüts die Folgen jener Grundsätze nicht im geringsten beeinflussen konnte.” ***

“Es ist gesagt worden, dass Adam der Vater und Gott der menschlichen Familie ist, und so mancher ist vielleicht in grosser geistiger Furcht und Unruhe,
dass er ihn an irgendeinem zu-
künftigen Tage als solchen aner-
ennen müsse. Unsererseits wür-
den wir viel lieber Adam als
unseren Vater anerkennen als
nach einem anderen zu jagen und
beim Teufel zu landen. Wer immer
als Vater anerkannt wird, muss
die Rechte und Ehre haben, die
ihm zukommen. Kein Mensch kann
jemals erwarten, mehr zu er-
reichen als er willens ist, andere
geniessen zu lassen. Wenn diese
Dinge die Macht haben, den
reinen Geist zu beunruhigen, dann
befürchten wir, dass noch gröss-
sere Beunruhigungen als diese
sich der Menschheit bemächtigen
werden, ehe sie alle Einzelhei-
ten der Verkörperung Christi
lernen — wie und durch wen er
gezeigt wurde; die Art der ver-
wandtschaftlichen Bindungen, die
durch diese Handlung entstanden;
die Anzahl der Frauen und Kin-
der, die er hatte, und alle anderen
Umstände, mit denen er verbunden
war und durch die er in allen
Dingen geprüft und versucht
wurde wie ein anderer Mensch.
Was immer sich auch als die
Tatsachen in dem Fall heraus-
stellen mögen, es würde ganz
gewiss einen grossen Grad von
Schwachheit auf der Seite eines
jeden zeigen, der sich Befürchtun-
gen und Ängsten hingibt hinsicht-
lich solcher Dinge, über die er
keine Kontrolle hat. Tatsachen
bleiben Tatsachen, ob sie zurück-
gehalten oder geoffenbart werden.
Wenn ein Weg vorgezeigt ist,
durch den alle Wesen, die in
diese Welt kommen, die Grund-
lage zur Herrschaft und ein nie-
mals endendes Wachstum von
Königreichen und Dominien legen
können, — durch die sie Götter
werden können, so sind wir ge-
willt, dass der Herr Jesus Chri-
stus sich ihrer genau so erfreuen
soll wie jedes andere Wesen, und
wir glauben, die Nachkommen
solch eines Vorfahren würden
stolz sein, ihm Ehre und Macht
als ihrem Gott zukommen zu las-
sen. Der Apostel teilt uns mit,
dass jene, die erlöst werden,
wie Jesus sein sollen. Das be-
sagt jedoch nicht, dass sie durch
alle Ewigkeit frauen- und kinder-
los und ohne Zuneigungen sein
werden.

"Man sollte sich stets daraus
erinnern, dass diese wunderbaren
Mysterien — wenigstens nimmt
man an, dass es solche sind —
nur Mysterien sind infolge men-
schlicher Unwissenheit. Und
wenn Männer und Frauen beun-
ruhigten Gemütes sind wegen
der Dinge, die durch den richti-
gen Nachrichtenweg ans Licht
kommen, verraten sie damit nur
ihre eigene Schwachheit, Un-
wissenheit und Torheit. **"

(Fortsetzung folgt)

Obedience to the Lord will
bring us every blessing we can
desire. — Juvenile Instructor,
Vol. XXVI.

Beautiful souls are often put
into plain bodies; but they can
not be hidden, and have a power
all their own, the greater for the
unconsciousness or the humility
which gives it grace. — Juvenile
Instructor, Vol. XXVI.
El Dia Amanece Para Los Lamanitas
La Casa De Jose

(Continúe de p. 376)

UNIFICATION DE MORTALES
CON LOS CELESTIALES

Repito, la Colectividad debe
convirtirse en "UN HOMBRE Y
UNA MUJER". Sujetándose
como es entendido a la plenitud
del Evangelio Restaurado por
el poder de Dios. Cada hombre
o mujer de aquella colectividad
que forma la "Sion", debe con-
vertirse en un ESLABON IN-
OXIDABLE: Para incorporarse
en aquella CADENA SEMPI-
TERNA que majestuosamente
se extiende por entre las edades
del Gran Futuro!

¿Desea Ud. incorporarse o
formar parte de esa Cadena Sem-
pitera? ¿Sería el deseo más
dicho de su vida!

Conectar nuestro ESLABON
PERSONAL a esa inconcebible
Cadena de los Seres Celestiales
y aun de los mismos Dioses, en
este mundo, es indudablemente
entrar de lleno a la eternidad!

¿Contemplemos, pertenecer a
esa misteriosa Cadena añ habernos
hecho conocer el Altísimo tan
maravillosa consideración, in-
dudablemente debe ser lo más
sublime de Dios para con el
hombre! Hecernos dignos de
convertirnos en un Eslabón para
formar parte de esa Cadena, en
nuestro estado humano para en-
sancharla, debemos de compren-
der que la misericordia del cielo
se ha extendido sobre del hombre
y mujer de la presente genera-
ción.

Considerarnos dignos el Altis-
simo y ponernos a la altura de
Enoc y su gente, sin méritos, no
puede ser otra cosa sino la grati-
tud del Padre tan anchurosa como
la misma eternidad.

Habiéndonos incorporado en
tesa Cadena por medio de aqualla
Ley Celestial que Dios ha res-
turado sobre la tierra, no sola-
mente hemos sido puestos a la
altura de Enoc y su pueblo; sino
tesa Ley Celestial, la Ley de
Consagración, nos ha unido a
seres celestiales e inmortales,
con Adan y Eva, nuestros pri-
meros padres, y aun nuestros
Dioses! Y además con los Dioses
de las más REMOTAS ETER-
IDADES!

¡Tal es la naturaleza de la
mencionada ley que Dios ha
restaurado para su misma gloria!
Una extraordinaria invitación
para el hombre que desee obede-
cer como ya dijo el Señor:

"...Por tanto, la voz del Señor
llega hasta los extremos de la
tierra, para que oigan TODO
LOS QUE QUIERAN OIR".

Entonces, ¿qué clase de hom-
bres y mujeres debemos de ser?
Buscar con toda diligencia ese
lugar o esperar hasta que el
Señor mande, cuando nos ha dejado ya su autoridad y su palabra?

El Señor ya nos demostró el camino, y si tratamos todo con ligereza, como se ha hecho en este glorioso día, quedariamos bajo de la más horrible condenación, tratándose estas cosas divinas, tal como nuestros padres hicieron con las cosas materiales que les demostró en su día.

¿Esperar a que el Señor nos mande? ¿Para que sirve la autoridad y la ley? ¿No se dice que en la iglesia existe el poder para ATAR Y DESATAR PARA LA ETERNIDAD? Sin embargo, para establecer las leyes, que desde un principio rechazaron, ahora esperan practicarlas hasta que el Señor les dé una nueva revelación. ¡Que desgracia! Indudablemente tiene que suceder a esta generación aquello que dice el Señor del siervo perezoso.

"...porque aquel que es complido en todo, es un siervo flojo y no sabio;

De cierto os digo, los hombres deberían estar anhelosamente consagrados a UNA CAUSA JUSTA, haciendo muchas cosas de su propia voluntad, y efectuando mucha justicia," -Sec. 58:26,27.

¿Ir a lo celestial no será una causa justa? ¡Lo más sagrado, la mayor de todas las felicidades que pudieramos nombrar nosotros los mortales! ¡La causa más digna; la que debía interesarnos más que cuánto hay en este mundo de tineieblas y sus goce!

Pregunte a su conciencia: ¿Nos felicitará Satanás por este honor y sublime privilegio? ¿Nos ayudará para que triunfemos? ¡NO! Hará todo lo contrario para desviarnos de tan altísima oportunidad. Cerrará los corazones de todos los que no han aceptado esta ley celestial para hacerlos enemigos del reino de Dios. Buscará día y noche nuestra desgracia para ROMPER NUESTRO ESLABON PERSONAL! Nos sacará de ese podería para quedar en sus manos. El busca nuestro corazón, si, mil veces; odia nuestra conciencia. Nuestra conciencia es el conducto por el cual el Espíritu Santo obra conforme a lo divino, espiritual. El corazón es material, es la carne! Si la conciencia controlara el corazón del individuo, es decir, que el corazón está sumido a la conciencia, la dicha, la felicidad eterna estará en la mano de ese hombre o mujer.

Sucedía que Satanás por no haber usado ese don o atributo de la conciencia fracasó. Menospreció la conciencia, ese atributo divino, y gradualmente lo perdió, tal como si nosotros no usáramos algún miembro de nuestro cuerpo, se atrofiaría y perderíamos la actividad de ese miembro!

(Continuará)

Account him thy real friend who desires thy good, rather than thy good-will. —Juvenile Instructor, Vol. XXVI.
The Star of Truth

WORD FROM BRO. BRIGHAM

The Elders of Israel frequently call upon me—"Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the Almighty God, it is not the privilege of any Elder to have even one wife, before he has honored his Priesthood, before he has magnified his calling. If you obtain one, it is by mere permission, to see what you will do, bow you will act, whether you will conduct yourself in righteousness in that holy estate. Take care! Elders of Israel, be cautious! or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, never, no never!

Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making to-day. Whose privilege is it to have women sealed to him? It is his who has stood the test, whose integrity is unswerving, who loves righteous
ness because it is right, and the truth because there is no error therein, and virtue because it is a principle that dwells in the bosom of Him who sits enthroned in the highest heavens; for it is a principle which existed with God in all eternities, and is a co-operator, a co-worker betwixt man and his Maker, to exalt man, and bring him into His presence, and make him like unto Himself! It is such a man's privilege to have wives and children, and neighbors, and friends, who wish to be sealed to him. Who else? No one. I tell you nobody else. Do you hear it?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. I answer the brethren, they have to go upon their own responsibility. I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and bye they are left in the shade, their glory is clipped, and their house is left unto them desolate.
Pray the Lord to inspire your hearts. Ask for wisdom and knowledge. It is our duty to seek after it. Let us seek, and we shall find; knock, and it will be opened unto us. But as for His coming down here to pour His Spirit upon you, while you are aiming after the vain and frivolous things of the world; inculding in all the vanity, nonsense, and foolery which surrounds you; drinking in all the filthy abomination which should be spurned from every community on the earth - so long as you continue this course, rest assured He will not come near you.

I will not enter into particulars. You already know enough about them. I ask that you would leave it off; refrain, purify, and sanctify yourselves before your God, and get so much of the spirit of truth that you may become filled with it, so that you can shout aloud with all your might to the praise of God, and feel your hearts clear as the noon-day sun. Then you can dance, and glorify God; and as you shall abide in the truth, God will raise you up, and add to your numbers, so that your train will fill the Holy Temple, as it was said of the Lord by one of old. May the Lord bless you. Amen. (Journal of Discourses, Vol. 1, pp. 119-120.)

We wish to acknowledge an error in our last issue on page 356. The picture of John Taylor’s watch shows the time as five o’clock, twenty-one minutes, and twenty-six seconds, instead of five o’clock, twenty-six minutes, and twenty-six seconds.

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The only one who never makes a mistake is he who does nothing, and that is his greatest mistake.

"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. 12:3.)
The Judgment Of God

Our Heavenly Father is an All Wise and an All Powerful Parent. He presides over His children with a perfect understanding that includes all of the properties of a perfect love, including mercy, justice and judgment.

He blesses us when we serve Him and keep His commandments. He judges and chastens us when we need or deserve chastening. Sometimes He has seen fit to destroy the wicked, who have been called to repentance and who will not repent, from off the face of the earth. This He has done, lest their evil and destructive practices and designs should be perpetuated from generation to generation among their children. Under such circumstances, should He have permitted them to continue living in
their abominations, the world would have become increasingly more wicked, until there would be no chance for redemption, even for their offspring.

There are people in the world who cannot accept, nor comprehend such a God; and we sometimes find parents among the Saints who profess to love their children so much that they will not chasten them for wrongdoing. Where we find such people we may rest assured that they do not understand God. They do not comprehend His great mercy, nor His justice and judgment. Let us consider for a moment the reasons why God visits His children, whom He loves with a God’s love, with chastisement, and sometimes with utter destruction.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

"If ye endure chastening, God dealeth with you as sons: for what son is he whom the Father chasteneth not?

"But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

"For they, verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them that are exercised thereby." —Matthew 12:5-11.

In the light of the above quotation it is not difficult to comprehend the goodness of God, who loves us enough to correct us, so that we may become righteous and holy as He is holy. In His great love He causes all things to be governed and directed so that we may profit thereby. If we are chastened, it is to teach us righteousness; if we are persecuted, it is to enable us to merit His glory; if we are destroyed, it is that we may have another chance for repentance in the spirit world, and our souls be saved.

There are many scriptures which bear upon this subject, a few of which we shall refer to. In the following quotation God imposes a responsibility upon His servants, to warn and direct the people:

"Son of man, I have made thee a watchman unto the house of
Israel: therefore hear the word of my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, he shall die in his iniquity; but his blood will I require at thine hand.

"Yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

"Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." —Ezekiel 3:17-21.

At this time the Lord, through His prophet, continuously warned His people, calling them to repentance so that they might live. However, they would not repent, they drove the prophets from their midst, and, consequently, they were smitten, and destroyed. The righteous, they who turned from their evil ways, were chastened, so that they might live and perpetuate a righteous seed.

"Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

"Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls, by their righteousness, saith the Lord.

"Though these three men were in it, as I live, saith the Lord, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate."—Ezekial 14:13-16.

Thus, as in so many instances in holy writ, it is made evident that the Lord destroys the wicked because of their wickedness; because they will not repent and turn from their evil ways. While, at the same time, He preserves the righteous, because of their righteousness.

In our own day, through our own latter-day Prophet, He has warned us,

"But I have commanded you to bring up your children in light and truth. * * * You have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I
give unto you—if you will be delivered you shall set in order your own house." — D. & C., 93:40-43.

God presides over His children. They are His, both spiritually and temporally. There is nothing in the realms wherein they reside over which He does not have absolute and complete control.

Since He knew us all in our spiritual existence, and ordained unto each of us our place in the human family, because of His fore-knowledge of our worthiness, our capacities and desires, it should not be difficult for us to understand that there is nothing in our hearts and minds, or pertaining to our existence, which He does not completely understand; thus all of His judgments are just, merciful and righteous.

"God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands:

"Neither is worshipped with men's hands, as though He needeth anything, seeing He giveth to all life, and breath, and all things:

"And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the time before appointed, and the bounds of their habitation:

"That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from any of us;" Acts 17:24-27.

From these scriptures we learn that God ordained the time and the place of our advent into this world. He appointed unto every man his lineage, and the place or bounds of his habitation. If we can believe this, it is not hard for us to understand how completely God must know and understand all about us, and how wisely He judges, rewards, and reprimands us; and how He directs all things "to work together for the good of them that love him, and keep His commandments," or "if haply they seek after Him."

"And he that repenteth not, from him shall be taken even the light which he has received; for my spirit shall not always strive with man, saith the Lord of Hosts." — D. & C. 1:33.

We read in the Book of Mormon:

"I know that He granteth unto men according to their desires, whether it be unto death or unto life; yea, I know that He alloteth unto men according unto their wills, whether they be unto salvation or unto destruction. Yea, and I know that good and evil have come before all men; and he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience." — Alma 29:4-5.

There are indeed many scrip
Cures substantiating these truths, but we must never forget that the true desires of our hearts are made manifest by our works; and we must determine, if we are to gain salvation to its fullest extent, all that God requires of us; in faith, in diligence, and in good works. What does our All Wise God require of men today?

We will answer it surely and simply: He requires all men, who would be saved and exalted, to live by every word which has been revealed to them through His latter-day Prophet, even Joseph Smith!

To those who do not understand, nor believe in the divine mission of the Prophet Joseph Smith, this might be hard to grasp. However, to those who call themselves Latter-day Saints, it should be no problem at all.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. * * Like most of the Lord’s appointed in ancient times, he sealed his mission and his works with his own blood." D. & C. 135: 3.

The Prophet Joseph was accompanied in death by his brother Hyrum, the Patriarch, and the testament continues, saying:

"The testators are now dead, and their testament is in force." Ibid, v. 6.

Paul, the Apostle, speaking of the last days, says:

God "’hath made known unto us the mystery of His will, according to His good pleasure, which He hath proposed in Himself:"

"’That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him.’" — Eph. 1: 9-10.

Joseph Smith was the prophet through whom this great restoration was brought to pass, as is evidenced by the following:

"For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time." D. & C. 132: 45.

"* * for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories shall take place, and be revealed from the days of Adam even to the present time.” D. & C. 128: 18.

In the Book of Mormon we find the following prophetic utterance made by the Lord Jesus Christ himself, concerning the Prophet Joseph:

"Therefore, it shall come to pass, that whosoever will not
believe in my words, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.” — 3 Nephi 21:11.

Does this word of the Lord make an exception of any mortal? Does it imply that some of these things revealed through him may be set aside? If it does not, then we may all be assured that all men in this dispensation, whether they be Presidents, or Apostles, or Popes, or Potentates, or the least of God's children, all shall be judged and rewarded according to the manner in which they comply with the revelations and commandments restored and established through the Prophet Joseph Smith.

The Lord meant what He said in the Doctrine and Covenants:

"THIS GENERATION SHALL HAVE MY WORD THROUGH YOU." — Sec. 5, v. 10.

For ourselves, we are convinced that this word applies as literally as did the words of the Lord, wherein He said:

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great, in the kingdom of heaven.” Matthew 5:19.

If we are good, and we desire to do good, we will obey the author of all good, and we will hearken to the words of His Prophet, giving no heed to those who gainsay him, and his words and revelations. This truth is so apparent that it seems foolish to say it; yet, in each succeeding dispensation of the world, we find that the children of men have justified themselves in rebelling against the prophets of their dispensation, and the commandments of the Almighty revealed through them. They have avowed their perfect willingness to conform to the words of the ancient prophets, while they have rejected and cast out those servants of God who revealed and complied with His word in their own day. Our time has been no exception to the rule.

This was true in the days of the ancient prophets, Jeremiah, Isaiah, and Ezekiel. It was true in the days of Alma, when the Church itself became the persecutor of the righteous. (Alma, 4:11.) It was true in the days of our Lord, when the sanctimonious Elders of Israel rejected and crucified the Christ, whom they professed to serve and wait for. Of them the Savior said:

"But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering, to go in.

"Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for
unto yourselves, that ye are the children of them which killed the prophets.

"Fill ye up then the measure of your fathers.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city.

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." — Matthew 23:13-36.

The indictment pronounced by the Savior upon the ancient leaders of Israel shall, according to His words, be repeated in judgment upon the Gentile nations; for they, like ancient Israel, have justified themselves in turning from, and fighting against all those who sustain and uphold the weightier principles and ordinances of the restored Gospel.

What! Do you mean to say that those to whom the Gospel has been restored have actually turned, as ancient Judea, from the fulness of it? Are they actually persecuting those who strive to keep the commandments
of God? Yes, such is the case.

It was doubtless the part which Zacharias played in relation to the Lord's work which brought about his murder, as recorded in Matthew. At this time, God overthrew the priesthood, which "had continued with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb." And John, The Baptist, "was ordained by the angel of God unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord, in whose hand is given all power." - D. & C. 84:27-28.

Modern Ephraim, or Israel, will not believe the words, nor accept the revelations of the head of their dispensation, Joseph Smith, nor will they accept the testimony of the Prophet's successors, pertaining to these things. This is a fact attested to in too many ways to deny. Let us see if they will consider the words of the ancient prophets, and the words of the Savior concerning them.

First: We ask, "Who are the children of Ephraim, known in this dispensation through Priestly blessings, and the words of the present day prophets?"

Second: We ask, "Are these the people referred to in Isaiah, chapter 28? Could it be us to whom the Lord speaks, when He says: "Wo to the crown of pride, to the drunkards of Ephraim"? To what people and to what broken covenant is the Lord referring to in verses 15 to 20, Inc.? Read and answer for yourselves.

What people are referred to in 2nd Nephi, chapter 28, verses 24-32? We ask, in all sincerity, who is spoken to when it is written: "Wo be unto him that is at ease in Zion. Wo be unto him that crieth: All is well"? Who are they who say: "We have received the word of God, and we need no more of the word of God, for we have enough"? Who are they that "are angry because of the truth of God", and "tremble lest they shall fall"?

In the words of the Prophet Mormon, chapter 8, verses 36-41, who is being warned? Who is it of whom it is asked, "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?"

Read the words of the Lord Jesus Christ, while among the Nephites, and see what he has to say about a people in our day who would "sin against my gospel, and be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth", who would "reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them." — Read 3 Nephi 16:10-15. Are the people mentioned in verses 14 and 15 of this chapter
numbered among the church of the Lord, who have "lost their savor"? Note how closely this verse 15 corresponds with the warning of the Lord as given in the Doctrine and Covenants, section 101, verses 35-41.

What principle or ordinance of the gospel is represented by the "tower" spoken of in this section of the Doctrine and Covenants, (101) which the Lord says his servants would neglect to build, saying: "And what need hath my Lord of this tower?" Who are the Twelve Olive Trees broken down by the enemy, when the servants of the Lord "were affrighted and fled"? See Sec. 101:44-45.

Who are the people mentioned in 3 Nephi 20:27-28, who are to have a "pouring out of the Holy Ghost", which blessing upon them "shall make them mighty above all"? Who, when they have received a "fulness of my gospel" are warned, that, if they "harden their hearts against me, I will return their iniquities upon their own heads"?

Now, if we will still refuse to believe the words of the Prophet Joseph Smith, concerning the fulness of the Gospel—if we still cannot accept the statements of President Brigham Young, concerning these same things, as the word of the Lord—if we will not comply with the higher laws of the Gospel, and prefer to follow instructions directly opposed to their teaching, (as proclaimed by the present day leaders of Ephraim) how are we going to find justification before God in view of all that is given for our guidance in these things, in holy writ?

Finally, perhaps we should consider the words of the Lord, when he spoke to his disciples upon this subject:

"And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them?"

"Verily, I say unto you, I am the stone, and these wicked ones reject me.

"I am the head of the corner. These Jews shall fall upon me and shall be broken.

"And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof, (meaning the Gentiles.)

"Wherefore, on whomsoever this stone shall fall, it shall grind him to powder.

"And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their season.

"And then understood they the parable which He spake unto them that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in His vineyard, which is the earth and the inhabitants

Ever since the creation of this, our wonderful earth, in every dispensation thereof, the Lord has been mindful of His children. In every age He has sought to guide, and instruct, and chastise them, that they might eventually be redeemed, both temporally and spiritually. In His love, He has said: "This is my work, and my glory: to bring to pass the immortality and the eternal life of men." But one fact He has emphasised, and we have endeavorsed to bring forth, and that is: We must keep the commandments of God, as revealed in our dispensation, if we are to receive the promised blessings of the Lord upon the faithful. We cannot seek, nor can we find justification, in the day of judgment, upon the grounds, that we were opposed in keeping the Lord's commandments, by those in high places, nor by the whole world for that matter; for, as we keep the commandments, so shall we be judged: and we cannot escape His judgment based upon our righteousness, or our wickedness.

### The Difficult Position

**Of Wilford Woodruff**

**A KEY TO UNDERSTANDING**

At the time Wilford Woodruff became President, the Church was in great turmoil. The Gentiles and enemies of the Church were determined to destroy the work of God, and a tremendous pressure was exerted to get President Woodruff to give up anything to alleviate the war against them.

"There had grown up in Utah native sons of the territory, who had taken to educational pursuits and professional life, and while largely of "Mormon" parentage felt only in a limited way the religious enthusiasm of their fathers for the full faith of the New Dispensation. These were growing restive under the restraints and limitations enforced upon the territory by reason of the local contentions of church and anti-church parties, and desired to be rid of the strife. A number of such native sons of Utah, between the election of 1882 and that of 1884—but more especially in the summer of 1884—undertook the founding of Democratic clubs, through which they sought to change conditions by insisting upon obedience to the antipolygamy laws and the seeming necessary separation of church and state. On the other hand they were opposed to the anti-"Mormon" plan of working for the establishment of a Utah Legislative Commission. "Local self-government is a cardinal principle of democracy," they said in the fifth paragraph of their declaration of principles, "and as such we endorse it." They said this principle was in danger from both of the local political parties.
instituted this club movement for the relief of Utah from what was rapidly becoming intolerable conditions, was very respectable and very honorable, comprising men who afterwards became noted as contributing to the commonwealth’s progress.” — Comp-Hist of Ch., Vol. 6, pp. 279-280.

These young men who are so very respectable and very honorable, who only want to barter away a saving principle of the Gospel in order to be at peace with those who would destroy the work of God. Their creed:

“We shall struggle to make prominent the sentiment that every citizen should and must obey every law until, by legitimate agitation if obnoxious or unjust, its abrogation or repeal can be secured.”

Are these the same caliber of men as the three Hebrews who would not yield to an obnoxious or unjust law? Or Daniel who was thrown into a den of lions because he would not yield to an obnoxious and unjust law?

These are the caliber of men that President Wilford Woodruff had to work with; the men he was depending upon to bear off the Kingdom triumphantly; men who would rather have the plaudits of the world now and hope that God would overlook their folly when they face Him.

Is it any wonder that God allowed them to have a mani-
THE STAR OF TRUTH

Gods in their own right, but left with them sufficient that they might enter into the Celestial Kingdom.

But these are laws of the Holy Priesthood and must be lived and kept alive. If the Church will not, they need not, but the Priesthood must live these laws or be removed from their places; they have no alternative.

John Taylor had already taken steps to preserve these laws by giving men authority, and placing them under covenant to do so. Now President Woodruff took further steps by sending men into Canada and Mexico to preserve and live these laws; doing these things not as a church function, but as a function of the Priesthood which operates independent of the church. The foolish may argue that this could not be so, that the Priesthood could not act independent of the church. Nevertheless, the church is governed by the common consent of the people, and is therefore controlled by the people. But the Priesthood is governed and controlled by God, and God must be obeyed and His commandments must be kept or He will remove from their places those who represent Him. For the people to control the Priesthood would make God subject to the people and to their wisdom. The people as a church body may exercise their free agency (which they did when they accepted the manifesto) as to what commandments they will or will not keep; but a

The Lord had told them in a previous revelation (1886) that “Thus saith the Lord: all commandments that I give must be obeyed by those calling themselves by my name * * * 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.”

God is not a god of force. We are not forced to serve Him, for that is Lucifer’s plan. If we do not want to serve the Lord willingly He will call someone who is willing to serve Him.

How could President Woodruff have done other than he did with an unwilling and rebellious people? To have insisted on further obedience with their lack of conversion and refusals could only bring greater condemnation upon them; so God in His mercy took from them these higher laws by which they could become

festo as he gave Israel a King?
The Lord told Samuel (I Samuel 8:7) to “Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me.” When the people were so willing to give up the capstone principles of the Gospel could God allow them to champion His cause after they had repeatedly asked Him to relieve them of this responsibility, that they might make friends with the world?
worthy bearer of the Priesthood must keep all of the commandments that God has revealed.

President Woodruff did all he could to preserve and protect those who would live and keep God’s commandments as a Priesthood function, but as a church function he had nothing to do with it; thus the seeming inconsistency. While on the church pulpit he denied its practice, but privately encouraged and protected it.

Wilford Woodruff’s life was one of service to others and of service to God. He sought only to be worthy of the Lord’s blessings to him, and to bear the priesthood. It fell his lot, when the people insisted on making concessions with their enemies after the Lord had told them not to make any concessions, to grant them their wishes and give them a king. The Lord said: (D. & C. Sec. 10, v. 43) “* * yea, I will show unto them that my wisdom is greater than the cunning of the devil.”

When the battle is cleared and the tally taken we shall then see that the Lord has fought our battles and He has prepared a way that those who seek shall find and to those who knock it shall be opened, and He has preserved the fulness of the Priesthood until He sees fit to establish it in full power, and none shall have strength to overcome.

May we pay tribute to a great man, Wilford Woodruff, loved of God because of his integrity and loyalty, for the part he played in thwarting the powers of those who would seek to destroy the work of God. Few there are who know the work he did, the price he had to pay, and the suffering he went through.

We thank God for the lives of such men as President Woodruff, who secured for us a way that we too might obtain through our diligence a crown in the Celestial Glory, and be with those who will bear off the Kingdom triumphantly.

.promise shall be fulfilled

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

“But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.

“Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

“Who am I, saith the Lord, that have promised and have not fulfilled?

“I command and men obey not; I revoke and they receive not the blessing.

“Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.”

(D. & C. 58:28-33.)
Are We Valiant?

To "The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who willfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten." — Teachings of Prophet Joseph Smith, p. 31.

Today, as yesterday, men are afraid to do that which they know to be right if it does not agree with popular sentiment. There are many men today, both in private and in public office who are good men, and who have wonderful families, but they lack the intestinal fortitude to stand alone, if necessary, for the cause of truth; particularly when their good names are in jeopardy, or when they think they might be laughed at.

Of what real value is a coward? Could you trust him? Is he worthy of your trust? Would you be able to depend on him when you need his help most?

At the time when the Prophet needed help to gain redress and the stopping of mob violence against him, he turned to the highest office of the land where he hoped to find justice from the President, but President Van Buren's only answer was "your cause is just but I can do nothing for you. If I take up for you I shall lose the votes of Missouri." Whitney History of Utah 1:174.

When truth is at stake we must be willing to give all that we have for its establishment, for truth alone will exalt us, and only by adherence to its principles, even at the cost of family, friends, a good name, and your pocketbook, can we hope to lay claim to the blessings of God and life eternal.
Let us develop in ourselves courage to withstand the pointing finger and not give way to the desires of evil men. Let us all stand for the cause of truth and righteousness, and when we can do this, regardless of cost, then will Satan be bound and we will have the Millenium and the peace we all desire.

But remember this: good and evil are opposed, and as long as both exist there will be warfare. One or the other must be destroyed, for the evil one will not be a friend to God, neither can God compromise and be at peace with the forces that are arrayed against heaven. The complete destruction of one or the other is inevitable, and we will be destroyed with the wicked if we don't have the courage to stand and fight for God and truth, and not just go along with the masses when we know they are wrong.

Here the Lord tells us:

"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.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

"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.

"For if ye will not abide in my covenant ye are not worthy of me." —D. & C. 98:11-15.

ARE WE HONEST?

By Francis M. Shafer of Patriot, Indiana

It has been said that the noblest work of God, is an honest man; but vast and wide is the true and literal meaning of that word, "honesty." It is a vital principle of character, the very "key note" to our condition in life's travels. A man may be honest with his neighbor, and be dishonest with himself. We even go so far as to play the role of thief, and rob ourselves of those things that tend to make us strong in character and manhood. In our mad rush to gather round us the temporal things of this world, we are often blinded, regarding the things that brighten, and broaden our intellect. If we were brought to a real sense of our position, we would no doubt understand more fully the importance of this life being a school where we are expected to prepare ourselves intellectually for a higher probation—a stepping stone to a higher life. May it not be possible, that each individual will be measured for a position in the next life by the amount of true and righteous intelligence he may have gained.
in this life. The Prophet Joseph Smith said that "the glory of God is intelligence." If that be true, then intelligence will measure us for our position in the Kingdom of God.

The Apostle Paul said that he was not ashamed of the gospel, because it is the power of God unto salvation. So, through the true Gospel, we gain power, and we are told that knowledge is power. In order to wield an influence, or power, we must possess knowledge, gained through our own efforts, guided by the Spirit of God. I am confident that the Lord is displeased with an indolent and unfruitful mind. Mental laziness is an offense that is to be condemned with equal severity as physical laziness.

It is true that each person is surrounded by two powers, good and evil. One encourages us in our efforts to build a strong and noble character; the other strives to destroy our power and influence for good, weakening every effort we set forth to gain a knowledge of true and noble principles.

Pleasures that momentarily gratify, are dangerous in the extreme, dangerous because they blind our eyes and dull our mental faculties to the nobler, grander, and more lasting things that are within our reach. It remains, then, for each individual to so conduct his life that he will merit the guiding influence of the Spirit of God, which, coupled with his own efforts, will make him wise unto salvation. The hidden mysteries of heaven will be gradually unfolded to the truly honest soul—one who is striving, and thirsting for true knowledge.

The Savior said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Our time is valuable, and I believe we must give an account for the time we spend in this probation, so let us be honest with ourselves, and cease to play the roll of a thief.

WHAT IS A MINORITY?

What is a minority? The chosen heroes of this earth have been in the minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have come out as iconoclasts (one who attacks cherished beliefs as based on error or superstition) to beat down the Dagon's their fathers have worshipped—the old abuses of society. It is the achieved all that is noble in the history of the world. You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of (Turn to page 436)
KAPITEL 8

Nachdem wir, wie wir glauben, bewiesen haben, dass die Behauptung Brigham Youngs vom 9. April 1852, von der die heutigen Kirchenführer behaupten, dass sie falsch sei, schriftgemäß, logisch und das Wort des Herrn an die Heiligen in dieser Dispensation war, wollen wir diese Abhandlung über die Göttlichkeit Vater Adams mit Ausschnitten aus einem anderen sehr klaren Artikel schliessen, den wir dem Millennial Star (Band 15:801 ff) entnehmen und der, wie bereits früher erwähnt, geschrieben wurde, um Präsident Youngs Behauptung von 1852 zu unterstützen:

Adam, der Vater und Gott
der menschlichen Familie


Adam ist also wirklich Gott! Und warum nicht? Wenn es der Götter viele und der Heeren viele gibt, wie die Heiligen Schriften uns unterrichten, warum sollte nicht unser Vater Adam einer von ihnen sein?

Die Heiligen Schriften unterrichten uns darüber, dass Christus gleich einem Lamm vor der Grundlegung der Welt geschlachtet wurde. Wenn demnach der Plan der Erlösung vor der Grundlegung der Welt ausgearbeitet
Adam, kam der Tod, der Triumph des Bösen, und durch den ** (Christus) kam ewiges Leben, der Triumph des Guten. Jeder war notwendig in der Ordnung wie er erschien. Wenn der Erste, Adam, seine Aufgabe nicht erfüllt hätte, hätte der Zweite sein Werk nicht tun können. Beide spielten die ihnen übertragene Rolle in einer höchst göttlergleichen Weise, und der Grosse Elohim nahm das Werk ihrer Hände als das Seine an, "denn durch die Macht meines Geistes erschuf ich sie; ja, alle Dinge, sowohl die geistigen wie auch die zeitlichen, zuerst geistig, und dann zeitlich, was der Anfang meines Werkes ist; und abermals, zuerst zeitlich, und dann geistig, was das Letzte meines Werkes ist." So gehören dem grossen Ich Bin alle Dinge—die zeitlichen und die geistigen, Gerechtigkeit und Gnade, als sein eigenes Werk. Warum also kann Adam nicht ein Gott sein, ebenso wie jeder seiner Söhne, insofern als er das Werk ausgeführt hat, das der Grosse Elohim ihm aufgetragen hat?

In alten Zeiten wurden diejenigen Götter genannt, zu denen das Wort Gottes kam, weswegen Moses für Pharao ein Gott wurde. Der Allmächtige war nicht so eifersüchtig auf seinen göttlichen Titel, dass er nicht zu Moses sagen konnte: "Siehe, ich habe dich zu einem Gott über Pharao gemacht." Und wenn Johannes Aussagen wahr sind, dann hat Gott die Absicht, den, der überwindet, zu einem Pfeiler im Tempel Gottes zu machen und
"den Namen meines Gottes auf ihn zu schreiben". "Sein Name soll auf ihren Stirnen sein."

Dies ist die Hoffnung aller Heiligen, die eine richtige Vorstellung von der Zukunft haben; und warum sollten wir es nicht Vater Adam ebenso gönnen wie uns selbst, dass er alle Dinge ererbte? Er ist der Erste, der Vater der ganzen menschlichen Familie, und seine Herrlichkeit wird über alles erhaben sein; denn es ist unumgänglich, dass er Gott über alle sein wird und durch alle Ewigkeiten an der Spitze derjenigen stehen wird, die die Erlösten seiner grossen Familie sind. Wenngleich auch alle Söhne durch ihren Glauben Götter werden sollten, würden sie doch wissen, dass der Sohn nicht grösser ist als der Vater.

El Dia Amanece Para Los Lamanitas

La Casa De Jose

(Continué de p. 406)

HAGAMOS AQUELLO QUE HIZO ABRAHAM

Deberíamos emular el grandioso ejemplo de nuestro Padre Abraham. El busco diligentemente, no esperó a nadie. No esperó hasta que los patriarcas de su día le hubiesen conferido el Sacerdocio que tanto anhelaba poseer. Nos dice:

"Y hallando que había mayor felicidad, paz y reposo para mi, BUSQUE LAS BENDICIONES DE LOS PATRIARCAS, Y LA AUTORIDAD QUE SE ME DEBÍA CONFERIR PARA AD-

MINISTRARLAS; habiendo sido yo mismo partidario de la justicia, BUSCANDO TAMBIEN GRAN CONOCIMIENTO, (no solamente los Cuatro Principios) y deseando ceñirme más a la justicia, gozar de mayor conocimiento y ser padre de muchas naciones, un principio de paz, y anhelando recibir instrucciones y guardar los mandamientos de Dios, LLEGUE A SER HEREDERO LEGITIMO, un Sumo Sacerdote, con el derecho que pertenece a los patriarcas.

Me lo confirmieron de los patriarcas; desde que comenzó el
tiempo, si, aun desde el principio, a antes de la fundación de la tierra hasta el tiempo presente, descendió de los patriarcas, aun el derecho del primogénito, sobre el primer hombre que es Adán, nuestro primer padre; y por medio de los patriarcas hasta mi.

BUSQUE MI NOMBREMIENTO en el sacerdocio conforme a lo que Dios había señalado a los patriarcas, relativo a la simiente," Abraham 1:2-4.

¿Cuánto podríamos comentar sobre este sorprendente ejemplo de nuestro padre Abraham?

Buscó las bendiciones de los patriarcas.

Buscó la autoridad que se le había de dar. (Como una obligación para él y de los patriarcas).

Buscó ese derecho para administrar.

Deseaba ser padre de muchas naciones. (Sus propios deseos)

Deseaba ser un príncipe de paz.

Llegó a ser un Sumo Sacerdote. (Porque buscó serlo)

Buscó su nombramiento en el sacerdocio. (No esperó como se nos predica hoy, hasta que diga la palabra el dueño del MONOPOLIO).

Abraham buscó todos esos derechos por virtud que le daba el LINAJE PROMETIDO. Aquí tiene Ud. todo lo maravilloso que hizo Abraham, seguramente por su naturaleza INNATA!

Buscó y buscó, porque le incumbía, porque sus grandes deseos fueron de servir a su Dios, a la humanidad y su salvación personal!

No esperó por los patriarcas, él se “EMPUJO”, se “ARROJO”, hasta haber obtenido aquello que le incumbía. ¡Dios le preparó el camino! ¡Dios lo justificó!

Dicen los Ingleses: *Where there is a will there is a WAY!*

Nosotros diríamos: Y si no hay “WILL”, there is “NOT WAY!”

Pero ahora, desgraciadamente existe un MONOPOLIO-CELESTIAL que misteriosamente el hombre sagaz ha obtenido. De modo que tratándose de los cielos, nadie puede tocar ese punto, sin un permiso especial de aquella exclusividad! Sin ese permiso jamás llegaremos a la puerta del cielo!

Deberíamos de estar tal como dice el Señor:

"Porque, he aquí, no conviene que yo mande en todas las cosas; porque aquel que es compelido en todo, es un siervo flojo y no sabio; por lo tanto, no recibe ningún galardón."
De cierto os digo, los hombres deberían estar anhelosamente CONSEGRADOS A UNA CAUSA JUSTA, haciendo muchas cosas de su propia voluntad, y efectuando mucha justicia.

Porque el poder está en ellos, por lo que vienen a ser sus propios agentes. Y si los hombres hacen lo bueno, DE NINGUNA MANERA PERDERAN SU RECOMPENSA.

Mas el que no hace nada hasta que se le manda, y recibe un mandamiento con corazón dudoso, y lo cumple desidiosamente, ya es condenado." Sec. 58:26-29.

Los hombres del mundo que no conocen el evangelio, que viven conforme a sus ideales, pero que por naturaleza obedecen determinadas leyes del evangelio, estos hombres de ningún modo perderán su galardón de aquellas leyes que hubiesen obedecido sin saberlo.

Por ejemplo, los hombres del mundo, educados o analfabetas que son verdaderamente honrables, que no son ladrones, borrachos, maldicientes, adúlteros, etc., estos recibirán su galardón por haber honrado en su ignorancia aquella ley. Esto por supuesto no sería lo que llamamos salvación, menos exaltación, pero si un galardón por lo bueno que hicieron en el mundo. ¿Cuánto más por aquello que hizo Abraham o cualquier otro individuo en nuestro día?

Y si los hombres hacen lo bueno", no especifica que deben de ser Mormones, "de ninguna manera perderán su recompensa". "Mas el que no hace nada", (Mormón u hombre del mundo) hasta que se le mende, y recibe un mandamiento con corazón dudoso, y lo cumple decididamente, ya es condenado". Sec. 58:28,29.

¿Será una causa justa ir a lo celestial? ¡Lo más sagrado de cuanta Santidad pueda el hombre encontrar en todo el universo! ¡La aventura más preciada!

Aquella bendición extraordinaria, como divina, nos la trae la plenitud del evangelio eterno restaurado en este día. Esa ley de consagración que Dios ha restaurado, es la misma que subió a Enoc y su gente a los cielos. Si esa ley UNIFICO Y SANTIFICO en la infancia de este nuestro mundo, de modo que Santanás y todos los ejércitos del infierno y de los mismos diablos NO PUDIERON DESLIGAR

diablos NO PUDIERON DESLIGAR A ESA GENTE; ¿Qué hará por nosotros esa misma ley si la honramos y la consagramos en el centro del alma? ¿No obtendremos los mismos resultados? No para subir al cielo, el misterio de hoy es para quedarse en este planeta de los Dioses, mañana será celestializado! Dios nos ha dado esta ley y está en todo vigor sobre la tierra.

Creo muy sinceramente que es
un acto divino cuando Dios dejó al hombre ascender o descargar.

Dice el Señor:

"Y aquellos que no son santificados por la ley que os he dado, aun la ley de Cristo, tendrán que heredar otro reino, ya sea un reino terrestre, o un reino celestial.

Porque el que no puede sujetarse a la ley de un reino celestial, no puede sufrir una gloria celestial.

Y el que no puede sujetarse a la ley de un reino terrestre, no puede sufrir una gloria terrestre.

Y al que no puede sujetarse a la ley de un reino terrestre, no puede sufrir una gloria celestial, por tanto, no es digno de un reino de gloria. Por consiguiente, tendrá que sufrir un reino que no es de gloria." Sec. 88:21-24.

En tanto que la ESCALERA DE RESCATE está a nuestra disposición, para salir de esta esfera Telestial, para pasar a lo Terrestrial, y de allí a lo Celestial, nos incumbe subir peldaño por peldaño hasta llegar a la cima de la cumbre señalada. Por lo mismo, debemos hacer aquello que han hecho todos los hombres santos, guardar TODOS LOS MANDAMIENTOS DE DIOS, porque de otro modo jamás llegaremos a la perfección si no nos sometemos a la voluntad de Dios, llenando las condiciones del Plan de Salvación, tal como lo hizo Enoc y su gente; tal como lo hizo Set, Sem, Abraham, Isaac, Jacob, José y otros muchos para asociarse con ellos en la eternidad, o de otro modo somos extranjeros para ellos!

¿DESEA UD. EL EXITO PARA ESTA VIDA O PARA LA ETERNIDAD?

¿Tendrá Ud. la moneda para pagar por ello? ¿Se decidirá Ud. a pagar el precio que le cueste? Medite: ¿Cuanto desánimo podrá Ud. soportar? Porque recuerde, el diablo se va a oponer a todo trance para no dejarlo justificarse. ¿Cuántos desengaños podrá Ud. soportar? ¿Cuánto tiempo podrá Ud. permanecer firme al frente de toda clase de obstáculos? ¿Tendrá Ud. suficiente convicción para ENTRAR A LA PRUEBA? ¿Podrá Ud. hacer aquello que otros no pudieron? (Los Mormones gentiles) ¿Tendrá Ud. suficiente nervio para aventurarse a aquello que el hombre ordinario jamás se aventuró? Como hijo de la Primera Alianza, del Linaje Prometido, ¿tendrá Ud. bastante persistencia para mantenerse en la prueba después de muchos fracasos? ¿Qué es eso de la prueba? Es el crisol por el cual Ud. debe pasar para llegar a lo celestial, como los demás pasaron. ¿Crée Ud. que Abraham paso por la prueba, por el crisol terrible? ¿Crée Ud. que Jesucristo no pasó por la LUMBRE MAS ARDIENTE QUE NINGUN SER HUMANO HA PASADO?

Podrá Ud. vivir lleno de regocijo.
jo en medio de una forzosa econo-
nía? ¿Podrá Ud. continuar firme
sin las cosas que otros las con-
sideran indispensables? ¿Podrá
Ud. caminar en contra del es-
depticismo, incredulidad, del
ridículo y en contra de los conse-
jos de amigos, para desistrar sin
TITUBAR? ¿Podrá Ud. mantener
su espíritu o mente en la causa
que Ud. está persiguiendo, re-
sistiendo toda clase de tenta-
ciones para dividir su atención
y perder el equilibrio? ¿Tendrá
Ud. la paciencia suficiente para
planear el trabajo el cual se ha
aventurado en esta vida, la en-
ergía para vencer dificultades ex-
traordinarias que la mayor de
las masas lo desanimen, la
necesidad de notar algún punto
por pequeño que sea para per-
feccionar y ejecutar su aventura?
Sobre todo, ¿será Ud. tan fuerte
y diligente al final tanto como
Ud. lo fué al comienzo, o dentro
de poco tratará Ud. su aventura
con mucha ligereza?

Recuerde, el buen éxito para
entrar a la eternidad se vende
libremente en el universo, y en
el mercado público, Ud. puede
comprarla, yo puedo comprarlo
cualquier persona puede comprarlo
si desea pagar lo que vale,
RECUERDE, lo anchuroso de la
eternidad está plenamente abierto
para "TODOS"; la invitación es
continua, los Dioses de la eterni-
dad están invitando día tras día
al hombre y a la mujer, si estos
quisieran pagar lo que vale.....

Ninguno de los santos de la
antigüedad cruzo el camino que
conduce a lo celestial sin haber
pasado por el crisol purificador!

Ahora contemplemos el ver-
dadero estado de los Gentiles-
Benditos y los Gentiles-Incrédu-
os que conciente o inconciente-
mente jagaron su papel en esta
dispensación, la cual pertenece
a ellos por derecho, para justi-
ficarse si obedecían o desobede-
cían. Como veremos desde el
año de 1832 al año de 1841, en
cían. Como veremos desde el
año de 1832 al año de 1841, en
e ese lapso de tiempo se encontra-
ban muchos hombres prominentes
en un estado SEMI-FIELES,
mientras otros en un estado
SEMI-ENEMIGOS! Hasta que en
1844 estos, llegaron a la meta
de sus secretas abominaciones,
asesinatos, supercherías sacer-
dotales y toda clase de forni-
caciones, todo en cumplimiento
de aquello que fué predicho de
ellos. (Continúa)

"Cease your anger, and sullen-
ess of temper, and serve the
Lord with cheerfulness, and
singleness of heart. You need
not expect salvation, except you
can administer the same salva-
tion to others, both in precept
and example. If you expect com-
passion from me, administer the
same to me. If you wish kind
words and kind treatment from
me, give me the same blessing
you desire yourself; and that
is the way you will be saved." J.
of D., Vol. 1, p. 245.
(Continued from page 427)

the past, to deposit them in the
golden urn of a nation's history.

Minority! If a man stand up for
the right, though the right be on
the scaffold, while the wrong
sits in the seat of government;
if he stands for the right, though
he eat with the right and truth a
wretched crust; if he walk with
obloquy and scorn in the by-lanes
and streets, while falsehood and
wrong ruffle it in silken attire—
let him remember that wherever
the right and truth are, there are
always "troops of beautiful, tall
angels" gathering round him, and
God Himself stands within the
dim future and keeps watch over
His own! If a man stands for
the right and the truth, though every
man's finger be pointed at him,
though every woman's lip be
curled at him in scorn, he stands
in the minority, for God and good
angels are with him, and greater
are they that are for him than all
they that be against him!

JOHN B. GOUGH

Thought-starter:
I have been driven many times
to my knees by the overwhelming
conviction that I had nowhere
else to go. My own wisdom, and
that of all about me, seemed insufficent for the day.

—ABRAHAM LINCOLN

"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. 1:23.)
"Title of Liberty"

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In Defense Of The Three Per Cent

The intended purpose of this writing is to defend the position, character, and virtues of the three per cent of the Mormons who have so valiantly held to the acceptance of the fundamental principles and doctrines as restored through the Prophet Joseph Smith; for whom the dominant Church of late, are apologizing - as the recent public statement of one of the leadership of the Church indicates - "only three per cent of the Church ever lived that Law (Plural Marriage). I cannot understand why the 97 per cent of the Church should be blamed for the actions and beliefs of this minority group of three per cent," etc.

Apologies or no apologies, the Church must admit that this three per cent are a product of the Holy Priesthood and revealed teachings, laws, and doctrines of the
Church. They are not a part of any other church, sect or denomination. But the Church wants the world to clearly understand that "We have excommunicated them."

The basic reasoning as to why the three per cent who maintained the "original faith" and the 97 per cent who did not is simply the principle of who are those that are CONVERTED; hence, valiant in the testimony, and those who ARE NOT converted; hence, not valiant in the testimony.

Question: Is it possible that men who may be called into the Holy Apostleship and Leadership of the Church may be called and yet MAY NOT BE CONVERTED?

The answer is Yes.

Let us admit that ALL MEN have their weaknesses and also their free agency before God. History proves that great Prophets and men of nobility have sometimes failed to live up to their full responsibilities and brought condemnation upon themselves. Consider Moses, Aaron, Saul, Solomon, David and others.

Let us consider the Apostles who walked with Jesus and shared in His ministry and had every opportunity for instruction from His person — particularly at the time when Jesus had made it known to those whom he had called that these were his last few hours with them while in mortality.

"Ye are they who have con-
tinued with me in my tempta-
tions;

"And I appoint unto you a kingdom, as my Father hath appointed unto me;

"That ye may eat and drink at my table in my kingdom; and sit on twelve thrones, judging the twelve tribes of Israel.

"And the Lord said, Simon, Simon, behold Satan hath desired you, that he may sift the children of the kingdom as wheat.

"But I have prayed for you, that your faith fail not; and WHEN YOU ARE CONVERTED strengthen your brethren.

"And he said unto him, being aggrieved, Lord, I AM READY TO GO WITH YOU, BOTH INTO PRISON, AND UNTO DEATH.

"And the Lord said, I tell you, Peter; that the cock shall not crow this day, before that you will thrice deny that you know me." Luke 22:28-34.

"Then took they him, and led him, and brought him into the high priest’s house; and Peter followed afar off.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

"But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him."
"And he denied him, saying, Woman, I know him not.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"And about the space of one hour, another confidently affirmed, saying, Of a truth, this man was also with him; for he is a Galilean.

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

"And the Lord turned, and looked upon Peter, And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.


In studying these scriptures, they indicate that Peter was to "strengthen your brethren," when you, yourself are converted and that the other Apostles as well lacked the necessary requirements to fully qualify them to stand in the full stature and magnificence as a true representation to the world of His Excellency. The words of the Lord to Peter— "But I have prayed for you, that your FAITH FAIL NOT, and when you are converted strengthen your brethren"— indicate that Peter would become converted and surely gave Peter comforting assurance throughout his life's ministry. And we now know that these noble men did become converted to the true mission and calling of Apostleship of the Lord and gave their all for the Truth's sake.

In the year 90 A.D. the Apostle John alone remained on the earth of this original Quorum. But according to the book of Revelations there were other men who were in the Church CLAIMING they were Apostles, but were now under condemnation.

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which SAY THEY ARE APOSTLES, AND ARE NOT, AND HAST FOUND THEM LIARS:

"And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

"Nevertheless I have somewhat against thee, BECAUSE THOU HAST LEFT THY FIRST LOVE.

"Remember therefore from WHENCE THOU ART FALLEN, and repent, and DO THE FIRST WORKS: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:2-5.

"Yes," some will argue, "This cannot be so today—if those men called to administer the Gospel of Jesus Christ and the affairs of the Church were not converted and would not walk as God would dictate, God would remove them
and place others in their places." How true, but it will be in God's own way and time.

Another argument without reason: "They are our leaders and if I am obedient and do as they tell me they will be responsible if I fail." Again, how true.

If the Prince of Darkness and Death was capable to "inspire" you to accept his doctrine, HE WOULD BE RESPONSIBLE but YOU would be ETERNALLY CONDEMNED or in other words dead.

Upon the same reasoning, if your leaders should not be converted to the "Fullness of the Gospel" necessary for their and your salvation, and would teach you the "precepts of men" and their own doctrines, should you yield to them, they are responsible, but you have forever lost your exaltation.

Question: Who is the head of this glorious Church? If Jesus Christ is head should not HIS Church leadership obey Jesus Christ and should you not also obey Jesus Christ rather than any man?

It is difficult for the leadership of the Church to admit the weaknesses of men in their own application; but will readily admit the weakness of the other members of the Church not being CONVERTED to the teachings which they advocate. For example, are they all CONVERTED to the law of Tithing, the Word of Wisdom, the law of Consecration, the United Order, "Church welfare plan", "Temple Marriage", plural or Celestial Marriage? The answer is obviously NO. Yet, they claim they have taken upon themselves the name of Jesus Christ as members of His Church by baptism, partakers of the emblems of His Flesh and Blood in the Holy Sacrament, (witnessing before God that they are determined to serve Him and keep His commandments which He has given them.)

It cannot be truthfully said that as a Church that "we have all come to a unity of the faith," one with each other, one with Christ, wholly converted to every principle, law and doctrine revealed to His Church, acceptable to Him.

For the record's sake let us briefly review our own modern history; the dealings of God and those men concerned, and try to understand our own position. Accepting the facts and events as we are trying to understand them, and, in particular, those facts that effect us as true believers in Jesus Christ and our conversion, or the act of turning or being turned from the Supreme Love of Self to the Love and Service of God, the spiritual change by which the soul is turned to God from spiritual indifference or gross forms of sin.

And now to the record. During the restoration of the Gospel in its fullness through the Prophet Joseph Smith, we have learned to understand that it was not
entirely a one-man responsibility. The Lord had called other men of great personalities, strong in character. These men were given the High Priesthood and various offices and positions and their corresponding responsibilities to establish and perpetuate the Church. To build up the kingdom of God, etc. Notwithstanding the fact that these men were elected, chosen and ordained the passing of time proved that they all were not converted to the full mission and calling of Joseph Smith nor the principles pertaining to the exaltation of mankind. Many apostatized, some were excommunicated, some passed away into oblivion, some were instrumental in shedding the blood of Joseph and his brother Hyrum.

However before Joseph was required to seal his testimony with his blood to make the revealed laws and etc., binding upon the whole world Joseph was successful in calling some men of true integrity having faith in their illustrious life-long missions.

Let us consider Brigham Young and his responsibility to FURTHER and ESTABLISH those things restored. Under Brigham Young and his associates, cities were built; churches, schools, and missions established; temples were started; a territory established; and he did his best to establish the United Order. Under Brigham Young and his associated was taught and recorded their great faith in the doctrines of Celestial Marriage (Plural Marriage). Notwithstanding the tremendous trials brought about by the Satanic inspired men of other Gods and beliefs and their conflicting laws enacted against an establishment of the revealed religion of the Gods, seeking to bring this glorious Church to its knees and acknowledge them and their God by submitting to their man made law rather than pay the price of those truly converted to the Gospel of Jesus Christ.

It was under Brigham Young in September 1852 that the 132nd Section of the Doctrine and Covenants was read in general assembly and this law of the Holy Priesthood explained as to its true meaning to the Church. It was accepted by the raise of the right hand and vote of common consent as a law binding upon the WHOLE CHURCH. In the course of time as it is now proven that the majority or the 97 per cent of the Church raising their arms to the square did it in mockery before God. They were not converted nor ever will be. But the LEADERSHIP of the Church were converted, and remained true and steadfast. These few men, and their noble families were part of the immortal three per cent who honored and loved God.

Under the leadership of John Taylor and his associates, there continued a relentless warfare, trials, hardships, traitors, Judases, informers; and finally most of the three per cent were forced into exile and hiding known as the “underground”.
These men knew that the majority of the Church were not converted and as such they, the Church, could not be saved. But their actions and words show that they were deeply concerned about the strong and valiant members and their responsibilities before God to vouch safe and preserve these eternal laws for their posterity.

In fairness to the reader let those who then lived speak for themselves in order that you may feel their testimony and faith. It is thought wise to partly reprint two sermons by George Q. Cannon, then representing the leadership of the Church under John Taylor.

Delivered in the Tabernacle, Salt Lake City, Sunday morning, October 8, 1882:

The Lord has said: "Again I say unto you, if ye observe to do whatsoever I command you, I the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

Now, I want to say for myself personally, if I had not obeyed that command of God concerning plural marriage, I believe that I would have been damned. That is my position; but I do not judge any other man. I am so organized that I could have lived, if necessary, and God had commanded it, as a Catholic priest is supposed to live, without knowing women. I believe that with God's help I could have done that all the days of my life, if it had been necessary for my salvation; but, on the contrary, when I had taken one wife, after I had returned from one of my missions, a spirit rested upon me that I could not resist; I felt that I should be damned if I refused or neglected to obey that law of God. It was not prompted by any improper feeling; it was not prompted by a feeling of lust, or a desire for women; but it was an overpowering anxiety to obey the commandments of God. Since I have passed through the ordeals I have, connected with this principle, I can see the wisdom of it, and acknowledge the hand of God in it. For if I had taken wives without being thus prompted and impressed, there might have been times in my experience when I would have questioned myself and said: Perhaps you were too hasty in embracing this principle. But under the circumstances I could not do that. I have never known the time that I could do that. I know that God had commanded me, whether He had other men or not; and I did obey it because of this overpowering command, believing, as I have said, that I should be damned if I did not. Whatever may be my fate in regard to this principle—I have been deprived of my seat in Congress because of it; and whatever be my fate hereafter, I have no reflections against myself to indulge in concerning my action in the matter. I have done that which I conscientiously believe to be the will of God; and I believe the majority of my brethren and sisters have done the same, have obeyed the principle in the same way. Do I believe that God will bear those out who have thus embraced the principle; do I believe that He will sustain them? I know that He will sustain those who have obeyed it; I know that He will sustain this people. The Prophet Joseph Smith said, and so taught, when he first communicated this
principle, that there had come a time
in the history of God's people, when
if they did not obey that law, all
progress would cease, that the king-
dom would go no further. And he
commanded the servants of God, his
associates, the Apostles, to obey
him, under penalty of losing the Spirit
of God, under penalty of their ceas-
ing to progress in the work of our
God. Now, there was on the one hand
condemnation; on the other hand,
the fear of the world, the prejudices
of the world, the punishment which
the world would inflict upon those
who should disobey laws already
enacted against such practices. What
could they do? We are to-day pre-
cisely in the same position that
other servants of God have been in,
who have been required by men's
laws to do things which their con-
science and all their reason, and
the good spirit within them revolted
against. That is our position to-day.
Whatever men's laws may be we
cannot deny the truth of God, the
revelations of God. I cannot do it,
I would be damned and go to hell if
I were to do it. There is no alterna-
tive for me but to suffer all the pen-
skies that men may inflict upon me;
and I cannot evade them only as
God shall preserve me. That is my
position to-day. Whatever man may
do, I must be, I hope to be, true to
myself, and to my convictions, and
to my God. I must endure all things;
I cannot evade them. And there are
hundreds in the same position, hun-
dreds of men, hundreds of women.
And is there any law of man, is there
any penalty that man can inflict that
compares with the penalty that God
will inflict upon those that will dis-
obey His commandments? I must
trust my God; I must rely upon His
providing arm; I must throw myself
under His protecting care, or I must
perish. There is no other course for
me. To be untrue to my God, to be
untrue to the convictions of my na-
ture; to be untrue to the women-
wives—whom I have covenanted for
time and all eternity to love, to
revere and to protect, and to my
children, children borne to me by
those women—to be untrue to these,
or to endure all the consequences
that man may inflict upon me for
disobeying laws which are framed
against my religion. I am willing to
trust in my God. He has never de-
serted me in the deepest trouble and
distress, in the midst of the most
fiery ordeals, He has been at my
right hand and on my left, as he has
been at yours. He has been around
us, and I am still willing to trust
Him. He has never failed—His word
and promise have always been sure
and reliable.

Now, my brethren and sisters, you
who have not entered into this cove-
nant, do not imagine, do not let the
adversary instill into your hearts
that you are now saviors to the
Latter-Day Saints. Do not do it.
Let me warn you against it; it is a
dangerous thought. You will find it
delusive, for it is not true. If God
saves this people, as I firmly be-
lieve He will, it will be through
those men and through those women
whom men have placed under a ban;
whom men have said shall have no
power because of the laws that are
enacted against them. I tell you,
the salvation that will come to this
people, will be through the faithfulness
of the men of God and the wom-
men of God who, in the face of an
opposing world, contrary to their
tradition, to their education, to their
pre-conceived notions and to the
popular prejudices of the day—who have in the midst of all this stepped forward in the vanguard and obeyed the command of God, and have dared to endure all the consequences, and been willing to endure all the penalties. Mark it, it is true. I believe that which I now say to you as firmly as though an angel of God had spoken it; and you will see it fulfilled, every word of it. Let not the fears of the world, let not the threats of men extinguish the love of God, extinguish the faith of God in your hearts and make you tremble concerning these things. Let no such feeling as this take possession of you. I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the law of man, I must suffer the consequences: I prefer to do so rather than suffer the consequences of disobeying the commands of God. It is better for me to do this than to do the other. I do not wish to defy man; I say, if you wish to enforce the law, that is your business.

Now, brethren and sisters, let us go from this Conference in calmness, pursuing our various occupations, and endeavoring to profit by the teachings that we have had in the past. If this people could only have carried into effect the teachings they have had from the servants of God from the beginning, how different would our position be today! Elders have worn themselves out. Presidents, Apostles, and Prophets have worn themselves out and have gone to their graves laboring with this people, and teaching them words of life and salvation, words that it would have been to their eternal interest to have listened to and to have obeyed. We are like the man who, moved with pity, took the frozen snake and put it into his bosom to restore its life, and in a little while, after the warmth of his bosom revived the frozen reptile, it stung him. We have nourished in our bosom the viper that is doing us more injury to-day than anything else. If we had listened to counsel, if we had obeyed the commandments of God; if we had been united, if we had not looked so much to our temporal advantage, or that which we thought to be our temporal advantage, how different would our position be today! But this people are like children; the servants of God entreat them and talk to them, but how quickly they forget! They imagine that the counsels they receive are prompted by some spirit that is not exactly the Spirit of God. But we will find that we have to come to it. I believe that God will throw us in circumstances that will compel us to come to the position that He has designed we shall occupy, however reluctant we may be about it. I tell you there is more to be dreaded, there is more to be feared—and you may attach what importance you like to my words, but I know they are true—there is more to be feared to-day in our midst from the growth of wealth in a few hands, in a single class, than there is from all the legislation that can be enacted against us by the Congress of the United States, more to be dreaded by us as a people. That condition is upon us, the growth of wealth in the hands of a few individuals, threatening us with greater danger to-day, than anything that can be done by outsiders; more than the Commissioners can do, more than the registrars can do, more than the judges of election can do, or all that can be done by the Congress of the United States. I know that this is true. God does not design to have a people of this kind. (Continued next issue)
The Hillel Letters
Taken From The Archko Volume


"We have reason to conclude, I think, that his teaching shadowed forth, though imperfectly, the general system of Christianity. Jesus says of him, 'That among them that are born of women, there hath not arisen a greater prophet than John the Baptist,' and they bear a strong resemblance to the opening discourses of Christ. 'And the people said unto him, What shall we do then?' He answered and said unto them, He that hath two coats, let him impart unto him that hath none, and he that hath meat, let him do likewise.' Then came the tax-gathers to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.'

"That John preached the essential doctrines of Christianity would appear from what we read, 'And a certain Jew, named Apollos, born in Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and, being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when Aquilla and Priscilla had heard they took him unto them, and expounded to him the way of the Lord more perfectly.' In the nineteenth chapter: 'And it came to pass that while Apollos was at Corinth, Paul, having pass-
ed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received unto him. We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, 'Unto John's baptism.' Now, here are two cases in which those who had heard nothing but the doctrines of John are said to have been Christians, to have been taught the things of the Lord, and to have been disciples.

"It follows then, of course, that John the Baptist taught the essential truths of Christianity. The object of the gospels being to record the teaching of Jesus, that of John is passed over in a very cursory manner. But that he taught often and much, as well as prophesied the coming of the Messiah, we have every reason to believe. His disciples, however, mingled some of the old forms with their new doctrines, for they fasted often, an observance which Jesus declared agreed no better with the new religion than a piece of new cloth with an old garment, or new wine with old bottles.

"The mind of John the Baptist furnishes a remarkable example, which we often meet with, of partial divine illumination, the clearest knowledge on some points, and absolute ignorance on others. By the light of inspiration he shadowed forth in a few words the nature of the kingdom of heaven, whose approach he foretold, and showed it to be something entirely different from the expectation of the Jews, handed down from remote ages; yet of its details his ideas
seem to have been vague, and he appears to have had no certain knowledge that Jesus was the Messiah, though he had baptized him and received the heavenly sign of which they had been forewarned.

"One truth which he announced bears evident marks of supernatural origin—since it contradicted the conceptions and prejudices of the age—that the Messiah and his kingdom were not to be national, not belonging of right and exclusion to the posterity of Abraham alone. There is a maxim, as common as the very letters of the alphabet, in the writings of the rabbis, that 'There is a part for all Israel in the world to come,' that is, in the kingdom of Messiah, merely by virtue of their descent from Abraham. That it was to be a kingdom selected from Israel and other nations, a new community by no means co-extensive with the seed of Abraham, they had not the slightest idea. That it was to be a moral and a spiritual kingdom was as far from their conceptions. 'Repent, for the kingdom of God is at hand. Bring forth, therefore, fruits worthy of repentance. And say not, we have Abraham for our father, for God is able of these stones to raise up children to Abraham.' Think not that you are to belong to the kingdom of God merely because you are descended from Abraham. God is able to raise up children to Abraham, from a source now as improbable to you as the stones beneath your feet, from among the Gentiles even, whom you are accustomed to call dogs, and count as the offscouring of the earth. A discrimination is about to take place, not between the children of Abraham and other nations, but between the good and the bad even among the Jews themselves. 'The ax lieth at the root of all the trees. Every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire.' He shall raise those who obey him to a higher degree of spiritual knowledge, perfection, and power, and punish those who disobey him with the severest suffering. 'Whose winnowing fan is in his hand, and he will thoroughly purge his grain, and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire.' This is the same idea expressed in stronger language, the meaning of which is this, The Messiah's kingdom is not, as you Jews expect, to comprehend the good and the bad merely because they are the descendants of Abraham, but is to embrace the good only, who are to be gathered into a separate community, while the bad are to be abandoned to the destruction which their own wicked courses will inevitably bring upon them.

"He not only preached the kingdom of God as a separate society, distinct from the Jewish nation, but he actually began to set it up. The baptism which he instituted was no idle, unmeaning form, nor did it signify simply a profession of repentance, but it began and founded a new community. Those who received it professed not only repentance as necessary to prepare them for the kingdom of Messiah, now shortly expected to appear, but a readiness to believe in and obey him whenever he should evidently make himself known. 'The law and the prophets,' says Christ, 'were until John. Since that the kingdom of God is preached, and every man presseth into it.' The baptism of John and that of Jesus were essentially the same, one into a profession of belief in the Messiah yet to come, and the other into a possession of belief
in the Messiah already come.

"Thus John's baptism began to do what his words began to predict, to separate the righteous from the wicked, to prepare the righteous for eternal life, and leave the wicked to the consequences of their sins; began to establish the kingdom of God, whose initiatory rite was baptism, just as circumcision was the initiatory rite of God's ancient church. Thus the kingdom of God came not with observation. While men were saying, 'Lo here, and lo there,' the kingdom of God was in the midst of them.

"But after all this knowledge of the nature of the kingdom, or Christianity, which was possessed by John the Baptist, and after baptizing Jesus with his own hands, and receiving the Divine testimony of which he had been forewarned, so possessed was he with the Jewish prejudices, of the temporal splendor and power of the Messiah, and so discouraged by his long imprisonment, that he sent two of his disciples to inquire if he were actually the Messiah. Jesus sent them back to tell all they saw and heard, and to leave him to form his own judgment, adding what throws light on the reasons of John's doubts, 'Blessed is he who ever is not offended in me; who does not consider the lowliness of my appearance incompatible with the loftiness of my pretensions.'

"This good and holy man, having lived just long enough to see the rising twilight of the new dispensation for which he was sent to prepare the way, fell a victim to the intrigues and revenge of a wicked woman. Herodias, the wife of one of the sons of Herod the Great, accompanying her husband to Rome, there became acquainted with Herod the tetrarch of Perea, and after her return to Judea she abandoned her husband, and with her daughter Salome went to live with him, in open defiance of the laws of God and man. John, the intrepid prophet of righteousness, reproved such flagrant iniquity in high places, and said to the royal transgressor, 'It is not lawful for thee to have her.' For this bold testimony of righteousness he was sent to the castle Machaerus, on the confines of Palestine and Arabia. But the sleepless revenge of Herodias followed him even there, and he died, as is well known a martyr to the truth. Thus perished John the Baptist, the morning star of Christianity, and his dying eyes caught scarcely a glimpse of the glory that was revealed.

"There is no subject which literature approaches with such difference as the personal character and history of Christ. There is no theme on which language is found so inadequate and imperfect. A person in human form, with every attribute of humanity, except sin, exhibiting perfect goodness in combination with infallible wisdom, clothed with extensive power over physical nature, and a knowledge of futurity at once extensive and circumstantial; the declared end and object of a train of miraculous interpositions running back to the very foundation of the world, himself the beginning and cause of a new order of things, embracing the whole world and all succeeding times; his doctrines destined to sway the minds of the millions of the human race, to form their opinions, to mould their characters, to shape their expectations, to reign in their minds, and judge their actions, to convict and purify their consciences, to cleanse them from sin, and prepare them for his own society and the presence of God in the spiritual world—worthily to speak of such a being is a task before which I confess that my speech falters and my vocabulary seems meagre and inadequate. This difficulty remains whatever view we adopt of
his metaphysical rank in the universe. From the fierce controversy as to the nature of Christ, so early raised and which more than any other cause has disturbed its harmony, I am most happy to escape. That belongs to the history of opinions, and volumes on volumes would not contain their endless diversity. What men have thought of the person of Jesus of Nazareth, and what he actually was, and did, and taught, and brought to pass, are two things entirely distinct. The former is a matter of mere speculation, the latter embraces all that is necessary. 'We read of Jesus, that, immediately after his baptism and transfiguration by John, directed by Divine impulse, he retired into solitude, where he passed forty days in preparation, doubtless, for the great work in which he was about to engage. From this solitary sojourn he returned filled with the Spirit, with that measure of wisdom and knowledge and power which was necessary for his mission to mankind. From that forty days' retirement he came back to the world with a scheme of religion entirely new. It differed from everything that had gone before in being spiritual and universal. Its plan was perfect at first. It was not to grow up, and take such a form as circumstances might dictate; but with a plastic power, like that of the Divine Mind itself, it was to transform and mould all things according to its unalterable purpose. It is with reference to this fulness of knowledge, by which he was exalted not only above all the prophets which went before him, but all those whom he used as instruments in propagating and establishing his religion, that it is said of him, that 'God giveth not the spirit by measure unto him.' 'The law was given by Moses, but grace and truth came by Jesus Christ.'

"The divine plan being thus communicated to the mind of Christ, it was necessary that he should have the power of carrying it into effect. Having received this divine commission, it was necessary that it should be authenticated. The plan was divine, but such were the ignorance and blindness of mankind that it is not at all probable that the world would have recognized and embraced it as divine, had it not been authenticated by miracles. Mankind, particularly in rude ages, want not only truth but authority—not only truth but the certainty that it is truth—or, not being embraced with sufficient confidence, it will do them no good.

"Jesus returned from his forty days' seclusion possessed of supernatural wisdom, which guarded him from all mistakes, and enabled him in all circumstances to say and to do the thing which his present condition required; he came with miraculous knowledge of the manner, for instance, and circumstances of his death, the success of his religion, and the spiritual power to which he was to be exalted. He came with supernatural control over the order of nature, such as is most striking to the unsophisticated understandings of mankind, to persuade them of the connection of its possessor with God. His touch healed the sick, His will changed the elements, His command stillled the tempest, His voice raised the dead. But what was quite as striking to those with whom he associated, he could read men's most secret thoughts, and tell them the transactions of their past lives, and foresee what they were hereafter to do.

"But the system, though perfect in itself, existed nowhere but in his own mind. How was it to be introduced? The human mind was not a blank on which might be written the institutions and principles of the new religion. It was
already preoccupied. What was already there could not be annihilated or effaced. How could the new be made to supersede the old? It could not be done at once. It could only be done by degrees, by engraving the new upon the old where it was practicable, and by infusing into the current of language and thought new principles which might insensibly color the whole mass, thus superseding rather than destroying what was already in existence.

"The Jewish religion was already in being, as the stock upon which to engrave his own. He himself was expected, but in another character from what he could assume. The whole phraseology was in use which designated what he was to accomplish. What would the highest wisdom have dictated him to do? What does the man do who has a house to build, but has one already on the spot? Does he begin by giving it to the flames, or by throwing it all aside? No! He selects from it whatever is sound and incorporates it with the new building.

"This was precisely what Jesus did with regard to the religion of the Jews, and the expectations and phraseology which were then in existence as to the Messiah and the new dispensation. To reject them would have made the task of introducing the new religion much more difficult. The only course which wisdom could direct was to adopt the existing phraseology, and give it such a sense as would correspond with his real character and office. The Jews were accustomed to call the Messiah the 'Son of Man,' from the vision of Daniel, in which he saw one like 'the Son of Man,' invested with great power and dignity. He was likewise called the 'Son of God,' from the second Psalm. These appellations he assumed, and by assuming them claimed all that belonged to the Messiah. The Messiah was expected as a king, and the new dispensation as a kingdom. This was not literally a fact, but was spiritually true in a sense transcending the most exalted conceptions of the most bigoted and ambitious Jew. Nor ought it to militate against this view of things, that it may seem to be inconsistent with perfect candor and dealing. No language that he could have used would have given them a clear conception of Christianity, as it actually was to be. Their own phraseology of a kingdom would come as near as any that he could adopt. What it was to be time only could develop. We, who know what it is, acquiesce in the propriety of his use of the Messianic language, as it then existed, giving it at the same time such an interpretation as made it the symbolic expression of the highest spiritual truth.

"To exemplify the principles which I have laid down, to show the wisdom, the miraculous knowledge of Jesus, the full understanding that he had of the whole system from the beginning, and the manner in which he insinuated the glorious and eternal truths of Christianity through the Messianic phraseology of that time, I shall proceed to analyze some of his first discourses.

"The ministry of Jesus began in Galilee, but at what time of the year we are not informed. Of his first tour through that country, in which he attended the marriage-feast at Cana, we have only a general notice. Of his discourses nothing now remains but their commencing sentence: 'Repent, for the kingdom of God is at hand.' Multitudes soon gathered around him, and his fame spread throughout all Syria.

"His first recorded discourse is that which he held with Nicodemus at Jerusalem, at the first passover which occurred after the commencement of his ministry.
This conversation introduces to us one of the most interesting scenes of the New Testament. It presents us a practical proof of that miraculous wisdom with which Christ was endowed, which made him equally at home with the learned, acute, and experienced member of the Jewish Senate at Jerusalem, and the humble, simple peasants and fishermen of Galilee.

“And it came to pass when he was in Jerusalem, at the Passover on the feast-day, many believed on his name when they saw the miracles that he did.” Marvel not that I said unto thee, ye must be born again. The wind bloweth whither it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit. Spiritual birth, true religion, is not confined, as you Jews suppose, to one tribe or family. It is as free as air, and the kingdom of God, which you expect to be a national thing, will spread over the earth as that does, without any regard to the boundaries of nations and kindreds. Its empire is the soul, everywhere free, everyone capable of receiving it, no more in those whose material bodies have descended from Abraham than those who have never heard of his name. If you really desire, then, to enter into the kingdom of God, to be my disciple, come not here by night, go openly and be baptized. Be a Christian, not outwardly alone, but inwardly; hear my doctrines, receive my spirit, and trust no more to your descent from Abraham. In the course of the conversation, he glances at two other facts no less offensive to the Jewish prejudices of Nicodemus, the crucifixion of the Messiah and the extension of his kingdom to the gentiles. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life. For God sent His Son into the world, not to condemn the world, but that through him the world might be saved.” Such was the transcendent wisdom of the Saviour, from the very commencement of his mission. Before the wisdom of this youthful teacher, learning and age and experience were overborne and subdued, and Nicodemus must have retired convinced no less by his discourses than his miracles that he was a teacher come from God.

“Soon after this conversation Jesus returned into Galilee, and passing through Samaria, held that remarkable discourse with the woman of Samaria at the well of Jacob, which I have noticed in a former letter.

“On his arrival at Nazareth, his previous residence, he attempted to preach in the synagogue where he had been accustomed to worship. The people listened to the first part of his discourse with pleasure and admiration, though, according to a strong propensity of human nature, they were disposed to sneer at him as the son of a carpenter. At the first hint, however, of the doctrine that the new dispensation was not to be a national religion, but to be extended to gentile as well as Jew, they became violently enraged. They might have been led to suspect that he was not altogether sound in the national faith of a Messiah who was to destroy the heathen, from his manner of quoting that striking passage of Isaiah. “The spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind; to set at liberty them that are bound, to preach the acceptable year of the Lord;” — here he stopped. The rest of the sen-
tence is, 'and the day of vengeance of our God.' Had he quoted the rest of the sentence without explanation, as applicable to himself, they would have understood him to sanction their expectation that he was to destroy and not to save the other nations of the earth, and cried out, perhaps, Hosanna to the son of David! But not only did he pass over this most important part of their Messianic traditions, so comforting to them under the present political oppression, but he went on to intimate that the heathen were not only to be spared, but to be admitted into the kingdom of the Messiah. 'I tell you of a truth, many widows were in Israel in the days of Elias, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the days of Eiseus the prophet, and none of them were cleansed saving Naaman the Syrian.' This was too much. A Messiah who could tolerate or look favorably upon the heathen, was not to be endured. 'And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill whereon the city was built, that the might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath day.'

"The fame of his miracles and his doctrines went on to increase, till the synagogues became too small to contain the crowds which flocked to hear him. He began, therefore, to teach them in the open air. Once he preached to them from a ship, while they stood on the shore; once from a rising ground, that his voice, might be better heard by so vast a multitude. His discourse on this occasion is denominated, from the place where it was delivered, the Sermon on the Mount. Let us examine its contents, and mark the wonderful wisdom which it displays, couching eternal truths in language precisely adapted to present circumstances; so that the Jew, when he heard it, was cured of his errors, and the Christian to all times finds himself edified, as if it had been addressed to him alone. In that vast multitude which was assembled from all parts of Judea, there were, it is probable, men of all the different sentiments which were cherished by the Jewish people at that period, uniting in but one common sentiment, that the Messiah should be a temporal deliverer, should cleanse Jerusalem and the holy land of the Roman standards which were perched on every tower, and redeem the people of God from the degrading tribute they were yearly compelled to pay. They were ready to take up arms in the holy cause of patriotism and religion. They wanted but the signal of his hand to take up their line of march to the city of David, and there they supposed that he would stand highest in the new monarchy whose sword had drank most freely of the blood of the slain. They collected about him with hearts bursting with national pride and ambition. What must have been their astonishment and disappointment when the first sentence fell from his lips, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' The kingdom of God which you have been so long expecting is not a empire of war and conquest, nor is it that of the Jews, to be exercised over foreign nations. It belongs to the humble, the quiet, the contented. It does not come as a cure for outward misfortunes, for political evils, for the relief of proud hearts rankling under oppression, but it speaks comfort to those who are bowed down under the sorrows of life; Bless-
ed are they who mourn, for they shall be comforted.' You expect the Messiah to vindicate the weak against the strong, to repel injury, to revenge insult, that he will set up his empire with the sword and defend it by the sword. 'But I say unto you, blessed are the meek, for they shall inherit the earth.' The gentle are those who are to flourish in the days of the Messiah. They shall delight themselves in the abundance of peace. You come to me expecting a sign from heaven, to be fed with manna from the skies, as your fathers were in the desert. I can promise you nothing of the kind. The blessings of my kingdom belong to those only who hunger and thirst after righteousness, for they shall be filled. You expect under the Messiah a reign of bitterness and vengeance, that he will rule with a rod of iron, and dash his enemies in pieces like a potter's vessel. But I come to pronounce blessings on the merciful, for I assure them that they shall find mercy from their eternal Judge. You, who observe the laws of Moses, submit to innumerable ceremonial ablations, and therefore imagine yourselves pure and prepared for the kingdom of God. I assure you that no such purification will be of any avail in that kingdom; 'Blessed are the pure in heart, for they shall see God.' The remedies which you propose for mortal ills are essentially defective. You imagine that they can be cured by violence and resentment, that evil may be remedied by evil, instead of being overcome with good. But I say unto you, 'Blessed are the peace-makers, for they shall be called the children of God.' They shall share the blessings of the new dispensation, not those who are vindictive and resentful; but 'Blessed are those who are persecuted for righteousness' sake.'

'The new religion which Jesus was sent to teach, was not only (turn to page 462.)

THE PROPHET JOSEPH SMITH

The month of December will someday hold its true position and be celebrated as the birth date of the Prophet Joseph Smith, who was born on the 23rd day of December, 1805. One hundred and fifty years ago this boy child was born who grew to be one of the greatest men who ever grace this earth, and has done more, save Jesus Christ only, for the salvation of men in this world, than any man who has ever lived in it. The prophecy was literally fulfilled when the Angel Moroni told him that his name should be had for good and evil among all nations, kindreds and tongues.

May we this Christmas Season remember the Prophet Joseph, and be reminded that the true birth date of the Savior is on April 6.

The 25th day of December, being accepted by the Christian nations as the birth date of Jesus Christ, it is fitting that the birth dates of the Savior and the Prophet Joseph, who stand so close to one another as part of the Godhead, should be remembered and celebrated together. More than this, let us be mindful of the teachings that they left to us as our heritage, and put them to practice in our lives, that we may be like them and be able to go where they are.
"The object with me is to obey and teach others to obey 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)

“A Bone Of Contention”

The warfare against God’s Priesthood, and His Kingdom and Church was concentrated against the principle of celestial or plural marriage because, of all the tenets of ‘Mormonism’, this principle of faith was the most vulnerable. This celestial law had been "a bone of contention" from the beginning.

The Prophet Joseph Smith had hesitated to establish it, even though the Almighty had commanded him to do so. This was because he was so fully aware of the sentiments of his fellow countrymen. He knew the christian teachings and age-old traditions which would so preponderantly weigh against it. Though he had placed his all upon the altar, not even withholding his life, he hesitated to make known this new revelation. Yes, this man of God, knowing as he did the frailties and weaknesses of the saints, and loving them as he did, feared to establish this principle, lest the saints, while endeavoring to abide it, be overcome by the world. It was not until an angel, with a drawn sword, came from the realms of glory and told him his life would be taken, if he refused to enter into and introduce this ancient principle, that he finally moved forward. Even then, he revealed it only to his most trusted and intimate associates.

We find President Brigham Young, and John Taylor, and other leaders of the church, feelingly and convincingly, explaining how the deep religious sentiments and convictions impressed upon them in their early lives, were effectual barriers against entering into
Birthplace of Joseph Smith, the Prophet, at Sharon, Windsor County, Vermont. Joseph Smith Jr. was born here December 23, 1805. The Smith family lived here until 1811, when they moved to Lebanon, New Hampshire. The cottage and surrounding grounds now belong to the Church and are
maintained for the benefit of visitors. The granite shaft to the right of the cottage was raised in memorial to the Prophet Joseph and is 38½ feet high, each foot representing one year, or part thereof, of his cruelly shortened life.
the practice of plural marriage.

Every leader of this church knew, full well, that the whole Christian world would oppose them when they introduced this commandment of God.

Less than 3% of the members of the church ever entered into the practice of polygamy. This, in spite of the fact that it was urged upon them by their leaders, whom they considered men of God, and they were told vehemently, and in no uncertain terms, that their future exaltation depended upon their obedience to this celestial law.

It is a strange fact, but it is true: Mortals fight against everything new. They instinctively fear the unfamiliar and they quickly, and oftentimes unthinkingly, turn from any new truths which may alter their established and tranquil ways of life. This is especially true if that which is new is likely to bring the ridicule of the world upon them, or seems to give the incredulous reasons for branding them as foolish, or licentious, or evil.

To be reproached for evil seems to be more feared than evil itself. As a just man will naturally hesitate to forfeit his life for a guilty one, even so will a good man seek to turn from anything that may brand him as evil, when he knows that his heart is right before God.

No man of wisdom will willingly adopt into his life any principle that he feels will bring the wrath and reproach of the world upon him. In the contemplation of these facts, we should not wonder that the 'Mormons' found difficulty in being united in their belief in plural marriage. These natural forces assailed its establishment. Not only did they bombard it from without, but they festered in the hearts of those within the church.

It was in the midst of a storm of such elemental confusion that the enemies of the church prevailed upon the government of the United States to combine with them in their efforts to 'stamp out Mormonism.' This was a war against God, and against God's authority upon the earth. However, to the uninspired it might seem but the arraying of the righteous forces of a righteous world in an effort to destroy an evil practice, a 'twin relic of barbarism.' This, notwithstanding the apparent fact that the practices of the ancient Patriarchs, who walked and talked with God, was being castigated and branded as evil.

As the storm of the warring contenders grew more tempestuous, the cunning of the world in selecting this method of attack became increasingly apparent. The differences of smouldering opinion within the church widened into an open split, as to necessity and policy. The practice of plural marriage was the 'Achilles heel' in the armor of the 'Mormons'. This was a principle of religion which gave a plausible justification for the eternal
warfare that must be waged upon God’s authority in the earth.

The rift widened as the battle raged. Some of the saints had received the revelation upon celestial and plural marriage as from God. These were determined to accept and practice it, no matter what they endured, or how the world opposed them, even if it were unto death. From the records it can be readily ascertained that about 97% of the membership of the church had, for reasons which they deemed righteous, or if not righteous at least sufficient, determined not to accept or abide this celestial law.

As the pressure against God’s authority upon the earth increased, those within the church who had always opposed the law, sought converts among the weaker of the converted. Because some of them feared they might lose their properties, or be cast into prison, they listened avidly for some justification, in the hope that they might escape the wrath of the world. New converts were gained. Those once branded as “weak-kneed apostates”, became more and more outspoken. Their cause grew more plausible and seemed more justified as casualties mounted. Thousands of the faithful were in prison, or had fled on missions to remote parts of the earth, seeking sanctuary. Those who did not believe in the law of plural marriage, in this manner, found their numbers continuously augmented. Those who were formerly designated as “apostates” were now championing a cause that was growing more and more popular in the midst of oppression. It is under such conditions that Communism, anarchy, and apostacy from correct principles always are most likely to thrive and gain headway, and under these conditions, the former unconverted in the church gradually became outspoken advocates of a “new policy.” Then, too, as the fury of the war increased, the more necessary and urgent it became for those who were converted, and who lived the law of God, to flee for their lives. Under these conditions those who dared to remain true to the faith and practice of the saints, seldom dared to express their beliefs, lest they become targets for the enemies of God among the “Gentiles”, or the “skunks” who now considered they were doing God a service if they betrayed their brethren.

Gradually, the warfare that once was solely from without, raised its ugly head within the church itself, and, as successive events natural to such a contention, transpired, imprisonment for the faithful was extended in time and severity, by the enactment of more unjust and stringent laws. Then, too, since the warring party against God’s law was now popular within the church, punishment was extended, so that it came to incorporate excommunication from the church itself, for obedience to a revealed law of God. Of course, before this could take place, things must be accomplished to justify it. Thus, the manifesto, though
at first acknowledged as an agreement coerced from the saints by an enraged and angry world, gradually came to be advocated as the "policy" of the church, and finally, as the "very word of God" concerning the actions of the saints.

However, the faithful were not easily overcome, even though their numbers were few from the very beginning. As late as 17 years after the issuance of the manifesto, we find the enemy of the church, then represented capably by the Salt Lake Tribune, printing the names of 110 leaders, among them 7 of the Apostles, who were living in plural marriage contrary to the agreement with the Government. Many of the leaders were either living the law, or were secretly advocating and perpetuating its practice. This is a truth too well known to need proof here. However, passing time, after a "covenant had been made with death and hell", inevitably decreased their ranks, placing them in increasing jeopardy, and forcing them into silence, lest they be classified with the disobedient and cast out of the church which they loved more than life. The manner of their personal lives had to be kept in absolute secrecy, lest they be apprehended and cast into prison, and their lives held out as unholy and a reproach among the saints.

The turmoil of battle had so successfully been carried into the church by 1904 that President Joseph F. Smith was called before the Federal authorities, during the investigation of the seating of Apostle Reed A. Smoot. He was, along with others, questioned as to his beliefs and practices. At this time, he admitted that he had violated his covenant with the government, and the "rule" of the church as expressed in the manifesto. He had fathered 11 children by his five plural wives since the time the manifesto had been issued. He said he had no intention of abandoning his wives, or violating his sacred covenants with them. And he did not, but continued to raise children by them.

At an earlier date, but long after the manifesto, Apostle Heber J. Grant, who later became president of the church, had pleaded guilty to like infractions of the law of the land and the "policy" of the church, now declared to be the word of God. If the manifesto is truly the word of God to the Latter-day Saints, then just as sure as it is, those saints declaring it to be so are branding their former file leaders as adulterers and false prophets. Historical evidences are too replete for any sane and honest investigator to question these facts. We might venture to suggest that had President Joseph F. Smith, or President Heber J. Grant lived their lives, and made their statements of belief, admitting their family relationships as they did, long after the manifesto, they would be cast out of the church as adulterers and excommunicated and hounded, (just as modern polygamists are), until they were thrown into the penitentiary, and every effort made
to take their children from them, upon the grounds that they were unworthy and incapable parents. To argue that such would not be the case is but folly. What act of God, or provision of the church since the issuance of the manifesto has altered circumstances? We must acknowledge that God's law cannot change! He says so! And since God and His law have not, and cannot change, then it must be the people who have changed. Their opinions have become crystallized into the pattern designed by the enemies of God. They have arrayed themselves against the law of God. The warfare against them has triumphed, and the passing of time has changed their thoughts so that obedience to a law of the Almighty has become altered by them from an act of grace and fidelity to an act of disgrace and adultery.

Let us be entirely honest with ourselves. If the present position of the church be correct, then, in the day of judgment, we must look forward to that time when the Lord will be obliged to carefully peruse the records, in order to determine by date, those "Mormons" who are guilty of adultery and those who are worthy of the highest degree of glory, by obedience to the self-same principle. Furthermore, the issuance of the manifesto cannot determine that date, for too many of the leaders of the church entered into, and continued to live in the practice of plural marriage long after that date. But some date, some time, must be arrived at, otherwise we can never determine those who are saints and who are sinners. The actual time can only be known by determining the exact moment when church sentiment changed enough to force God's hand, and thus ablige the will of the people to become the word of God.

Perhaps this time might be around 1921, for at that time church leadership and church sentiment had been sufficiently cowed to make it seem advisable to commit the church, by vote, to complete compliance with the demands of the world. Prior to this time there had been very few excommunications from the church because of the continuing practice of plural marriage. This fact had been a "thorn in the side" of the enemies of the church. They demanded action. There were still many presidents of Temples, presidents of Stakes, and Bishops of Wards, as well as Patriarchs, who were polygamists. Hundreds who had entered into the law in old Mexico, and beyond the confines of the United States, had filtered back because of the revolution in Mexico, and other unfavorable factors abroad. Such were excommunicated only when public knowledge and pressure demanded it. A new and a more stringent "policy" seemed to be the "demand" of the day. It was under these circumstances, during the administration of President Heber J. Grant, in the year 1921, that the priesthood of the church assembled, gladly, and with the stamping of feet as an added and vehement expression of approval, agreed to cease "coddling or protecting poly-
gamists." It was determined that "any known polygamist who held any office in the church must step down voluntarily, or he should be removed." This "new policy" was to be enforced everywhere.

There were, unfortunately for the church even at this late date, many prominent church members who were polygamists. This presently known fact, may have been very secret; but it was a fact nevertheless. However, a crystalized policy against polygamy had to be adopted by the church, or they might have to endure further persecution, and President Grant and other leaders were not going to have this, if they could help it. Thus, in this year, complete appeasement of all differences, the surrender of all things repugnant to a now smiling world, must be determined upon.

Therefore, notice was served upon the members of the church, as well as to the peoples of the world, that henceforth, (31 years after the manifesto) the 'Mormon' church was going to willingly bind herself to complete compliance with the covenant she had made with the Government and with the world.

Though she had (and it was known to the world) been coerced unconstitutionally, into this humiliating position, now at last, she wanted the whole world to know that she was fully converted to the correctness of the position taken by the world against her; that the folly of her own former beliefs and practices were, by this action admitted, and, henceforth, she had no intention of repeating her former mistakes. At this time, the church, by unanimous vote, promised to abide by the unconsti-
tutional, and contradictory provisions of the constitution of the State of Utah. Everyone knew that these prescriptions had been entered into and enforced by a hostile anti-mormon segment, and by mormons who had disagreed with the leaders of the church in their efforts to keep the law of the Lord, as revealed through the Prophet Joseph Smith. However, because of the trouble, and the repulsion and stigma brought upon the church in the past, she, now, voluntarily and wholeheartedly, wanted the whole world to know she was forever abandoning an eternal principle. Henceforth members of the church could lift up their heads, look the whole world in the face, (for they had become like the world, who loves its own) and they could have a clear conscience toward all men. Though their status with God might be a questionable matter, their future relationship with the world was not, and they could, from now on, justify themselves for having "bowed the knee to Baal."

As we have said, even in 1921, there were many fine, old polygamists who had been fortunate enough to keep their private lives pretty well protected from the public. The manner of their lives was almost certainly known and sanctioned by the leaders who continued to sustain them in office. As long as this situation
was kept absolutely quiet the status quo was permissible. Such men had reason to be doubly valiant, and they must eventually die out, since any means of perpetuating them within the church had evidently ceased. It was not believed that these would have too much trouble sustaining the church openly for having abandoned the law of God, when it became necessary, while they justified themselves in abiding it in their own lives.

The general “policy” of the church was so well established by this time that if some “unfortunate” case was brought to light, (as it sometimes was) they could be excommunicated with dispatch, the good faith of the church could be demonstrated to the general satisfaction of the world on the premise that here was a misguided soul who was “out of harmony” with the brethren. Even at this late date it was herein demonstrated that the “sin” was not in the living of the law of God, but “in being found out.” At about this time “Church policy” as expressed in the manifesto commenced, in some quarters, to be declared as the very “law of God.” All polygamists, henceforth, could be excommunicated and disowned with a clear conscience. No longer need the church fear the reproach of the world. The time had, apparently, arrived when the church “absolute’y refused to be identified with polygamists, or to be involved in the practice of plural marriage. From this time on they declared their intention to never return to those unsavory principles which had once brought such fierce persecutions upon them.

The time is now here when church leaders openly admit their warfare against those principles they once espoused. They have, with pride in their accomplishments, aided in the enactment of laws, and the enforcement of the same, which will not only deprive the polygamists of their liberties, but their lives, if necessary. And, since this may not be enough to stamp out the practice, they have sponsored laws to take polygamist children from their parents. This will, of course, be done in an entirely legal manner, so as not to cause the polygamists, nor their children to suffer as much as if it were done illegally. Nevertheless, under the law these children may be adopted as wards of the State and “farmed out” under such conditions that will prevent their ever again falling into the hands of such unsavory characters as their natural parents, who loved them enough to bring them into existence and nurture and cherish them as chosen spirits of the Lord.

All the church may rejoice. The thing which they have most feared, which was the hatred and warfare of the world, has, they gratefully announce and acknowledge, entirely ceased. Though a religious principle pertaining to the celestial glory has been bartered off to obtain this peace, according to present sentiments it has been well worth it. All the requirements to maintain this peace have been, though belatedly, submitted to. Outward ap-
pearances have, finally, become the mirrored reflection of the inward convictions. What does it matter if, contrary to the teachings of Christ, the church is loved by the world, and the world is loved by the church? A new era has dawned in which we are relieved of all our former obligations, such as the redemption of Zion, the keeping of the law of consecration or abiding the law of celestial marriage in its fulness. Good 'Mormons' may be loved of God, and mammon, and the world. Let Zion rejoice! while the cry continues to go forth: "All is well in Zion; Yea, Zion prospereth, all is well."

HILLEL LETTERS
Continued from page 452.

to be preached by himself to that generation, but to be perpetuated to all time. His own ministry he knew was to be short, and to have a tragical end. It could be perpetuated in no other way than by choosing assistants while he lived, and training them to take up the work where he laid it down, to receive the gospel from his lips, proclaim it to the world, and when their days should be numbered commit it to others, who should be prepared in their turn to instruct a new generation, and thus send it down to all future times. Had there been no organization of this kind, had Jesus chosen no Apostles, Christianity would have perished on the very threshold of its existence. Accordingly, not long after the commencement of his mission, after a night of prayer to God, doubtless for Divine guidance and direction, he chose twelve men of his more immediate followers, and ordained them as his assistants and successors in the propagation of the new faith. To them he explained more fully the principles of his religion, which to the multitude, for fear of popular commotion, he veiled under the dress of parable and allegory. He sent them during his own ministry as heralds of his approach, to prepare the minds of the people by their own instructions for his more perfect teaching.

"These twelve Apostles were men from the lower orders of society, of but slender literary and intellectual cultivation, without wealth or influential connections. They brought no accession of strength or respectability to his cause. It may seem at first utterly unaccountable on any principle of human policy that he should have made such a selection, and quite as unaccountable that he himself should have chosen to pass through his ministry under an exterior so exceedingly humble; that he should, in the language of the Apostles, have made himself of no reputation, and to all external appearances taken the form of a slave; but when we reflect upon it, we find that it was dictated by the highest wisdom. His external humility only puts in strong contrast his moral and spiritual glory. He was really so great that nothing external could add to the grandeur of his character. The fact that, without availing himself of a single external advantage, he established a religion which disappointed the hopes of his own nation and offered no bribe to any of the passions to which the ambitious appeal with so much success—that he told his followers from the first that they were to reap no worldly advantages from their connection with him—that his disciples were utterly destitute of those acquirements by which any cause is usually carried forward—all these things throw the philosophical back upon
the only success, the reality of his mission from God, the moral power which truth always carries with it, and those miraculous attestations which are strongest evidence to the unso- phisticated mind of man of a mission from the Most High.

"It may at first sight seem strange, when he might have gone up to Jerusalem and chosen his disciples from the most learned, gifted, and accomplished of the rabbinical schools which were then flourishing there, that he should have made such a choice. Over them he would have manifested the same immeasurable superiority, and might have wielded them to accomplish his purposes as easily as those humbler persons whom he actually chose as his companions. Between him and the intellectual and cultivated there would seem to have been a closer sympathy than with those uneducated Galileans who, as far as we at this time are able to see, were mere children in his presence. But this arrangement, like every other, was founded in the highest wisdom. The function which they were appointed to fill did not call for great talents or for extensive learning. They were to originate nothing, they were to add nothing to what he had taught. Their office was simply that of witnesses of what he had said and done and suffered. 'And ye also shall bear witness,' said he to his disciples, 'because ye have been with me from the beginning.' After his resurrection he said to them: 'Thus it is written, and thus it behooved the Messiah to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'

"This being the office of the disciples, intellectual cultivation was not a necessary requisite. The qualities most necessary to a witness are simplicity, integrity, and courage. Through them the world had received the Gospel. The more transparent the medium through which we receive it, the less color- ing it takes from the minds through which it was transmitted. The consequence is that we have the most simple and childlike narrative that the world has ever read. We do not see the historians at all. All we see is Jesus Christ, his doctrine, his character, his life, his miracles. There is no attempt at the introduction of the philosophy or opinions of the times, with the exception of the beginning of the Gospel of John; and it is unnecessary to say that those lines have created more controversy in the Christian Church than all the rest of the letters. What Jesus wanted his Apostles was principally to be his witnesses to the world and to all succeeding ages. On their testimony, in fact, the faith of the successive millions of the Christian Church has depended. The Gospels are nothing more nor less than their testimony. Jesus himself left nothing written. All that we know either of him or his doctrines we receive through them. Without their testimony we would not know that such a person had ever existed. Without their testimony we would not know what he taught or how he lived. It was on the strength of what they have seen and heard that they claimed to be the religious teachers of the world. The relation which the Apostles understood themselves to sustain to Jesus as witnesses is fully and clearly brought out in Peter's speech to Cornelius and (Turn to page 472)
Michael, Unser Vater Und Unser Gott

(34. Fortsetzung von Seite 431)

Hören Sie, was der Prophet Daniel zu diesem Thema sagt:

"Ich schaute, bis Throne aufgestellt wurden und ein Alter an Tagen (Adam) sich setzte: sein Gewand war weiss wie Schnee, und das Haar seines Hauptes wie reine Wolle; sein Thron Feuerflammen, dessen Räder ein lodern- des Feuer. Ein Strom von Feuer floss und ging von ihm aus; tausend mal Tausende dienten ihm, und zehntausend mal Zehntausende standen vor ihm. Das Gericht setzte sich, und Bücher wurden aufgetan. *** Und siehe, mit den Wolken des Himmels kam einer wie eines Menschen Sohn; und er kam zu dem Alten an Tagen und wurde vor denselben gebracht. Und ihm wurde Herrschaft und Herrlichkeit und König tum gegeben, und alle Völker, Völkerschaften und Sprachen dienten ihm; seine Herrschaft ist eine ewige Herr-

schaft, die nicht vergehen, und sein König tum ein solches, das nie zerstört werden wird." - Dan. 7:9, 10, 13, 14. (Siehe auch Offb. 4 und 5.)*

Und abermals gibt das Wort des Herrn durch den Propheten Joseph der Rolle, die Adam in Bezug auf seine Kinder spielt; zusätzliches Gewicht. Es lautet wie folgt: "Doch sehet, wahrlich, ich sage euch: Ehe die Erde vergeht, wird Michael, mein Erzengel, seine Posaune erschallen lassen. Dann werden alle Toten aufwachen, denn ihre Gräber werden geöffnet werden, und sie sollen hervorkommen - ja, selbst alle."

Aus dem Vorhergehenden ist es uns möglich, den wichtigen Schluss zu ziehen, dass vor dem Kommen des Herrn Jesus in den

* Übersetzung wurde der Elberfelder Bibel entnommen, da korrekt als in der Lutherbibel.
Volken des Himmels, um die Zügel der Regierung auf der Erde zu übernehmen, Adam kommt und um sich alle versammeln wird, die jemals unter ihm Schlüssel der Macht über die Menschheit auf der Erde in irgendeiner Dispensation gehalten haben. Mit dem Schall seiner Posaune ruft er die Toten aus ihren Gräbern; er bringt sie zum Gericht, und sie geben ihm Rechenschaft über ihre verschiedenen Statthalter schaften. Die Bücher werden aufgetan, damit ein gerechtes Urteil gefällt werden kann von dem, der nun auf seinem Thron sitzt, nicht nur als Vater sondern auch als Richter der Menschheit, und in dieser Stellung dienen ihm tausende. Eine erhabene Gesellschaft ist in einem grossen Rat um den grossen Patriarchen aller Patriarchen versammelt, bestehend aus seinen Söhnen, die getreu gewesen sind in dem, was ihnen übertragen worden ist. Und all dies ist in Vorbereitung für das grosse Ereignis, wenn den Heiligen des Allerhöchsten die Macht des Königreiches auf der Erde unter der Leitung der Himmel gegeben werden wird. Daniel sah, dass die Heiligen das Königreich besassen und dass dadurch Adam wiederum im Besitz der Herrschaft war, die ihm vor dem Fall gegeben worden war und die sich über jedes lebende Wesen auf der Erde erstreckte, was ihn zum unvierselligen Herrscher und Herrn über alle machte.


Wir müssen stets im Gedächtnis behalten, dass diese end gültige Übergabe weder die Gott gleiche Macht und Herrschaft unseres ersten Vaters noch diejenige unseres Herrn Jesus Christus im geringsten beeinträchtigt. In der patriarchalischen Regierungsordnung ist jeder Herrscher unabhängig in seinem Wirkungskreis, seine Herrschaft erstreckt sich über jene unter ihm, nicht über jene über ihm in der gleichen Ordnung. Während der Gott ungezählter Welten als sein Gott und Vater anerkannt


In Bezug auf diese Erde allein und ihre Einwohner haben Michael und Gabriel vielleicht die grössten Schlüssel der Herrschaft und Macht gehalten. Sie waren beide in ihren Tagen Vater aller Lebenden, und Herrschaft war ihnen gegeben über alle Dinge. Gabriel, oder Noah, hielt die Schlüssel dieser Macht unter Michael und wird ihm Bericht über alle Dinge erstatten bevor Michael Bericht über seine Statthalterschaft an ihn gibt, dessen Herrschaft über viele Welten reicht und des Gott über alle Götter ist. Diese beiden wichtigen Persönlichkeiten haben ständig über die Interessen ihrer Kinder gewacht, daher finden wir, dass sie von Zeit zu Zeit heiligen Männern auf der Erde Dienste erwiesen, — Gabriel erschien Daniel häufig und öffnete seinem Blick die herrlichsten Visionen der Zukunft, durch deren Kenntnis er als ein Gott für sein Volk handeln, die Weisheit der Astrologen überflügeln und die Ele-

(Ende.)
THE STAR OF TRUTH

El poderío gentil tiene su origen desde aquel momento que se dijo: “Engrandezco Dios a Jafet y habite en las tiendas de Sem.” Gen. 9:27.

Esto no se verificó sino hasta después de que los descendientes de Sem se presentaron en el mundo como un pueblo autónomo.

De las sententa personas del Linaje Prometido, que entraron a Egipto y que este pueñado de hombres y mujeres hubiesen llegado a la cima de un pueblo poderoso, conocido con el nombre de la “Casa de Israel.” A estos son los descendientes de Cham, severamente predominaron sobre Israel. Pro fin al salir de la esclavitud y establecerse en la Gran Palestina, los Gentiles se levantaron en contra de dicho pueblo y sun la Santa Ciudad y su Santuario lo destruyeron y por siglos los Gentiles predominaron. El poderío gentil siguió y no solamente en la Palestina reinaron los Gentiles; sino brincaron hasta las Américas y al por mayor se posesionaron de las habitaciones de Sem.”

Como ese poder que se les había dado, tenía que tener un fin, y como resultado, el Señor del cielo levanta en Paladín inspirado del cielo, y el 1º de Septiembre del imperecedero año de 1810, en e humilde Pueblo de Dolores dió el “grito de independencia.” Ese “grito” por inspiración divine, cunde y fecunde todo el Continente, y Norte, Centro y Sur América sacuieron el yugo que sobre sí tenían esas naciones!

Todo esto sucedió sin que los hombres, ni unos ni los otros se hubiesen dado cuenta de por qué la conquista y de por qué la Independencia!

Sin embargo el Dios del cielo, el Dios que tiene poder y que dirige los destinos del mundo, oficialmente vino, poco después de haber establecido su Iglesia en esta gloriosa dispensación, y el día 7 de Marzo del año de 1831, el mismo Señor Jesucristo, “REVOCÓ” aquel decreto Patriarcal que aseguró: “.....y habite en las tiendas de Sem.” Dijo el Señor:

“Y cuando vinieire 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.

Más o menos hemos tratado ya la cuestión gentilica por medio de todo — lo que Dios ha revelado y ahora nos valemos de aquello que nos transmite o delega la Historia.

LA PRIMERA ASAMBLEA DEL TUMULTO EN SION

En Abril de 1833, se efectuo
Ninguno de los Santos estaba fuera de culpa delante del Señor. Habían fracasado en guardar estrictamente los mandamientos de Dios los cuales se les había dado HARA CONSTRUIR SION. Se habían desarrollado y murmuraciones se oían; aun el Profeta como también otros de los hermanos líderes eran severamente criticados. Algunos de los miembros habían fracasado con la Ley de Consagración que se les había dado para la CONSTRUCCION DE SION, y su humildad en algunos aspectos la habían olvidado. Essential In Church History, p. p. 152-3.

APOSTASIA DE LOS SANTOS GENTILES, EN CUMPLIMIENTO DE LA PALABRA DEL SEÑOR JESUCRISTO, QUE NO RECIBRIAN LA PLENTID DEL EVANGELIO.
AMONESTACION DEL PROFETA. La tormente que estaba

El Señor tendrá un lugar donde su palabra irá en perezza en estos últimos días; porque si Sion no se purifica así mismo para que quedara probada en todas las cosas en su visión, El buscará otra gente; porque su trabajo continuará hasta que Israel este reunido, y aquellos que no escuchen su voz tendrán que sentir su ira. " Esto es de su hermano que tembía por Sion, y por la ira del cielo, que la espera si no se arrepintiera."
Estos temores también fueron expresados en una epístola escrita el mismo día en una conferencia en Kirtland a sus hermanos en Sion. "Nos sentimos más bien llover por Sion, que regocijarnos por ella, porque sabemos que los juicios de Dios están sobre ella, y caerán sobre ella excepto que se arrepienta." Tal fué el mensaje en los sentimientos del Profeta! -E. in Ch. H. p. 156.

Esto sucedía por los años de 1833, cuando el Profeta lamentaba amargamente por la pésima de los Santos.

APOSTASIA Y DOLOR. Como frutos de tal condición, rápidamente resultó una apostasía, y se parecía, dice el Profeta, "como si todos los poderes del infierno y de la tierra hubieran combinado su influencia en un modo especial para derrocar a
la iglesia de una buena vez, y hacer un fin completo." Los enemigos de afuera, ayudados por los apóstoles de adentro, unidos en varias maquinaciones para derrocar al Profeta, como si él hubiera sido la verdadera causa de todas las maldades, no solamente en las comunidades de la iglesia, sino por entre todo lo maligno que había caído sobre la iglesia se habría eliminado si ella hubiese aceptado el consejo del Profeta. La apos- sia se desarrolló por entre TODOS LOS CONCILIOS DE LA IGLESIA; y muchos de los principales hermanos, quienes previamente habían sido fieles y verdaderos, ahora se encon- traban comprometidos." — E. in Ch. H. p. 198.

Si en los concilios se de- sarrolló tal espíritu de apostasía, ¿que podremos suponerlos de los miembros? Simplemente para el cumplimiento de aquello que los Dioses dijeron: "En ese día cuando los Gentiles PECARAN... y será la plenitud de mi evan- gelio mas no lo reciben, porque no perciben la luz...."

ALGUNAS DE LAS MARA- VILLAS QUE LOS SANTOS CON- TEMPLAN EN EL TEMPLO DE KIRTLAND!

Muchos de estos hombres fieles altamente bendecidos con el testimonio de los mismos cielos; hombres íntimos amigos del Profeta, en unos cuantos momentos, pudiera decirse, casi todos, no solamente apostataron sino buscaron la destrucción del Profeta y aun hacerse dueños del templo por la fuerza de la espada.

¡Tal fue la triste y horrenda situación de los Gentiles bendi- tos! Todo como un verdadero cumplimiento de aquello que los Dioses habían anticipado.

UNCIONES Y BENDICIONES EN EL TEMPLO. Mucho fue el tiempo que se usó en Enero y Febrero del año de 1836, en cultos de los concilios y llenando las vacantes en varias organizaciones del Sacerdocio. El Profesor Seixas, un verdadero estudiante Hebreo, en lugar del Dr. Piexotto quien había fracasado en su contrato. El jueves del 21 de Enero se celebraron las primeras reuniones de cultos en el templo. Estas reuniones continuaron por varios días, en las cuales los elders fieles de la Iglesia recibieron bendiciones por la imposición de manos y unción con aceite.

En este primer culto se re- unió la presidencia, y el padre José Smith, el Patriarca, fue ungido y bendecido. Entonces él ungido y bendijo a cada uno de los miembros de la presidencia, comenzando con el de más edad, pronunciando tales bendiciones sobre ellos tal como el Espíritu del Señor le revelaba, y muchas profecías fueron pronunciadas por ellos.

UNA VISION. Mientras se encontraban así entretenidos, los cielos se abrieron y el Profeta recibió la siguiente visión:

"Contemplé el reino celestial de Dios, y su gloria, ya fuere en
el cuerpo o fuera del cuerpo no podría decirlo. La trascendental hermosura de la puerta por la cual los herederos de ese reino entrarían, lo cual era como llamas flamantes de lumbre: también el resplandeciente trono de Dios, en el cual estaban sentados el Padre y el Hijo. Vi las hermosas calles de ese reino, que tenía la apariencia de estar pavimentadas con oro. Vi los padres Adán y Abraham, y mi padre y madre, mi hermano Alvin que hacía mucho tiempo que había dormido, y me maravillé de como pudo haber obtenido una herencia en el reino, siendo que él había partido de esta vida antes de que el Señor hubiese puesto su mano para juntar a Israel por la segunda vez y no había sido bautizado para la remisión de pecados.

"Así vino la voz del Señor a mí, diciendo:

"Todos aquellos que han muerto sin el conocimiento del evangelio, quienes lo hubiesen sido permitidos para permanecer, serán herederos del reino celestial de Dios; también los que de hoy en adelante se mueran sin el conocimiento del evangelio, quienes lo hubiesen recibido de todo corazón, serán herederos de ese reino, porque, ho, el Señor, juzgaré a todos los hombres conforme a sus propios trabajos, conforme a los deseos de sus corazones!"

"Y también vi que todos los niños que murieron antes de que llegaran a los años de responsabilidad serán salvos en el reino celestial del cielo."

Muchas otras manifestaciones que ellos vieron, y ángeles les administraron; el poder del Señor descansó sobre todos ellos y la casa se llenó de la gloria de Dios. El escribiente del Profeta Warren Parrish, vió los ejércitos del cielo, y visiones de la redención de Sion.

En este y en cultos sucesivos los varios concilios y oficiales principales en los diferentes Quorums, cada uno en turno, recibieron bendiciones por la unción de aceite y la imposición de manos, tales como el Patriarca y la Presidencia recibió y la visión de los cielos se abrió a su vista con maravillosas manifestaciones de la gloria y poder de Dios, y ellos gritaron, Hosanna a Dios y el Cordero."

(Continúa)

WHAT HAVE WE DONE?

If we sit down at set of sun,
And count the things that we have done, And, Counting, find
One self-denying act, one word,
That eased the heart of him who heard, One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

But, if, through all the livelong day,
We’ve eased no heart by yea or nay;
If, through it all
We’ve done no thing that we can trace,
That brought the sunshine to a face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.
HILLEL LETTERS

Continued from page 463.

his friends: 'How God anointed Jesus of Nazareth with the Holy
Ghost and with power, who went about doing good, and healing all
that were oppressed of the devil, for
God was with him. And we are
witnesses of all things which he
did both in the land of the Jews
and Jerusalem, whom they slew
and hanged on a tree, him God
raised up the third day, and showed
him openly, not to all the peo-
ple, but unto witnesses chosen be-
fore of God, even to us who did
eat and drink with him after he
rose from the dead.'

"When the Saviour bowed his
head upon the cross, and said, 'It
is finished,' the Gospel was com-
plete. He had discharged his office
as a teacher. Nothing could be add-
ed to it, and nothing could be tak-
en from it. The system was perfec-
t. The duty of the Apostles was
to promulgate it to the world. So

you will observe that the promise
of Divine assistance, as far as
doctrines are concerned, goes no
further than strengthening their
memories; 'But the Comforter,
which is the Holy Ghost, which
the Father will send in my name,
he shall teach you all things, and
bring all things to your remem-
brance whatsoever I have said un-
to you.' They were occasionally in-
structed what to do, but never,
that we read of, to preach any new
doctrine which had not been taught
by Christ himself.

(Continued in next issue)

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Certain acts can be rendered
legal, but can never be made
legitimate. — Tallyrand.

"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. 1:23,1)
The STAR of TRUTH

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

The Kingdom of God or Nothing

"Title of Liberty"

VOLUME THREE

January to December
1955

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Arranged Alphabetically

and Chronologically

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"And never forget."

"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."

*Doctrine and Covenants* 78:7.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundations of the world.

"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."

*Doctrine and Covenants* 132:5-6.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

*Doctrine and Covenants* 82:10.
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