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

"The Church and Kingdom of God" is a common expression among Latter-day Saints; indeed, it is an expression often found in Holy Writ. The two—the Church of God and the Kingdom of God—may be said to be one very much as Christ Jesus and His Father are one: one in purpose, in principle, but distinct in organization and mission, both the direct instruments of the Priesthood and neither complete without the other. The one, the Kingdom, is God’s political government on earth, having within its functions the protection of all people, whether members of the Church of Christ or not. This Kingdom, with Christ the King, is destined to subjugate all other kingdoms and rule the world.

The Church might be termed the spiritual branch or propaganda "PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
division of the Priesthood. To its sacred care is entrusted the duty of proclaiming the "Gospel of the Kingdom" to mankind, of guarding and administering God's Holy ordinances necessary to the salvation and exaltation of man.

It might be said by way of comparison that the Church and the Kingdom, both appendage organizations, are to the Priesthood what the Sabbath Schools, Mutual Improvement Associations, etc., are to the Church—they are the tools or vehicles used by the Priesthood in accomplishing God's purposes on earth.

The Church does not function in political or civil affairs, its labors being confined to ecclesiastical direction; and its jurisdiction is restricted to its membership, with judicial powers limited to acts of excommunication.

The following is extracted from the History of the Church, Vol. 7: 381-382:

"President (Brigham) Young in writing a letter (May 3, 1884) to Reuben Hedlock, president of the European Mission at the time, said to him: 'The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever.'"

"Again in a discourse under date of July 8, 1855, President Young said: 'As was observed by Brother Pratt (this morning) that kingdom (i.e., of God) is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning, that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but is not the Church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further, though a man may not even believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.'"

"The late President George Q. Cannon while editor of the Juvenile Instructor said: 'We are asked, is the Church of God and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate. This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting
the priestly garments and offered up prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being mouth. We all felt well and glad for this privilege. The members of the above council (were) Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, George A. Smith, Wilford Woodruff, Amasa Lyman, Ezra T. Benson, Phineas H. Young, John Pack, Charles Shumway, Shadrack Roundy, Albert P. Rockwood, Erastus Snow, myself (William Clayton), Albert Carrington and Porter Rockwell. The two latter having no clothing with them, stood guard a little distance from us to prevent interruption.* * *

(From William Clayton’s Journal, Deseret News Press, 1921, pp. 202-203.)

A published item in the Tribune, called “Day by Day With the Utah Pioneers,” so changed the original notes of William Clayton as to make it appear that the body of men designated by William Clayton as the “Members of the Council of the Kingdom of God” was, in fact, the quorum of the “Twelve and some others”; thus obscuring an important fact of history. What purpose was sought to achieve in effecting a substitution of the Council of Twelve for the “Council of the Kingdom of God,” is not revealed.

From comments of Elder B. H. Roberts, in the “Rise and Fall of Nauvoo,” by Roberts, pp. 177-182, quoting from pages 180-181, the author comments:
"It is evident from all this, that speaking broadly, with the Prophet the Kingdom of God was the government of God on earth and in heaven—whether that government was manifested through the authority of a single individual or a complete system of ecclesiastical or national government. This is, however, speaking broadly, not to say loosely; and in the same manner that the subject is spoken of in holy scripture where the phrases KINGDOM OF GOD, KINGDOM OF HEAVEN, THE CHURCH OF CHRIST, CHURCH OF GOD, THE CHURCH, etc. are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between 'the Church of Jesus Christ' and the 'Kingdom of God'. AND NOT ONLY A DISTINCTION BUT A SEPARATION OF ONE FROM THE OTHER. The Kingdom of God according to his teaching is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this Kingdom Christ is the King; for He is to reign 'King of Kings' as well as 'Lord of Lords.' While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact the Prophet taught that men not members of the Church could be not only members of the Kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.

"On the other hand the Church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the Head, since He is to be the 'Lord of Lords' as well as 'King of Kings.' The Church is peculiarly Christ's. It bears His name. It is composed of members who, while not behind others in doing Him homage, as the head of the Kingdom of God, accept Him as more than the King of Kings—they accept Him as Lord of Lords, as Redeemer, Savior, God. But the Church of Christ, precious as it is; beloved by its great Head; in the harmony of its truth, perfect; in the beauty of its holiness, passing all praise; in its power of salvation, absolute; yet the Church of Christ will doubtless stand under the protecting ageis of the Kingdom of God in common with other systems of religion, enjoying only such rights as will be common to all. And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let of hindrance, make
known the truth she holds and her saving grace and power, and manage her own affairs—yet she will not usurp the prerogative of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction—outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly, but he taught the foregoing in the counsels of the Priesthood as many testify, and EFFECTED AN ORGANIZATION as a nucleus of the Kingdom above referred to of which some who were not in the Church were members."

Elder Roberts makes one comment. He says:

"And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs,—YET SHE WILL NOT USURP THE PREROGATIVE OF THE KINGDOM OF GOD, nor interfere with those outside the pale of her jurisdiction—outside her membership."

Assuming this to be true, the jurisdiction of the Church there must end; and if the Church were now guided aright it would not attempt to "INTERFERE WITH THOSE OUTSIDE THE PALE OF HER JURISDICTION—OUTSIDE HER MEMBERSHIP," as is the case today. The Church should adhere closely to its eleventh Article of Faith, which reads: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and ALLOW ALL MEN THE SAME PRIVILEGE, LET THEM WORSHIP HOW, WHERE OR WHAT THEY MAY."

In Defense Of The Three Per Cent

Continued from Vol. III, p. 444.

The following is from the Juvenile Instructor, Volume 20, pages 136-137, May 1, 1885.

EDITORIAL THOUGHTS
George Q. Cannon

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

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

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

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

A violent and vicious attack is being made up in the doctrine and practices of the Patriarchal marriage. Those who have practiced this principle are assailed with ferocity never before known. Those who make the attack perhaps hope to drive the people of God to renounce the doctrine and promise not to obey the revelation. Vain and delusive hope.

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

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

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

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

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

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

The Latter-day Saints have not forced any issue upon the world. It has and is forcing one upon us. We did not, in obeying the revelations of God, violate a law. We were innocent of this. But that which was not crime—that which God had commanded us to do—has been arbitrarily declared a crime—and we are told we must not obey that command. For if we do we shall be punished. Whom shall we obey? To disobey God is to forfeit his favor and our eternal salvation. To disobey man is to expose ourselves to his punishment, and his vengeance may deprive us of mortal life. Whom shall we obey? is the question for the Latter-day Saints.

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

This is the only answer faithful Saints can give; and as they did in the beginning of the work in these last days, as they did in Missouri, as they did in Illinois, as they did in crossing the great plains, to the present, so they must do again—put their trust in God, that God, who has never forgotten them, to deliver them from the hands of their enemies, and He will do it. He will not forget His people, nor the promises He has made to them.

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

The plain speaking of George Q. Cannon in these talks cannot be misunderstood as to gravity of the impending failure of the Church because of their passive indifference—proving almost beyond the faith and endurance of the heart of these powerful men. But this was not all. At this time there were men among authorities of the Church not born of the spirit and affinity with Jesus Christ who chose to oppose God within the Church; as is evident by the words of Heber C. Kimball living at that time:

"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. WHAT ARE YOU OPPOSING IT FOR? It is a principle that God has revealed for the SALVATION OF THE HUMAN FAMILY. He revealed it to Joseph, the Prophet, in this OUR DISPENSATION; AND THAT WHICH HE REVEALED HE DESIGNS TO HAVE CARRIED OUT BY HIS PEOPLE."

Journal of Discourses 5:203.

This soul rending prophetic declaration that there were men in the leadership of the Church that were Satan's emissaries, and were at enmity with the Gods—opposing the doctrine, principle and law of the Holy Priesthood, hence, Godhood itself—this evil omen became a reality in September, 1886, when the leadership of the Church presented a document known as a "Manifesto" to the invincible, Prophet, Seer and Revelator of the Church, President John W. Taylor, for his approval and signature, hoping that he too would be in harmony with the 97 per
cent, and, of course, be accepted by the Church generally as the revealed will of Almighty God.

At the presenting of this "Manifesto" John Taylor had been in exile for nearly two years, his own families not knowing of his place of refuge; nor could the Church be trusted with this information lest he be betrayed. We now know he was in the home of John W. Woolley, in Centerville, Utah, living among a few worthy Saints. He was then suffering ill health but was kept informed of the "state of affairs" both as to the deeds of government officials and of the Church.

John Taylor only can know of the "aloneness" of the feelings of his soul. His decisions and actions at that moment would determine the fate of the Church and unnumbered children of God. He had been with the Prophet Joseph Smith in life and in death. He knew that Joseph gave his life's blood as a testament of this very doctrine and law. He was a companion with Brigham Young and others in giving their all in the hope of establishing these things. He was now asked by the Church to sanction this document, and by so doing, denounce Brigham Young, denounce Joseph Smith, denounce Jesus the Christ. He was asked to represent himself "the Prophet, Seer and Revelator unto God", to submit—Bow Down AND ACKNOWLEDGE man made laws in preference to a divine Mandate; to humble those who had preceded him, and the true Prophets and Saints yet to come. This was the hour of his Gethsemanie, the outcome to be the corination and conclusion of his life's mission.

On the night of September 27, 1886, with these ponderous thoughts and prayerful surgings of the heart pertaining to the salvation of the Church, retired to his room resolving to petition his Father and God for counsel and direction.

The infallible testimony of John Taylor and others who were present and in a position to know and declare that the Lord God and the resurrected Prophet Joseph Smith honored the prayer of John Taylor and came in person and spent this holy night with him in which COUNSEL, DIRECTION AND REVELATION were given. The following morning all was clear to his mind. The will of God was now confirmed, God had spoken and set His hand, as the voice and actions of John Taylor manifest:

"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.)

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. He said, "one half of this people would apostatize over the principle for which we are now in hiding; yea, and possibly one-half of the other half." He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "APOSTASY AND WHOREDOM would be rampant in the Church."

His quickly calling and gathering certain people and holding a day long meeting explaining many things, and the calling of five men, giving them each a copy of the revelation of the Lord, verified the divine law of Plural Marriage.

Following is the revelation to John Taylor, given September 26-27, 1886:

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

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness, because of the perilous times, AND FURTHERMORE, IT IS MORE PLEASING TO ME THAT MEN SHOULD USE THEIR FREE AGENCY IN REGARDS TO THESE MATTERS. NEVERTHELESS, I THE LORD DO NOT CHANGE AND MY WORD AND MY COVENANTS AND MY LAW DO NOT.

And as I have heretofore said by my servant Joseph: All those who would enter into my glory MUST AND SHALL OBEY MY LAW. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham?

And 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.

Acting under the direction of the Prophet Joseph Smith in person, President John Taylor called, ordained five men to the Holy Apostleship, placing them under oath and covenant to perpetuate these holy principles, having all authority pertaining to this Holy calling.

It is noted that these men were not all called from among the General Authorities but were men whom God also had faith in; whom by His foreknowledge, knew that they were CONVERTED and
RELATIVE TO THIS REVELATION AND ANSWER TO THE PROPOSED MANIFESTO.

Thanks be to God, for the man JOHN TAYLOR and his faith that God would not forsake His own.

After the passing of John Taylor, the Church, under the leadership of President Wilford Woodruff, might be termed as that of CONFUSION—for confusion it has proven to be.

Wilford Woodruff was in a position to know the accomplishments of John Taylor and could not deny the position, covenant and life’s ministry of those men called of God through him. Yet he was confronted with the 97 per cent of the Church, still clamoring for a “Manifesto” or “official agreement.” His course was not easy, but it is difficult to justify his actions or his words in the remaining history of his life; quoting from his own journal the revealed word of the Lord of November 24, 1889:

“Attended a meeting with the lawyers at the Guardo (House) in the evening. They wanted me to make some concession to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation”:

Thus saith the Lord to my servant Wilford. I, the Lord, have heard thy prayers and thy request, and will answer thee by the voice of my spirit.

Thus saith the Lord unto my servants the Presidency of My Church,
who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and the destiny of all other nations of the earth, in mine own hands, and all that I have revealed and promised and decreed concerning the generation in which you live shall come to pass, and no power shall stay my hand.

LET NOT MY SERVANTS WHO ARE CALLED TO THE PRESIDENCY OF MY CHURCH DENY MY WORD OR MY LAW, WHICH CONCERNS THE SALVATION OF THE CHILDREN OF MEN. Let them pray for the Holy Spirit which shall be given them to guide them in their acts. PLACE NOT YOURSELVES IN JEOPARDY TO YOUR ENEMIES BY PROMISE. YOUR ENEMIES SEEK YOUR DESTRUCTION AND THE DESTRUCTION OF MY PEOPLE. If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail.

Let my servants who officiate as your counselors before the courts MAKE THEIR PLEADINGS AS THEY ARE MOVED UPON BY THE HOLY SPIRIT, WITHOUT ANY FURTHER PLEDGES FROM THE PRIESTHOOD.

I, the Lord, will hold the courts, with the officers of government and the nation responsible for their acts towards the inhabitants of Zion.

I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father. Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom. Fear not the wicked and ungodly.

Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my servants since the world began, which are recorded in the record of divine truth.

Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon. These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine, saith the Lord. Watch the signs of the times and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion and act as you are moved upon by the Spirit, and all will be well with you.

The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation and are nigh at your doors. Awake O Israel, and have faith in God and his promises and he will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked in mine own due time and way.

I CANNOT DENY MY WORD, NEITHER IN BLESSINGS NOR JUDGMENTS. THEREFORE LET MINE ANOINTED GIRD UP THEIR LOINS, WATCH AND BE SOBER, AND KEEP MY COMMANDMENTS. Pray always and faint not. Exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ.

The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly to reward every man, according to the deeds done in the body. Even so, Amen.
Yet he issued the “Official Declaration” in 1890 to whom it may concern. **I hereby declare MY INTENTION TO SUBMIT to those laws (laws of the land), and use MY INFLUENCE with the members of the Church over which I preside to have them do likewise.**

And I now publicly declare that MY ADVICE to the Latter-day Saint is to refrain from contracting any marriage forbidden by the law of the land.”

— Wilford Woodruff
President of the Church of Jesus Christ of Latter-day Saints.

In review of all that which was taught, the irrevocable, everlasting covenant, the revelation of God, Wilford Woodruff says, “I hereby declare MY INTENTIONS to submit (to the laws of men and devils in preference to the laws of God) (in other words, I give up, I now join and embrace the 97 per cent) and MY ADVICE to the Latter-Day Saints (all) is to do likewise.

Perverted intention—Satanic advice—and the “Saints of God” raised their hands to the “square” and said Amen! Shame! Confusion.

However, there were those who were NOT CONCERNED and did not accept HIS ADVICE nor come under the SPELL of his INFLUENCE, but magnified their Priesthood and kept their covenants and kept the faith, after Wilford Woodruff’s declaration of intentions. Some of the best blood of the Church entered Celestial Marriage (Plural marriage), Apostles, Patriarchs, Stake Presidents, High Councilmen, Bishops, and members who could qualify. However, these were days of seeming tolerance for those three per cent members—in spite of the fact that the government accused Wilford Woodruff that “He was not acting in good faith,” and we were refused statehood until the Church could prove to the government that they were acting in “good faith.”

And so Wilford Woodruff must bow down again and justify his intentions and advice” in effect that the law of the land is God’s; that the church would be destroyed, the God of Abraham, Isaac and Jacob was not a God of Miracles nor would He keep His covenants or promises.

This “official declaration” was now declared Heaven Inspired. CONFUSION. But it was enough for the 97 per cent.

Yet, throughout the life of Wilford Woodruff he honored those valiant three per cent and foresaw the trials and hardships that they would be called to endure because of the prejudices of the world; as evidenced in his dedicatory prayer of the Salt Lake Temple, April 6, 1893, (three years after the issuing of the Manifesto) his soul reaching out to God:

“O God, the Eternal Father, Thou knowest all things. Thou seest the course Thy people have been led to take in political matters. They have, in many instances, joined the two great national parties. Campaigns have been entered upon, elections have been held, and much party feeling has been engendered. Many things have been said and done which have wounded the feelings of the humble and the meek, and which have been a
cause of offense. We beseech Thee, in Thine infinite mercy and goodness, to forgive Thy people wherein they have sinned in this direction. Show them, O Father, their faults and their errors, that they may see the same in the light of Thy Holy Spirit, and repent truly and sincerely, and cultivate that spirit of affection and love which Thou art desirous that all the children of men should entertain one for another, and which Thy Saints, above all others, should cherish. Enable Thy people hereafter to avoid bitterness and strife, and to refrain from words and acts in political discussions that shall create feeling and grieve Thy Holy Spirit.

"Heavenly Father, when Thy people shall not have the opportunity of entering this holy house to offer their supplications unto Thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation and shall turn their faces towards this Thy holy house and ask Thee for deliverance, for help, for Thy power to be extended in their behalf, we beseech Thee to look down from Thy holy habitation in mercy and tender compassion upon them, and listen to their cries. Or when the children of Thy people, in years to come, shall be separated, through any cause, from this place, and their hearts shall turn in remembrance of Thy promises to this holy Temple, and they shall cry unto Thee from the depths of their affliction and sorrow to extend relief and deliverance to them, we humbly entreat Thee to turn Thine ear in mercy to them; hearken to their cries, and grant unto them the blessings for which they ask.

"Almighty Father, increase within us the powers of that faith delivered to and possessed by Thy Saints. Strengthen us by the memories of the glorious deliverances of the past, by the remembrance of the sacred covenants that Thou hast made with us, so that, when evil overshadows us, when trouble encompasses us, when we pass through the valley of humiliation, we may not falter, may not doubt, but in the strength of Thy Holy name may accomplish all Thy righteous purposes with regard to us, fill the measure of our creation, and triumph gloriously, by Thy grace, over every besetting sin, be redeemed from every evil, and be numbered in the kingdom of heaven amongst those who shall dwell in Thy presence forever.

"And now, our Father, we bless Thee, we praise Thee, we glorify Thee, we worship Thee, day by day we magnify Thee, and give Thee thanks for Thy great goodness towards us, Thy children, and we pray Thee, in the name of Thy Son Jesus Christ, our Savior, to hear these our humble petitions, and answer us from heaven, Thy holy dwelling place, where Thou sittest enthroned in glory, might, majesty, and dominion, and with an infinitude of power which we, Thy mortal creatures, cannot imagine, much less comprehend. Amen and Amen."—Contributor, Vol.14:292.

Somehow one can feel the humiliation of President Woodruff in apologizing to God, for the shortcomings and failures of the Church over which he was called to PRESIDE.

(Continued next issue)
AFTER CHRISTMAS THOUGHTS

Christmas has come and gone once more. Wrappers and tin foil and toys and assorted gifts litter floors and shelves and closets. Sober thoughts turn to debts that must be met and necessities that must be bought and the tremendous amount of money that was spent for Christmas. In outdoing the Joneses how many have reduced ourselves to financial bankruptcy?

Of course, we have all tried to do something nice for as many as we could. We have tried to excel in our generosity. We have been prime suckers for every cunning merchant.

On the day, now past, we were supposed to remember Jesus Christ. We were to think of Him, of His lowly birth, of His agonized death, as He hung upon the cross of Calvary and gave His life that we might live.

The bells and holly, the evergreen branches and colored lights, the decorated trees and yule log adorned nearly every home. Tens of thousands of streets in tens of thousands of American cities and towns glittered with holiday finery. Store windows bespangled with stars and snow and other artificial allurements have beckoned to man, woman and child for two full months. Merchants everywhere have vied to outdo one another in their greed for trade. Hundreds of millions of dollars have been spent for toys and trinkets and nolettes with the hope that the retailers might gain others of hundi-
reds of millions of dollars.

Thus the spirit of Christmas has flourished for another year. No matter how tender the spot it occupies in our hearts, no matter how we cherish it, and justify it and laud it, Christmas has been and is, more than it ought to be, a great merchantile venture. Too often the governing thought has been: "How much profit can the store, or the State, or the Nation realize by the proper management of the Christmas season."

Can we honestly say that Christmas is dominated by the remembrance, or the love of Christ? How much and how many times have we actually thought about that humble Personage who lived and taught us how to live a more perfect life? How many times have our thoughts pictured Him as He hung upon the cross? Is our desire to give patterned after His holy life and sacrifice? or is it spurred on by the determination to give more than the other fellow and, thereby, receive more credit? Is the attitude that prompts this mad exchange of gifts one of humility and genuine love, or is it the offshoot of more selfish lusts?

Gifts have been exchanged since time immemorial on an utterly selfish basis, (mark it well) the giver anticipates something more desired in exchange. On Christmas day is it possible that perhaps our motives may be personal aggrandizement? Do we want to be acknowledged for our generosity? Do we seek praise? Perhaps to expect it is not unreasonable, but does its antici-

pation outweigh our good motives? Have we given gifts selflessly, because we were governed by love and a desire to do good? Let us search our hearts and judge our inmost thoughts.

We are told that history repeats itself. This is true, though we do not always recognize when it is so because motivating principles in men’s lives are portrayed in so many differing manners.

Let us suppose we have given gifts because we desired to be praised or acknowledged because of our generosity and goodness. Could such a spirit be compared with that of the ancients when they sinned against God? Let us analyze it.

Certain remnants of Israel were left in Palestine at the time Christ was born. These were mostly the representatives of two tribes, i.e.; Judah and Levi. These people were fairly well acquainted with the prophecies concerning the coming of the Savior. Holy writ tells us that they were actually looking forward to His advent, and it was a topic among the priests as well as the laity.

Now the residents of Palestine considered themselves the chosen of God, the only authorized representatives of His priesthood, the only administrators of His ordinances among men.

The Law of Moses, as practiced by them plainly portrayed the advent of "The Lamb of God." Surely, under such circumstances, every devout Israelite anticipated
with joy the coming of the Messiah. Their prophets spoke of Him, their holy rites were in the likeness of His mission, for He was as "a lamb without blemish, whose sins should atone for the sins of the people."

We learn from what is written concerning them that some expected him to come in power and great glory, when the people were in great tribulation, and that He would deliver them from captivity. Others visioned Him, from that which was written, as a great and powerful King and Lawgiver, like unto Moses. He would overthrow all their enemies and exalt the people of Judah to a place above all the people of the earth.

At this time, all the people of Jerusalem chafed under the Roman yoke. They talked about the coming of the Lord and they prayed that the "Son of David" would come to their deliverance. However, their hearts were so surfeited with selfishness and so swallowed up in their own selfrighteousness that they did not recognize the Son of God when He came among them.

How could Judah and Levi recognize "Emmanuel", "The Almighty God" in "a babe wrapped in swaddling clothes and lying in a manger"? Their reason cried out against it. How could such a humble being, born in such absolute obscurity be exalted to the throne of grace? Was such as he to displace they who occupied thrones of spiritual authority among the proudest and wisest people on earth? Who was going to step aside for such a person? Absurdity of absurdities, certainly not the High Priests of Israel! Certainly not Herod the Great!

In His youth an effort was made to destroy Him. Herod caused all the children of Bethlehem under two years of age to be slain in his effort to destroy the Christ, who presumably threatened Herod’s throne. Being warned of an angel, Joseph and Mary fled with the infant Jesus into Egypt. Thus His life was spared.

When the Lord commenced His ministry among the peoples of Palestine He immediately encountered the jealousy and hatred of the governing High Priests and from that hour they sought His life.

He "pretended to be the Son of God" and they were not going to let such an upstart as He usurp their powers and authority. Upon this ground they found justification, in their own hearts, for seeking His life. Though they had been the very advocates of the coming "Son of God", they were the foremost in bringing about His crucifixion.

In their fallacy, they pictured Him as born in Bethlehem, the humblest hamlet in Palestine, even as the scriptures foretold. But, surely, he must come of royal lineage. In His royal household he would be surrounded by a powerful and kingly retinue. His birth would be widely proclaimed by the nobility (of whom they were an integral part.)
It would be heralded with the sound of trumpets and accompanied with royal pageantry. All the wide world would be made aware of it.

Here the dominant spirit of proud and sinful humanity was manifested. Among practically all those who had any vestige of power in all Palestine, from the greatest to the least, whether ruler or priest,—all looked upon the humble Christ as a threat to their authority and dominion. They were selfish, fearful and apprehensive. Each, whether king or priest, was afraid he would be deprived of his authority among the people.

In their wickedness it is probable that each priest would have repeated the injustices of Caiaphas and Ananias if the same threat to his spiritual prerogatives had arisen, and the power had been in his hands. Each man who held an office of authority among the people probably would have slain the helpless children of Bethlehem if in doing so he thought he might escape, as Herod thought, any threat to his governing authority. This he most likely would have repeated had he been able to do so.

They all wanted Christ to come but He must recognize those in authority. He must exalt these and justify them in the eyes of the people. Otherwise, they could not receive Him. If His coming was to diminish their light then, of course, He was an interloper, one who was a threat to their earthly power and authority, or one who imposed upon their God-given spiritual rights and prerogatives.

For these reasons the Jews could not accept the lowly Christ. For one of such humble birth, His claims were too presumptuous, too utterly inconceivable. Even though He healed the sick and raised the dead, caused the blind to see and the lame to walk, calmed the troubled elements and raised Lazarus from the mouldy tomb, they could see nothing of Kingly power in His bearing, they could not recognize the aristocracy of heaven. Finally, they tried Him and felt justified in their wicked hearts when they cried, “Away with Him Crucify Him.”

In the Lord Jesus Christ we may see the perfection of all the attributes of the Almighty God. His spirit was one of all encompassing, all prevailing love. It was the perfect exemplification of true humility and perfect service. Never did He manifest any pretense to personal aggrandizement. He came to do the will of the Father, and all glory belonged to the Father.

The perfection and greatness of the Lord was never accompanied by bragadocio, or any pretense to gain the praise of the world or the honor of men. The perfection of His life was swallowed up in the perfection of the Father and all glory belonged to His God.

He admonished His disciples, “Love one another.” “Be ye
"He that is greatest among you, let him be the servant of all."

In every walk of life we should ask ourselves: "What is the motivating spirit prompting my actions?" "Do I exercise the authority I hold for the selfless purpose of glorifying God and blessing my fellowmen, or do I seek and use this spiritual privilege so that I may be praised and honored of men? Do I administer the ordinances of God that men may be exalted thereby and become more like his Maker, or do I find pleasure in doing these things because I am acknowledged by men as an administrator of God-like authority?"

"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."

Certainly, if we exercise the powers of the priesthood with the intent of being honored by men we have made a mockery of God's kindness to us. Our hearts are not right before Him. We are exercising an unrighteous dominion because we are taking honor and glory for that which is not our own. It is the Lord's and He only is to be honored and praised and acknowledged. Is it possible that such a spirit prompts "almost all men"? So it is written. Even though they pretend to every pious attribute, they require the honor of men. In their hunger for it they cultivate a spirit that would kill Christ, or their humblest brother, if they thought for a moment he might interfere with their ordained privileges and prerogatives.

It is good to be excellent, to attain the attributes of godliness. But it is not good to "seek to excel." To be determined to bear authority above another, even to the shedding of blood. It is not holy or righteous to consider ourselves capable of administering God's law unmolested and unprohibited by the Lord Himself. This was the spirit exhibited by Lucifer in the councils of heaven. The same spirit dictated the Jews at Jerusalem when they crucified Christ. That spirit, "among brethren" betrayed the Prophet Joseph into the hands of murderers in Carthage jail. It is the spirit manifested from time to time among those professing godliness, but whose lives are dominated by a thirst for personal glory and aggrandizement. They have the spirit and the disposition of murderers and they feel justified in it.

This spirit has prevented men in all dispensations of the world from accepting the revelations of God and entering into the fulness of His glory. Those possessed of it feel fully capable and qualified (in a godly manner of course) to threaten the life of a brother, or to take it, if necessary, if they feel his actions or course may impinge upon their authority, or overshadow their holy privileges. This is the spirit of the devil, who was a liar and a murderer from the be-
beginning. Whether in heaven or on earth, there is nothing, not even the word or the will of God which can be permitted to dim the light of the personal glory that beams upon the hallowed brow of such as these.

As self-sustained rulers and the only authorized administrators, murder is within the scope of their authority, it is but the administration of the law, and therefore, fully justified.

Armed with such powers they direct the persecution of the Saints in all successive ages of the world. They pervert the word of God, denouncing it as evil and "of no worth." In the virtue of their authority they destroy the souls of men, casting them into prisons, inflicting the penalties of death. They utilize the powers of the world to destroy every tenet or practice conflicting with their own beliefs, or policies, or "modus operandi."

In our own age they have driven and scattered and "peeled" the saints and felt in their wicked hearts that they were "doing God service." Here is the ultimate manifestation of that spirit which the Lord ascribed to those who "were of the world."

In the beginning it was a seed, a lust for power, or praise or personal achievement.

Now that Christmas time has passed, let us ask ourselves: Are our acts truly prompted by a spirit of love? Do we do good for the good's sake? or are our acts prompted by the thought that we will be personally benefited, or more honored, or most praised?

These are thoughts after Christmas.

The Hillel Letters
Taken From The Archko Volume

(Continued from Vol. III, p. 472.)

"It may seem strange to those who are accustomed to dispute about words and phrases, that Christ should have left nothing written, nothing which we can identify as the very words which he spoke. The stickler for creeds and formulas may lament that all the disputes of after ages were not anticipated and prevented by a written declaration of the Saviour, which would have been so plain that no dullness could have misapprehended, no ingenuity perverted it. We are fully justified, I believe, in asserting that no such precaution would have been effectual. Human language is essentially ambiguous, every word having a variety of significations, any one of which becomes probable only because it better suits the connection, the purpose, or the sentiments of the writer. Language is always addressed to reasonable beings, and it is necessary for them to exercise their reason in order to understand it. It is so
with Christ’s plainest instructions, we are always obliged to use our reason in order to decide in what sense his words are to be taken. When he tells us, ‘If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple,’ are we to interpret this literally, and say that no man can be a Christian without hating father and mother, and sisters and brothers? By no means. And why? Because it is not reasonable to believe that such was his meaning. We cannot suppose that Christ intended his followers to prove false to the most important relations we sustain in this life. We conclude, therefore, that he did not use the word hate in a literal, but a figurative sense of loving them less than himself and his cause. So we interpret the precept which commands us to cut off a right hand or pluck out a right eye. We do not cut off our hands and pluck out our eyes, not because we are not literally commanded to do so, but reason teaches us that he did not mean literally to be so taken. So whatever Christ might have left written, there would have remained the same difficulty of interpretation. We should still be obliged to rest on probability, just as we do now. We cannot be infallibly certain that we take a sentence of Scripture in the true sense, without possessing inspiration ourselves. We cannot know that we are inspired, without the power of miracles, or unless we could not have distinguished those thoughts which were miraculously suggested from those which occurred in the ordinary operations of our minds.

"Then, even had the Saviour left the Gospel written with his own hand, we would still have been compelled to rely on human testimony that the same identical words were preserved. The thing, then, is evidently better as it is. We would have been compelled at last to rely on human testimony as to what Christ did and taught and suffered. What more competent witnesses could we possibly have than those who were with him on terms of the greatest familiarity during his whole ministry? In what better form could we have this testimony than in the Gospel according to Matthew, written by one of those who were with him from the beginning, and who was present at his crucifixion, who ate and spent his life in propagating his religion? What more unobjectionable testimony than that of John, who had been one of the disciples of John the Baptist, who saw the transfiguration, leaned on his bosom, and shared his most intimate friendship? As collateral proof, what more authentic than the memoirs of Luke and Mark, who were the constant companions of the Apostles, and heard them rehearse over and over the wonderful story of the teachings and miracles of Jesus?

"Considered in this light, as human testimony, and it is the only light in which they can be regarded, those who understand the principles of evidence most thoroughly tell us that their evidence is the more weighty and satisfactory from slight variations from each other. Those who frequent courts of justice tell us that it is utterly vain to expect entire consistency of a number of witnesses, let them be ever so honest and ever so competent. Agreement in the main facts is all that is expected, and nothing will sooner cause suspicion of collusion than for two witnesses to make, word for word, the same statement. No human being ever told the same order.

"Nothing can be more evident than that the historian were subjected to the same common laws which govern the operations of the
human mind. We have in the letter three different relations of Paul's vision and conversion, twice by himself in public speeches, and one from the letter of Luke, probably from his own lips in private conversation. Yet the three accounts all vary from each other in words and circumstances. The four Evangelists all give us the inscription upon the cross of Jesus, yet no two agree in the precise form of words which was used. Matthew says that the accusation was, 'This is Jesus, the king of the Jews.' Mark says that the super-scription was, 'The king of the Jews.' Luke says it was, 'This is the king of the Jews.' John says that the title on his cross was, 'Jesus of Nazareth, the king of the Jews.' Here, then, is a variation in the testimony. It is impossible that more than one of these inscriptions can be verbally accurate. But it creates no distrust, and not one in a hundred of the Christian Church has been aware of its existence. It is an immaterial variation, a discrepancy which must always be allowed in human testimony, and nothing could be more unreasonable or absurd than to allow the least shade of doubt to pass over the mind as to the reality of the inscription because of this verbal discrepancy. The first three Evangelists have given us Christ's prayer in his agony at the garden of Gethsemane, but each of them in different words. Yet no man in his sober senses would think of doubting the actual occurrence of that thrilling scene on that account. If anything in all history of the past can be said to bear the native impress of truth, it is this whole transaction."

The End.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own. —James.
These things that God has given unto us sacred, unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the fashions of the world, and especially where fashions compel us to break a covenant and to commit a grievous sin?"

There is but one reason for the change in the Garments. Apos- tasy, and the love of the world for its popularity and fellowship. Our leaders should be ashamed of themselves for allowing such a thing without a rebuke—but it seems, they themselves rather like the turn in affairs, and love the world with its false, vain and wicked systems.

The True Law Of the Land

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And the law of the land which is constitutional supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

Nevertheless, when the wicked rule the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." D. & C. 98:4-10.

God's Prophet—President?

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived; the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood, independent of their voice. (Journal of Discourses, Vol. 1, p. 133.)
Die Himmlische oder Mehrehe

Eine Übersicht über das Heiratsystem der Mormonen, wie es von Gott eingesetzt wurde durch den Propheten Joseph Smith.

Zusammengetragen und erläutert von Joseph W. Musser.

Petrus aber und Johannes antworteten und sprachen zu ihnen: Richtig ihr selbst ob es vor Gott recht sei, dass wir euch mehr geboren dann Gott. (Apg. 4:19)

1. Kapitel
Ehe — Einführung

Die Abhandlung wird die Ausführung der Himmlischen oder Mehrde durch qualifizierte Heilige Gottes während der verschiedenen weltgeschichtlichen Zeitschritte von Beginn aufzeigen; dass Gottes Offenbarung dieses Prinzips an Abraham nur für ihn und seine Dispensation bestimmt war, und dass die Rechtfertigung für dessen Befolgung in diesen Tagen in einer neuen Offenbarung an den Propheten Joseph Smith als Haupt der gegenwärtigen Evangeliumsdispensation liegt.

Da viele der angeblichen Nachfolger Joseph Smiths — unter ihnen die "Reorganisierte" Kirche Jesu Christi der Heiligen der Letzten Tage — den göttlichen Ursprung der vom Propheten empfangenen Offenbarung ableugnen, halten wir es für richtig, unsere Abhandlung mit Beweisen zu diesem Punkt zu beginnen; denn wenn diese Offenbarung (Lehre und Bündnisse, Abschn. 132) für unecht befunden wird, dann liegt Grund vor, den göttlichen Ursprung der gesamten Struktur des "Mormonismus" anzuzweifeln.


"Joseph war kein Feigling. Er sagte selbst, dass ein Feigling nicht im Königreich Gottes erlöst werden könnte. Jedoch mangelte er nicht der Vorsicht, besonders wenn er vom Herrn gewarnt wurde, dass sie notwendig war. Daher offenbarte er nur einigen wenigen Auserwählten, die von Gott vorbereitet waren, seine Worte zu empfangen, einen der grossen Grundsätze des ewigen Evangeliums (die Mehrde), gegenüber der Masse "ungesetzlich zu äussern", jedoch dazu bestimmt, eines Tages von den Dächern der Häuser in die Ohren aller Lebenden gedonnert zu werden zusammen mit vielen anderen mächtigen Wahrheiten, die noch in der Schatzkammer der Zukunft verschlos-
“COVENANT CHILDREN.” A group of a National asset—the strength of future America. Their parents, so-called Mormon “Fundamentalists”, are being prosecuted as criminals for bearing and rearing them. They are a pretty lively and healthy bunch. The Nation will hear from them in the coming years.
Auch charakterisierte er Polygamie als "nicht wesentlich in der Mormonenkirche – es ist lediglich eine zufällige Erscheinung, die ganz natürlich mit dem Pionierleben zusammenzugehören scheint." "Selected Writings of Elbert Hubbard" (Auszählte von Elbert Hubbard), 7.71, 9.74.

Es scheint, dass von Mr. Hubbards Theorie her Ältester James E. Talmage seine Bemerkung rechtfertigte, "Vielfach an Frauen war eine unbescühlte Erscheinung, niemals ein Hauptpunkt." "Story of Mormonism" (Geschichte des Mormonismus), Talmage, Seite 86.


Einige Zeit nach der Herausgabe des Woodruff Manifestos von 1890 besuchte der begabte Schriftsteller Elbert Hubbard Utah und erhielt einen so günstigen Ein- druck von der Ehrlichkeit, Mässigkeit und dem Fleiss des Mormonenvolkes, dass er nach seiner Rückkehr in den Osten der Meinung Ausdruck gab, dass Polygamie von den Mormonenführern "aus Zweckmässigkeitsgründen" eingeführt wurde und der Haupts- grund war, die überzähligen Frauen unter den frühen Pionieren zu versorgen; ebenso die Bevölke- rung so schnell wie möglich anwachsen zu lassen, um ein starkes Gemein schaftsleben aufzubauen.
"Es gab eine Zeit, als die Mor-
monen so wenige an Zahl waren,
dass sie in grosser Gefahr schweb-
ten, von ihren frommen Nachbarn
ausgerottet zu werden, weil ihre
Ansichten unpopulär waren. Aber
sie waren selbst ein sehr formes
Volk. Sie waren unter den striktesten
altmodischen Ideen bezüglich der
Verbindung der Geschlechter und
der Heiligkeit der Ehe erzogen wor-
den: Ehe bedeutete natürlich die
traditionelle Einheide des christlichen
Westens.

Nun, ihr Führer ging zu diesen
frommen Männern und Frauen und
sagte zu ihnen: "Ich will, dass ihr
Polygamisten werdet. Ich wünsche,
dass all ihr Männer anstelle einer
einzigen Frau so viele Frauen habt
wie ihr euch nur irgend leisten
könnt."

Stellen Sie sich vor, welche eine
fürchterliche Eröffnung das war für
solch ein Volk. Ich kenne keine
bewegendere Stelle in der Literatur
als jene, in der Brigham Young be-
schreibt wie er, nachdem er diesen
erschreckenden Befehl erhielt, auf
dem Heimweg einem Leichenzug be-
gegnete und sich in der sterblichen
Sünde fand, die Toten zu benediden
***

Nun, nichts kann unbegründeter
sein, nichts frivoler, als zu glauben,
dass diese Polygamie irgendetwas
mit persönlicher Ausschweifung zu
tun hatte. Wenn Joseph Smith den
Heiligen der Letzten Tage vorgesch-
lagen hätte, ausschweifend zu leben,
dann wären sie auf ihn eingestürzt
und hätten wahrscheinlich ihren
frommen Nachbarn die Arbeit ab-
genommen, die ihn daraufhin prompt
erschossen. Bezeichnend in dem Fall
war, dass der Grund, den er ihnen
gab, ein rein politischer Grund war.
Er sagte: "Wenn wir unsere Anzahl
nicht vermehren, sind wir verloren;
und nur durch Polygamie können
wir unsere Anzahl schnell vermehren.
Und daher, was auch immer unsere
Vorurteile sind, was auch immer
unseren Gefühle sind, wenn wir die
Kirche der Heiligen der Letzten Tage
vor der Ausrottung durch die über-
legene Anzahl ihrer Feinde in die-
sem Staate bewahren wollen, müssen
wir uns der Polygamie zuwenden." Und
sie taten es. Das war der
grossartige amerikanische Geist.***

(Fortsetzung folgt)

El Dia Amanece Para Los Lamanitas
La Casa De Jose

(Continué de p. 471, Vol. III.)

LOS DE CORAZON PURO
PUDIERON RESISTIR

Es raro pensar de esta condi-
ción horrenda, cuando apenas un
año había pasado, las gloriosas
manifestaciones en el templo
habían sido demostradas a muchos
de estos hombres, quienes ahora
eran poseídos de un espíritu de
odio. Se parece que ellos habían
olvidado de sus muchas bendi-
ciones, y de las maravillosas
visiones y de las grandes pro-
mesas que el Señor les había
hecho, si solamente fueran ver-
daderos y fieles en su ministerio.
El espíritu de especulación y
deseos de requezas, durante el
breve regocijo de paz y armonía,
había nublado las mentes de
muchos, y sus almas estaban
llenas de un odio mortífero en contra de sus hermanos anteriores. A José Smith lo llamaron un profeta caído, por aquellos a quienes él había apreciado y amado, y cuyo amor por él había sido manifestado de! Algunos en su amargura y obscuridad de sus mentes, busocaban su vida. Aquellos que buscaban su bienestar y hablaban en su defensa, fueron ridiculizados y tratados con gran desprecio. Fué un tiempo cuando las lamas de los hombres fueron probadas, y solamente aquellos que se habían conservado puros y sin mancilla de los pecados del mundo, estuvieron en condición de soportar la prueba. Todo influencia fue traida sobre los miembros de la Iglesia para que renunciara del Profeta. Muchos hombres fueron arrastrados en la red; otros apuradamente escapan, y solamente por medio de su humildad profunda y gran arrepentimiento, fueron librados del horroroso destino el cual llevó a muchos a la destrucción, cuando Brigham Young, Heber C. Kimball, Willford Woodruff, y otros, incluyendo Juan Taylor y Willard Richards, quienes recientemente se habían adherido a la Iglesia, estuvieron noblemente a la defensa del Profeta el frente de un espíritu sanguino de apostasía.” E. in Ch., H. p. 198-9.

¿Qué diferencia habrá de entre los Israelitas de aquel tiempo que de un momento a otro olvidaban las maravillas que materialmente el Señor Jehová las demostraba, y los Gentiles de hoy? En unos cuantos meses sus panamientos se obscurecieron, y no solamente apostataron de aquello verídico y sagrado de lo cual fueron testigos fidedignos; sino intentaron a todo trance derramar la sangre del Profeta por cuyo conducto contemplaron aquellas maravillas celestiales! En lugar de haber buscado los tesoros de la eternidad, se empararon en el derrame de sangre, en asesinos en derramar sangre inocente! ¿No es cierto que el Señor Dios del cielo dijo que los Gentiles PECARIAN?

INTENTO PARA DEPONER AL PROFETA

El Presidente Smith y Rigdon regresaron a Kirtland de Misuri, el día diez de Diciembre. Descubrieron que durante su ausencia, Warren Parrish, John Boyton, Luke S. Johnson, Joseph Cee, Sylvester Smith y otros de los concilios principales se habían unido para derribar a la Iglesia. Algunos de estos hombres muy temprano del año habían demostrado un espíritu de oposición, pero con una muestra de arrepentimiento, (superficial), habían sido restituidos; pero lo perverso no habían desarrapado de sus mentes.

Warren Parrish fue Setenta, quien algunos meses pasados participó de la completa confianza del Profeta, como uno de los más cercanos y más queridos amigos. Ahora por transgresión, se convirtió en uno de los más acerrimos enemigos del Profeta y el líder de un movimiento para desecharlo e instalar a David Whitmer (uno de los testigos del Libro de Mormón) en su lugar. Mitimos se habían celebrado en
el templo por esta pandilla, el cual reclamaban como de su verdadera propiedad, y estuvieron dispuestos a una violencia para mantener su contención. En este modo el templo de Kirtland, recientemente aceptado por el Señor, quedó profanado y manchado, así cesó de ser un edificio sagrado a su Santo Nombre." E. in Ch. H. p. 200.

Contemplemos de la situación depravada de todos aquellos líderes. El Secretario privado del Profeta; los principales líderes de diferentes grupos intentaron corromper al Profeta y colocar a un hombre del mundo. ¿En qué condiciones deben haber estado aquellos hombres? ¿No habrán pecado los gentiles benditos? ¿Se equivocaría el Dios del cielo cuando anticipó que los Gentiles pecarían? ¡Investiguemos las páginas de la historia!

LA PRESIDENCIA SE CAMBIA A MISURI:
EXCOMUNION DE OLIVER COWDERY Y OTROS (p. 205)

EL NUBARRON DESCENDIA. Amenazantes y siniestras eran las nubes las cuales estaban colgadas sobre la Iglesia en el comienzo del año de 1838.

La apostasía se había desarrollado en las jerarquías, y muchos de los posteriores, defensores fieles de la verdad, se habían caído a un lado, Satanás se regocijaba, y los enemigos de la Iglesia habían ganado mucho poder, el cual más tarde fue hecho manifiesto por medio de un odio extremoso." E. in Ch. H. p. 205.

El año de 1838, fue el año más tenebroso, de insinuada atrocidad; destruir la Iglesia los mismos Mormonos, y la vida del Profeta era el PRIMORDIAL OBJETO de los principales miembros de las altas Jerarquías de la Iglesia, fue el año del más inhumano Complot cuando consejeros de la Primera Presidencia, Apóstoles, Sumos Sacerdotes, Presidentes de Estacas, aun testigos del Libro de Mormón, Oliver Cowdery, segundo Elder de la Iglesia en esta gran dispensación, Setenas, etc. etc. Cuando Doscientos Mormonos, la crema de la Iglesia de aquel día, convertidos en una Inquisición moderna, en casa de William Law, segundo consejero del Profeta, se tramaban los designios de Satanás. Gran parte de todo este horrible caos en la preciosa cuidad de Nauvoo, en el Condado de Jackson, la tierra de Adán y Eva, una vez el Jardín de Eden, ahora convertido en las entrañas del infierno del mismo Satanás!

HUIDA DE JOSE SMITH Y SIDNEY RIGDON. Tan pernicioso se convirtió el espíritu de oposición en Kirtland que José Smith y Sidney Rigdon, se vieron obligados a escaparse en la fuga. Salieron de ese lugar a caballo, el 12 de Enero de 1838, y caminaron hacia Far West. Injusta y vejación demanda en contra de ellos por sus enemigos ***

Algunas setenta millas al pon-
El temperamento era extremo
damente frío y los hermanos en
huida se encontraban obligados a
consecuencia de sus enemigos,
cómo protegerse así mismo en
sus carros y sin tener lo nece-
sario para cubrirse. Eran perse-
guidos por sus adversarios por
más de doscientas millas desde
Kirtland, con rifles y navajas,
amenazando a sus vidas. “Ellos”,
escribió el Profeta, “cruzaron
nuestro rastro; dos veces escu-
vieron en la casa donde nos
hospedamos, y una vez nos que-
damos en la misma casa toda la
noche con ellos, con una sola
división entre nosotros y ellos;
y oímos sus blasfemias e impre-
caciones, y amenazas concer-
niente a nosotros, si solamente
nos pudieran alcanzar; y más
tarde en la noche entraron a
nuestro cuarto y nos examinaron,
pero decidieron que nosotros no
eramos los hombres. En otras
tiempo los pasamos en las calles,
los admirábamos, y ellos a
nosotros, pero no nos cono-
cieron.” Cerca de doscientas
vientre millas desde Far West,
un número de hermanos encontraron
al Profeta, asistiéndolo con
trancos para aquel lugar, donde
arribó el 14 de Marzo del año
1838. Fue muy bien venido por
todos los hermanos con brazos
abiertos.

El Presidente Rigdon no arribó
en Far West sino hasta el 4 de
Abril, habiendo sido detenido po
causa de enfermedades en su

Aquí tenemos el testimonio
del trabajo y determinación dia-
bólica de los Gentiles-Benditos.
Escaparse el Profeta de entre su
misma gente y no de los enemi-
gos del mundo; sino de aquellos
que profesaban ser “Mormones”.
Hombres sedientos de la sangre
del Representante del Altísimo
sobre la tierra por quien el reino
de Dios se establecería. ¿No
habrán pecado los Gentiles-
Benditos?

THE VALUE OF AGED MEN
IN COUNSEL

The way to get along in any
important matter is to gather unto
yourselves wise men, experienced
and aged men, to assist in coun-
cil in all times of trouble. Hand-
some men are not apt to be wise
and strong-minded men; but the
strength of a strong-minded man
will generally create coarse fea-
tures, like the rought, strong
bough of the oak. You will al-
ways discover in the first glance
of a man, in the outlines of his
features something of his mind.

—T. of P. J. S., p. 299.

Some people sponge on their
friends so much that they absorb
all their profits.
WORD OF THE LORD
CONCERNING ADULTERERS

"Now let it be known throughout all Israel, as the word of the Lord to us for the present, through his servant who stands at the head, for a man who commits adultery, a man who has had his endowments, cannot be baptized again into the church. Let it be known throughout all Israel as the word of God through his servant, who stands at the head, that a man who has had his endowments and commits whoredom, cannot now be required into the church again. These must be cut off; because the law that was given in the early days of the church concerning a man committing adultery once and being received back into the church does not apply today. There has been a higher law since then, namely, the endowments, and men, have taken upon themselves, and women also, sacred obligations in holy places. Therefore, hear it and understand it........if a man is tempted to do that deed, or a woman, that they will pause in view of the terrible consequences which await its commission—that they will pause and ask themselves the question—can I do this at the expense of my salvation and my exaltation in the presence of my God?"


"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.)
THE PROMISES OF GOD

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they?

"Which of you by taking thought can add one cubit unto his

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
stature?

"And why take ye thought for raiment? Consider the lillies of the field, how they grow; and they toil not, neither do they spin:

"And I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you.

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Oh what a wonderful blessing was promised to the saints of the day in which Christ the Savior taught on the mount. Should not this blessing and the same promises be offered to us today in which the gospel has been restored in its fulness with all the rights, gifts, powers and authorities pertaining to it? Should we be forsaken, the latter day saints, to whom the God of heaven has given the gospel in its entirety and promised that it would never again be taken from the earth? Can we honestly say to ourselves, 'We can deny the everlasting promises of God?' This is a test of our faith, our trust in the word of God through the mouth of His son, Jesus Christ.

To appreciate the validity of the Lord's infinite mercy and patience to those that chose to follow Him, we must read the history of the children of God, the Israelites. From their deliverance out of Egypt to the time in which they entered the promised land, the Lord was with them and guided them through the mouths of His prophets, and He showed patience with those that were quick to forget the promises He made and the miracles He performed in their behalf. After Moses had been encouraged by the Lord to go to Pharaoh and seek the release of the children of Israel, the Lord caused many great miracles to be wrought in order to show that He was the Lord and that His will should be done. He caused many plagues to fall on the Egyptians until Pharaoh, after refusing many times, agreed to let the children of Israel go. The Lord preserved the Israelites from the suffering of His devastation, and in so doing, the children of Israel were well aware of the power of the Lord and His intentions to preserve them.

Even after having promised for the last time to let the children of Israel go free, Pharaoh once again hardened his heart, and pursued them when they had journeyed for a short time.

We again see the hand of the
Lord in the deliverance of the children of Israel when Pharaoh took chase and the Israelites were overtaken by the borders of the sea; "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: For the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you and ye shall hold your peace." Even in view of their complaints to Moses, the Lord kept His promise and they were spared.

As the children of Israel continued their journey, they were continually tried in their faith towards the promises of the Lord, and they were reluctant to remember how miraculously He preserved them and how He had them released from the bondage that they were under. They forgot this promise: "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the Land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for an heritage; I am the Lord."

This promise was their contract with the Lord that He would take them under His wing, as it was, and that He would be their constant guide and protection against all evil. They knew, by this promise, that it was the will of the Lord to have them released from Egypt, and that they would come safely to the land of promise. In view of these things, they still complained to Moses, and the Lord's patience was tried; however, He still was with them through the servant Moses.

In the land of Marah, the Lord made the bitter waters sweet that His people might drink, and they were promised: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

What a glorious promise was made at that time. Yet, even while they were being preserved by the hand of the Lord in the form of manna which they ate daily for forty years, they continued to murmur to Moses, and they came to the point of rejecting their 'legitimate authority' which they surely knew to be of God. "And they pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink." Their violence became such that "Moses cried unto the Lord saying, What shall I do unto this people? They be
almost ready to stone me." Even at this, the Lord was determined to keep His promise. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink."

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the Mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if you will obey my voice indeed, and keep my covenants, then ye shall be a peculiar treasure unto me: above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Here the Lord their God extended his promise, and although three months only had elapsed and the people had murmured to Moses continually and threatened his life, the Lord still was bound to keep His promises. Furthermore, Moses had been commanded to prepare the people for the time in which they would hear the voice of God from the top of the mount on the third day. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.....And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." At this moment the Lord gave Moses many instructions, the ten commandments, and this commandment: "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."

After receiving the commandments, laws and ordinances, the Lord promised the children of Israel an angel. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine
Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.”

“And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, all the words which the Lord hath said will we do.” This promise was made by the Israelites to the Lord a short time after Moses came down from the mount and spoke to them of the commandments and promises given to him for them.

Again Moses returned to the top of the mount to receive more instructions for the guidance of the people. “And Moses went into the midst of the cloud, and got him up into the mount: and Moses was in the mount forty days and forty nights.” At this time, he received instructions for making the ark of God.

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him Up, make us gods which shall go before us; for as this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy Gods, O Israel which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord.”

Oh, to think of the heartache that our God must have suffered by this idoltry of those to whom He had made such wonderful promises! He had led them away from out of the bonds of the Egyptians and showed them numerous signs and miracles to strengthen them on their way, only to have them turn from Him in a few months. “And the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people: Now therefore let me alone that my wrath may wax hot against them, and that I may consume them: I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say,
For mischief did he bring them out, to slay them in the mountains and to consume from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thy own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."

We see, that even after such abominations of the saints of God, that the promises of the Lord still stand in force, and that the Lord is ever merciful. Although the anger of the Lord was stayed, those that were not on the Lord's side were slain.

It is seen that the Lord was willing to forgive those that would proclaim Him their God even in the face of such wickedness, and that His promises that had been given, had to be upheld. After all had been completed, the Lord was with them even more, and promised them a blessing. This blessing came in the form of a beacon light, so to speak, and as the scriptures read: "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

After having journeyed until the borders of the land that the Lord promised would be theirs, the children of Israel camped, and Moses sent spies to search the land and spy upon it. After forty days, the spies returned to the people and brought fruit from their journey to show the people that the land was surely as the Lord had promised, and that it flowed with milk and honey. "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great:" Of the twelve men that Moses, under the commandment of the Lord, sent to spy and search out the land, only one had the courage to rely upon the Lord in conquering the enemy. "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that ourwives and our children should be a prey? were it not better for us to return into Egypt? And they
said one to another, Let us make a captain, and let us return into Egypt. "At this, Moses and Aaron fell upon their faces and called upon the Lord to pardon the sins of the children of Israel, and the reply of the Lord came unto them: "And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it."

At this, the children of Israel were turned into the wilderness to wander for forty years, and all that were twenty years and upward, were cursed never to see the promised land. However, the Lord did not extract His promise, but rather He "did those things unto them as they spoke into his ears." The people repented from time to time only to provoke the Lord with their wickedness on many occasions; nevertheless, the Lord forgave them as often as they erred, and those of whom he spoke were permitted to enter into their land of inheritance.

The children of Israel fought against the enemies time and time again, and in the face of overwhelming odds, the Lord was with them, and they were victorious as long as they were in harmony with the commandments of the Lord. While they were humble and prayerful, they flourished, yet while they were rebellious and wicked, they were overpowered and destroyed by the enemy. We see that the Lord was with them, and that all that He had promised concerning them came to pass although at times they were slow to remember the covenants they had made to Him and how He was with them at all times. When their sins were grievous, He punished severely because of the light that had been given; nevertheless, His promises were never forgotten by Him.

To follow this brief episode in the history of the children of God, we see how the Lord was with them always to be a guide and protection, even in their sins; should we not realize that at this time the Lord should be with us, the latter day saints, as much, or more? We are of the house of Israel, and the promises of the Lord are extended to us through the blessings and covenants that were made with ancient Israel. The Gospel was restored to the earth through the house of Israel, and it is to be preached to every nation, kindred, tongue and people as it is revealed through the mouths of his servants. We have those servants in these days as well as the Israelites had them, and we also have the teachings of the Bible, the Book of Mormon, and other works of the church and prophets of the latter day saints. To fall short of our calling in the light of so much knowledge would certainly be a sin able of destining us to everlasting darkness.
When we visualize the blessings and visions of the Prophet Joseph Smith and others in this dispensation, and examine the histories of the saints that were miraculously preserved in our day, how can we doubt for a moment that the promises of God exist in our day and that He has given the Gospel to guide us? Along with the teachings of the Gospel, the Lord has ordained men of trust, prophets, seers and revelators to bring to knowledge the will of heaven, and to teach us with a steady tongue the commandments of God.

Let us examine our lives for a moment, and see how many of us SEEK FIRST THE KINGDOM OF GOD IN ITS RIGHTEOUSNESS. Let us look further into our lives and see how little faith we have; how we take heed of all that we eat and drink; how we worry from one day to the next whether or not we will have sufficient, even after asking the Lord in prayer for the necessities of life. How many of us call upon the elders to heal our sick? Do we have the faith to pay our tithing to the Lord? How many of us have claim upon the Lord and the promises He has given? Can we say that we trust in the Lord and have faith, when we rebel, as the children of Israel did, against our priesthood leaders and 'legitimate authority'? If we could be in harmony with those of authority, and have revealed to us, all the secrets that they have had revealed to them through revelation, we would know the 'way to perfection' and eternal happiness.

If we will confide in 'legitimate authority' and not rebel against it, we will be shown the way of life, and we will receive more and more until the heavens are opened up to us and the Lord seals His blessings upon us under His own hand. Let us read what the Prophet Brigham Young had to say concerning 'legitimate authority.' "There is one cardinal sin: 'rebellion against legitimate authority.' All other sins are merely the results and modifications of this capital one. There is only one fountain of evil: 'rebellion against legitimate authority.' All other forms of evil are not primitive sources, but are simply streams derived from this parent source. The ten thousand directions into which crime branches are only channels through which rebellion manifests itself in its mission of misery, corruption, degeneration and extinction. Strike out of existence this parent sin, and it all at once exhausts the material from which all others are manufactured, and destroys the mould in which they are manufactured. Dry up this fountain of evil, and a deadly, withering influence no longer feeds those channels, but the spirit of life, happiness, and exaltation will flow freely through the veins and arteries of universal being. —

"If upon the heart of every member of the Holy Priesthood we would have engraved, that rebellion in you against that authority with which you are clothed will, if continued, inevitably lead to sin against the Holy Ghost, and you will become sons
of perdition. You cherish but as much of the spirit of rebellion as will stand on the smallest conceivable point, and it will fester and fester until you are, in the most literal sense, naturally and spiritually, masses of mortified corruption, at which stage decomposition takes place, and you will be altogether extinct.

"If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed."

Ye have to seek first the Kingdom of God in its righteousness, AND ALL THESE THINGS SHALL BE ADDED TO YOU."

If we adhere the words of those who have been placed over us, our 'legitimate authority,' we will know how to seek the Kingdom of God, and we too, can advance to where the Lord will show His face to us and reveal unto us His secrets. We then can be sure of our positions and will be led in paths of all righteousness, and will not falter. We will not be misled by our leaders, if we follow them first, and are willing to obey them, and then seek the Lord with all our capacity, taking no heed of our lives, and then He will lead us in paths of truth and righteousness and we will know of a surety where is 'legitimate authority'.

To reassure ourselves of that power that lies within our reach, we will read from Mormon, in the Book of Mormon, Chapter 9, verses 15 through 28: "And now, O all ye that have imagined up unto yourselves a God who can do no miracles, I would ask of you, have all these things passed of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

"Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God? Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?

"And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

"And the reason why he ceaseth 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.

"Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name
of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth....

"And these signs shall follow them that believe...in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover; And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth."

All those who desire the promises of the Lord, must examine the scriptures, make sure of the ministry who presides over them, and secure a testimony for themselves, a testimony based upon those things that they have proved by study, fasting and prayer. We must examine the lives of those brethren who hold positions of trust and are our priesthood leaders, and remember that "By their fruits ye shall know them." Any brother, no matter what his calling, is placed on the stand these days in which all things must be weighed to prove their value, and if he cannot accept all the revelations and teachings of the Prophet Joseph Smith, and is not willing to obey all the covenants and commandments that have been revealed to him, he will be found wanting, and his priesthood will be questionable. We owe not to follow any person who is unable to support, one hundred per cent, these teachings, and we must "trust not in the arm of flesh." Remember, "God will not be trifled with!"

The Lord has not let us down, nor will He if we seek with a prayerful soul the truth of all things. He will be there to direct us through those whom He has chosen to hold these positions of trust. We have prophets of God, and apostles ordained to preserve the everlasting covenants of the Lord, and the spirit of revelation is with them to direct them in paths of righteousness; "Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you," and there will be honorable men of God, willing to serve Him at the peril of their lives, fearing no one but the Lord, to take you by the hand, and with the inspiration of the Almighty and by the revelations of heaven teach you all things, and through the power of the promises of the Lord, you "SHALL RECEIVE ETERNAL LIFE."

"The best recipe for going through life in a commendable way is to feel that everybody, no matter how rich or how poor, needs all the kindness they can get from others in the world." Contributor, Vol. IX, p. 478.

"Don't judge a man by the clothes he wears. God made one and the tailor the other. Don't judge him by his family, for Cain belonged to a good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed."

During the years of 1890 to 1903-5, notwithstanding the opposition in the Church leadership, a majority sustained the principle of Plural Marriage and did everything within their power to protect and aid John W. Woolley and others called. These men were known and honored privately and acknowledged in the position that God had called them. This was done in spite of the Manifesto which became known as a BLIND and was so taught by members of the general authorities, including Apostle John W. Taylor, George Teasdale, Brigham Young Jr., Matthias Cowley and others. In fact, one of the reasons that John W. Taylor and Matthias Cowley withdrew from the Quorum of Twelve was that they could not accept the "new" interpretation given to the Manifesto.

Salt Lake City, October 28, 1905, "To the Council of the Twelve Apostles:

"Dear Brethren: I hereby tender to you my resignation as a member of the council of the twelve apostles, as it is clear to me that I have been out of harmony with you on some very important matters which have apparently brought reproach upon the Church of Jesus Christ of Latter-day Saints.

"I wish to state in the first place that I have not violated the laws of the United States, nor of the State of Utah, in relation to polygamous or plural marriages; also that the authorities of the Church have not directed or authorized me to do so, or to do anything contrary to the rules of the Church as adopted by that body.

"But I find that I have been out of harmony with the said authorities as to the scope and meaning of the manifesto issued by President Woodruff and adopted by the general conference, on October 6, 1890, and also as to the meaning of the last clause of the petition for amnesty to President Benjamin Harrison in December, 1891. I have always believed that the government of the United States had jurisdiction only with its own boundaries, and that the term 'laws of the land' in the manifesto meant merely the laws of the United States. I find now that this opinion is different to that expressed by the Church authorities, who have declared that the prohibition against plural marriages extended to everyplace and to every part of the Church. It is doubtless true that this view of the matter has been given by President Woodruff and others, but I have never taken that as binding upon me or the Church, because it (such interpretation) was never presented for adoption.
by "common consent," as was the manifesto itself, and I have disputed its authority as a law or a rule of the Church.

"I acknowledge that I received a request from President Joseph F. Smith, by letter, to appear as a witness in the Reed Smoot case before the Senate committee on Privileges and Elections, but I declined to do so because, while I recognized his right to direct me in Church affairs, I did not think his authority extended to civil affairs to the extent that I should expose my family concerns and be questioned and be held up to public ignominy as some of my brethren were before that body, and I still hold the same views upon that matter.

"Inasmuch as I have not been in harmony with my brethren on these subjects, and I have been called in question concerning them, I now submit to their discipline, and, to save further controversy, tender this my resignation, and hope for such clemency in my case as they may deem right and just and merciful.

"Your brother,
(Signed) "John W. Taylor"

It is interesting to note that at the Priesthood Conference held Monday morning, May 25, 1908, at Bristol, England, a question relative to the Manifesto was presented to Apostle Charles W. Penrose and was answered thus:

"Brethren, I will answer that question, if you will keep it under your hats. I, Charles W. Penrose, wrote the manifesto with the assistance of Frank Cannon and John White. It's no revelation from God, for I wrote it. Wilford Woodruff signed it to beat the Devil at his own game. Brethren, how can God withdraw an everlasting principle from the earth? He has not and cannot, and I testify to you as a servant of God that this is true."

The tremendous and relentless pressure against plural marriage continued within the Church, civic leaders and other denominations, the propaganda of the local paper seemed now more determined than ever to completely undermine and destroy all remnants of those still valiant three per cent Latter-day Saints. It was, indeed, a sad day, 1903-5, when the MAJORITY of the leadership were now OPPOSED to the law of Plural Marriage. In a special meeting for the Quorum of the Twelve it was agreed "that from this time on, any persons living in the Plural relationship that were BETRAYED would be excommunicated from the Church." And a BETRAYAL it proved to be. It should be remembered that President Joseph F. Smith was now President of the Church, and remember that he too had been called under covenant to perpetuate that holy law by President John Taylor. And although bound by certain ethical commitments as President of the Church, it is known that so far as humanly possible and under those existing circumstances, he remained true to his covenant. The opposing members of the twelve Apostles
THE STAR OF TRUTH

A close friend of John W. Taylor had learned of the calling of John W. Woolley. This good brother was also well acquainted with President Joseph F. Smith and was being trailed and watched by certain "Brethren" of the Twelve because he seemed to frequent the office of President Smith. On one occasion this good brother explained to President Smith, "He knew he was required to 'Abide the Celestial Law of Marriage' and as far as I know, you are the only man on earth that has the authority to stop me from living that law."

President Smith answered him, "My boy, as President of this Church, I do not have the right to stop you from living that law. That is a covenant that God has made with ABRAHAM AND HIS SEED FOREVER. This is your BIRTHRIGHT," and then continuing, said, "Of course you are to understand that if you go ahead and enter Plural Marriage and some one betrays you, you will be excommunicated and your name taken off the records of the Church." This good Brother replied: "Yes, I understand, but I know that my name will NOT BE TAKEN FROM THE BOOK OF LIFE and in the eternal world I shall be numbered among the living." President Smith, with tears on his face, said, "God bless you," and laid his hands upon his head and gave him his blessing and told him to go to THOSE WHO WERE APPOINTED TO TAKE CARE OF THESE THINGS.

A few weeks passed by, and this good brother along with another was called to appear in the TEMPLE and to their surprise, were called before the Quorum of the Twelve Apostles, and questioned by Francis M. Lyman, who hoped that they would admit the truth and President Smith could be impeached. Francis M. Lyman was viciously accusing President Smith, when a member of the Twelve defended him, saying, "President Smith is not on trial in this meeting, these two men having been called are on trial." However, these two men had nothing to say, and to the disappointment of Francis M. Lyman, President Smith was not betrayed. In the course of time others were trailed, including President Joseph F. Smith who was trailed to Canada by Francis M. Lyman. It was rumored that Joseph F. Smith had given "His blessing" to twenty-five men, but they too were strong men and did not betray their trust.

One Thanksgiving day, when the Temple was not being used, three men were called by Joseph F. Smith to receive their "second

(Continued on page 50)
Mrs. Vera Johnson Black, members of polygamous cult, tearfully comforts her daughter Elsie, 11, as Emily, 9, grasps at sister's arm. Daughter Lillian, 14, is at the left.
"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)

Is This Christianity?

In this age of dissensions and contentions, bitter, strong, and continued, the question might be asked, is this a Christian era? Are we ourselves Christians? It might require a degree of courage which is rare, to give an honest, candid and intelligent answer.

Nearly nineteen hundred years ago, the Savior of mankind, the Son of the Eternal Father, came into this world on His mission of love, mercy, and forgiveness. For hundreds of years, as He is now, He has been the acknowledged personification of all good; the Being we profess to emulate; and whose disciples nearly the whole civilized world claim to be. He taught us to do unto others as we would have others do unto us; to love our neighbor as we love ourselves. To-day, the world is full of persons calling themselves Christians, who are the professed disciples of that paragon of all that was good, gentle, merciful and forgiving in man, and whose doctrine is peace and love. Ask any of this multitudinous host of self-styled disciples of the Savior, if their fellows—who are the children of the same Great Father as themselves—who happen to be of a different belief, are the true followers of the Christ we all claim to love? If they are in the right path? If God will accept their offerings? and you are almost certain to have a negative response. The stock in trade of these persons (who make a business of preaching the law of eternal salvation, and who dwell with such glowing ardor on the examples of Christ, just as any other person does of merchandising, of carpentering, or of anything else which brings in wealth, influence and position), is vituperation, scandal, abuse, vengeance, and all that most resembles the elements which are far...
should make us so kind, so gentle
and so forgiving as unkindness,
hardness and unrelenting intol-
erance. The pain we suffer should
 teach us to be careful how we
give it to others; when we are
persecuted, we should more clear-
ly see its heinousness, and there-
fore avoid persecuting others.
If pain and sorrow do not teach
kindness, and care, and pity,
what then is the use of life? The
reason for suffering in life is
lost, the best has vanished, and
we are all alike. The Savior suf-
fered, and His suffering told Him
how others would feel in the
same circumstances, and He
prayed that others might be spared
what He had endured. He saw the
reason there was in pain; He
learned its lesson. Will we do so?

We live in a world, and in com-
ments where strong feelings
prevail, and we know the Chris-
tian by his charity to those around
him. Christ knew all good, and
yet He could be charitable and
forgive, and His disciples will
emulate Him. The Christian will
reflect: What if I am wronged? I
do not live for this life; my re-
ward lies in the future; and if, in
the striving for that reward, I fall
by the evil of others, that reward
is but the surer. The Christian
can afford to forgive, to be char-
itable, to have great forbearance;
and the Christian will forgive,
be charitable and show forbear-
ance. Therein lies his hope, for
without these grounds for a basis,
his hopes are void; and since he
is here to be tried, his efforts to
attain these elements should be
the greater, as will be his reward
if he succeeds.
Is it not blasphemy for this army of ministers, of professed expounders or illustrators of the Christian principle to wish evil to an enemy? Will a Christian cherish a wish to see a foe injured? Who ever heard of the Savior wishing evil or harm to any one? Who ever read of His entering into contentions, of His denouncing persons because they did not believe with Him, or of His wanting His followers to make war upon their brothers and sisters—the children of the same God? No one. Did not the Christ of Christians, in the agony of the most cruel death, exclaim, "Father, forgive them, for they know not what they do?" Yet He knew all good, while they but think they know it. Cannot they, then, whose injury is somewhat lighter—to admit that they are injured—afford to ask the Great Father to forgive those who, according to their belief, have gone astray, instead of persecuting and crying for blood? Surely, we who are injured can, if they cannot; we can emulate the Savior at least in this. Would not this be the impulse of a Christian?

It seems to be the fate of the world to have secured for its expounders of Christianity, the men most unfitted for such positions. The most successful ministers of this age are men of strong will, of fiery passions, of burning impulses, of wildest thoughts, and too often men of bloody hearts and bloody minds, men who will rise and repeat the Lord's sacred prayer with fervor, and ere the words have died on the lips, will, with the same fervor, heap anathemas upon the heads of supposed enemies, whom they make their enemies because they do not accord to their doctrines, to their Christ, to their unchristian sentiments. Come whence this may, it is blasphemy, blasphemy of the most unpardonable nature. Oh! how many of us, while asking the Creator for forgiveness for our sins, will pray for the destruction of a fellow being because, because what? We think, think, he is evil or has injured us. Is this Christianity? That it is, Christians complain of; that it is, Christians should avoid. Is it the spirit of the Savior that incites to retaliation, because we are abused? We complain of abuse, and if we abuse in return whence comes our justification of the day of judgment? And wherein are we superior to those who abuse us? Of that which we complain have we ourselves been guilty. "Father, forgive them," says the Christian, and the Christian has no other wish. Shame to the person who, professing Christianity, would be guilty of arousing the strong passions of resentment. Such is not the Christian principle. A Christian spirit does not dictate such, and those who would countenance it are not filled with that Spirit which, on the Cross, and with the last breath of pain and anguish, could say, "Father, forgive them, for they know not what they do."


"How much better is it to get wisdom than gold; and to get understanding rather to be chosen than silver."—Prov. 16:16.
In Defense of the Three Per Cent
(Continued from page 45)
endowments” and were also placed under covenant before God to live and perpetuate Plural Marriage. Having been given the necessary corresponding authority to so officiate, they were then given a copy of the Marriage covenant, and then taken to the Tammer Building for further instructions. Among these men was Joseph White Musser, of whom we shall write later.

The time came when the “Man John W. Woolley” was excommunicated for keeping his covenants and protecting Joseph F. Smith.

It is difficult to understand why THE CHURCH SANCTIONED THE NOBLE WORK accomplished by Anthony W. Ivans, who was given commissioned authority to perform plural marriages—referred to in the Church as “a special mission” from Mexico to Canada. It is known that he performed these marriages approximately 28 YEARS AFTER THE MANIFESTO.

The year 1918 was to close the life of Joseph F. Smith. His past works had proven him to be a man of unusual ability, courage, and understanding. On the one hand he kept his covenant with the Lord, which he made under his president, John Taylor; on the other hand he was able to maintain his position as President of the Church and in some manner appease his oppressors.

However, those who were opposing and betraying these three per cent must now further alienate themselves and clinch their HIGH ESTEEM AND PRESTIGE OF THE WORLD by CONTROLLING THE FUTURE THINKING of the members of the Church and pervert the intent and will of God that was being faithfully carried out. This must now be done publicly from the pulpit of the Salt Lake Tabernacle. It was unanimously agreed that President Joseph F. Smith must now clearly make it known that this is the accepted DOCTRINE OF THE CHURCH; that all those who have lived in the Plural relationship since the issuing of the Manifesto were and are living in the state of ADULTERY. And so “those good men of God and good women of God who have kept their covenants, etc.” Plural Marriage is now BRANDED by the Church as ADULTERY. Yes, another dark day in the life of those “valiant in the testimony”, children born under this Celestial Law must now face the issue, forced upon them by the Church. That their parents are adulterers, they themselves bastared and all hope of Celestial Glory is now lost.

Time has proved that these “Plural Families” possessed the spirit of understanding and remained tolerant and charitable toward the Church and all mankind. They knew that they were clean before God and Angels above, and maintained the sweet independence of their own character; continued in the faith and are loved and honored by their children. Instead of the children
being ashamed of their parents, they are ashamed of the Church generally, but not of Joseph F. Smith. This was not the intent of the heart. They know as well as you know WHY he made that statement.

A few days before the passing of President Joseph F. Smith found Heber J. Grant at his bedside—hoping to have the "blessing" of this aged Patriarch upon him. Heber, being the President of the Quorum of Twelve, would without doubt be "called" to succeed Joseph F. Smith as President of the Church. So far as receiving this blessing at the hand of President Smith, Heber was truly disappointed. "Heber had been weighed in the balance and was found wanting." "I presume you will become the next President of the Church, and if you do, it will be done by the sanction of the leadership of the Church supported by common consent of the people."

This reported statement on the part of President Joseph F. Smith should be carefully considered. Undoubtedly there was something in the conduct, character and revelation of the faith and works of Heber that was at variance with the mission and high apostolic calling which John W. Woolley and he himself had received from John Taylor. Although John W. Woolley had been "cut off" from the Church, Joseph F. Smith continued to acknowledge him in his true position, received counsel and worked hand in hand with him as brethren, High Priests unto God and Apostles of the Lord Jesus Christ.

Without doubt, Joseph F. Smith was deeply concerned over the future Presidency of the Church and the type of influence the members would be subjected to. Having been closely associated with Heber for more than thirty-six years, also knowing the disposition and stand of the Quorum of Twelve and their designs against those called of God who would not desecrate this Holy Order of Heaven, he seemed to foresee the inevitable "out of order" policy that must now be upon the Church. His covenants to God, his position in the Priesthood, his conscience, would not permit his benediction or sanction upon the head of Heber. This responsibility must be upon the heads of others concerned.

In review of the life long ministry of Heber J. Grant, one becomes conscious of the incredible manner in which he was associated and protected in the principle of plural marriage; and how his life was so interwoven with the three per cent, and the character he proved to be when called home.

In a revelation given to President John Taylor, October 13, 1882, (Life of John Taylor, page 349).

1. "Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church.

2. "Let my servants George Teasdale and Heber J. Grant be
appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding quorum of seventies, and assist in organizing that body of my priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, IF HE WILL CONFORM TO MY LAW;

3. "FOR IT IS NOT MEET THAT MEN WHO WILL NOT ABIDE MY LAW SHALL PRESIDE OVER MY PRIESTHOOD;

4. "And then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the gospel among the Lamanites throughout the land. And then let High Priests be selected, under the direction of the First Presidency, to preside over the various organizations that shall exist among this people; that those who receive the Gospel may be taught in the doctrines of my Church and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my kingdom, saith the Lord, that they may be one with you in my Church and my Kingdom.

5. "Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me as I am one with the Father. And let the High Priests organize themselves, and purify themselves, and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

6. "And let the Presidents of Stakes also purify themselves, the the priesthood and people of the Stakes over which they preside, and organize the priesthood in their various stakes according to my law, in all the various departments thereof, in the High Councils, in the Elders’ quorums, and in the Bishops and their councils, and in the quorums of Priests, Teachers, and Deacons, that every quorum may be fully organized according to the order of My Church;

7. "And then, let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several stakes; and if they find those that are unworthy let them remove them, except they repent;

8. "For My Priesthood, whom I have called and whom I have sustained and honored, shall honor Me and obey My laws, and the laws of My Holy Priesthood, or they shall not be considered worthy to hold My Priesthood, saith the Lord.

9. "And let my priesthood humble themselves before me, and seek not their own will but my will;

10. "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.

11. "And, then, I call upon My Priesthood and upon all of my people, to repent of all their sins and shortcomings, of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me;

12. "And to seek with all humility to fulfill my law, as my priesthood, my Saints and my people;

13. "And I call upon the heads of families to put their houses in order according to the Law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge our iniquity from their households.

14. "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 your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you;

15. "And you shall be my people and I will be your God;

16. "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 work 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."

"God (says President John Taylor)" has given me a Revelation in regards to Celestial Marriage. * * * We are not going to have that kicked over by improper influences."—Journal of Discourses, Vol. 25, p. 309, 1884.

Extract from (Life) Wilford Woodruff, p. 542. "On the 13th of October (1882) the First Presidency and the Twelve met TO RECEIVE THE REVELATION OF GOD TO PRESIDENT JOHN TAYLOR." From Wilford Woodruff's Journals, on Oct. 14, 1882, we quote:

"We held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. THEN THE REVELATION WAS READ. GEORGE Q. CANNON SPOKE TO US AND SAID, 'HOW CAN WE TEACH THE PEOPLE ANY LAW OR PRINCIPLE THAT WE DO NOT KEEP OURSELVES?'

"Joseph F. Smith spoke upon several subjects, upon the patriarchal order of marriage.

"President Taylor told what Joseph Smith said to him upon that subject, and said: 'If we do
not embrace that principle soon, the key will be turned against us, for if we do not keep the same law that our Heavenly Father has we cannot go with Him. THE WORD OF THE LORD TO US WAS THAT IF WE DID NOT OBEY THAT LAW, WE COULD NOT GO WHERE OUR HEAVENLY FATHER DWELT. A MAN OBEYING A LOWER LAW IS NOT QUALIFIED TO PRESIDE OVER THOSE WHO KEEP A HIGHER LAW.'

"W. Woodruff said he was glad the Quorum of the Twelve and Seventies were now to be filled AND SAID THAT THE REASON WHY THE CHURCH AND KINGDOM OF GOD COULD NOT PROGRESS IF WE DID NOT RECEIVE THE PATRIARCHAL LAW OF MARRIAGE IS THAT IT BELONGED TO THIS DISPENSATION AS WELL AS THE BAPTISM FOR THE DEAD and any law or ordinance that belongs to this dispensation must be received by the members of the Church, or it cannot progress. THE LEADING MEN OF ISRAEL WHO ARE PRESIDING OVER STAKES WILL HAVE TO OBEY THE LAW OF ABRAHAM, OR THEY WILL HAVE TO STOP." -Wilford Woodruff’s Journals; (Life) Wilford Woodruff, pp. 542, 546-7; Essentials in Ch. Hist., 589-90.

Three years later as an apostle among the Twelve, Heber J. Grant recognized the observance of heavenly laws in contradistinction to the laws of men: He said:

"No matter what restrictions we may be placed under by men, our only consistent course is to keep the commandments of God. We should, in this regard, place ourselves in the same position as that of the THREE HEBREWS WHO WERE CAST INTO THE FIERY FURNACE. 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." -Deseret News, April 6, 1885.

Let us call to mind the manner in which the Church took every precaution possible to protect those in the Church leadership that were living the law by calling them on foreign missions. Heber was sent to Japan and England and other places; and there were "friends" who aided him in protecting and caring for his families.

Heber well knew of his Priesthood calling and the purpose for which John W. Woolley and others were ordained. He knew of the damnable oaths that the Saints
were being subjected to by the government in order that those who sustained the principle of plural marriage were deprived the right to vote or hold public office. He knew of the valiant fight by B. H. Roberts to maintain his seat in Congress that he might represent the Saints, and although he was the choice by vote of the people, being a "polygamist", he was deprived of that honor. He knew of the test cases of the law of the land pertaining to plural marriage in which Apostle Rudger Clawson and others were imprisoned.

John W. Taylor and Matthias Cowley were among his associates in the Quorum of Twelve engaged in the advocacy of plural marriage.

Of all men to live to span the crucial years of the establishment of the true principles and laws pertaining to eternal salvation and glory, Heber J. Grant was in a position to know the irrevocable decree of Almighty God as taught by John W. Woolley, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

Notwithstanding all this, in the early 1900's it seems that a trial of his faith came that proved greater than he could bear; and he became as one who had abandoned his reason. He became primarily concerned in himself and began to turn against others living the same law.

It has been said that "nearly all men can stand adversity—but if you want to test a man's character, give him power." So it was with Heber. When he occupied the Presidency of the Church, he proved vindictive; intolerance gave way to the calling of names, persecuting even those who had worked with him in the past. He sought after wealth and power in the business world, invited and accepted the praise of men with self pride.

(Continued next issue)

It was cowardly fear that caused the Allies to banish Napoleon the First to St. Helena, and there watch him as they would a wild beast to the day of his death. It is a similar fear that causes the enemies of this people to attempt our utter destruction, and that prompts the writers and statesmen of the age to cry out, "Annihilate the 'Mormons,' or Christianity is down," and thereby seek to raise the ruthless hand of military power to annihilate and destroy innocent, unoffending, law-abiding citizens of a rapidly improving Territory. Every honest man that comes into our Territory, after a short existence in the midst of the Saints, reasonably concludes we have greater respect for the Constitution of the United States than any other people, notwithstanding all that may have been said by howling priests about the tyranny in the midst of these mountains.


"Let every man be swift to hear, slow to speak, slow to wrath." — James 1:19.
Es ist beachtenswert, dass Shaw stillschweigend Kredit gibt, wo er hingehört, indem er die Botschaft der Mehrehe dem Führer Joseph Smith zuschreibt, während er sich natürlich in einem grossen Irrtum befindet in seiner Auffassung über den Zweck der Einführung des von ihm erwähnten Ehesystems.

Die "Reorganisierte" Kirche lehrt eingestandenerweise die Einhehe. Das wird in "Ein Offener Brief an die Geistlichkeit" von Elbert A. Smith, einem Mitglied der Ersten Präsidentschaft, erklärt, aus dem wir von Seite 4 und 5 die folgende Stelle anführen:

Zuerst lassen Sie mich erklären, dass wir Polygamie weder lehren, praktizieren oder glauben, noch dies jemals getan haben. Wir betrachten diese Lehre als nicht schriftgemäss, unwissenschaftlich und im Gegensatz zu den edleren Empfindungen der Menschheit. Wir betrachten sie mit ungemischtem Abscheu, als eine Bedrohung des grossen Ecksteins der Zivilisation, des Heimes. Wir glauben, dass ein Mann nur eine Frau haben soll, und diese soll er von ganzem Herzen lieben und ihr anhangen und sich sexuell für sie bewahren und von allen anderen freihalten.

Indem sie diese Einstellung einnimmt, hat die "Reorganisierte" Kirche es nötig gefunden, entweder den Teil des Werkes des Propheten, der die Himmlische Ehe betrifft, abzulehnen, indem sie ihn als einen Irrtum und eine Sünde bezeichnet, für die der Prophet später Busse tat, oder die Einführung des Prinzips der Führerschaft Dringham Youngs und seiner frühen Mitarbeiter zuzuschreiben. Einige beschuld-

DE UN MIEMBRO DE LA IGLESIA DE JESUCristo DE LOS SANTOS DE LOS ÚLTIMOS DIAS

“Mis queridos Hermanos y Amigos,”

Estoy muy agradecido a mi Padre Celestial por la oportunidad que puedo tener en pasar una conferencia mas con Ustedes. Pido a mi Padre, que en estos pocos minutos que ablo a Ustedes, me inspire con las palabras necesarias, de darme palabras que sean útiles y de muchas significación para dodos nosotros, yo dar mi testimonio, estoy dispuesto a hacerlo. - “Queridos Hermanos y Amigos” muchas personas Cristianas de las varias sectas y asociaciones creen y tienen un testimonio de que Dios vive y tambien zu Hijo Jesucristo lo cual tengo yo tambien pero es esto suficiente? Aqui se presenta una duda y yo digo mis queridos “Hermanos y Amigos” no es suficiente solamente la Fe. - “LA FE SOLA ES MUERTA” Entonces que tengo que hacer para agradas al Señor? - Yo tengo que cumplir con los mandamientos que El ordenó a su Iglesia lo cual fué el plan primitivo. Lo es ahora y lo será pero siempre como nosotros lo encontramos escrito en las Santas Escrituras. - Y ahora viene la gran pregunta: ¿Cual de todas las numerosas Iglesias es la del Señor? - ¿Pueden ser todas las Iglesias de El cuando enseñan doctrinas diferentes? - ¿Cual Iglesia se puede testificar en todo con la santa escritura cual esta construida sobre la roca de revelaciones como Cristo digo a Pedro en Mateo Cap. 16. versiculo 16-19? - Y, respondiendo Simón Pedro, dijo: Tú eres el Cristo, el Hijo del Dios viviente. - Entonces, respondiendo Jesús, le dijo: Bienaventurado eres, Simón, hijo de Jonás; porque no te lo reveló carne ni sangre, mas mi Padre que está en los cielos. - Mas yo tambien te digo, que tú eres Pedro, y sobre esta piedra edificaré mi iglesia, y las puertas del infierno no prevalecerán contra ella. - Y á ti daré las llaves del reino de los cielos; y todo lo que liga en la tierra será
ligado en los cielos; y todo lo que desatara en la tierra será desatado en los cielos. — Yo les dar mi testimonio, "Mis Hermanos y Amigos" dege sé y así dar la a conocer a todo el mundo de que no únicamente yo sé de que Dios vive juntamente con su Hijo Jesucristo, sino que también sé cual es la Iglesia autorizada por El. — Sino fuera así yo no estaría ahora a que frente a Ustedes, porque si no hay ningún propósito, entonces está demás que las personas hagan algo para perder tiempo y dinero por una cosa de la cual no esta seguro.

"Estimados Amigos del Evangelio" Entonces les pido observar lo siguiente de que yotestifico de que este es el "EVANGELIO RESTAURADO" del que hablaron los antiguos Profetas y que fué traído por un Ángel en esta última dispensación para fundar nuevamente la Iglesia verdadera sobre la tierra, como escrito en el Apocalipsis Cap. 14, versículo 6 y 7. — Y vi otro ángel volar por el medio del cielo, que tenía el evangelio eterno para predicarlo a los que moran en la tierra, y a toda nación y tribu y lengua y pueblo, — Diciendo en alta voz: Temed á Dios, y dadle honra; porque la hora de su juicio es venida; y adorado a aquel que ha hecho el cielo y la tierra y el mar y las fuentes de las aguas.

==Lo cual se llevo a dabo el 6 de Abril 1830 cuyo nombre es la Iglesia de Jesucristo de los Santos de los Últimos Dias, el Evangelio con todo el poder de Dios. Es de mucha importancia tener en cuenta que los miembros tienen defectos y cometen faltas pero el Evangelio y su doctrina es incambiable y firme como lo era antes, como lo es ahora y como será en toda eternidad, por eso nunca juzguen a los miembros sino busquen con corazón humilde un testimonio de Dios. — El Evangelio de Jesucristo o mejor dicho bajo nombre moderno: "El Mormonismo" es mucho mas grande de lo que nosotros nos lo supone-
mos. — Tengo muchas evidencias que sirven para hacer mi testimonio firme pero la última evidencia de todas las evidencias que he tenido es de que Satanas procura con todo su poder de apartar a los corazones de las personas de esta gran Verdad, y también procura ponder desacuerdo y calumnias entre los miembros para destruir el reino de Dios. — En las otras sectas y religiones no tiene necesidad de entremeterse porque obran sin Autoridad y no puedan perjudicarle. "Queridos hermanos" procuremos de no dejarnos llevar por el mal camino sino mostremos la luz que hemos recibido para que ilumine de tal forma delante de la gente nuestras obras, para que puedan apreciarlas y alabar a Dios. — Con esto guisiera terminar repitiendo mi testimonio de que sé que Dios vive como tambien su Hijo Jesucristo y de que la Iglesia de Jesucristo de los Santos de los Últimos Dias esta restaurada con toda la autoridad divina para oficiar en todas las ordenanzas que fueron dadas y reveladas por el Señor. Que el Señor traiga y guíe muchas almas a su redil y en lo cual tenemos el Deber de ayudar para el en gran de cimiento de ser reino es mi oración y deceso en el nombre de Jesucristo. Amén.
Washington's Vision

What the Father of His Country
Saw of Its Weal and Woe
More Than a Century
and a Half
Ago

The last time I ever saw Anthony Sherman was on the 4th of July, 1849, in Independence Square. He was then ninety-one and becoming very feeble; but though so old, his dimming eyes rekindled as he looked at Independence Hall, which he said he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple and endeavoring to shade the former with a trembling hand.

"What time is it? I can't see so well as I used to."

"Half-past three."

"Come, then," he continued, "let us go into the Hall; I want to tell you an incident in Washington's life—one which no one alive knows of except myself; and if you live you will before long see it verified. Mark me, I am not superstitious, but you will see it verified."

Reaching the visitor's room, in which the sacred relics of our country are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable friend related to me the following narrative, which from the peculiarity of our national affairs at the present time, I have been induced to give to the world. I give it as nearly as possible in his own words:

When the bold action of our Congress, in asserting the independence of the colonies, became known in the world, we were laughed at and scoffed at as silly, presumptuous rebels, whom the British grenadier would tame into submission; but, undauntedly, we prepared to make good
what we said. The keen encounter came and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and suffering of those fearful days.

And there is one thing I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is becoming stronger, and unless it is checked, will, at no distant day, undermine and tumble into ruin the noble spirit of the Republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune—now good and now ill; at one time victorious, at another conquered.

The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '76. Ah! I have often seen the tears coursing down our dear commander’s care-worn cheek, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going into the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose divine providence brought us safely through those dark days of tribulation.

One day—I remember well—the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly, he remained in his quarters alone. When he came out I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just before dark he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance.

After a preliminary conversation which lasted some half an hour, Washington, gazing upon his companion with a strange look of dignity, which he alone could command, said to the latter:

“I do not know whether it was owing to the anxiety of my mind or what, but this afternoon as I was sitting at this very table, engaged in preparing a dispatch, something in the apartment seemed to disturb me.

“Looking up, I beheld standing exactly opposite me, a singularly beautiful figure. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to enquire the cause of her presence. A second, third and fourth time did I repeat the question, but received no answer from my mysterious visitor. I began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanied dissolution; I did not think, reason, or move; all were alike impossible. I was only conscious of gazing fixedly,
vacantly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm and forefinger eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually disappeared and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world—Europe, Asia, Africa and America; I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

"'Son of the Republic,' said the same mysterious voice as before, 'look and learn! A century cometh—look and learn.'"

"At that moment I beheld a dark, shadowy being like an angel, standing, or rather floating in mid-air between Europe and America.

"Dipping water out of the ocean in the hollow of his hand he sprinkled some water on America with his right hand, while he cast some upon England with his left. Immediately a dark cloud arose from each of these countries, and joined in mid-ocean. For a while it remained stationary, and then moved to the westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed through it at intervals, and I heard the smothered groan of the American people.

"A second time the angel dipped from the ocean, and sprinkled it out as before. The dark cloud was then drawn to the ocean, into whose heaving waves it sunk from view. A third time I heard the mysterious voice saying, 'Son of the Republic, look and learn!'

"I cast my eyes upon America and beheld villages, towns and cities springing up one after another, until the whole land from the Atlantic to the Pacific was dotted with them.

"At this the shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every village, town and city of the latter, the inhabitants of which set themselves in battle array, one against the other. As I continued looking I saw a bright angel on whose brow rested a crown of light, on which was traced the word Union, bearing the American flag, which he placed between the divided nation, and said, Remember! ye are brethren!"

"Instantly the inhabitants, casting forth their weapons, became friends once more and united around the national standard. And again I heard the mysterious voice, 'Son of the Republic, the second peril is passed—look and learn!'

"And I beheld the villages and cities of America increase in size and number, till at last they covered all the land from the Atlantic to the Pacific, and their
inhabitants became as countless as the stars in heaven, or the sand upon the sea shore.

"And again I heard the mysterious voice saying, 'Son of the Republic, the end of a century cometh—look and learn.'

"At this the dark and shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean, sprinkled it out upon Europe, Asia and Africa.

"Then my eyes looked upon a fearful scene! From each of these countries arose thick black clouds, which soon joined into one; and through this mass gleamed a dark, red light, by which I saw hordes of armed men who, moving with the cloud, marched by land and sailed by the sea to America, which country was presently enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and pillage and burn the villages, cities and towns which I had beheld springing up. As my ear listened to the thundering of cannon, clashing of swords, and shouts and cries of a million in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

"Instantly light, as from a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word Union, and who bore our national flag in one hand, and a sword in the other, descend from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who seemed to take courage, again closed up their ranks, and renewed the battle. Again, amid the fearful noise of the conflict, I heard a mysterious voice saying, 'Son of the Republic, look and learn.'

"As the voice ceased, the shadowy angel for the last time, dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where they had been before, while the bright angel, platting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants, 'While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last.'

"And taking from his brow, the crown on which blazed the word Union, he placed it upon the standard, while all the people, kneeling down, said, 'Amen.'

"The scene instantly began to fade and dissolve; and I saw nothing but the rising, curling
vapor I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who in the same mysterious ovice I had heard before, said:

"Son of the Republic, what you have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land and Union.

"With these words the figure vanished. I started from my seat, and felt that I had been shown the birth, progress and destiny of the Republic of the United States. Disunion will be her de-

struction."

Such, my friends, were the words I heard from Washington's own lips, and America will do well to profit by them. Let her remember that in Union she has strength, in disunion is her destruction.

EASY ROADS

The easy roads are crowded
And the level roads are jammed,
The pleasant little rivers
With the drifting folks are crammed,
But off yonder where it's rocky—
Where you get a better view,
You'll find the ranks are thinning,
And the travelers are few.

Where the going's smooth and pleasant,
You'll always find the throng,
For the many—more's the pity—
Seem to like to drift along.
But the steeps that call for courage
And the tasks that's hard to do,
In the end result in glory
For the never wavering few.

—Author Unknown.

Journals of Discourses
Available!
For Information
Write to DEMAR BOOK CO.
P. O. Box 235, Murray, Utah

Also
Joseph Smith's Teachings
(small red edition) $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. 1:23.)
False Shepherds???

The Children of God have often been taunted and bullied by those who are opposed to the work of God and to His Kingdom. And many times they creep into the midst of the Saints and pretend to be one of them, but the Lord tells us. “For verily I say that the Rebellious are not of the Blood of Ephraim, wherefore they shall be plucked out.” —(Doctrine and Covenants Sec. 64:36.)

Some writers declare that Joseph the Prophet is not a martyr because he resisted those who took his life. Today, as always, enemies dog the footsteps of the saints and abuse and taunt them because they resent being pushed and kicked around, and if they try to hide out they call them cowards. The following narrative from the Comprehensive History of the Church, (Vol. 6, pp. 122-126), about
John Taylor is exemplary of this situation.

Among those who evaded the rigors of the crusade described in the preceding chapter were President John Taylor, his counselors, and several of the apostles. President Taylor returned from a rather extended tour of the Latter-day Saint settlements in Arizona and southern Utah in the latter part of January, and on Sunday the 1st of February, 1865, he delivered an address to the assembled saints in the Salt Lake tabernacle, which, as things turned out, was his last appearance in public, and his last public discourse. In it he reviewed conditions both in Arizona and Utah with reference to the crusade then being carried on, and advised the people to conform to the requirements of the law as far as they could without violence to their consciences, and an adherence to true principles; and to submit even to wrong, rather than resort to violence in resisting it. To the question he propounded—"What would you do?" That is in the case of these extra judicial and lawless proceedings, he answered as follows:

"Would you resent these outrages and break the heads of the men engaged in them, and spill their blood? No, avoid them as much as you can. * * * What! won't you submit to the dignity of the law? Well I would if the law would only be a little dignified. But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may. That is what I have told people while I have been in the south—to take care of their liberties, to put their trust in the living God, to obey every constitutional law, and to adhere to all correct principles. But when men tamper with your rights and with your liberties, when the cities are full of spies and the lowest, meanest of men are set to watch and dog your footsteps; when little children are set in array against their fathers and mothers and women and children are badgered before courts and made to submit, unprotected, to the gibes of libertinism and corrupt men, when wives and husbands are pitied against each other and threatened with pains, penalties, and imprisonment, if they will not disclose that which among all decent people is considered sacred, and which no man of delicacy, whose sensibilities had not been blunted by low associations, would ever ask; when such a condition of affairs exist, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we may, and avoid being caught in any of their snares. I cannot think that this crusade is aimed entirely at us; from many circumstances that have transpired, I have been led to believe that whilst we are made the victims, these proceedings are introduced as a political ruse, for the purpose of embarrassing the incoming administration. What would you do? Would you fight them? No, I would take care of myself as best I can, and I would advise my brethren to do the same."

In connection with the reference to "embarrassing the incoming national administration," it should be remembered that in the national election held in the preceding November, Grover Cleveland had been elected president of the United States, the first Democratic president to be elected since Buchanan in 1856—a period of twenty-eight
years. For some years the "Mormon question" had been a special feature in Republican national platforms, especially since 1874. The platform of 1884 had been particularly pronounced against the "Mormon" church, pledging the party to rigid enforcement of the laws against polygamy "by the civil authorities if possible, and by the military if need be." On the other hand the Democratic party platform for 1884 had declared that "the selection of federal officers for the territories should be restricted to citizens previously resident therein," and was silent on the subject of "Mormon" prosecutions. The difference in the attitude of the two parties naturally suggests the desire of the outgoing administration to embarrass the incoming one, as hinted in the remarks of President Taylor.

The night following the delivery of the discourse quoted above - 1st of February, 1885, - President John Taylor and his first counselor, George Q. Cannon, went into retirement, accompanied by Elder L. John Nuttall as secretary, and Charles H. Wilcken as guard. Joseph F. Smith, President Taylor's second counselor, because of the special intensity of the anti-"Mormon" feeling against him, had some time previously gone into retirement, and finally went to the Hawaiian Islands where he remained several years.

Much was made by anti-"Mormon" agitators over this retirement of the church presidency and other leading brethren of the church, apostles, presidents of stakes, and bishops; and the changes were rung ad nauseam on the passage of the "false shepherd" who, seeing the wolf coming, leaves the sheep, and the true shepherd who gives his life for the sheep. These critics cared nothing for the "sheepfold" they reigned was deserted, and had nothing to prompt their lamentations but the chagrin they felt at not being able to lay their hands upon the "shepherds" in question. As a polemic the outcry against the "fleeing shepherds" had no value, as both the Old and the New Testament, are replete with instances where the servants of God, and even the Christ himself, fled from their persecutors, and went into retirement to avoid the edicts of tyrants, then the laws of the countries and of the times in which they wrought their service for mankind.

The press of the United States echoed these "false shepherd" cries of the "Utah ring" and some sectarian missionary priests of Utah, who had charged cowardice. The San Francisco Post said: "It is a pretty picture, this, of leaders hiding away from hardship and leaving their followers, when they should have been the first to court conviction and the dungeon for their religion's sake." The Chronicle of the same city, said: "This constant hiding, however, places the apostles in a very undignified position, and probably suggests to the skeptical Mormons that there must be something wrong with their religion when it cannot shield its chief exemplars.
from persecution." The United States judge of the first judicial district of Utah said: "I have sometimes thought, when I have reflected upon this matter, that it would have been a peculiar state of affairs for the prophets of old to have been hiding from the consequences of their religion." Neither the papers nor the judge seemed aware of the fact that they were subjected to the following overwhelming answer:

"Moses is one of the most prominent of Biblical heroes and noted prophets. Of him it is recorded:

'Burr Moses fled from the face of Pharaoh, and dwelt in the land of Midian.'

'Samuel the Prophet hid himself in Ramah to escape from King Saul, and when he was commanded of God to go to Bethlehem to anoint a new king, he exclaimed: How can I go? If Saul hear it he will kill me.'

David, the Lord's anointed, fled from the face of Saul and hid in the cave of Adullam. On one occasion it is written: 'Michael let David down through a window, and he went and fled and escaped.' A very undignified thing for David, the prophet of the Lord and Israel's specially anointed king to be doing! The story of his hiding in various places is told in the 1st Book of Samuel.

It is related of Obadiah, an ancient prophet and the governor of King Ahab's house: 'Now Obadiah feared the Lord greatly, for it was so when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water.'

Elijah the prophet was entertained by Obadiah when he went to see King Ahab by command of God. But Jezebel made it 'so hot for him,' seeking for his life, that it is written of Elijah: 'And when he saw that, he arose and went for his life, and came to Beersheba, and left his servants there, but he himself went a day's journey into the wilderness.'

Joseph, the reputed father of Jesus, fled into Egypt with the child and his mother, and hid there until Herod the murderous ruler was dead. The Saviour himself several times slipped through the crowd and retired to a mountain or some vessel where he could be secure, and was in hiding with his disciples watching while he prayed, when betrayed by Judas Iscariot for a reward. Saul of Tarsus, afterwards Paul, the great apostle to the Gentiles, when the Jews sought his life, was hidden by the disciples and they 'took him by night and let him down by the wall in a basket.'

About a year after the retirement of President Taylor and Cannon from public view—they in the meantime directing the affairs of the church by general epistles to the saints, by private correspondence and secret meetings with trusted brethren—a bulletin in the form of a hand bill was widely circulated and posted offering a reward of $500 for information leading to the arrest of George Q. Cannon. A reward, though less in amount, was also offered for the apprehension of President John Taylor. It was doubtless thought at the time that the offering of a less amount for the arrest of President Taylor than for the arrest of George Q. Cannon, his counselor, was, if possible, to make President Taylor appear depreciated, and despicable; the petty action simply revealed the bitterness and the littleness of those directing this anti-"Mormon" crusade.
Defense Of The Three Per Cent

(Continued from page 55)

President Grant made his policy clear in a special Priesthood meeting held in the large tabernacle in 1921. To this meeting only the officers of the Church were invited. Said he in substance in regard to the changes he intended making: In the past there has been much conflict with the people of the world, the nations and sects. He said he intended to carry out a proselyting program different from that of his predecessors. HE INTENDED PREACHING THE GOSPEL WITHOUT DISTURBING OR CREATING ANY FEELING OF ANOMITY. HIS ADMINISTRATION WAS TO BE ONE OF RECONCILIATION AND NOT AGITATION.

He next reverted to the subject of Plural Marriage and in definite words said he intended to pursue a course supporting the majority attitude of the members of the Church in opposing any living of this principle. * * * He said he was asking every man who was holding a high position in the Church and throughout the states of Zion who still were taking a stand to SUPPORT THE LIVING OF THIS PRINCIPLE, TO STEP OUT OF THEIR OFFICES, SO THAT OTHERS WHO WOULD AND DID SUPPORT HIS POLICY COULD FILL THOSE POSITIONS. And in conclusion he said that where any such were found in the future who would not voluntarily resign such offices, they would be asked to do so. AT THIS JUNCTURE OF HIS REMARKS NEARLY EVERY MAN PRESENT CLAPPED THEIR HANDS AND SOME STOMPED THEIR FEET IN HEARTY AFFIRMATION AND SUPPORT OF WHAT HE HAD DECLARED.

In the April Conference of the Church held in 1931, President Heber J. Grant laid the following policy before the Priesthood of the Church:

"I desire to bring to the attention of the members of the Church some very regrettable and most annoying circumstances. I have taken occasion in times past to denounce the conduct of persons both within and without the Church who have palpably sought to bring disgrace upon the Church and reproach to its leaders in the circulation of propaganda for the unlawful practice of pretended 'plural marriage.' Notwithstanding the positive, unequivocal declarations which I have made from time to time on this subject, and in spite of the vigorous and unvarying prosecution within the courts of the Church, from the tribunals of the bishops to the Council of Twelve Apostles, of cases arising out of violations of the law of the Church forbidding absolutely the practice of plural marriage—notwithstanding all these efforts on the part
of the authorities of the Church to suppress the unlawful practices and propaganda of these people, we find that there are still a number, relatively small, we hope, who persist in teaching the doctrine and maligning the leaders of the Church.

"Where ever the Authorities of the Church have been able to locate such persons and secure sufficient definite evidence to warrant their conviction, they have, without fear or favor, been dealt with and excommunicated from the Church. This procedure is the limit of the Church jurisdiction. WE HAVE BEEN, HOWEVER, AND WE ARE ENTIRELY WILLING AND ANXIOUS, TOO, THAT SUCH OFFENDERS AGAINST THE LAW OF THE STATE SHOULD BE DEALT WITH AND PUNISHED AS THE LAW PROVIDES. WE HAVE BEEN AND WE ARE WILLING TO GIVE SUCH LEGAL ASSISTANCE AS WE LEGITIMATELY CAN IN THE CRIMINAL PROSECUTION OF SUCH CASES. We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended 'plural marriage', but also because we wish to do everything humanly possible to make our attitude toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person.

"I WOULD LIKE ALL THOSE IN THIS CONGREGATION WHO FEEL TO SUSTAIN THIS STATEMENT THAT I HAVE

READ TO YOU TO MANIFEST IT AS THE APOSTLES AND ALL OF THE GENERAL AUTHORITIES HAVE DONE, BY RAISING THEIR RIGHT HANDS." (The congregation responded by raising their hands.)

"I have never seen such a lot of hands held so high in my life.

"All those who are opposed to this statement will please raise their hands."

(No hands were raised.)

"Our enemies do not seem to be here."

Now that this new policy was accepted by "all of the general Authorities and of the Church generally" there must inevitably come a change in the doctrine and meaning of that Law that was being completely abandoned. The future thinking of the people must be controlled. Their conscience must now be satisfied. The youth of the Church must be schooled. There must be a complete severance of all relationships of those valiant three per cent. The Church must now become intolerant, persecute and destroy those still believing and acknowledging the God of Abraham, Isaac and Jacob—the God of Joseph Smith, Brigham Young, and John Taylor. And "those laws that were instituted before the foundations of the earth" of this particular law of Plural Marriage it is written, "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. 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.”—D & C Sec. 132.

And so we have two men of the Church in the Quorum of the Twelve, Dr. James E. Talmage—a man noted for his several degrees of learning and science; and Melvin J. Ballard—beloved of the Church and a gifted speaker, give to the Church and the world the new interpretation of the New and Everlasting Covenant of Marriage.

Dr. James E. Talmage is responsible for the following expression:

"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, p. 89.

In an "Official Statement" dated June 17, 1933, the First Presidency of the Church backed up this statement of Dr. Talmage with the following declaration:

"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 Melvin J. Ballard, expresses approval of the present Church position and accuses early leaders of the Church of stressing the principle beyond its real meaning, yet states that those living the principle have "power to grow rapidly and attain unto the glories and privileges sooner than one who only has one wife." Ballard-Jenson Correspondence, pp. 10, 11, 26.

This seems to be an attempt to compromise between the early position of the Church and the present one, as a man having more than one wife can attain to exaltation sooner than the one having only one wife, and yet, according to his reasoning, a monogamist may reach the same goal in time.

The use of the office of Church Apostleship must also be used to coerce the thinking of the saints into a state of passive controversial issue or "it makes no difference attitude" and those responsible to teach or instruct, would by their loyalty complex nature, lend support to the new doctrine. Those not accepting this interpretation become branded, "out of harmony," and guilty of insubordination; and if such members should in any manner be influential—"excommunicate
them and of course send them to hell."

It was hoped that "plural marriage" would become a dead issue, but it will take time to invent ways and means to destroy it; the seed must first be sown and if properly cultivated, one day there will be the harvest.

The TRUE NAME of the revealed law pertaining to the Celestial Glory—"The New and Everlasting Covenant", "The Patriarchal Order," "Plural Marriage," "The Law of My Holy Priesthood," or "Marriage for Time and Eternity"—which by the very nature of these names in and of themselves, bear record and testimony of the only ONE TRUE INTENT AND MEANING and irrefutably speak for themselves. Therefore, another name must be given that would be applicable to the new doctrine and must be painlessly injected into the life's blood and youth of modern Mormonism. And so the beautiful name is unveiled "Temple Marriage," (marriage solemnized in the Temple) and was authoritatively given. The youth of the Church must softly and tenderly be taught that the "Temple" is the only place that marriage can be solemnized, implying that by so doing it is the highest or Celestial Marriage. Thus the Church is raising up teachers, yea apostles of men, teaching the precepts of men. Having entered into the spirit of deception, changing the meaning and intent of the revelations of God regarding the family order of the Gods, this new name and intended meaning is not based upon fact and truth. Therefore, the Church is now the Mother of a superstitious ritual doctrine and belief; and this being true, becomes the natural enemy of Truth and will seek with all her power to destroy it.

The Church is ever ready to defend itself against false or superstitious doctrines of other religions and would undoubtedly condemn along with other (Christian?) religions the superstitious practices of ancient paganism in the sacrificing of some of their handsome men and beautiful maidens to their false gods, which was done once or twice a year. Yet how many of the youth of the Church almost daily are being sacrificed in principle—they supposing to have complied with the requirement of the Celestial Law and that their family relationship will continue throughout eternity. In that day of weeping and wailing and gnashing of teeth they shall realize the unchangeableness and absolute consistency of the everlasting covenant. Can ANY MAN ON EARTH change the meaning of these words found in the Doctrine and Covenants, Sec. 132:28,32:

"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 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 (plural marriage) is the continuation of the works of my Father, wherein he glorifieth himself.

"Go ye, therefore, and do the works of Abraham, enter ye into MY LAW (plural marriage) and ye shall be saved.

"BUT IF YE ENTER NOT INTO MY LAW (plural marriage) YE CANNOT RECEIVE THE PROMISE OF MY FATHER, WHICH HE MADE UNTO ABRAHAM."

This writer dare not apologize for the revelations and words of Jesus Christ.

Here let us observe the honesty of other religions regarding marriage beyond the grave. They claim neither authority nor belief in marrying for time and eternity. Their members are not deceived in believing they are so married. Quoting part of their marriage covenant; "By the authority of the Law (man made) and of the Church (man made) I pronounce you husband (or man) and wife UNTIL DEATH DO YOU PART."

Why not be as honest as our neighbors. At least tell the members of the Church that we cannot comply in principle, belief, nor faith those things given us of God, therefore, we must not expect Celestial Glory.

Be that as it may, the law of Plural Marriage was restored to the earth through the Holy Priesthood and also to the Church. This you cannot deny. The Church cannot deny its own doctrine—that this is the last Dispensation of the Gospel, that the fulness of the Gospel and Priesthood are never to be taken from the earth again so long as the earth shall stand. Yet you have abandoned this holy law, hiding behind the pretext of "we must abide by the law of the land in preference to the laws of God," and you do everything within your power to enforce an unconstitutional LAW OF MAN AGAINST THE LAW OF GOD and against those who dare accept those laws. If you please, men members of the Church in high positions of State and Church make laws against the law of God, and defy God, against the written laws of your own standard works.

By your own standards you have miserably failed to teach and measure up to the standards given as a guide to the Church, as found in the Doctrine and Covenants, Sec. 134:1-4:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in MAKING LAWS AND ADMINIS-
ETERING THEM, FOR THE GOOD
AND SAFETY OF SOCIETY.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to EACH INDIVIDUAL THE FREE EXER-
CISE OF CONSCIENCE, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to en-
force the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"WE BELIEVE THAT RE-
LIGION IS INSTITUTED OF
GOD; AND THAT MEN ARE
AMENABLE TO HIM, AND TO
HIM ONLY, FOR THE EXER-
CISE OF IT, UNLESS THEIR
RELIGIOUS OPINIONS PROMPT
THEM TO INFRINGE UPON
THE RIGHTS AND LIBERTIES
OF OTHERS; BUT WE DO NOT
BELIEVE THAT HUMAN LAW
HAS A RIGHT TO INTERFERE
IN PRESCRIBING RULES OF
WORSHIP TO BIND THE CON-
SCIENCES OF MEN, NOR DIC-
TATE FORMS FOR PUBLIC OR
PRIVATE DEVOTION; THAT
THE CIVIL MAGISTRATE
SHOULD RESTRAIN CRIME,
BUT NEVER CONTROL CON-
SCIENCE; SHOULD PUNISH
GUILT, BUT NEVER SUPPRESS
THE FREEDOM OF THE SOUL.''

In contradiction to the above, it might be said that Heber J. Grant, though dead, is standing in the shadows, still dominating his own; for they have truly ac-
cepted by word and deed the spirit and policy he so firmly advocated.

But to the true believer and follower of Jesus Christ is the promise, "Behold, (observe) I am with you always," and there is "peace of mind" understanding the working of God as expressed by the Apostle Paul: "And we know that all things work to-
gether for good to them that love God, to them who are THE CALLED ACCORDING TO HIS PURPOSE.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

"Moreover, whom he did pre-
destinate, them he also called;
and whom he called, them he also justified; and whom he justifed, them he also glorified."

It would serve no purpose or value for this lowly writer to attempt to glorify in the minds of those who now read, the faith and works of the three per cent Saints, nor to say who shall be greatest among men and sit at the right hand of Jesus; for did not Jesus declare that, that place or right was not even His to give?

However, this fact is acknowledged that there is a people that has evolved out of the Church—a people who are conscious of their faults and weaknesses and willing to ac-
knowledge them, and notwithstanding the tremendous dis-
advantage of their living in an adverse world among, as one
good sister said in writing to her mother, "I have learned that there is none so intolerant as a righteous Mormon." Not withstanding the insults and discrimination shown in the public schools to these children, and the Church and social pressure they have so long endured—and due to conditions forced upon them by modern society—they are scattered throughout the land. Many are poor as pertaining to things of this world. It is known of one plural Mother, who upon preparing a meal for some company, was embarrassed when found with tears on her sweet face. "This is the way we salt our beans," she said, wiping away the tears, "but please do not misunderstand. We are grateful for the beans." That meal and the spirit of love manifest in this humble home shall never be forgotten.

And now in the days (be it remembered that these days are numbered) of Governor Howard Pyles, Frank E. Moses, John Farr Larsons, E. R. Callisters, Mark E. Petersens, and David O. McKay's Mormons, (?) Christians, (?) are the never forgettable days of the history of YOUR lives. In the history of this people there are none before you who have stooped (in principle) so low; these are the days of unrighteous persecuting and prosecuting those who are endeavoring to serve God. That which God has declared good you call evil.

Mark ye well, "Whom soever God hath joined (sealed) together let no man put asunder." Are you prepared to accept the consequences?

Husbands, wives and children are separated and rather than deny their faith some are required, at your hands, to give that which is dearer to them than life itself—their noble children; and this to be the intended fate of all those of like faith.

The man imprisoned, capable of loving five honorable mothers of his children, is required to suffer the loss of family ties five times greater than the man with one wife. He who has twenty children suffers five times and seven times more, being imprisoned, than can possibly be understood by those responsible for making and enforcing such dreadful laws.

A people so closely associated with the spirit of understanding love, that the suffering of any one family is vicariously suffered by all, and who are one in the faith in the revelations of Jesus Christ, and are made partakers of that indescribably calm spirit and assurance that they have pleased God and are one with Him in abiding His laws.

A people, who like their predecessors, are looking for that city and home "whose builder and founder is God."

These are they whom inspired men of yester years looked for and prophesied of.

These are they whom God, by His foreknowledge, prepared a way that they might obtain the promises of eternal life.

"Before the great day of the
LORD shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the gospel of peace. Such a body will evolve from those called Latter-Day-Saints, who, as a Church, possess the fulness and power of the pure plan of Salvation. Out of this community, at present in the merely incipient stages of development, and from the remnant of the whole House of Israel, will emanate the nucleus or foundation from which will spring the righteous millennial population of our globe. The other branch of preparation will be the partial depopulation of the earth, by cutting off from this life those who are not in harmony with the laws of GOD, and consequently not fit to perform HIS will. This destruction work is made necessary because of corruption and wickedness, over the corrupt and abominable nations of the earth.” —“The Coming Millennium,” Millennial Star, Vol. 42, page 585, 1880.

In 1889 Apostle Orson F. Whitney expressed it this way:

“Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the heart’s core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for GOD, fearing not man nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that GOD will stand by us forever and ever.” (Deseret News, August 11, 1889.)

(Continued next issue)

The Testament of Joseph

Because of the increasing moral degeneracy among the American people, and the seeming lack of understanding as to why we should be morally clean, we present here the testimony of Joseph who was sold into Egypt, made his sons just prior to his death. This may be modern times and modern Israel, but should we not struggle just as hard to maintain our virtues and to teach our children the necessity of a clean, virtuous life even though it is some three thousand years later?

My sons and my brethren, hear ye Joseph, the well beloved of Israel.

My children, hear your father: I have known in my life envy and death, with the which my brethren would have destroyed me: They would have killed me, and the
God of my fathers kept me: They cast me into a pit, and the Most High brought me out again: I was sold as a bondsman, and the Lord made me free, and His strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was in prison, and the Saviour made me glad: I was fastened in chains, and the Lord unbound me; He pleaded my cause in the accusations of the Egyptians; and not only delivered me from envy and deceit, but also exalted me, insomuch that Potiphar, chief steward of Pharaoh's house, did lend me lodgings, where I was in jeopardy of my life, by reason of a shameless woman, which enticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast. I was cast in prison for her, I was beaten and mocked for her, yet the Lord caused the keeper of the prison to be moved with mercy towards me. He forsooketh not them that fear Him, neither in darkness, neither in bonds, neither in tribulations or necessities. God is not ashamed as men, neither dreadeth he as men, neither speaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his own. He goeth away for a season, to try the thoughts of their mind. He found me trustworthy in ten temptations, and in every one I was constant, and preserved.

How often did the Egyptians threaten my death. How often was I punished, and yet the woman called me again. How often did she threaten me to die, because I would not have to do with her. She said unto me: thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be Lord over us. But I remembered the words of my father, Jacob, and, entering into my chamber, made my prayer to the Lord, and fasted seven days. Yet, I appeared unto the Egyptians in the self-same estate of body, as if I had lived in pleasure and delight. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none, and, fasting three days, I took my meat daily and gave it to the sick and the needy. Early I awakened unto the Lord and wept for Mephitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, until which time she feigned to take me as a son. And I prayed to God to send her a son, at which time she embraced me, as though I had been her son, and I perceived not the cause of it. And, for a conclusion, she drew me to her to have me do fornication with her. And I, remembering myself, was sorrowful to the death. And when she was gone out, I came to myself and sorrowed many days: for I perceived her deceit and error. And I spake unto her the words of the Most High God, if preadventure she might be turned away from her pernicious concupiscence. Many times, as to a holy man, she spake flattering words to me, not without deceit, lauding my chastity before her husband, which would utterly have destroyed me. Both manifestly and secretly she said unto me: Fear not my husband, for he is persuaded of thy chastity; for if so be that any man shew'd him of thee and me, he would not believe it. Because of this thing, I covered me with sack-cloth and laid me flat upon the earth, and prayed unto Almighty God that he would deliver me from this woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons: That is to say, that she would fain learn the word of God of me,
and she began to speak after this manner: If thou wilt have me to forsake mine idols, follow my desire, and I will persuade my husband, the Egyptian, to go from his idolatry, and we shall walk in the law of thy God. I made answer to these things: God will have none to worship him with uncleanliness, neither hath he any pleasure in adulterers. And she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her. Again, at another time, she said unto me: If thou wilt not do adultery with me, I will kill my Prince, and so, by the law, I will take thee to my husband. When I heard that, I rent my garment and said: Woman, I pray thee, be ashamed of these things before God; and fear God and do thou not such an abominable thing; neither despair utterly, that thou drown thyself in thine own evil; for if thou go about, I shall utter and declare the thoughts of thine iniquity. She, fearing these things, prayed me that I would not betray her naughtiness, and so departed. Yet, again, she went about to beguile me with gifts, sending unto me all things that men would need of. And she sent me meat stewed about with enchantment. And, as the Eunuch brought it in, I beheld a terrible fellow giving me a sword with the dish. And I perceived that she went about to deceive me. And when he was gone I wept and touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me and said: What is the matter that thou hast not eaten of the meat? And I said unto her: Because thou hast poisoned it! Therefore, thou shalt know that I will not come unto idols, but only unto God. Now, understand therefore, that the God of my father, by his angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent or learn that the malice of wicked doers prevail-eth not against them that worship the Lord in chastity. And I took and did eat with her, saying: The God of my fathers and the angel of Abraham shall be with me. And then she fell down at my feet and wept. Then, lifting her up, I exorted her in many ways, and she promised unto me that she would never do such iniquity after that day. Yet, because her heart was mourning, and did burn towards me in adultery, with sighs coming from the depths of her stomach, she cast down her countenance, The Egyptian, her husband, perceiving her said: Wherefore holdest thou down thy face? She answered: I am even sorrowful at the heart, and he comforted her that was not sick. Yet again, she entered in unto me, (her husband being without) and said: I am strangled or choked, either I will break my neck, or else drown myself, without thou wilt obey me! And, perceiving that the spirit of Belial troubled and vexed her, I prayed unto the Lord my God, and said thus: Wherefore art thou vexed and troubled — all blind in sin? remember thyself; for, if thou do kill thyself, the concubine of thine husband, called Secon, envying thee, shall beat thy children and destroy the memory of thee from off the earth. And she said unto me: Have done, have done; I perceive that yet thou hast some care for me. Thou hast eaten enough that thou defendest my life and that of my children. I have good hope that in time to come I shall obtain my desire. And she perceived not, that for the love of my Lord God I had said so, and not for her sake.

Whatsoever he be that followeth the concupiscence of his own filthy and pernicious desire, is made servant unto the same, as this woman was; and if he hear

(Turn to page 82)
"Let No Man Think He is Ruler"

Today we have a class of people who have been branded as law breakers, immoral, and therefore unfit parents; unfit to have and raise children. It has been stated in the daily papers, "We cannot allow them to flaunt the laws." Others have compared these people with those who offer up human sacrifices, etc. "Who do they think they are to place themselves greater than the laws of our state and nation?"

Now, if this was the first time this thing had come up in the lives of the Latter-day Saints, there might be some justification, but ever since the days of the Prophet Joseph Smith this issue has been brought up. Even at the time of his martyrdom the Prophet was charged with treason against his country. But just who should the Saints obey? The Lord tells us:

"For verily I say unto you, my law shall be kept on this land.

"Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

"Wherefore, be subject to the powers that be, until he reigns, whose right it is to reign, and subdues all enemies under his feet." (Doctrine and Covenants 58:19-22.)

Now we are told that man's laws are greater than God's, but...
God says, "let no man think he is ruler," but let God rule him. Some excuse themselves because the Lord says, "Wherefore, be subject to the powers that be, until he reigns whose right it is to reign," but let us find out if God can excuse the attitude of excusing themselves.

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are freed indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (Doctrine and Covenants 98:4-10)

The Lord tells us to uphold the constitutional law supporting the principle of freedom in main-

aining rights and privileges belonging to all mankind. But man made laws! When they are inspired from the lower regions! To bow and scrape to the idolistic laws of man! We feel as the three Hebrews said: "O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up." (Daniel 3:16-18.)

That we may not be misunderstood we print in full Section 134 of the Doctrine and Covenants, and would that all law makers use it as a criterion, then there would be no excuse to break the laws of our country, for they would work for the benefit of all mankind and righteous judgment could be had in all the courts of the land.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of
We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic or the will of the sovereign.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good
laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world’s goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and enroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

Doctrine and Covenants, Sec. 134

TESTAMENT OF JOSEPH
(Continued from page 78)

any good thing in the passion wherein he is overcome, he draweth the same to his pernicious will or filthy desire. I say unto you my sons, that it was about six of the clock when she went from me, and I fell upon my knees praying to God all that day, with the night following. And about the break of the day, I arose weeping that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then, perceiving that she waxed mad, and that violent, and with strength she held my clothes, I let my clothes slip from me and fled away.

Then she complained to her husband of me, which put me in prison in the King’s house. The day following after, I was forebeaten and cast into prison. And when I lay bound in fetters, this Egyptian woman, vexed sick with sorrow, and hearkening how I lauded God, being in a house of darkness; for I rejoiced with a glad voice, glorifying my God,
I moderated myself and honored my brethren, whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, or how I was the son of Jacob, a man of great strength and power. Therefore, have you in your deeds the fear of God, and honor your brethren; for all men that observe the law of God are loved of Him.

Then, I came with the Ishmaelites to a certain place called Indoclap, and they demanded of me what I was, and I said, (because I would not reprove my brethren) that I was one of their household slaves. Then said the chief of them: Thou art no slave, for thy countenance doth shew thee what thou art. And he threatened me with death. Yet, for all that, I said again: I was their slave. But, when we came into Egypt, they began to strive who should have me for money that was paid, and they agreed that I should abide in Egypt with a merchant of their faculty, until such time as they had made their merchandize and returned again. And God gave me grace in the sight of the merchant, that he gave me the charge of his house. And the Lord blessed him by my hand, for the Lord gave him plenty of gold and silver. And I was with him three months and five days. It was in this time that Mephitica, the wife of Potipher, passed by in great glory. And she cast her eyes upon me, (for the Eunuchs had shewed her of me). And she told her husband of the Merchant which was made rich by the hand of a young man, being a Hebrew. And she said: They have stolen him out of the land of Canaan; therefore, do not judgment upon him and take the young man to be your Steward, and the God of the Hebrews shall bless you, for grace from heaven is in him. Potipher, her husband, persuaded with these words, caused the merchant to be

My children, ye know well how my father did love me, and yet, I was never the prouder thereof in my heart; For though I was a child, I had ever the fear of God in my mind. When I grew unto age
sent for and said unto him: What do I hear of thee? stealeth thou souls out of the land of the Hebrews, in the selling of children? The merchant fell down upon his knees and prayed him, saying: I beseech thee Lord, shew me what thou meanest, for I know not what thou sayest. Potiphar answered again: Where didst thou get this Hebrew child? And he said: The Ishmaelites left him with me until they came this way again. When he had said so, Potiphar said: Bring the young man hither! And I, being brought in, did reverence to the Prince of the Eunuchs; and he had wife, children and concubines. And, when he had taken me apart, he said: Art thou bond or art thou free? I answered: Bond. And he said unto me: Whose bondsman art thou? And I answered him: The Ishmaelites. And he said again unto me: How come it to pass that thou wast made their bondsman? And I said: For they bought me in the land of Canaan. Yet, he did not believe me, saying: Thy judgment is unjust; for thou dost punish wrongfully the young man that is stolen. But, because I changed not my word, yet again was I beaten and commanded to be kept at his commandment, till such time as my masters came. And his wife said unto him: Wherefore, do you keep in captivity the noble child? It were more amils to let him go and to beat you. She would fain have spied me in desire of sin and I knew nothing of this. He said again unto Mephatica: It is not honest among the Egyptians to take away another man's goods before he shew him of it. He said thus of the merchant and me when I was imprisoned. After that twenty-four days had passed the Ishmaelites came, and they, hearing that Jacob my father was heavy for me, said unto me: Wherefore is it that thou saidst thou wast a bondsman? and now we know that thou art the son of a great man in the land of Canaan, and thy father sorroweth for thee in sack-cloth? Then I would fain have wept, yet, I restrained myself, for shameing of my brethren, and I said: I know it not, for I am a bondsman. Then they took counsel among themselves, whether to whom they might sell me, lest I should be found in their hands; for they feared Jacob, lest he should be revenged on them; For they had heard that he was mighty, both with God and to man. Then said the merchant to them: Redeem him now from the judgment of Potiphar. They, hearing this, went and asked for me, saying that they had bought me for money, and he delivered me to them. Mephatica spoke unto her husband to buy me, for said she: I hear they would sell him. And they sent an Eunuch unto the Ishmaelites and desired to buy me. And when the Eunuch could not bargain with them he returned and shewed his lady that they asked a great price for the child. She sent again another Eunuch, saying: Although they ask two basances of gold see that thou spare not for money, but buy the child and bring him to me. He paid 80 golden crowns for me and said to his lady that he had paid 100, and I, perceiving this, held my peace, lest the Eunuch should have been searched. Behold, my sons, what I have sustained. Love ye one another and with continuance, cast out from among you deceitful minds, for God delighteth in the concord of brethren and He hath pleasure also in the love and choice of a proved heart. For when my brethren came out of Egypt and knew me, I gave unto them their money and never gave reproach unto them. And, after the death of Jacob, I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for small cause; for all that was
in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants. Their life was my life and their sorrow was my sorrow, and all their infirmity or disease was mine. My land was their land. My counsel was the counsel of them and I never exerted myself above them in pride for mine own glory, but I was among them as one of the least. Therefore, my sons, if ye walk in the commandments of the Lord the Lord will exalt you and bless you in perpetual riches. And if any man will do evil to you, with meekness look to it that ye pray for him and God will deliver you from all evil. For behold and see, that for my long sufferings, the daughter of my Lord was given me to wife and there was given me with her an hundred talents of gold. And God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel and He kept me unto mine age in strength and beauty. And what dreams I have seen, my children now hear: There were twelve harts feeding, and nine were divided abroad in the earth. Also I saw that of Judah was a Virgin born, having a white, silken robe, and from her came forth the immaculate Lamb; and on the left hand of the said Lamb was as it were a Lion, and all beasts made war against him. And the Lamb overcame them and trod them under his feet. And the angels and men rejoiced in him in all the earth.

These things shall come to pass in their time, that is to say, in the latter days. Therefore, my sons keep the commandments of the Lord and honor Judah and Levi; for them to you shall spring the Lamb of God which, by his grace, shall preserve the Gentiles and all Israel. The kingdom of him is a kingdom eternal, which shall never pass away; for my kingdom shall be ended in you even as the keeping of an orchard, for after the harvest it shall appear no more. I know right well that after my death the Egyptians shall trouble you, but God shall revenge you and bring you to the promised land, which he swore to Abraham, Isaac and Jacob. But, carry my bones with you, for in so doing the Lord shall be with you in the fight against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your mother Zilpha, and nigh unto the valley, near unto Rachel, bury her.

When he had said these words he stretched forth his feet and slept the sleep of all the world. Then they embalmed him with spices, putting him in a chest in Egypt, after he had lived an hundred and ten years, and saw Ephraim's children unto the third generation; for unto Machir, the son Manasses, were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion for Egypt, even as for his own proper members and he assisted them both with his labours and counsel and did them good at all times and at all seasons.

Taken from the Book: The Twelve Patriarchs, the Sons of Jacob. Apocryphal Testament.

He that has no resources of mind is more to be pitied than he who is in want of necessaries for the body; and to be obliged to beg for daily happiness from others, bespeaks a more lamentable poverty than that of a man who begs for his daily bread.

The fewer words the better prayer. - Luther.
DIE HIMMLISCHE ODER MEHREHE

(3. Fortsetzung von Seite 58.)

Eidesstattliche Erklärung von Präsident Lorenzo Snow


"Ich versichere hiermit feierlich vor Gott und Seinen heiligen Engeln, so wahr ich hoffe, am Morgen der Auferstehung hervorzukommen, dass die obige Darstellung der Wahrheit entspricht."

Auszug aus einer eidesstattlichen Erklärung von Lucy Walker Smith


Lieber Bruder:

Beim Lesen der Berichte vom Senatskomitee über den Reed-Smoot-Fall stelle ich fest, dass man Zeugen vorladet um zu beweisen, dass der Prophet Joseph Smith Polygamie weder billigte noch selbst lebte. Ich weiss aber sehr wohl, dass er die Meherey lehrte. Er gab mir eine Frau in Meherey, die noch mit mir lebt, und ich war anwesend, als eine meiner Schwestern ihm angetraut wurde. **

Ich weiss ebenfalls, dass Maria und Sarah Lawrence und eine der Töchter von Cornelius P. Lott als seine Frauen in seinem Haus lebten und dass seine Frau Emma volle Kenntnis von seiner ehelichen Verbindung mit ihnen hatte.

Ich war zu jener Zeit sein gesetzlicher Vertreter in Geschäften in Macedonia oder Ramus und war mit
seinen Familienbzw. privaten Verhältnissen wohl vertraut. Ich weile oft geschäftlich in seiner Wohnung und sprach mit Emma, seiner ersten Frau, die niemals in meinem Beisein den pluralen Charakter der Familie ihres Mannes verleugnete.

Kann ich mit meinem Zeugnis von dieser und noch viel mehr Kenntnissen auf diesem Gebiet vor dem Senatskomitee von irgendwelchem Nutzen sein? Wenn ja, so will ich gern versuchen, mich dort einzufinden, obwohl ich zu schwach bin, um allein zu reisen, wenn dies Ihrem Rat und Wunsch entspricht.


Salt Lake City, Utah
11. November 1871

Herrn
Madison M. Scott
Sehr geehrter Herr:

Ihren Brief vom 23. Juni habe ich seinerzeit ordnungsgemäss empfangen, war aber so sehr mit Pflichten überlastet, die fast einen Zusammenbruch meiner Gesundheit herbeiführten, dass ich Ihren Brief nicht so prompt beantwortet habe, wie es sonst meine Gewohnheit ist. Meine Gesundheit ist noch immer sehr schlecht, aber ich habe das Amt aufgegeben, das so schwer auf mir lastete, und hoffe somit, meine normalerweise gute Gesundheit wiederzuerlangen.

Was nun den Hauptpunkt Ihres Briefes betrifft, so scheint mir, dass

das Haupt thema die sogenannte Polygamie ist, die ich jedoch lieber himmlische Ehe nennen möchte. Was das Gerede des jungen Joseph anbetrifft, dass die Kirche hier abgefallen sei, dass wir die Polygamie eingeführt haben, und sein bitteres Aneignen, dass sein Vater demart eine Offenbarung über diese Sache hatte; das ist alles Unsinn! Ich glaube, dass er es besser weiss, und es tut mir oft weh zu hören, dass die Söhne des Propheten ihre Zeit damit verbringen, gegen ein reines und heiliges Prinzip zu streiten, für dessen Einführung ihres Vaters Blut vergossen wurde. Sie haben eine schwere Sühne vor sich, wenn sie ihrem Vater in der nächsten Welt gegenüber treten. Sie sind in Gottes Hand, und meine Verehrung für ihren Vater erlaubt mir nicht, mehr über den verderbten Weg seiner Söhne zu sagen.

UND NUN ERKLÄRE ICH IHNEN, SO WIE ICH BEREIT BIN, ES VOR DER GANZEN WELT ZU BEZUEGEN, DASS ICH WAHRRATIOG DIE OFFENBARUNG ÜBER DIE HIMMLISCHER EHE NIEDERGESCHRIEBEN HABE, DIE DURCH DEN PROPHETEN JOSEPH SMITH AM 12. JULI 1843 GEGEBEN WURDE. UND ICH BIN GEWILLT, MIT DIESEM ZEUGNIS GEGEN ALLE HEILIGEN DER LETZTEN TAGE UND ALLE ABGEBEHLENEN AUFZUSTEHEN, DURCH ZEIT UND ALLE EWIGKEIT.

Wahres daran. Präsident Young und seine Mitarbeiter tun nach wie vor alles, was sie können, um die Pläne und Anweisungen des Propheten Joseph auszuführen, und so wird die Ewigkeit allen ihren Feinden zur Verdammnis und Verwirrung gereichen. Wer das Gegenteil behauptet, kennt weder Joseph noch die Mission, die der Herr zu erfüllen ihm übertragen hat.

Wir schliessen dieses Kapitel mit den Namen von 27 Frauen, die mit dem Propheten Joseph Smith in mehrere verheiratet waren. Sie sind dem „Church Historical Record“ (Historischen Aufzeichnungen der Kirche, Band 6, Seite 233, entnommen):

Louisa Beman, Fanny Alger, Lucinda Harris, Zina D. Huntington, Precindia L. Huntington, Eliza Roxcy Snow, Sarah Ann Whitney, Desdemona W. Fullmer, Helen Mar Kimball, Eliza M. Partridge, Emily D. Partridge, Lucy Walker, Almera W. Johnson, Malissa Lott, Fanny Young, Maria Lawrence, Sarah Lawrence, Hannah Ellis, Flora Ann Woodward, Ruth D. Vose, Mary Elizabeth Rollins, Olive Frost, Rhoda Richards, Sylvia Sessions, Maria Winchester, Elvira A. Cowles, und Sarah M. Cleveland.

(Fortsetzung folgt)

*Nacked so fond of secrets as those who do not mean to keep them; it will generally be found that such persons covet secrets as a spendthrift covets money—for the purpose of circulation.*

*Gratitude iz a word that you will find in the dictionarys, but yu will not find much ov it enny where else.—John Billings.*
¿Dónde está la Verdad?

Indiferencia en asuntos religiosos.

Una característica distintiva del sentimiento religioso del cristianismo moderno es el desinterés que existe cuan tol. asunto de la autoridad divina para hablar y oficiar en el nombre y la obra de Dios. Si un hombre sin autoridad tratara de oficiar en los asuntos del gobierno, o un impostor pretendiera ser el agente de una institución comercial y engañara al pueblo por tomar sus pedidos por mercancías y recibiera su dinero, nadie con razón y juicio consideraría el gobierno o la compañía comercial responsables por las acciones de tal hombre; pero el engañador sería arrestado y puesto en la cárcel por sus hechos engañosos. ¿Cómo es que no tienen los hombres tanto cuidado y consideración en las cosas de Dios, que pertenecen a la salvación de la humanidad?

El hombre es dispuesto a tomar medidas extremas en tratar con el prójimo sobre cosas religiosas; Por un lado él se hace creer que la religión de otros es, no solamente inferior a la suya, pero absolutamente indigna de consideración. Y por el otro, hay algunos que creen que todas las sectas religiosas son justificadas en sus prácticas; que todas son iguales, y que todas son autorizadas y aceptadas por Dios.

Sin autoridad divina no tienen valor las ordenanzas eclesiásticas.

La posición tomada sobre esta cuestión por la Iglesia de Jesucristo de los Santos de los Últimos Días, es muy razonable y el artículo quinto de los artículos de fe de la Iglesia expresa muy bien en la siguiente forma:

"Creemos que cualquier hombre debe ser llamado, "por profecía y por la imposición de manos", por aquellos que tienen autoridad, para predicar el Evangelio y administrar en sus ordenanzas."

Para probar que tenemos razón en creer así, citamos al lector a la Sagrada Escritura, que es "inspirada divinamente, y útil para enseñar, para redargüir, para instituir en justicia."

Toda la historia de la obra de Dios con su pueblo, como está escrita en la Biblia, prueba la necesidad constante de autoridad divina. El Sagrado Sacerdocio es la autoridad que Dios delega a los hombres, y ninguna ordenanza del Evangelio puede ser administrada sin él. Esta autoridad no puede originarse en el hombre, ni tampoco puede el hombre sacarla de la Biblia ni por estudiar en un seminario, colegio, o institución hecho por hombres, por ilustre que sea pero tiene que venir como un don de Dios, por medio de la imposición de manos de aquellos que han sido ordenados al mismo Sacerdocio.

Cuando no hay revelación de Dios, la autoridad divina no puede existir en la tierra. Es cierto
que los hombres puedan asumiría
reclamar que han sido llamados
de Dios aun sin tener comunica-
ción con Él, y con sus siervos
autorizados. Pero la Biblia nos
prueba que desde el principio,
Dios ha escogido sus siervos
por revelación, y les ha dado
autoridad para obrar y oficiar en
su nombre entre los hombres. Al
mismo tiempo nos muestra que
los hechos de los hombres que
obraron sin ser llamados no fueron
aceptados, sino que muchas
veces, Dios, en su ira, castigaba
tos que usurparon autoridad.

El bautismo y la confirmación,
a sea el nacimiento del Espíritu
Santo, son ordenanzas esenciales
a la salvación del hombre; y a
tenas pudiéramos añadir otros
ritos sagrados que el Salvador
instituyó en el plan preparado
para el perfeccionamiento de la
humanidad. El bautismo, aun
cuando fuere administrado en la
misma forma enseñada por Cristo
y practicada por sus Apóstoles,
no tiene valor, y no procura la
remisión de los pecados a menos
que la persona que oficie en la
ordenanza haya sido comisionada
por Dios, personalmente, o por
medio de uno de sus siervos au-
tORIZADOS, para obrar en el nombre
Del Padre, y del Hijo y del
Espíritu Santo. Y lo mismo en
cuanto a las otras ordenanzas
del Evangelio.

"Nadie toma para si la honra,
sino él, que es llamado de Dios"

Pablo, "el apóstol, no de los
hombres, no por hombre, sino de
Jesucristo, y por Dios el Padre,"
fué convertido por una visita
personal de Cristo, y fué bauti-
zado y recibió el don del Espíritu
Santo por la imposición de las
manos de Ananías; pero fue diez
años después cuando Pablo fué
llamado al ministerio y ordenado
al Sagrado Sacerdocio y mandado
para predicar el Evangelio y
oficiar en las ordenanzas de él.
(Los Actos 13:2,3.) Durante su
ministerio, Pablo no sufrió a los
hombres tomar sobre sí autoridad
para oficiar en las cosas sa-
gradas, pero enseñaba que tienen
que ser llamados por revelación
da está posición. A los Romanos
escribió: "¿Cómo pueden invocar
a aquél en el cual no han creído?
¿y cómo creerán en aquél de
quien no han oído? ¿y cómo oirán
si no hay quien les predique? ¿y
cómo predicarán si no fueron
enviados?" El pasaje se explica
por sí mismo y no necesita más
explicación.

Indudablemente San Pablo
sabía que los hombres aspirarían
a arrogarse a sí mismos el
derecho de oficiar en las or-
denanzas del Evangelio, y le
vemos escribiendo epístolas a
los oficiales y miembros de la
Iglesia, amonestándoles de la
entrada de los "graves lobos",
un término que él aplica a ellos
que "corren sin ser enviados."

En una asamblea de ancianos de
Efeso, él les dijo: "Por tanto
mirad por vosotros, y por todo
el rebaño en que el Espíritu
Santo os ha puesto por sobre-
veedores, para apacentar la
Iglesia de Dios, la cual El ganó
con su propia sangre. Porque yo
sé, que después de mi partida
entrarán entre vosotros grages
lobos, que no perdonarán al re-
baño; y que de entre vosotros
mismos se levantarán también
hombres, que hablen sosas per-
versas, para llevar discípulos en pos de sí.” (Los Actos 20: 28-30.)

Y en su epístola a Timoteo, dijo: “Porque vendrá tiempo cuando no sufrirán la sana doctrina, antes teniendo comenzón en las orejas, se amontonarán maestros que les hablen conforme a sus mismas concupiscencias. Y así apartarán de la verdad el oído, y se devolverán a las fábulas”. (2 Timoteo 4:3,4)

**Dios llama a sus siervos por revelación.**

Averiguemos la manera cómo los hombres son llamados por Dios a su obra, y cómo se perpetúa su autoridad sagrada cuando existe entre los hombres. Hablando del Sagrado Sacerdocio, San Pablo dijo: “Ni nadie toma para sí mismo esta honra, sino el que es llamado de Dios, como lo fué Aarón. Así también Cristo no se glorificó a sí mismo, para ser hecho sumo sacerdote, sino el que le dijo: Tú eres mi hijo, yo te he engendrado hoy.” (Hebreos 5: 4, 5.)

Por leer capítulos cuatro y veintiocho del libro de Exodo, vemos cómo Aarón entró en el servicio del Señor. Fué llamado por revelación de Dios por medio de un profeta; y aquel profeta había sido llamado de la misma manera, y ordenado por uno que tenía la autoridad debida para hacerlo. Aarón recibió la ordenación literalmente por la imposición de las manos del profeta Moisés, y así fué conferido el Sacerdocio sobre él y sus hijos para que pudiera ser transmitido en la misma manera sobre los hombres llamados por Dios, de generación en generación mientras que los mandamientos de Dios fuesen observados.

Esta manera de llamar hombres al ministerio fué empleada por los verdaderos Santos de la antigüedad, y por lo citado arriba de las enseñanzas del apóstol Santo Pablo, vemos que aún Cristo, el Hijo de Dios, no tomó sobre sí mismo la honra de ser sumo sacerdote, sino que su Padre le llamó y ordenó a este oficio, diciéndole: “Tú eres sacerdote eternamente según el orden de Melquisedec.” ¿Es el hombre tan cuidadoso en estos días de no tomar para sí mismo el derecho, de predicar la palabra de Dios y oficiar en las ordenanzas que pertenecen a su Reino, sin ser llamado “como fué Aarón?” Claramente que no, cuando la mayor parte de los así llamados ministros del Evangelio niegan que Dios se revela al hombre en estos días.

Y Josué fué acogido para ser el sucesor de Moisés en dirigir a Israel a la tierra prometida, y el también fué llamado por revelación de Dios y por la imposición de manos por alguien teniendo autoridad. Y Jehová dijo a Moisés, Tómate a Josué hijo de Nun, varón en el cual hay espíritu, y pondrás tu mano sobre él....y (Moisés) puso sobre él sus manos y dióle mandamientos como Jehová había mandado...” (Números 27:18,23.) “Y Josué, hijo de Nun, fué lleno de espíritu de sabiduría porque Moisés había puesto sus manos sobre él...” (Dueteronomio 34:9.)

Uno, llamado por profecía y
críticado a los siervos de Dios que ha puesto para representarle entre los hombres.

El Nuevo Testamento suple evidencias numerosas de la manera empleada para llamar hombres al ministerio en el tiempo de Cristo; y también muestra que los hechos de los desautorizados no son reconocidos.

Leemos de los siete hijos de un tal Sceva que trataban de invocar el nombre del Señor sobre los que tenían espíritus malos; pero el demonio se burlaba de ellos por su falta de autoridad, diciendo: “A Jesús conozco, y Pablo, sé quien es, mas vosotros, ¿quienes sois?” Aun los demonios rehusaron obedecer a los hombres que no tuvieron autoridad. ¿Habrian sido aceptados sus hechos si hubiesen tratado de oficiar en otra ordenanza del Evangelio, por ejemplo, el bautismo? Claro es que no.

Los oficiales de la Iglesia verdadera.

El Salvador estableció un ministerio escogido en la Iglesia en su día, de lo cual Pablo dice: “Y él mismo dió unos, por apóstoles; y otros, por profetas; y otros, por evangelistas; y otros, por pastores, y doctores, para el perfeccionamiento de los Santos, y para la obra del ministerio... que ya no seamos niños inconstantes y llevando en desorden por todo viento de doctrina...” (Efesios 4:12-14.) Estos oficiales fueron escogidos personalmente por Cristo, y en autoridad que El tuvo como un “sacerdote eternamente según el orden de Melquisedec”, fue conferida por
la imposición de manos sobre ellos. A sus Apóstoles dijo: "No me elegisteis vosotros a mí, mas yo os elegí a vosotros..." (Juan 15:16.) "Como me envié mi Padre, así también yo os envié..." (Juan 20:21.) "Mas vosotros quedáos en la ciudad de Jerusalem, hasta que seáis investidos de lo alto de poder". (Lucas 24:19.) Este mandato enfático fue dado, a pesar de que estos apóstoles habían sido ordenados ya por manos de Cristo mismo, como leemos en San Marcos 3:14.)

Sin autoridad divina no puede existir la Iglesia verdadera.

El sagrado Sacerdocio y los oficiales nombrados son esenciales en la iglesia, porque la Iglesia de Jesucristo no puede existir en el mundo sin autoridad divina investida en una organización perfecta como Cristo estableció en su tiempo, que consiste de apóstoles, profetas, etc.

El hecho de que tal organización perfecta con el Sagrado Sacerdocio no ha continuado de aquel tiempo a nosotros en estos días es una prueba de la apostasía, y que en verdad han venido días de tinieblas, y de incredulidad, y de hambres espirituales (Amos 8:11-13), durante los cuales los hombres abandonaron a la Iglesia del Señor, y destruyeron a los que poseyeron la autoridad divina y se perdió el Sacerdocio. En la ausencia de la autoridad divina y los dones del Espíritu Santo, los hombres se dividieron en un sin fin de sectas y sistemas religiosos, buscando la palabra de Dios sin poder hallarla. Y a causa de esto existe tanta confusión y rivalidad en el mundo religioso hoy día.

La restauración de la autoridad divina en nuestros tiempos.

Pero Dios prometió un remedio en forma de una restauración de todo lo que fue perdido, aun "todas las cosas de que habló (Dios) por boca de todos sus santos profetas que han sido desde el principio de los siglos." (Los Actos 3:20-21.) De acuerdo con la promesa (Rev. 14:6,7) el Evangelio ha sido restaurado en su plenitud al mundo, y el Sagrado Sacerdocio, el poder de Dios para oficializar en las ordenanzas sagradas, del mismo modo ha sido restaurado y conferido sobre el hombre. El Reino de Dios, cuya restauración fué vista por el profeta Daniel (Daniel 2), ha sido restablecido de nuevo entre los hombres. Dios ha hablado otra vez de los cielos por medio de profecía y revelación; y a sus siervos ecogidos, ha mandado sus mensajeros (Malaquías 3:1), y ángeles por medio de los cuales esta restauración fué efectuada. La organización se nombra la Iglesia de Jesucristo de los Santos de los últimos Días, y se organizó en el año 1830 en el Estado de Nueva York. El tiempo en el cual vivimos nosotros es un tiempo de preparación, de congregación, y de restauración. Otra vez la voz de amonestación se oye, como en el desierto, diciendo: "El tiempo es cumplido, y el reino de Dios está cerca: arrepténtos, y creed al Evangelio."
EXPONDERS OF FREEDOM

The Church of Jesus Christ of Latter-day Saints is definitely and fully CHRISTIAN in every possible interpretation of that characterization. It proclaims itself to be the Church of Jesus Christ, and is so denominated. The CHRISTIAN virtues constitute the standard of living for its members. It advocates no COMPULSION BUT ONLY PERSUASION THROUGH KINDNESS AND LOVE.

Heber J. Grant

The Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "to bring to pass the immortality and eternal life of man." Under this concept it is a great imposition, "IF INDEED NOT A CRIME, FOR ANY GOVERNMENT (STATE) LABOR UNION, OR ANY OTHER ORGANIZATION, to deny a man the right to speak, to worship and to work."

April Conference, 1952.

"Next to life itself, FREE AGENCY is the greatest gift God has given to His children. Man cannot be happy if that freedom is infringed upon. Let us thank God tonight for the freedom to worship as we wish. That FREEDOM means progress spiritually. Without that FREEDOM there would be no progress. FREEDOM is a glorious principle. Let us keep it. Let us keep our government FREE. Keep our FREEDOM TO WORSHIP, TO LOVE, to live in our homes."

David O. McKay

How can the authors of those splendid statements reconcile their present ungodly, unchristian, and wicked attempts at COMPULSION and FORCE as portrayed above against this faithful SAINT OF SHORT CREEK, UTAH? And that by a people who only a little more than a century ago were themselves driven from the confines of civilization for conscience sake.

Mormonism is too true, either to die a natural death, or to be destroyed by the infidelity of apostates, the prejudiced rulings of courts, or the force of infiltrated armed hosts.

And being true, it is planted in the very being of hundreds, now in the minority, who would no more waver from its precepts, or depart from the sacred and natural obligations it, as their "BIRTHRIGHT," secured by the sufferings of their fathers, has imposed upon them, than they would violate any other natural law—the consequence of which would be destruction.

Valiant in their advocacy of the truth, honest in their purpose to live the lives of SAINTS, unswerving in their integrity to the cause, these children will never bring the blush of shame to the pale cheek of the parents, grown old in the battle; but will push on in the warfare until ZION conquers and all men acknowledge that the Lord is most powerful and that "TRUTH WILL PREVAIL."
INVOCATION TO CHARITY

Dear messenger of Charity,
Descend from heaven we pray,
And on our earth-born hearts the gift,
Of thy sweet influence lay.
Quicken our dormant souls,
And on our slumbering eyes,
Impart the power to behold,
Where the path of duty lies.
Soften our hearts that they ne’er close,
To thy holy pleading voice;

For every impulse born of thee,
Makes some sadder’d heart rejoice;
Dear sacred messenger of peace;
Oh, come quickly to our aid!
Pour from thy bounties large increase,
’Till all deadly strife is staid.
On waiting hearts throughout our land,
Let thy presence cheer and warm,
’Till all go forth at thy command,
In love’s spirit newly born.

L. M. Hewlings.

A great many people partake of the Sacrament, and at the same time are thinking, “How many teams can I get to-morrow to haul stone? I wonder if that sister has a bonnet like mine, or if I can get one like hers? I wonder if it is going to be a good day to-morrow, or whether it will rain or snow?” etc. You can sit in this stand and read such thoughts in their faces. When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who have an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty, for the blessings desired, and in offering thanks for the blessings enjoyed.


Not the failures of others, not their sins of commission or omission, but his own misdeeds and negligences would a wise man take note of.

A kick from an enemy often sends a man higher than a boost from a friend. For this reason it is well to love your enemies.

"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.)
A Plural Wife Speaks

I am filled with indignation when I watch men of proposed intelligence and distinction attempt to desecrate, destroy, and set at naught the laws of God, and place their own judgment upon those who strive to live them. I, as a woman living this law would like to express my feelings and beliefs. I do not profess to be able to speak or write eloquently, but I do profess to be truthful and to speak from my heart. I know these thoughts also to be the thoughts of my sisters in the Gospel, who are truly converted to the truth.

My belief at this time is but a product of my own free agency to choose for myself, right from wrong. I was never tutored in plural marriage as a child, I am not a product of it; yet I know that all my life I have striven to be near my Father in Heaven, and somehow I

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
was possessed with a deep-rooted desire to do what was right. My testimony was built upon prayer, wherein I continually asked my Heavenly Father for truth, and to prevent me from doing wrong. It is built upon knowledge, gained from reading and study in a desire to know for myself what was true, and it is built upon experience. I feel I could never give up my beliefs, for I know too well in my heart that they are right, and the further I advance in my life the more convinced and happier I become; and the more I shall try to better myself.

I was first drawn to this gospel by the people. I felt them to be a good people and I was not disappointed. I know them now to be a good people. A perfect people? No! but a good people. The best I have ever known. The Lord tells us, "By their fruits ye shall know them." I have felt for years that the Church has given up its exalting principles, and I prayed for a testimony of what was right. I have not wanted to tear the Church down for I know it is the Lord’s church; nor have I deliberately wanted to separate myself from it, but I do claim the right to use my common sense and my own thinking ability. The Church has changed so many principles and ordinances that my conscience will not allow me to uphold their doings. I know my own heart, and I know a good people who are sincere in their religious beliefs, striving after every good thing, and desiring first in their lives, to serve their Lord. I cannot uphold men who persecute such a people just because they disagree with them, men who say all manner of evil against them, accusing them of adultery, and judging them as immoral people. I cannot truthfully say to myself, they are men of God. I have more respect for my Father in Heaven than to call them by His name. I cannot lie to myself; I refuse to do it. What is good is good and what is a lie is a lie. The authority or distinction of a man telling a lie cannot make it a truth.

Now has come a time in my life when with the rest of our people, I am called upon to pass through trials which we indeed groan under and are indeed hard for us to bear. There are those who understand and know they are persecuting a good people, but those in the majority do not understand, and do not think for themselves. There are good people who want to be so virtuous in their lives that the thought of a plurality of wives is unbearable to them. "To think of him being out with another woman." Yet these same good people will go to Church and honor their illustrious pioneers and what they have done for them. Those pioneers are already in the Celestial Kingdom, the place where they themselves are going. I wonder how they are ever going to bear associating with Joseph Smith, Heber C. Kimball, Brigham Young, and many, many others, with their numerous wives, especially if they are responsible for persecuting those who live those laws now. They only have to put up with us for a few years here,
but if they are going into the
Celestial Kingdom, they'll have
to bear those things for an
eternity. I can't help but feel
that they will be mighty uncom-
fortable.

We are accused of not loving
our children sufficiently to give
up our religion that we might
keep them. Satan knows how
much we do love our children,
and knowing this he has pos-
sessed the hearts and minds of
men who are willing to take steps
to take them from us. We have
a love for our children, in living
God's laws that people not keep-
ing those laws do not compre-
end. Yes, we love them so much
that we want to live those laws
that will insure our keeping them
in the Eternities. Is it worse to
give them up for a while here, or
to so live that we can't receive
the blessing of keeping them
forever? As Eliza R. Snow so
beautifully stated, "Our life
here is but a drop in an ocean
d'Eternity." It is a moment of
waiting. Every Saint who calls
himself by that name would pon-
der over these things. Our suf-
ferring over having our children
taken from us will be immense.
The thought is indeed hard to
bear and we suffer vicariously
with those who have already had
them taken. Our children are
dearer to us than life itself.
We are a people who know what
it is to take our little ones in
our arms and hold them close,
with a prayer in our hearts to
our Father in Heaven, "Oh
Father, how can I bear to have
them torn from me," and in the
same breath pray for the strength
to bear such an ordeal if it must
needs be. Then we tuck them in
bed and wonder and worry for
fear that on the morrow someone
will come to take them from us
just because they don't like our
beliefs. Or will our dear husband
and father, whom we all love so
dearly, be taken and arrested and
imprisoned as a common criminal.
Yes, our suffering will be and is
immense, but greater still will
be the suffering of those who
have been deceived, who thought
they were doing what was neces-
sary to keep their little ones and
find out they failed to live those
laws necessary to receive such a
blessing. Then indeed shall
be weeping and wailing and
knashing of teeth. Our hearts go
out to such people, wishing they
could see and understand now.

If there are those who cannot
see the principle as I picture it
here, do not blame the laws of
God. The wrongs that we see
and the hatred that some people
have for these things are but a
result of people's weaknesses
and their own inability to live
such a law. God's laws are meant
for happiness, and all that is
good and beautiful and when we
don't realize those things it is
because of human weaknesses,
not because of the laws of our
Father in Heaven. Is it easy?
Is it ever easy for anyone to
overcome all that is ungodlike in
themselves and become perfect?
Is it easy to go through life with
an accusing finger pointed at you
and looked upon as something
degraded and peculiar? Would
there be any sense in our accept-
ing these burdens if we could
obtain an exaltation by giving
up these laws? Yes, the happi-
ness is there always. We have but to believe in it; and believing in it, work for it.

I speak from a heart that is free, from a heart that is full of love for my Father in Heaven, for my husband, and for my sister-wives and our children. We are women who love and respect our husband because he is a man who commands our love and respect; commands it through his goodness and love for us. We have given ourselves to him because we deeply love him and want to be his wives and help-mates. We honor and respect him as our head. And he assumes the position of head of his household in kindness, love and understanding as well as firmness. I love my husband as dearly as life itself, but I could not love him as much as I do without my sister-wives. You see I love them too. We are all bound together in love and our little ones tie the knot.

There are those who seek to break those bonds and separate us that they might destroy what we believe in. That separation in years might come one with another, but to ever uproot the love and devotion we have in our family and destroy it is an impossibility. It is there now, it has been there, and it will always be there. We cannot, will not ever separate our souls from those we love.

Having much love and respect in my heart for those early women of Mormondom, who are indeed the kind of women I desire to associate with in the Eternal Worlds, I would like to here repeat the vow of Vilate Kimball to her husband, Heber C. Kimball. They entered into and abided the law of Celestial Marriage, she having given her husband many wives. I know that I and those sisters in the Gospel who believe and live as I do can truly echo her thoughts and sentiments.

"No being round the spacious earth
Beneath the vaulted arch of heaven,
Divides my love, or draws it thence,
From him to whom my heart is given.

"Like the frail ivy to the oak,
Drawn closer, by the tempest riven,
Through sorrow's flood he'll bear me up
And light with smiles my way to heaven.

"The gift was on the altar laid;
The plighted vow on earth was given.
The seal eternal has been made,
And by his side I'll reign in heaven."

A Plural Wife.
The passing of years has confirmed, in part, the truth of these predictions—regarding a people who would evolve out of the Church, "That will arise in their majesty in a day that is near at hand, and push spiritual things to the front; and the guiding hand of divine wisdom can be clearly understood by those willing to see, hear, and know for themselves.”

Was it not the intent of God in calling men in President John Taylor's time to give them this particular responsibility? How well they magnified those callings can be determined by their results. Let us observe briefly their life's work as far as it is now expedient.

It has been admitted that all men have their weaknesses, but they may also have their strength; and possess strength of faith and capacities of endurance, of great love, patience, understanding, etc. It is not always the calling of men to positions of responsibility that makes them good or great. The choosing of weak-minded men or men of poor principles and weak in character to the apostleship does not change the nature of such men. Christ said to the Apostle Judas, "Thou art perdition from the beginning"; the office of apostleship did not change his nature. Such reasoning would be accepted pertaining to the election of good or evil men to positions in the world of business or government; if evil men rule, the people suffer, if noble or great statesmen are in office, the people as a whole are blessed.

It is on this premise that those men called to perpetuate the laws of God as here expressed were proven men, and did not abandon the religion as revealed to the Prophet Joseph Smith.

The lives of these men might be likened to the light that shineth in the darkness and the darkness comprehendeth it not.” John W. Woolley's works were performed in a manner that those privileged to know him honored him as "Grandfather Woolley.” His mission and unwavering testimony were strengthened by his quiet dignity and unpretentious nature, quietly serving those of like faith and understanding throughout the perilous years of 1886 to 1928. Those were the years of uncertainties, confusions, manifestos, betrayals, and excommunications. He well knew all the leaders of the Church from Brigham Young, including some now living. The revealment of his understanding of life and its great purpose is found in the few words spoken shortly before he passed from this world. "I was promised that I would have many trials and hardships but, you know, I cannot recall any." Before his going "home,” he revealed to his son, Lorin C. Woolley (who also was
ordained under the hand of President John Taylor), that Leslie Broadbent, John Y. Barlow and Joseph W. Musser were chosen to take part in this same ministry. Those who knew Lorin C. Woolley loved and honored him as "Uncle Lorin." He complied with the revealed will of his father in calling the three above named men. Teaching certain ordinances and doctrines handed down from the days of Joseph Smith to John Taylor, Lorin C. Woolley's life work and calling spanned the long years of 1886 to 1932. Those who knew him loved him and are greatful for the noble manner in which he magnified his calling. However, there are those who did not know him who branded him a "liar." Such names do not necessarily make him so.

It was in the days of Leslie Broadbent that Apostle Melvin J. Ballard opposed the doctrine of plural marriage and we are indebted to Leslie Broadbent for his brilliant and magnificent contributions in defense of the principle of plural marriage, found in the "Ballard-Jenson Correspondence." Leslie Broadbent was not privileged to live long after his calling but long enough to fulfill the requirements of God; his works shall long live to honor his name.

Since the calling of these men named, there have been others, and of their general character, faith, and accomplishments much could be said and written and one day they shall be known for what they are, be it good or evil. It is not intended to credit the advancement, success or failures of this people to any one person or group of men. In fact from this observer's viewpoint some of these men so called have entered into the spirit of subjugating, domineering and exploitation. In some cases they have brought reproach upon the three per cent and would do well to conform their lives to the teachings of the Doctrine & Covenants, Section 121:

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

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and
THE STAR OF TRUTH

have become corrupted, and their churches are lifted up, because of pride they are puffed up.

"They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

"They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, THEY HAVE ALL GONE ASTRAY SAVE IT BE A FEW, WHO ARE THE HUMBLE FOLLOWERS OF CHRIST; NEVERTHELESS, THEY ARE LED, THAT IN MANY INSTANCES THEY DO ERR BECAUSE THEY ARE TAUGHT BY THE PRECEPTS OF MEN.

"O, the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

"Wo, unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish." — 2 Nephi 27:9-16 incl.

The real source of the strength of testimony and convictions of this faith is found in the char-
acter of each individual and each family; each will contribute to the whole. What may be true concerning the acceptance by the Lord of the Church is also true of the three per cent. It is not a matter of who is right, but what is right. "And who TRULY LOVE GOD AND PURIFY THEMSELVES BEFORE GOD"—not before man.

But in the hope of giving a clearer understanding of the "Marvelous work and a Wonder," of the condescensions of God in preserving the fullness of His blessings to the children of "the faith," and the manner in which He has thus far vouched safe these things for His Elect, let us briefly consider the man Joseph W. Musser.

He was born March 8, 1872. As a boy he became acquainted with the workings of the "underground" days of President John Taylor. The following story told by Joseph is interesting in revealing the lasting impressions of his boyhood days, and the determination of President Taylor to school the thinking of the young people within the scope of his own acquaintances of their individual responsibility to God. On one occasion there were invitations sent to certain people to attend a dance which promised to be of a "special" nature. The evening of the dance arrived. There were beautiful decorations and flowers, soft music, dancing feet, happy hearts, friends and loved ones; all were dressed in their finest. However, during the time of intermission some one had paid the "dance band" for for their services and asked them to leave the hall for the remainder of the evening. The drapes and window shades were closed, the doors locked. Everyone's attention was drawn to the band stand and to their surprise and happiness, President Taylor stood before them, smiling and motioning all to come close to the stand. He explained that they had been especially selected because of their integrity and trustworthiness. He proceeded to speak to them in detail of the mission of the Prophet Joseph Smith, of the revelations and doctrines of Plural Marriage, its purpose and applications to them, the necessity of living the law and perpetuating the same. At the closing of this confidence, as President of the Church, as a true prophet of God, he placed all present under covenant to honor the law of plural marriage by righteously living it, after which he gave them his blessing. He then was escorted through a side door and disappeared into the night.

Of Joseph Musser's integrity and acknowledgment of his faith known to the early Church leadership, the following will explain. Joseph writes:

"Receiving a written invitation from President Lorenzo Snow to receive my 'Higher Anointing' in the Temple, my wife and I, with four other couples repaired to the Temple on Thanksgiving morning, November 1899, where the most glorious blessings known to man were sealed upon us. We literally spent a few hours as in heaven
Christ, Joseph Musser will long be remembered. In his old age he suffered imprisonment under the "Boyden Crusade against Plural Marriage," which greatly contributed to the state of ill health suffered after his release from prison. Of the full extent of his life's works it can only be said now, "Well Done." Be it known that he was a gift of God. To those who understand his calling before God, we respectfully quote from his journal:

"May 14, 1929, I was ordained a High Priest Apostle and a Patriarch to all the world, by a High Priest Apostle, and I was instructed to see that never a year passed that children were not born in the covenant of plural marriage. I was instructed to give patriarchal blessings to those applying for same and who were denied access to a real patriarch in the Church.

"My calling is essentially a Priesthood calling. Hence when the Church assumed to cut me off for living one of the laws of God, all that the Officers who participated could do, and did do, as I see it, was to cut themselves off, unless they repent and correct their wrongs. President Heber J. Grant so tied himself up with the world in a financial matter, and in matters pertaining to world harmony, that he became rabidly angry at the brethren whose appointment was to keep the Patriarchal order of marriage alive."

Brother Joseph related that when the ANNOINTED of the Lord ordained him to this higher calling that he used the following words:
"I ordain you a Patriarch and Apostle to the Lord, Jesus Christ, and I confer upon you all the Keys, power and authority, that I myself hold, together with the responsibilities and privileges attached thereto."

"After this ordination the Prophet said, 'Now you have all that I have.'"

This individual thus ordaining him further instructed Brother Joseph that he had used the same phraseology that President Taylor had used to set him apart; and that President John Taylor had informed him that Joseph Smith, the Prophet, used the same words in ordaining him (John Taylor); and that the Prophet had explained that Peter, James and John had used the same words when they ordained him to the Priesthood.

In the closing years of Joseph Musser's life were the times of his bitterest disappointments and trials to maintain his individual calling and position before God among his brethren. It was under these trying circumstances that he made his decision to publish another magazine under the name of The Star of Truth. Joseph was not unlike his predecessors in the Priesthood; he proved to be equally concerned of its continuance, and upon whom this Holy Apostleship should be bestowed.

In a public gathering of August 3, 1952, of some forty or fifty saints, just after the time of the "invasion of Short Creek", upon hearing of the intent of those assuming the responsibility to stamp out plural marriage by imprisonment of the parents, and taking their children from them, Joseph asked to be helped to his feet. Speaking solemnly and slowly he said to those then assembled to hear him, "I rejoice in being with you this Sabbath morning." (And looking at the little children sitting on the front benches, tears came into his eyes. "They say they are going to take these little children from us. I'll be damned if they will!" (having wiped away his tears, controlling his emotions, he raised his hands and continued), "We here assembled have no other purpose in life, than to serve God and keep His commandments. The time will soon come that angels shall administer to you, and some of you shall have the gift of speaking in tongues. I now have peace of mind and am at peace with my God; for I know that these things are now in good hands and this work will be carried on as God would have it. This I say to you, in the name of Jesus Christ, Amen." These were the last words spoken by Joseph Musser in a public meeting.

Joseph was called "home" March 29, 1954, at the age of 82.

It is noted that through the life times of John W. Woolley and Joseph W. Musser has spanned the long perilous years of underground. Having been called of God, entering into the spirit of preserving and projecting the fullness of the Gospel, the immortal spirits of Joseph Smith, Brigham Young and John Taylor live. The closing of the mission of these men has ushered in a new Era. It has been said that
the past were perilous years, and there were men and women of faith that have brought these things forward; but needless to say, the past cannot compare with the present, knowing in part the diabolical plans of those now in power. Ye saints of God, what manner of men and women must ye be—one with the Apostles of old?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

"But rejoice, inasmuch as ye are partakers in Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

"But let none of you suffer as a murderer or as a thief, or as an evil-doer, or as a busybody in other men's matters.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

"Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."—1 Peter 5:12-19.

Surely then, you do not acknowledge the God of Abraham, Isaac, and Jacob as your God. By your own words and actions, your acknowledged God whom you serve is known.

Little girls of Israel, little women of Israel, little mothers in Israel, little queens in Israel, the earth is highly blessed because of you and what you really are. God has faith in you, and there is faith among men.

Ye men of Israel, how God doth honor you through such noble mothers.

As to the future years of those called into this work, George Q. Cannon again speaks:

"God knows everything connected with this work, from the beginning to the end. The troubles that we are now going through are all known to the Lord. He knew them before they took place. He knew the position we would be in; He knew how we would act. He knew it by His foreknowledge, which is infinite. He knows how these persecutions will terminate. He knows that salvation will come. He knows that Zion has been founded, never to be overthrown. He has told us this will be the case. The gates of hell will never prevail against the Zion of God. No matter what we may go through, no matter what we may have to endure, this is the infallible promise of the Lord Eternal which is made to us. Though we may go through the
There is no other system of marriage in the Celestial Glory; therefore, do we not owe allegiance to the law pertaining to eternal lives — to the law through which we are, to the law through which new world systems and their inhabitants shall be inhabited and glorified, to the law of God — to God Himself?

Are not those who oppose and try to destroy the law of eternal increase, revelations, and the will of God committing a treasonous act, in this instance, high treason against the source of self existence, against all celestial beings, against our Father and God?

Undoubtedly Brigham Young’s reasoning upon this ponderous subject is responsible for his comment on the principle of dissolution, referred to in the Journal of Discourses, Vol. 4, p. 31:

“Everything that is opposed to God and his son Jesus Christ, to the Celestial Kingdom and the Celestial Laws — these — CELESTIAL LAWS AND BEINGS WILL HOLD WARFARE WITH, UNTIL EVERY PARTICLE OF THE OPPOSITE IS TURNED BACK TO ITS NATIVE ELEMENT, tho it should take millions and millions of ages to accomplish. EVERY POSSESSION AND OBJECT OF AFFECTION WILL BE TAKEN FROM THOSE WHO FORSAKE THE TRUTH AND THEIR IDENTITY AND EXISTENCE WILL EVENTUALLY CEASE.”

Consider seriously the fate of the Prophet Eli and his family. Eli had failed to fulfill his
office as a prophet unto Israel. He had failed to teach his sons to walk in the ways of the Lord; they brought the reproach of Israel before God, and Eli had understanding concerning the eternal judgments of those who oppose God.

"Nay, my sons; for it is no good report that I hear; ye make the Lord's people TRANSGRESS.

"If one man sin against another, the judge shall judge him; BUT IF A MAN SIN AGAINST THE LORD, WHO SHALL ENTREAT FOR HIM? Notwithstanding, they hearkened not unto the voice of their father, because the Lord would slay them."—1 Samuel 2:24-25.

"In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an END.

"For I have told him that I will judge his house FOREVER for the iniquity which he KNOWETH; because his sons made themselves vile, and he restrained them not.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be PURGED WITH SACRIFICE NOR OFFERING FOREVER."—1 Samuel 3:12-14.

Joseph Smith had this to say: "Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge and the better wisdom which heaven has endowed us with by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely those revelations were never given to be trifled with without the triflers incurring the displeasure and vengeance upon his own head; if there is any justice in heaven, and that there must be admitted by every individual who admits the truth and force of God's teachings, His blessings and cursings as contained in the sacred volume."

Joseph Smith's Teachings, p. 53.

And again:

"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 this is a reserve made in the seals and power of the Priesthood."—Ibid.

The Lord has revealed this penalty in the Doctrine and Covenants, Sec. 132:27:

"The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord."

—The End.—
OUR BODIES, AND HOW TO TAKE CARE OF THEM.

CHAP. I.

INTRODUCTORY.

The subject named above, upon which the Millennial Star editor has invited the writer heretofore to contribute a series of short articles, is one eminently worthy the intelligent consideration of the readers of that brilliant little luminary, which, for now almost half a century, has assisted in disseminating the light of truth. The subject is second in importance only to the eternal salvation of our immortal spirits; it may, in fact, be correctly regarded as a part of the grand Gospel plan of human redemption, that embraces all truth and includes temporal salvation.

There is an evident, intimate connection between man’s physical organization and the spiritual—that which affects the one influences the other, oftentimes the carnal nature is the controlling power in the individual. A striking illustration of this is too frequently seen in the effect that habitual use of strong drink has upon human beings. The poisonous alcohol vitiates the blood, benumbs the nerves, and fills the tissues with corruption; the brain suffers in common with all other organs of the body, and, as a consequence, the intellectual faculties become sadly changed. Not infrequently the diseased bodily condition engendered by alcoholic drink transforms honorable, loving men into degraded brutes. It is well known, also, that people whose diet consists largely of animal food become gross in body and animal-like in disposition; this is especially noticeable in those who eat swine flesh. It is extremely difficult for such persons to properly control their temper or appetites, they are liable to frequent paroxysms of anger and acts of passion.

Then again, observe the effect of tobacco on the human system; the pernicious appetite it creates perfectly enslaves its votary, he becomes so addicted to the habit that his will power has to be taxed enormously to shake it off; and how often we find it the case, as with the user of strong drink—the pitiable confession is made that he cannot give it up; in other
words, the spiritual nature has become subservient to a depraved bodily condition. I might continue to adduce a long line of such proofs, citing, for instance, the evil effects of a steady indulgence in tea or coffee, which are nerve poisons, or stimulants as they are usually called, and show how their physical effects react upon the moral character, creating false appetites, or abnormal cravings, that their devotees declare are uncontrollable.

These illustrations exhibit a wrong condition in humanity, the higher nature in subjection to the lower. We might follow the examples further and show that, to a greater or less degree, the spirit is often influenced by various unhealthy conditions of the body, the latter not always manifesting an undue ascendancy, but generally acting as a barrier to intelligence, inclining the individual rather to the wrong side. The reverse of this would greatly conduce to man's temporal and eternal welfare, and should be the case. The body should be controlled by the spirit, and the immortal essence be under divine influence. The question is now presented, Is it possible to assist in producing this desirable state, placing the body in entire subjection to the spirit? I think the question can be satisfactorily answered in this way: under God's blessing we can produce and maintain health in our bodies, and by this means provide the spirit a much better chance for its rightful supremacy.

It will be my aim, in the succeeding chapters, to point out in as simple, clear and concise a manner as my limited ability and time will admit, how the blessed boon of health may be obtained. It is hardly necessary to dwell upon the importance of the possession of health, as there are but few persons who have not realized the misery of sickness. To secure health and insure its continuance, is a sacred duty we owe to ourselves, families, friends, fellow-creatures, and the great Creator who is ready and willing to bestow it upon us, with great length of years, if we will obey the natural laws He has given that lead to it. There is nothing mysterious or hard to comprehend in connection with this matter—it needs no great display of big words and Latin phrases. I will simply endeavor to invite attention and obedience to the laws of Nature, concerning which, unhappily, many people are ignorant, and to which the greater portion of mankind are indifferent, except when suffering from their infringement.

Self-indulgence is the greatest source of ill-health. It is an unfortunate characteristic that, with the sufferer's restoration to health, there comes an apparent disregard to its maintenance, and the usual return to former habits again results in sickness and its attendant unhappiness. This marvellously perverse faculty of persistently doing that which produces disease, generally arises from lack of knowledge about the true effects of eating, drinking, and other bodily habits. We have been traditioned to the belief that certain articles are good for us to subsist upon, or that occasionally partaking of some other things will not hurt us, and that when we have "an attack of sickness," it is an enemy that has to be fought by doctors and drugs. I expect to prove that many of our traditions about these matters are fallacious, and that, as a rule, when we are sick it is, mainly, our own fault, an effect produced by a preventable cause, and that physicians and physics are seldom essential to recovery.

To assist in a proper comprehension of the subject, it is advisable that we obtain some knowledge of the structure and functions of the human body; the ensuing chapter will, therefore, be devoted to a brief sketch of that most wonderful of the works of Omnipotence.
The Last Supper

This being the true month of the birth of our Savior and also the month of His crucifixion, we publish this picture of the Last Supper and His own account of this important event.

"And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

"And they said unto him, Where wilt thou that we prepare?

"And he said unto them, Be bold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

"And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

"And he shall shew you a large upper room furnished: there make ready.

"And they went, and found as he had said unto them: and they made ready the passover.

"And when the hour was come, he sat down, and the twelve apostles with him.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer:

"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

"And he took the cup and gave thanks, and said, Take this, and divide it among yourselves:

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

"But behold, the hand of him that betrayeth me is with me on the table."
"And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

"And they began to enquire among themselves, which of them it was that should do this thing.

"And there was also a strife among them, which of them should be accounted the greatest.

"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

"But ye shall not be so: but be that is greatest among you, let him be as the younger; and be that is chief, as he that doth serve.

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

"Ye are they which have continued with me in my temptations.

"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 thrones judging the twelve tribes of Israel."


Be not ashamed of a humble parentage or a humble occupation; be not ashamed of poverty, or even of a small amount of natural endowments; but be ashamed of misspent time and misdirected talents.

IS DESPOTISM JUSTIFIED?

When history is recorded, it remembers those who are extreme in cruelty to their fellow men as well as those who worked for the betterment of man. We present this narrative from the Life of John Taylor (chapter XLIV), which demonstrates that some, though the underdog then, history has exonerated; and those who were the persecutors, though on the side of the law and order, are seen in their true light, which is not to be looked upon with pride. Will those today who are desirous of tearing children from their parents in the crusades today look like these law men in the history books tomorrow?

From his places of retirement among the Saints, President Taylor continued to preside over the Church, and under God to shape its policy and direct its movements. Prevented by the mistaken zeal of the United States officials and the vigilance of their myrmidons—the spotters and spies—from attending the meetings and conferences of the Church, he, with his counselors, addressed general epistles to the Saints in which they imparted such counsel and instruction as they considered necessary and suited to the conditions by which they were environed.

These papers are remarkable for their conservative tone and wisdom; for the total absence of anger or vindictiveness, as also for the scope and variety of the subjects they treated upon. They compare favorably with the wisest and best state papers
ever issued by kings or presi-
dents, ministers of state or
 cabinet councils. The flock of
Christ, therefore, was not left
without counsel of heaven or
the care of the shepherds.

Still those were dark days.
The seats reserved and usually
occupied by the leaders of Israel
in the public assemblies were
either vacant or filled by com-
parative strangers. The recent
enactments of Congress infamous
in themselves, were still more
infamously enforced. The courts
and United States officials in
Utah seemed utterly reckless in
their methods of executing the
law. Men who at the most were
guilty of what the law defined
to be a misdemeanor, punishable
by six months imprisonment and
three hundred dollars fine, were
hunted as if they were guilty of
the grossest crimes which could
endanger the peace and safety
of the community.

Frequently, and I may say
usually, deputy marshals in the
night would surround the houses
suspected as being the places
where their victims were to be
found, and then, in the morning,
before the inmates were astir,
would pounce upon them in the
most uncenemonious and brutal
manner. No place was so sacred
in the homes of the people but
these minions under the color
of law would force their way into
it. Even the bed chambers of
modest maidenhood were rudely
entered before the occupants
could dress, and in some in-
stances the covering of their
beds stripped from them in the
pretended search for violators of
the law; and they the while com-
pelled to listen to their low
blasphemies.

In proof of these allegations,
which may seem too hard for belief
as time with its ever-moving
wheels carries us away from the
years in which these acts of
petty tyranny were perpetrated,
I insert a few statements of
parties who suffered them. These
statements are to be found in a
memorial addressed to Congress
by the women of Utah, presented
in the Senate on the 6th of April,
1886, by Senator Blair of New
Hampshire, and ordered printed
by that body:

"On January 11th, 1886, early
in the morning, five deputy mar-
shals appeared at the residence
of William Grant, American Fork,
forced the front door open, and,
while the inmates were still in
bed, made their way up stairs to
their sleeping apartments. There
they were met by one of the
daughters of William Grant, who
was aroused by the intrusion and,
despite her protestations, with-
out giving time for the object of
their search to get up and dress
himself, made their way into his
bedroom, finding him still in
bed and his wife en deshabille
in the act of dressing herself."

Mrs. Easton, of Greenville,
near Beaver, relates the follow-
ing:

"About seven a.m. deputies
came to our house and demanded
admittance. I asked them to wait
until we got dressed, and we
would let them in. Deputy Gleason
said he would not wait, and
raised the window and got partly
through by the time we opened
the door, and he drew himself
back and came in through the door. He then went into the bedroom; one of the young ladies had got under the bed, from which Gleason pulled the bed and ordered the young lady to come out. This she did, and ran into the other room, where she was met by Thompson. I asked Gleason why he pulled the bedding from the bed, and he answered, 'By God! I found Watson in the same kind of a place.' He then said he thought Easton was concealed in a small compass, and that he expected to find him in a similar place, and was going to get him before he left."

Miss Morris, of the same place, says:

"Deputy Gleason came to my bed and pulled the clothing off me, asking if there was any one in bed with me. He then went to the fireplace and pulled a sack of straw from there and looked up the chimney. One of them next pulled up a piece of carpet, when Gleason asked Thompson if there was anyone under there. Thompson said, 'No,' and Gleason exclaimed, 'G—d d—it, we will look any way.' They also looked in cupboards, boxes, trunks, etc., and a small tea chest, but threw nothing out."

Deputy Thompson, referred to in the above, is the man who, a few months afterwards, December 16th, 1886, killed Edward M. Dalton at Parowan by shooting him down in the street under the plea that Dalton was trying to escape arrest for unlawful cohabitation. The testimony of eye witnesses to the whole trans-

action, however, does not bear out the claims of the man upon whose hands will be found innocent blood when he shall stand before that tribunal where there is no shuffling—where the action will be seen in its true light—where the guilty man himself, even in the teeth and forehead of his offending, must give in the evidence.

The following which occurred in Idaho is also from the afore-said Memorial:

"February 23rd, 1886, at about eleven o’clock at night, two deputy marshals visited the house of Solomon Edwards, about seven miles from Eagle Rock, Idaho, and arrested Mrs. Edwards, his legal wife, after she had retired to bed, and required her to accompany them immediately to Eagle Rock. Knowing something of the character of one of the deputies, from his having visited the house before, when he indulged in a great deal of drinking, profanity, and abuse, she feared to accompany them without some protection, and requested a neighbor to go along on horseback while she rode in the buggy with the two deputies. On the way the buggy broke down and she, with an infant in her arms, was compelled to walk the rest of the distance—between two and three miles. They could have no reason for subpoenaing her in the night, and compelling her to accompany them at such an untimely hour, except a fiendish malice or a determination to heap all the indignities possible upon her, because she was a Mormon woman, for she never attempted to evade the serving
the warrant, and was perfectly willing to report herself at Eagle Rock the next day. She was taken to Salt Lake City to testify against her husband."

After reading such atrocities—such unjustifiable invasion of the homes of the people—one instinctively asks himself if in the great republic the wheels of civil liberty have not been turning backward instead of forward. More than a century before these things transpired, the eloquent Lord Chatham announced the great doctrine for all England and her colonies, including those in America, that a man’s house was his castle; that though it might be so poor that the rains of heaven could penetrate it, and the winds whistle through its crevices, yet the king of England could not cross its threshold without its owner’s permission.

Not satisfied with the penalties affixed to the laws against unlawful cohabitation, the Utah courts determined to increase them by means little short of legislation itself. The trick resorted to was to decree that the time a man had cohabited with more women than one as wives, could be divided up into years, months or weeks, and separate bills of indictment be found for each fragment of time. So ruled the Chief Justice, Charles S. Zane. Judge Orlando W. Powers of the First Judicial District, carried the infamous doctrine still further, and in charging a grand jury on the 23rd of September, 1885, said: "An indictment may be found against a man guilty of unlawful cohabitation, for every day, or other distinct interval of time, during which he offends. Each day that a man cohabits with more than one woman, as I have defined the word cohabit, is a distinct and separate violation of the law, and he is liable for punishment for each separate offense."

His definition of cohabitation was as follows:

"The offense of cohabitation is complete, when a man, to all outward appearances, is living or associating with more than one woman as his wife. To constitute the offense it is not necessary that it be shown that the parties indulge in sexual intercourse. The intention of the law-making power, in enacting the law, was to protect monogamist marriage by prohibiting all other marriage, whether evidenced by a ceremony, or by conduct and circumstances alone."

So held all the courts, and under that ruling such infamies as the following were possible:

"In the case of Solomon Edwards recently accused of this offense—unlawful cohabitation—it was proved by the evidence for the prosecution that the defendant had lived with one wife only since the passage of the Edmunds act, but after having separated from his former plural wife, he called with his legal wife at the former’s residence to obtain a child, an agreement having been made that each party should have one of the two children, and the court ruled that this was unlawful cohabitation in the meaning of the law, and defendant was convicted."
It is but proper to say that the Supreme Court of the United States, on an appeal being taken to it, decided against this infamous doctrine. But it held sway for a time and exhibited the venomous disposition of those entrusted with the execution of the laws in Utah.

In this crusade every effort was made to find President Taylor, His own houses, the Church offices, and the Gardo House, were well-nigh always under the surveillance of spies or deputy marshals, and the latter places were several times searched, but always in vain. That the place of his concealment was not discovered is little short of miraculous, since the business to which he continued to give his personal attention was considerable, and required frequent communication with agents who were at liberty to act. He owed his safety, however, more to the promptings of the Holy Spirit than to the cunning of man. More than once, in obedience to its whisperings, and when to all outward appearances there was no danger to be feared, he would leave his place of temporary abode. By frequently changing his place of concealment, while running considerable risk of discovery in moving, he kept his enemies mystified as to his whereabouts.

Though driven into retirement by a malicious and perverted administration of the Edmunds law, he never allowed it to embitter his thoughts or disturb the calmness and patience of his disposition. No, not even so much as to lead him to speak evil of those who persecuted him. "God forgive them," he would say, "they know not what they do." "I pity them, with all my heart."

---

**EPHRAIM'S APOSTASY**

"MY PEOPLE ARE DESTROYED for lack of knowledge; Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of God, I will also forget thy children; as they were increased, so they sinned against me; therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like Priest; and I will punish them for their ways, and reward them for their doings. For they shall eat, and not have enough; they shall commit whoredom, and shall not increase; Because they have left off to take heed to the Lord. Whoredoms and wine and new wine take away the heart. MY PEOPLE ask council at their stocks, and their staff declareth unto them; for the spirit of whoredom hath caused them to err, and they have gone a whoring from under their God. THEY SACRIFICE UPON THE TOPS OF THE MOUNTAINS AND BURN INCENSE UPON THE HILLS, UNDER OAKS, AND POPLARS AND ELMS, because the shadow thereof is good; there for your daughters SHALL COMMIT WHOREDOM, AND YOUR
SPOUSE SHALL COMMIT ADULTERY.

Ephraim is joined to idols; let him alone. Their drink is sour; they have committed whoredom continually; her RULERS WITH SHAME DO LOVE TO GIVE YOU. The wind hath bound her up in her wings and they shall be ashamed because of her sacrifices."

HOSEA 4:17-18.

TRIBULATIONS
By Brigham Young (1860)

All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached when the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth", all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction.

What matters the destruction of a few railroad cars? You will hear the magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation. Kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, or their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them.

You may think that the little you hear of now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.

Journal of Discourses 8:123.

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.

No one loves to tell a tale of scandal but to him that loves to hear it. Learn, then, to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name. —Sterne.
DIE HIMMLISCHE ODER MEHREHE

(4. Fortsetzung von Seite 89.)

Kapitel 2

Bedeutung des Gesetzes


Bei den Heiligen der letzten Tage hat sich eine Tradition eingewurzelt, dass sowohl die monogame wie auch die patriarchalische Ehe "Himmlische Ehe" sein kann, wenn die Zeremonie unter der Autorität des Melchisedekischen Priestertums und von jemandem, der dazu bevollmächtigt ist, vollzogen wird.*

* Der inzwischen verstorbene Dr. James E. Talmage ist für die folgende Fassung verantwortlich:

"Die Heiligen wurden lange als ein polygemes Volk angesehen. Dass die Mehrehe von einer kleinen Gruppe des Volkes gelebt und von der Kirche gutgeheissen wurde, ist seit der Einführung des Systems niemals abgelehnt worden. Aber dass die Mehrehe ein lebensnotwendiger Grundsatz der Kirche ist, IST NICHT WAHR. Was die Heiligen der Letzten Tage himmlische Ehe nen

Es ist wahr, dass eine Ehe, die für Zeit und Ewigkeit durch einen bevollmächtigten Diener des Herrn vollzogen und durch den "Heiligen Geist der Verheissung" gesiegelt wurde, von himmlischer Natur ist, da beständig ist, dass sie bis in die himmlische Sphäre andauern soll. Aber es ist gleicherweise wahr, dass die himmlische Ehe in ihrer Fülle und Vollständigkeit eine Mehrheit von Frauen einschliesst und in der monogamen Form nicht vollständig ist. Der Titel, der der Offenbarung über himmlische Ehe zuerst gegeben wurde, lautete: "Eine Offenbarung über die Patriarchalische Ordnung der Ehe oder Mehrheit von Frauen."**

In einer "offiziellen Bekanntmachung" vom 17. Juni 1933 unterstellt die Kirche diese Behauptung Dr. Talmoes mit der folgenden Erklärung:


Ältester Melvin J. Ballard drückt seinen Beifall aus für die heutige Stellung der Kirche und beschuldigt die früheren Führer der Kirche, dass sie das Prinzip über seine wirkliche Bedeutung hinaus überbetont hätten. Er gibt jedoch zu, dass solche, die das Prinzip leben, "Macht haben, schneller fortzuschreiten und die Herrlichkeiten und Vorrechte früher zu erreichen als jemand, der nur eine Frau hat." Ballard-Jensen-Korrespondenz, S. 10, 11, 26.

Das scheint ein Kompromissver- such zwischen der früheren Haltung der Kirche und der heutigen zu sein, indem man eine Mehr als eine Frau hat, früher die Erhöhung erhalten kann als einer, der nur eine Frau hat. Dennoch kann, seinem Schluss zufolge, ein Monogamist mit der Zeit dasselbe Ziel erreichen.

Diese Überschrift zeigt deutlich die Natur des Heiratsprinzips, das zur Kiskussion steht. Patriarchalische Ehe, Das ist die Ehe, die in alten Zeiten von Patriarchen wie Abraham, Isaak, Jakob, Moses und anderen gelebt wurde, und bezieht sich auf eine Mehrheit von Frauen.

Es scheint, dass Joseph Smith über die Stelle nachdachte, die er im Buch Mormon gelesen hatte, wonin der Herr die Heiligen anwies: "Es soll kein Mann unter euch mehr als eine Frau haben, und Nebenfrauen soll er keine haben."*** Als er nicht in der Lage war, dieses Verbot mit dem Bericht in den Schriften in Einklang zu bringen, nach dem Abraham und andere "viele Frauen und Nebenfrauen" als Gabe des Himmels erhielten, fragte er den Herrn und erhielt eine Antwort, von der nachstehender erste Paragraph gegeben wird:


Man wird hier feststellen, dass der Herr sich anschickt, Josephs Frage bezüglich "des Grundsatzes und der Lehre, viele Frauen und Nebenfrauen zu haben" zu beantworten. Es wurde ihm geboten, sein Herz vorzubereiten, um die nachfolgende Offenbarung zu empfangen. "Denn siehe", sagt der Herr, "ich offen-

**** Heutige Ausgaben der Lehre und Bündnisse zeigen diesen zusammengehörrenden Paragraphen in sechs Verse unterteilt, was zu mehr Verwirrung als Klärung führt. Als zusammengehörender Paragraph gelesen zeigt sich deutlich, dass es eine Antwort ist auf Josephs Frage bezüglich der Mehrheir, und dass kein anderer Gegenstand in Frage stand. Es sei hier bemerkt, dass die Offenbarung in der ursprünglichen Veröffentlichung in fünfzweizig Verse unterteilt war (Kirchengeschichte, Bd. 5 S 501. Seher, S. 7-12), während sie in heutigen Ausgaben der Lehre und Bündnisse in sechsundsechzig Verse unterteilt ist.
bare dir einen neuen und ewigen Band"; der, wie er sagte, für die Fülle Seiner Herrlichkeit eingesetzt wurde, "und wer eine Fülle davon empfängt, muss und wird das Gesetz halten (der Himmlischen oder Mehrehe), oder er wird verdammt werden, spricht Gott, der Herr."

Und hierin liegt die Konsequenz des Prinzips, Gott Samen zu erwecken, wie in Jakob 2: 30 erwähnt. Königliche Nachkommenchaft kommt durch das Medium der Patriarchalen Ehe, denn das ist die eine und einzige Eheordnung, die Gott als von ewiger Dauer anerkennt; und ausserdem ist es die Eheordnung, die nur mit Genehmigung des Herrn gelebt werden kann; "Denn wenn ich mir Samen erwecken will, sagt der Herr der Heerscharen, werde ich meinem Volke gebieten." Meinem Volke gebieten, was zu tun? Nun, in die einzige Ordnung der Ehe einzutreten - die Himmlische oder Mehrehe-, die gestattet, dem Herrn "Samen zu erwecken": die Ordnung der Ehe, die von Abraham und anderen Patriarchen gelebt wurde.

Ältester Orson Spencer schrieb, indem er von dieser Eheordnung als dem Himmel zugehörig sprach:

Wenn Gott einen Teil seines Königreiches auf der Erde errichtet, dann ist es nach seiner eigenen Ordnung in den Himmeln gebildet. Wenn er den Menschen auf der Erde das Muster einer Familienorganisation gibt, dann wird dieses Muster genau seiner eigenen Familienorganisation in den Himmeln entspre-

cheren. Die Familie Abrahams war die Nachahmung eines himmlischen Musters.... Diese Familienordnung Abrahams war vor Gott ausgebreitet und hatte Seine völlige und ungeteilte Zustimmung. Und warum hatte sie seine Zustimmung? Weil es die einzige Ordnung ist, die in den höchsten Himmeln gelebt wird, und die einzige friedliche, vereinigte, und gedeihliche Ordnung, die andauern wird, während die von Menschen erfundenen Ordnungen und Vorrichtungen (wie Einheide, freie Liebe, usw.) völlige Enttäuschungen sein und mit dem Gebrauch untergehen werden. - Spencer's Letters (Spencers Briefe) S. 193.

Als Bestätigung dieser Ausführungen des Ältesten Spencer geben wir die folgende Aussage Brigham Youngs wieder:


(Fortsetzung folgt)

Let no young man expect success or prosperity who disregards the kind advice and pious instructions of his mother. What can be more consoling and heart-cheering in severe affliction than the fond recollection of a pious mother's prayers and tears, poured forth and shed in infancy for her beloved offspring?

— Millennial Star.
Señales De La Gran Apostasía

Confusiones Religiosas.

Por más superficial que sea el análisis que hagamos entre los centenarios de sectas cristianas que existen en el mundo, bastará para informarnos rápidamente sobre la animadversión que reina entre una y otra. Todas han sido establecidas por los hombres y hay entre ellas oposiciones y antagonismos, pues no concuerdan en sus modos de adorar, difiriendo hasta en sus doctrinas, y es, por lo tanto, inadmisible pensar que todas esas sectas tengan razón, puesto que el Evangelio de Jesucristo enseña: "Un Señor, una fe, y un bautismo", y actualmente existen muchas fes, muchos modos de bautizar, y muchas concepciones sobre el Señor.

La Apostasía.

Jesús y sus Apóstoles enseñaron el Evangelio en sus sentido literal y sencillo: poco después, sin embargo, la Iglesia Cristiana se apartó de la doctrina correcta del Señor, corrompiéndose en muchas maneras.

La persecución efectuada por Judíos y Gentiles ha sido en parte la causa de esta apostasía; pero la prosperidad general y la adopción del Cristianismo como religión del Estado, fue destreando la participación práctica personal tan necesaria, y llegaron a un estado máximo de abandono general de la doctrina correcta enseñada por Jesús y los Apóstoles.

Como explicación general, hay siete puntos distintos que señalan la Apostasía de la Iglesia primitiva de Jesucristo.

Primera Señal: La Deidad.

La verdadera doctrina de la deidad enseña que el hombre fue hecho a la imagen de Dios, y por consiguiente, Dios es persona con cuerpo y alma como nosotros: sólo Jesús fue el único hombre perfecto en la tierra, y fue la imagen perfecta del Padre Eterno.

Esta doctrina sufrió muchos cambios después de la edad apostólica, de suerte que aparecieron en la Iglesia diversas opiniones sobre la naturaleza de Dios.

La doctrina moderna ha dado como resultado el concepto sobre una deidad inefable, inalizable, ubicada en todos los lugares, pero que escapa a la visión de nuestros ojos físicos; un ser sin forma, imposible de describir, carente de pasiones, que vive en un lugar indefinido llamado Cielo, y que ama a los hijos de la tierra. La doctrina de Unidad, o de la Trinidad de la Deidad, también se pervirtió en la Iglesia primitiva.

Se enseñó que eran tres, los seres de la Deidad, v. gr.: El Padre, el Hijo, y el Espíritu Santo, separados y distintos en persona, pero constituyendo una sola, es decir, unidos en propósito y acción. Después del tiempo de los Apóstoles fue en-
Señado que estos tres eran solamente uno, es decir: "El Padre es Dios, el Hijo es Dios y el Espíritu Santo es Dios, pero no hay tres Dioses sino un solo Dios".

**Segunda Señal: Autoridad Divina.**

En segundo lugar, la necesidad de una autoridad divina fue completamente ignorada. Anteriormente, los hombres comprendieron que no podían asumir por su propia voluntad la realización de los oficios que estaban en relación con las cosas divinas, o de Dios. Jesús lo dijo bien claro al expresar a sus Apóstoles: "No me elegisteis vosotros a mi; mas yo os elegí a vosotros." Sin embargo, después llegó a ser cosa corriente que los hombres elegiesen el oficio de sacerdote o ministro, y en el presente escogen esas profesiones como se escoge la de médico o abogado; buscan posiciones que les proporcionan riquezas y reconocimiento del mundo.

**Tercera Señal: Organización.**

En tercer lugar la organización y gobierno de la Iglesia primitiva fueron pervertidos. En la Iglesia de Cristo había apóstoles, profetas, evangelistas, sacerdotes, ancianos, obispos, sacerdotes, maestros y diáconos. Esta organización permaneció durante la vida de los Apóstoles, y tenemos muchos datos sobre ella durante el primer siglo de la era cristiana; pero después fue dejada por considerarla necesaria. Actualmente no existe ninguna secta descendiente de la Iglesia Católica que mantenga en su organización todas las divisiones que asignó para regir y propajar el Gran Maestro. A sí mismo también, la propia Iglesia Católica ha abandonado estas sagradas divisiones.

Después de tantas desorganizaciones eclesiásticas, tendremos como lógico resultado que el gobierno actual de estas iglesias debe ser incompleto y deficiente.

**Cuarta Señal: Ordenanzas.**

Poco tiempo después de los Apóstoles de Cristo, las ordenanzas de la Iglesia fueron cambiadas según la conveniencia de los hombres.

En el bautismo tenemos un ejemplo; había sido administrado por inmersión, pero la interpretación errónea dada en un principio, dió lugar a que más tarde se degenerase esta manera de bautizar, y en lugar de sumergir totalmente a la persona convertida según la fiel interpretación de la palabra bautizar, se le derramaba un poco de agua sobre la cabeza.

Además, siendo esta una ordenanza que debía aplicarse solamente a personas mayores de edad y a jóvenes que desde ya, pudiesen discernir por su propia voluntad, vemos que hoy día se administra, no solamente a jóvenes, sino también a niños que no pueden conocer, confesar, ni entender la doctrina de Cristo.

A la Santa Cena también se le ha dado un cambio de lo que en realidad fue, rodeándola de mucha ceremonia.

Existió la ordenanza de ungir
a los enfermos, que fue, junto con otras tantas, abandonada como inútil.

A decir verdad, entre esas iglesias no hay ninguna que mantenga y se rija por las sagradas ordenanzas estipuladas por Cristo. Todas han sido cambiadas al antojo de los hombres, y si alguna vez poseen una, siempre les falta otra.

Quinta Señal: El Rito.

En quinto lugar, el rito de la iglesia fue variado bajo la administración de aquellos que pretendían seguir a Cristo y a sus Apóstoles. Nada podría ser más sencillo y puro que las conferencias que Él daba. Ya después del tercer siglo esa sencillez no se encuentra, tanto es así, que para ganar la buena voluntad y favor de los paganos, muchas de sus costumbres fueron adoptadas por la Iglesia, de modo que la actual adoración cristiana ha llegado a perecerse más a la de los paganos, que a la adoración sencilla que caracterizaba a la primitiva Iglesia de Cristo.

Sexta Señal: Dones Espirituales.

Estos dones, tan comunes en los días apostólicos, fueron perdidos totalmente en la Iglesia más tarde. En aquel entonces, Pablo nombró varios dones espirituales, a saber: profecía, el sanar de enfermos, géneros de lenguas, y otros, los cuales serían manifestados en la tierra, mientras existiera la Iglesia autorizada; por desgracia tenemos pues, que en ninguna de esas iglesias existen estos dones, y si algunas tienen parte de ellos, siempre les faltan otros para completar los que predijo San Pablo.

Séptima Señal: Falsa Doctrina.

Por último, tenemos que la verdadera doctrina se corrompe en el tercero, cuarto y quinto siglos. Detallar extensamente todos los cambios que experimentó, sería imposible hacerlo en un tratado de por sí, tanbreve.

Sólo nos limitaremos aquí a hacer notar, que además de los cambios doctrinales prescriptos, había en muchos casos esenciales, un alejamiento de la verdad.

Se pensaba entonces erróneamente, que los niños no cristianizados serían condenados, y otros ejemplo lo encontramos en la creencia falsa de que la condenación por pecados es eterna y perpetua.

La verdadera doctrina cristiana, era que el hombre debe vivir bajo la misma norma de moralidad como la mujer, y ambos deben conservar hasta llegado el momento de desposarse, su estado de virginidad, y es de ver que en los tiempos actuales en lo que al hombre respecta, no se tiene según creencia, nada de particular en faltar a ello. En fin, por hiperbólico y general que parezca, es cierto que son pocas las doctrinas que se refieren a la salvación del hombre que no han sido cambiadas.

Resultados de la Apostasía.

De estos siete puntos prescriptos se deduce en forma evidente e innegable que la Apostasía de la Iglesia primitiva es una realidad.
En la edad media se empezó a reformar, en parte, muchas de las doctrinas cristianas, pero nunca, ninguna de ellas, a pesar de ese principio de transformación llegó a poseer la doctrina completa, es decir, la verdadera, enseñada en su principio por Cristo. Por otra parte, tampoco podía en esa época realizarse la transformación total, puesto que la Revelación, tan necesaria para este caso, no fue otorgada. Las iglesias protestantes fueron apartadas de la Iglesia Católica por considerarla apóstata, y así, cada reformador dió su interpretación personal a la palabra de Dios, formando de esta manera muchos credos, y siendo, por este motivo, que ellos difieren en puntos esenciales, y esta diferencia origino las contenciones y riñas que han sido inevitables, y son actualmente tan comunes entre varias sectas.

A pesar de que los ministros, para revivir y animar espiritualmente a las gentes, se reúnen con el propósito de predicar y dar largas conferencias, quedan aún bajo la superficie, sentimientos de antagonismos y enemistad.

Por este motivo, las siete señales expresadas de la Apostasía, los hacen contrarios a la verdadera doctrina de Cristo.

La Restauración.

En estas condiciones se encontraba el mundo religioso a principios del siglo diez y nueve, cuando el Señor, por una serie de revelaciones directas y sin precedentes, autorizó el restablecimiento de la Iglesia de Cristo en su pureza y plenitud.

El Profeta José Smith fue el instrumento divinamente escogido para esta obra tan grande.

La Iglesia de Jesucristo de Los Santos de los Últimos Días, bien organizada entonces, ha tenido una historia maravillosa y digna de ser investigada cuidadosamente. Su predicación sobre la Verdad Divina ha sido ampliamente justificada por el éxito que coronó su obra.

Les invitamos pues, a investigar la historia y doctrina de esta iglesia, tan necesaria para el completo desenvolvimiento de su fe religiosa.

“If the days of man are to begin to return, we must cease all extravagant living. When men live to the age of a tree their food will be fruit. Mothers, to produce offspring full of life and days, must cease drinking liquor, tea, and coffee, that their systems may be free from bad effects. If every woman in this church will now cease drinking tea, coffee, liquor, and all other powerful stimulants, and live upon vegetables, etc., not many generations will pass away before the days of man will again return. But it will take generations to entirely eradicate the influence of deleterious substances.

“This must be done, before we can attain our paradisaical state, for the Lord will bring Zion to its paradisaical state. May God grant that we may see and enjoy it. Amen.” (Excerpt from a discourse by Brigham Young, Deseret News, June 27th, 1860.)
NO GOD

"The fool hath said in his heart, there is no God."

"No God! no God!" the simplest flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound:
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
Repoves the Atheist-lore.

The solemn forest lifts its head,
The Almighty to proclaim,
The brooklet on its crystal urn
Doth leap to grave his name.
How swells the deep and vengeful sea,
Along his billowy track,
The red Vesuvius opes his mouth
To hurl the falsehood back.

The palm-tree, with its princely crest,
The cocoa's leafy shade,
The bread-fruit bending to its lord,
In yon far-island glade;
The winged seeds, that, borne by winds,
The roving sparrows feed,
The melon on the desert sands,
Confute the corner's creed.

"No God!" With indignation high
The fervent sun is stirr'd,
And the pale moon turns paler still,
At such an impious word:
And from their burning thrones the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty.

L. H. Sigourney.

If dull weather effects you,
Marry a warm hearted girl, and
Make sunshine for yourself.
Bachelors will find this preferable to Billiards or Burgundy.

"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 bear, 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 Holiness of Motherhood

A sentiment against the bearing of children has been growing for years in the hearts of many of the younger women of our people.

Some limit their family to one or two and some refuse to bear any at all. All manner of reasons are urged in justification of this wickedness. These women use every means obtainable to accomplish their purpose and suffer many, many times the pain, inconvenience and annoyance that the natural, pure and honorable discharge of their life's mission would entail.

Here are a few of their reasons for evading the responsibilities that they assume when they enter upon married life:

They perhaps have unusual literary, musical or artistic talent,
or are gifted in some way that has brought them much into public notice and they feel that the world needs them and must needs have all their time and energy. Never fear, the world will not miss you one hundredth part as much as you will miss the comfort and blessing of your children in later life when your talent has become dimmed by age or sickness. The world is cold when we disappoint it.

Others could not educate, dress and indulge children as they should be educated, dressed and indulged. They feared their children would be inferior because they were poor. The strength and self-reliance which come through the sacrifices, plannings and unselfish giving and taking which the average home life requires is what children need—not pampering.

Others who are more truthful, unblushingly say—"We can't be bothered; children tie us too closely at home; our rest is disturbed; our beauty sleep is lost; we cannot have as nice clothes." And one woman expressed herself with a shrug of her shoulders—"Children's faces are always dirty, their hands sticky, and they are such troublesome little things."

What does this all amount to? It means that they are women in form only, the true spirit of woman is not in them. They are hollow mockeries—a delusion and a snare—poisonous weeds where they might have been as beautiful trees bearing their fragrant blossoms to gladden the hearts of all beholders.

What right have they to the position of wives in Israel when they refuse to fulfill the first great law of that relationship—"to increase, multiply and replenish the earth?"

What of such women? Will their lives be happy and peaceful? No. Will they be had in honor among us? No, verily they will be had in contempt by all who are good and pure. Will God forgive them? Not till they have paid the uttermost farthing. And who shall say when that shall be?

By what name shall we call this crime these women commit in the destruction of the bodies they refuse to bear? Murder? Well? Is it not murder? Why mince matters? It is murder. Now, think ye, what is the penalty? You know.

What can these women say when they are called to judge themselves by their own acts? When they are confronted by the spirits whom they refused to tabernacle in the flesh with the question, "Where is the body you agreed to give me?" Will they not curse themselves? Yea, verily.

And all this besides the physical suffering they endure continually in the thwarting of the natural life.

Daughters of Zion know that the reason for this earth's creation was that man might come upon it, secure a mortal body, and obtain the discipline and experience attendant upon an earthly existence that he might in time obtain a fullness of joy.

Our mothers knew all about
alone; the longing for baby companionship is universal.

One of the most pathetic sights I ever saw was that of a little girl begging her mother for a baby brother or a sister;—"only just a baby, mamma"—planning in her little soul (or in the largeness of her soul, rather let me say) all manner of self-denial that the longed-for companion might be secured, and cared for; actually, banking every penny she could obtain, refusing to spend it for anything, so that it would help to purchase the precious baby. She had been told that her parents were too poor to buy one. Her mother took this as a huge joke and told it to her friends that they might laugh with her, while the baby heart was bursting with continued longing.

What of it? Does this picture portray your position? If so, it is time to repent. Time for you to pay the debt you owe your parents for your body and the care they took of you.

We can none of us repay fully the debt we owe to our parents for their care of us, try as we may, but this debt we do owe our parents. It is due to the generation that follows us. Our parents tabernacled us; we must tabernacle others, willingly, joyfully, gratefully, intelligently.

We must give all the intelligence, wisdom, spiritual strength, and understanding which can be obtained through prayer and right living and study to the highest fulfillment of this task.

Another picture. A woman who
was with child went privately to her physician and asked him to give her something that would cause her to lose the child, explaining that she did not want to mother it. The physician reasoned with her to no effect. Finally he told her to come again tomorrow and he would decide what to do, asking her as she left to bring her little daughter with her, as he wished to see her.

The woman came. The doctor, observing the beauty of the little daughter, and how nicely she was developing, remarked what a comfort she must be to her parents. Then calling the little one to him he said, "Drink this, my child." The mother in an agony of fright asked what he meant to do. "Why, this child," he replied quietly, "already has her body, therefore as you want but one child, we will kill her and let the other secure its body and take her place."

Then the true woman awoke within the mother, and she wept with joy that she had been so awakened. This woman became in time the mother of a large family. And such a mother! None more beautiful can anywhere be found.

The craving for the position of mother is fundamental in the heart of every true woman. It is the natural channel of her life's work. The blessings attendant upon its fulfillment cannot be estimated. Motherhood illumines the face, beautifies the soul, and glorifies the life of every woman. The fountains of tenderness and the love that lie in the heart of a mother cannot be measured or appreciated until we ourselves are mothers and have followed our children from infancy to maturity through all the changes that come in their development. Some one has said that a true mother is the mother of the whole world. Her sympathies and affection reach to every forlorn and unfortunate child and she longs to bless and comfort all.

Cast your eyes down the pages of history and see how faithfully the pure and noble women of all ages have clung to this mission of motherhood. Then read the glorious ideals of motherhood in the Gospel of Christ—pointing always to the highest fulfillment of the original mission of woman. The gospel gives us plain, direct instructions as to how we shall accomplish this work.

Think of the prayers of the patient mother as she tries to direct the eager feet into the surer paths of knowledge. How she studies to answer the questioning lips that she may help and not hinder the development of the soul intrusted to her care. Verily the task were impossible without the sure fountain of a heavenly Father's wisdom to draw from. God could not care for each child individually and so he made mothers. And he will help them always, you may be sure.

How shall the daughters of Zion prepare their hearts for motherhood?

Girls, ask your mothers to tell you of the ideals they held in their girlhood; of the ecstasies of their first motherhood; of the
absorbing joy of preparing the clothes and planning for the little one's coming; of their hopes and fears for the proper care and training of their children.

Oh, mothers! create a high ideal in your girls' minds.

Teach them that to know how to keep them sweet, clean, wholesome and healthy, in body, mind and spirit, is the highest art that they can possess.

And, fathers, teach your sons what a sacred, holy thing motherhood is. The relationship of mother and child is the holiest of human ties. It touches the heart chords of all humanity; even the most hardened hearts are awed by the sacredness of mother and child.

Teach your son how to care for his wife. Teach him to be tender, kind and above all considerate of her, for she and her children are his exaltation. Make him feel it by precept and example. The boy who is considerate of his mother will be considerate of his wife.

No one should enter upon the duties and responsibilities of marriage without knowing what these duties and responsibilities are.

Learn what they are, girls. Learn from your mother's lips what life means. Ask her to supply you with suitable books from which you may study the mysteries of life in purity and holiness.

The knowledge contained therein is sacred to you and should be sought only that you may understand yourself and in all holiness prepare your hearts for the important mission before you. If you inquire in such a spirit, the Holy Spirit will flood your souls and you will know how God designed that you should live, how to bear your children, that they may be well born, helped and not hindered, in their development.

You will know by the whisperings of that spirit, how you and your husband should live that your children may have clean bodies and pure minds. You can so order your lives that you will give your children every chance to be what you desire them to become.

If such ambitions actuate your hearts, you will not marry a young man unless his ideals of life are the same as your own. They may be as much loftier as he can make them. When girls realize their mission better they will choose their husbands because they, to their minds, will make the best fathers for their children. It is your right as well as your duty to demand equal virtue, purity, chastity, highness of ideal and holiness of purpose in your husband as that which you yourself possess.

Therefore, aim high, and train your souls to reach that height and your children shall call you blessed forever, both with their tongues and by their lives.

(Taken from Assorted Gems of Priceless Value, pp. 162-167.)

"Fear not to do good, My sons, for whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward." - D. & C. 64:33.
JOHN WICKERSHAM WOOLLEY, a Patriarch in the South Davis Stake and a resident of Centerville, Davis county, Utah, was born Dec. 30, 1831, at New Lynn township, Chester county, Pennsylvania, the son of Edwin D. Woolley and Mary Wickersham. He came to the Valley in September, 1848, after crossing the plains in Pres. Brigham Young’s company, and after residing in the Ninth and subsequently the Thirteenth Ward, Salt Lake City,
he settled at Centerville, Davis County, Utah, in 1864. He was ordained a Priest by Bishop Edward Hunter; subsequently he was ordained an Elder and later ordained a High Priest by Pres-Brigham Young and set apart as counselor to Bishop Edwin D. Woolley. Soon after this he was set apart as one of the High Councilors in the Davis Stake, and finally ordained a Patriarch June 28, 1913. Besides being active as a Churchman, Bro.-Woolley has held many positions of a civil nature in the community; thus he acted as constable of Salt Lake county and as justice of the peace at Center-ville precinct sixteen years; acted as deputy sheriff of Salt Lake county, deputy territorial marshal, county commissioner and lieutenant, captain, sergeant and major in the Nauvoo Legion; participated in the Black Hawk war, and was one of the first ten which crossed the Little Mountain to meet Johnston’s army in 1857. He was also among the first to meet the hand-cart com-panies in 1856. He made one trip as far as Ice Springs on the Sweet-water to help the emigrants and two other shorter trips. In 1860 he went back as an assist-ant in Capt. Joseph W. Young’s Church company. In 1863 he was captain of a Church train bringing emigrants across the plains. Bro.-Woolley married three wives, namely, Julia Saris Ensign, March 20, 1851 (who became the mother of six children), Ann Everington, Oct. 4, 1886, and Annie Fisher, March 23, 1910. The names of his children are John E., Frank-lin L., Lorin C., Julia A., Mary

E., and Amy I.

In 1886 he was set apart by President John Taylor to the Apostleship to keep alive the principle of plural marriage, and was instructed not to let a year pass that at least one child was born in this law. Later, when President Joseph F. Smith ran into trouble for a plural marriage he had performed, John Woolley voluntarily took the responsibility for the act. Because of this he was handled for his membership in the Church; but as he stated, “It is better for me to make the sacrifice than for President Smith to do so.” He continued strong in the faith and faithful to his covenants until his death in December, 13 1928.

DEARER EVERY DAY

They said I would cease to love her
When her freshness showed decay;
They were wrong, for as the river
Wears it channel more away,
Deeper grew my love, and clearer
Seemed her beauties in display,
She grew older, she grew dearer—
Dearer every day.

Had I loved her for her beauty,
Had her heart been simple clay,
Then might mine have ceased its
Worship,
But her truth’s resplendent ray
Filled my soul and drew me nearer
To the fount where sweetness lay.
Still the older, still the dearer—
Dearer every day.

Age has laid its hand upon her—
Do I realize it? Nay.
Her youth’s bloom my heart remem-bers—
Years her faithfulness portray.
And it shall be mine to cheer her,
So her winter shall be May,
Still the older, still the dearer—
Dearer every day.
THE UNCOMPROMISING ATTITUDE OF THE HEAD OF THE MORMON CHURCH

At the beginning of the afternoon service President Joseph Smith had expressed the hope that all present would secure seats and remain seated until the close of the meeting, so as not to disturb the exercises. As the exercises were very long, notwithstanding the courteous remarks of the president quite a number of delegates to the general conference and others took their departure when they were little more than half through and received therefore punishment as was most meet, for they lost the opportunity of hearing one of the most extraordinary addresses ever delivered by a president of the Mormon church; indeed, it became a historic occasion. After Professor McClelland had exquisitely rendered upon the organ; "Home, Sweet Home," President Smith addressed the conference, beginning thus:

A MILD SENSATION

"I have been requested to make some remarks relative to the great and important subject of marriage; but as I have very little time in which to speak, I can not hope to say all that might be said on this subject."

This was received with a smile of satisfaction by the Gentiles and with a look of interest by the Mormons. President Smith is tall and stalwart, with a long, gray beard, and at a distance in the Tabernacle appeared much older than he is.

His voice is of the tenor quality and seemed somewhat weak in the early part of his discourse. I suppose that at the present time no subject in the world would have interested Mormons and non-Mormons so much as the one announced. It has been but a few months since, in response to an authoritative summons by the Senate, he appeared before a committee and was cross-examined by the ablest men in the United States Senate; and because he frankly acknowledged the situation and apparently directly answered all the questions put to him (except such as related to the hidden recesses of the Temple, where the secret archives of Mormonism are kept, the arcana, in fact, which no Gentile eye can see) definitely, however inconsistent he appeared, some spoke very slightly of his appearance on that occasion. In speaking his intonations were very pleasant, as was also the expression of his countenance; his appearance was patriarchal.

THE ADDRESS

He began by saying that a great many people in the world regard marriage as a mere business or social contract, terminated at death, and governed largely by laws of convenience and the laws of the land, in force and effect only for this life. The result of this custom is that the yoke of matrimony sits very easily upon the shoulders of most men, and also upon many women. The latter, however, assume the greater responsibility in this relation, as they have to bear the burden of motherhood.
"I hold and feel that the responsibility of the man in entering upon married life should be just as great as that of the woman. The world holds the ties of wedlock in light esteem. The secular press is filled with slurring allusions, coarse jokes, and caustic jibes at the marriage relation. Men, and many women, consider the oath of fidelity in the marriage ceremony with ill-concealed contempt. All this results in licentiousness and widespread immorality."

He read passages from the first chapter of Genesis, particularly these verses:

"And God said, Let us make man in our image, after our likeness: And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in His own image, in the image of God created He him; male and female created He them."

After this, he said, when Adam and Eve were created, the command was that they should multiply and replenish the earth. They were formed in the image and likeness of God, and bound together not for this life alone, but for time and eternity, a custom which God designed should be perpetuated in the earth. This was not a civil contract, but a contract wrought out by God for the guidance and rule, of life of His children.

He threw out an intimation that God is male and female: "From this portion of the Scriptures we learn that marriage was intended to continue through all ages. It was formed for immortal beings; it is not a civil contract until death shall thus part; it is a contract between two immortal beings, to continue both in this world and in the next. I repeat it, the word of the Lord is that man was made in the image and likeness of God, male and female. This fact people will not understand, and its application to the question of marriage they will not comprehend. Neither will they comprehend the teachings of the Gospel."

He then returned to the subject previously mentioned: "Marriage is a standing joke with many. In entertainments marriage is made light of. In many of the newspapers jokes are cracked and remarks are printed ridiculing the holy institution of matrimony. It is abominable. This state of things is one of the curses of the world to-day." Here he denounced in a manner to be approved by every pure-minded person and lover of home the extremes to which divorce has gone, and expressed his belief that the ludicrous aspect in which marriage is placed by the jokes made by men upon women and women upon men has much to do with it. Lifting himself to his full height, he stretched out his hand over the vast assembly, and said. "This sort of thing can not exist in Zion with impunity."

Near where I sat persons were conversing in whispers such as, "I wonder if he will speak of his
own family." The words were hardly uttered before he spoke of the mothers of his children as given to him by God, as saints of God, and thanked them for what they had been and are to him. He alluded to the jokes that men make upon mothers-in-law and declared that it shows a degraded condition of society. One of these close listeners whispered to another, "I wonder if he will dare to say 'mothers-in-law,'" and a negative opinion was given. Hardly had the words been uttered before he exclaimed: "Many people in this world joke about their mothers-in-law, as if to have a mother-in-law is one of the curses of humanity. I want to say now to you all that the best friends I ever had have been my mothers-in-law. I loved and honored them and shall ever hold their memory sacred. They were true women and worthy of their daughters."

I testify that the great audience, who knew that the president has five wives living and forty-five children, heard this statement quietly and respectfully, and if they had not done so they would have been subdued by the seeming sincerity and depth of feeling with which he spoke.

He did not flinch, and took up one by one several New Testament passages and attempted to harmonize them with Mormonism. For instance, he read Luke XX, 27-35, where the woman was married successively to seven brothers under Jewish law. This passage overthrows his whole system, for when the Sadducees said unto him, "Whose wife is she in the resurrection?" Christ replied:

"The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

But President Smith thus undertook to dispose of it: Christ intimated that she belonged only to the one whom God had given her. In the same way, when Horace Greeley asked Brigham Young how he harmonized his numerous wives with the passage, "Let every bishop be the husband of one wife," the foxy Brigham Young answered: "This means that he must have one at least; he cannot be an unmarried man."

Neither fanaticism nor hypocrisy finds much difficulty in interpreting Scripture so as to make it suit its needs.

Soon after uttering these words a great change took place in his manner. His voice rang out as strong and clear as that of William J. Bryan; he was not defiant, but most earnestly definite and determined as he exclaimed: "I care not and can not cast aside those to whom God in his infinite wisdom has joined me for time and for eternity. I dare not and will not cast aside the mothers of my children. If I did, I should forfeit all the blessings that God will bestow upon those who are faithful to their trust. If I did I should be forever damned and be forever deprived of the companionship of God, my
wives, my sons, my daughters, and all those most dear to me throughout eternity.

"I am not a coward of a craven thing. I may be driven to the last extremity, but I would not shrink from exile, imprisonment, or any earthly hardship that might come to me in fulfilling my duty to God and man. When it comes, however, to throwing aside all hope of future happiness, all expectation of continued union with those I love, I will not make such a sacrifice. I dare not and can not. I am not prepared to forfeit an eternal inheritance by yielding to the customs of the world. I can not, I dare not risk eternal damnation by putting away the responsibilities which God has placed upon me. But rather I will be true to my duty, true to my trust, true to my God, my wives, and my children."

In conclusion he assured the people that the Mormon system is not a system of adultery nor of concubinage, but a system of marriage, and pleaded with the Latter-Day Saints to enter into it in the manner appointed by God, and said the blessings of life and posterity would result. He pleaded also for the purity of the home, and affirmed that there are none more pure in all the earth than the homes of the Latter-Day Saints. He concluded with the passage, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," and called upon the people to avoid adultery as they would a pestilence. (Reed Smoot Investigation, Vol. 2, pp. 20-23.)

---

OUR BODIES, AND HOW TO TAKE CARE OF THEM.

CHAP. II.

OUR BODIES.

The best informed physiologists, men who, assisted by the learning accumulated by others during many centuries, have given intense study to the structure and functions of the human body, have to acknowledge that there are numerous facts connected with its construction and powers that are yet mysteries. They tell us that the substances of the body consist of oxygen, hydrogen, carbon, nitrogen, phosphorus, sulphur, silicon, chlorine, fluorine, potassium, sodium, calcium, magnesium, iron, etc. They can show that these elements are elaborated from the food we eat, the liquids we drink, and the air we breathe, but they cannot tell how it is done. They say that the conversion of food into all the various parts of the bodily organism is a vital process, caused by special attributes of protoplasm diffused throughout the body and in the blood, but they cannot tell how it is that those cells, and the blood, possess such life-like qualifications of selection and distribution. The truth is, they can very clearly describe the effects of life in the body, but cannot, by their own wisdom, tell what life is. Considering that learned men have yet much to learn in relation to the human body, it is not to be wondered at that dense ignorance pervades the minds of most people concerning this subject; but it does seem strange that we should know so little about that which personally concerns us so much.

It has been well said that "the proper study of mankind is man," and this applies not only to the intellectual portion of our being, but to the material organization as well. An acquaintance with the wonderful
mechanism of the body, the beautiful adjustment of its countless parts, adapting the whole to the manifold pursuits of life, should not only increase our reverence for the Great Creator, but also induce us to properly appreciate and care for these earthly tabernacles of immortal spirits. The most complex and perfect machine that man is capable of constructing, is but a simple toy when compared with his own physical structure.

Apart from the great variety of movements that will impel the body to perform, in working, walking, speaking, etc., there are numerous natural processes continually going on within that we seldom think of. For instance, the action of the heart; it never ceases during the seventy years, more or less, of each individual existence—beating about 75 times per minute, day and night, while we are awake or asleep, never neglecting its duty until stopped by death. So it is with the circulation of the blood—a never-ending stream is forced by the heart's action into the arteries, whose multitude of branches convey the life-giving fluid to every part of the body, permeating fibres, tissues, nerves, and all other substances in the system, returning again to the heart, and from thence forced into the lungs, where it is purified, and again returned to the great organ, to be sent as before on its vital errand, every drop making the entire circuit within three minutes.

Then there is the great and mysterious process of digestion, in which various organs and vessels are almost incessantly engaged. We swallow food, and the alimentary canal, with its assistant viscera, promptly starts on the task of converting it into nourishment. It frequently happens that we make that task a more arduous one than the willing organs should be required to do; as a consequence they do it imperfectly, resulting in all manner of trouble to us, and we wonder why we are afflicted with headaches and all the other "ills that flesh is heir to."

The stomach is the only organ usually thought of in connection with digestion, although it is but one in a series that perform prominent parts connected therewith; the intestines, or bowels, have considerable to do in this matter. The pancreas, a long gland located in the rear of the stomach, secretes a juice that is a necessity in the transformation of food into nourishment. The bile is another important fluid required in this process; it is produced by the liver, and stored in the gall bladder until the remarkable nerve power makes known that it is wanted.

The liver is the largest gland in the body; it is encased by the lower ribs, and is situated mostly on the right side. All the blood that permeates the stomach, intestines, and other parts associated with them, becomes laden with various impurities and has to pass through the liver, where it is filtered; it is a housekeeper, as it were, whose principal office is to cleanse the house and keep it in order. There are three other mediums that assist in this very essential work of cleansing the interior of the body—they are the lungs, kidneys and skin. Oxygen, which is an essential constituent of life, is extracted from the air by the lungs, and conveyed by them to the blood, in addition to which they withdraw carbonic acid and other poisonous matter from the blood and expel them. The special office of the kidneys is to collect and dispose of the waste water of the system, that has become impregnated with urea, another element that poisons the blood if not eliminated.

The nervous system is a highly interesting portion of the body. Nerves control every function, and are the mediums through which life is manifest. They ramify so thickly every tissue of the body, as the blood vessels do, that a needle point can not be inserted anywhere without puncturing an artery and blood vessel. Through the nerves our intellectual faculties act; by means of them we see, hear, feel, taste and smell. Our perception of physical things is derived through the nerves; the brain receives the impressions they convey, and the temporal is thus connected with the spiritual.

The 200 bones in the human body constitute the framework of this house we live in; they are connected by
A TRUISM ETERNITIES OLD
By Brigham Young

The Latter-day Saints who turn their attention to money-making soon become cold in their feeling toward the ordinances of the house of God. They neglect their prayers, become unwilling to pay any donations; the law of Tithing gets too great a task for them; and they finally forsake their God, and the providences of heaven seem to be shut out from them—all in consequence of this lust after the things of this world, which will certainly perish in handling, and in their use they will fade away and go from us.

How vain it is in man to allow himself to think that he can make himself happy with the pleasures of this world. There is no lasting pleasure here, unless it is in God.

When men leave the kingdom of God, their lives are filled with bitterness, their thoughts are full of fearfulness, and they are sorrowful, day by day. They may tell you they are happy; but when you probe them, and find out the innermost recesses of the heart, it is a cup of gall; they are not happy. They may seek, to the uttermost parts of the earth, for happiness, but they find it not.
Where is happiness, real happiness? Nowhere but in God. By possessing the spirit of our holy religion, we are happy in the morning; we are happy at noon; we are happy in the evening; for the spirit of love and union is with us, and we rejoice in the spirit because it is of God, and we rejoice in God, for He is the giver of every good thing. Each and every Latter-day Saint, who has experienced the love of God in his heart, after having received the remission of his sins, through baptism, and the laying on of hands, realizes that he is filled with joy, and happiness, and consolation. He may be in pain, in error, in poverty, or in prison, if necessity demands, still, he is joyful. This is our experience, and each and every Latter-day Saint can bear witness to it.


Elders Called to Go on Missions—Existence of Good and Evil Spirits, and of Holy Angels.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 2, 1856.

I wish you to understand and observe what brother Brigham taught here this forenoon. I can say, from knowledge and experience, that every word was true, and, in my humble opinion, he truthfully portrayed the situation in which this people are at the present time, that is, in a careless, stupid condition. I know this from my own feelings, when I stand before this congregation. If you were filled with light, even the light of Christ, I know that I should be constantly inspired by the Holy Ghost, to speak according to the light which is in this people. But it is not so, therefore there is a hindrance to bringing forth light and truth, much more abundantly than they are presented.

The present is a peculiar time, many people are frightened at their condition, and we discover that it is almost universally so; it is tight times. Am I sorry? No, I have never seen anything transpire in these valleys that has given me more satisfaction than do the times that we now see. If you will reflect for one moment, you will remember that the scenery we are now passing through was predicted more than three years past. If this people had observed the counsel that was given to them from time to time, would any of you have been placed in the straightened circumstances you are in this day? No, you would not.

When brother Brigham and myself with a hundred and forty one men, came into this valley nearly nine years ago, he proclaimed the propriety of this people laying up their grain for a time to come, a time of scarcity, and a time has come. He said there would be a time when it would be one of the greatest temporal blessings, for this people to have wheat in their store-houses.

You have been warned before hand, and that by revelation from God through Joseph Smith, and afterward through brother Brigham who is our Prophet, you have

(Continued on page 144)
GOVERNING

"Sow in the morn thy seed—At eve hold not thy hand."

1. Threaten seldom, and be careful how you threaten; never lie. Some parents tell lies: no wonder their children become liars.

2. Never scold your children, nor tell them to do a thing (no, not the merest trifle) unless you intend them to do it, and do it now.

3. Never give them anything for their crying. Some parents (very unwise) endeavour to pacify their little ones by promises of sweetmeats, and sometimes by telling them of witches, ghosts, bob-goblins; or that bears, or the "black man," will catch them! Abominable! Such impressions are often ruinous, lasting as eternity. Some children have been actually frightened to death!

4. Never allow your children to be wasteful; this evil will follow them to the grave. Bread, pie, cakes, and other fragments of food, partially eaten, are often thrown away! Shameful! Thousands are now perishing for the crumbs that fall from your table. Christ said, when he fed the multitude miraculously, "Gather up the fragments, that nothing be lost."

5. Never suffer your children to cry at mere trifles; some acquire this habit very young, and will cry, fret, whine or snivel continually! their little faces actually become wrinkled from crying. Stop this thing, stop it now, stop it for ever. Your own happiness and those around you demand it.

6. Govern the appetites of your children; let their meals be regular, their diet plain, simple; always keeping in view their age, circumstances, exercise, &c. Self-denial is the first and most important thing, the very essence of well being. Lay your hand here firmly. Let self-denial...
be first — last — always.

7. Never permit your children to be tempters to others. We know one family of children perfect tormentors to all around them. Impudent! Most intolerable!

8. Do you punish sometimes for wilful disobedience? chastise corporally? Very well; be calm as a clock, yet decisive; keep down passion. Do not kick, beat, or slap: take the rod, so Solomon says, so say we, take the rod, let it tingle — do up the work, do it thoroughly, work well done is done for ever. Ask God to bless it. Is the stubborn will subdued? Keep it subdued always. Seest thou a spark of the "old man" rising? Put it out, as you value the soul, put it out! keep it out!

9. Parents, dear, train your little ones for God. Lay out your strength here; stretch every nerve, you will never regret it. Polish these jewels, polish them highly; put on the finishing touch. God commands it, the world demands it. —Golden Rule.

(Millennial Star, Vol. XIV, pp. 247-8.)

(Continued from page 142)

been warned, time and time again, to take care of your grain. In future build yourselves good store-houses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers. I have noticed those predictions, I have reflected upon them ever since they were told us.

There will not many calamities come upon the nations of the earth, until this people first feel their effects, and when hard times commence they will begin at the house of God, and if there is any house of God on the earth, where is it? Is it here, is it not? It is where the people have assembled together according to the commandments of the Almighty. We have got to feel the effects of these things, and if we do so patiently it will be good for us. No serious loss or injury will arise from calamities, if we do as we are told.

Take this people as a people, throughout the valleys of the mountains, and I presume that they are the best people upon the face of the earth, and even here there is hardly a person but what takes a course to live from hand to mouth, that is, they will never lay up anything. This course will not answer for us, we must lay up grain against the famines that will prevail upon the earth. What shall we lay up that grain for? Shall we lay it up to feed the wicked? No, we shall lay it up to feed the Saints who gather here from all the nations of the earth, and for the millions of lovers of good and wholesome laws who will come from the old countries and from the United States, fleeing to this place for their bread, and I know it.

How much have you got to feed them on now? We talk about those in the household of faith, and those who are inclined to serve the Lord, they will be the ones to suffer first. The Spirit has been in my heart all the time, and when the drouth came I laid up all the wheat that I could get in
my mill by toll, and never used any for horses or cattle, but kept it to feed my laborers and my family. I have now dealt it out until I have nearly used it up, and I have not sold it for money. I have not sold twenty-five dollars worth of grain during the past year, but I have let my brethren have it, and kept it to sustain my family.

Let us all take such a course, and in future raise an abundance of grain, and save ourselves from the dilemma which we will otherwise fall into. It is necessary for you to understand and comprehend these things, and I wish you to understand them for yourselves; I can only act for one. When I lay up grain and others do not, I cannot let them starve to death, it is not in me to do that, but it is a pretty difficult position to be placed in. When we attempt to draw the line of distinction between right and wrong, it is unpleasant to have individuals among us who will lie for a pound of flour. When we know such individuals is it right for me to give flour to them? No, it is not right for me to give it to any one, only in exchange for something else, except under certain circumstances.

In the Bible Jesus uses a parable concerning talents which were delivered to different individuals, with instructions to go and improve upon them, to put them to use that they might increase upon that capital. In due time the lord called upon those men to whom he gave the talents, and the one who had received one talent had hid it, but the others had put theirs to use, and received their reward accordingly. This is the way in which we have got to prove ourselves, and we have got to be tested and become suitable for governors, to govern others and to control our families, and then to control nations and kingdoms.

Have I not worked as hard as any of you for my living? Who ever saw me indolent, or idling away my time around street corners, or about the Council House? No one, either of the living or dead. I am always busy in striving to adorn my plantation, and my works show it all the time. I am not preaching anything but what I practice. Does brother Brigham preach anything but what he practices? No, he practices it night and day, and is just as virtuous and pure before his family as he is when he is before the public, and I would not give a dime for a man who is not. Does not the Almighty know all these things? Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or to some one who holds the keys in connection with them. Perhaps there are some who do not believe much in spirits, but I know that they exist and visit the earth, and I will tell you how and why I know it.

When I was in England, brother George D. Watt was the first man baptized, and his mother was baptized directly after he was. The night previous to my going
forward to baptize brother Watt and eight others, I had a vision, as old father Baker used to say, "of the infernal world." I saw legions of wicked spirits that came as near to me as you now are, and company after company of them rushed towards me; and brother Hyde and brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you. They came when I was laying hands upon brother Russell, the wicked spirits got him to the door of the room, I did not see them till after that took place, and soon afterwards I lay prostrate upon the floor. That was in England, pious England, in the little town of Preston, at the corner of Wilford Street, and they struggled and exerted all their power and influence. That was the first introduction of the Gospel into England, and I was shown those spirits as plainly as ever I saw anything. I was thinking of that circumstance while brother Brigham was speaking this morning, and I was thinking that those spirits were just as much on hand to perplex this people as they were on hand there. I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies.

If evil spirits could come to me, cannot ministering spirits and angels also come from God? Of course they can, and there are thousands of them, and I wish you to understand this, and that they can rush as an army going to battle, for the evil spirits came upon me and brother Hyde in that way. There is one circumstance in the visit of those evil spirits, that I would not tell if brother Hyde had not often told it himself; they spoke and said to brother Hyde, "We have nothing against you," no, but I was the lad that they were after. I mention this to show that the devil is an enemy to me, he is also an enemy to brother Brigham, to brother Jedediah, to the Twelve, and to every righteous man. When brother Benson goes to the old country he will find hosts of evil spirits, and he will know more about the devil than he ever did before. The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth. Do I ever pray that I may see them again? No, I do not. We had prayed all day, and almost all night, that we might have power to establish the Gospel in England. Previous to this, Mr. Fielding, a clergyman, came and forbid my baptizing those persons who had come forward. Said I, sir, they are of age, and I shall baptize them if they wish for it, and I baptized nine. The next morning I was so weak that I could scarcely stand, so great was the effect that those spirits had upon me. I wrote a few words to my wife about the matter, and brother Joseph called upon her for the letter and said, "It was a choice jewel, and a testimony that the Gospel was planted in a strange land."

When I returned home I called upon brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil; he told me that he had
contests with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he had known circumstances where Elder Rigdon was pulled out of bed three times in one night. After all this some persons will say to me, that there are no evil spirits. I tell you they are thicker than the "Mormons" are in this country, but the Lord has said that there are more for us than there can be against us. "Who are they," says one? Righteous men who have been upon the earth.

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would you? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes, you would. Will the Holy Ghost dwell with a man who will lie, steal, and swear? No. It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide. That is the God whom I serve, one who has millions of angels at His command. Do you suppose that there are any angels here to-day? I would not wonder if there were more angels here than people. We do not see them, but they are here watching us, and are anxious for our salvation. Will one out of twenty of those who are here to-day go through the gates into the celestial City? As I told some to-day, when passing through the gate at noon, when you go to the straight gate that we read of, you will not go through there crowding by hundreds as you do now, the righteous and wicked all mixed up together; you cannot go into the celestial world unless you are sanctified through the celestial law. Do you not think that it will require faith, repentance, and baptism, to enable you to get through the celestial gates? Yes, and it will require obedience to every word that proceeds from the mouth of God.

There are many who will feed the ungodly sooner than the Saints, but I tell you I will feed the Saints first and the poor devils afterwards, if there is any to spare. But none of them should have food unless they worked for it. I am expressing some of my feelings, and speaking of some of my actual knowledge of things, temporal and spiritual. The Lord has hosts of angels who are qualified to defend us, and they have information enough to march armies and to select leaders to lead them against the enemy of the Saints; and the devil has leaders enough to march his armies against the Saints.

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. It will not be fifty years, perhaps, before all of us here to-day will leave this state of existence, and then you will prove whether brother Brigham and the rest of the brethren have told you truth or not. You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but
they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel it will be so.

Let us repent and forsake our sins and turn our hearts to our God, every one of us. I have said a thousand times; if I was to die now, to-day, I could not do better than I have done, still I have my weaknesses. But I don’t go and sell my grain to the Gentiles, and then say that my family are on rations. If there are men who have done so, they will see sorrow and I know it.

Shall we turn unto the Lord with all our hearts, and deal justly, do as we wish another to do to us? Methinks every heart says, “Yes, we will go to work and try, if we die in the attempt.”

My heart is in “Mormonism,” it is my joy, and I have no joy in anything else. I have no pride in gold or silver, if I had I should take the dimes for my flour. If I have any food to spare I will hand it over to the Bishop, and let him hand it to those who are destitute. This is what I believe in doing, and I wish others to do so too. If our Bishops do not attend to their duties, in these and all other matters, we shall drop them when conference comes; I say, we, because we shall all take a hand in it. Now mark it. Our Bishops on Juries—under the dictation of those spirits that are in courts! I cannot stay in such places, they are so obnoxious to me. Men will make law-suits, brother go to law with brother. Does this agree with the word of God? Does this agree with the word of Jesus, or with the words of the Prophets? No, and it is a set of poor devils that will do so, and by so doing they have taken a course by which they have forfeited their right and title as members of this Church and kingdom. Do you wish me to talk softly? If you do, I must be made another man. Let me be made an instrument in the hands of God to play the tune which He influences me to play; that is my way. There are not many who dare do this; they have not got force enough in them, nor intelligence enough, they do not know enough about God.

I am ready, when the time comes, for the line to be drawn, and the ax to be laid at the root of every tree which does not bear good fruit.

I stick to “Mormanism,” and I pray God that it may stick to me. I wish to take a course to love and fear God, that when I bow before Him to ask for His Holy Spirit, I may have the communion thereof. Do I have that communion? I do, day by day, and I am not satisfied without it. If I get into a bad humor, the first thing I do is to pray; and I am never so angry but that I can pray. Often, in the town of Mendon, N. Y., when I went out to pray, it seemed as though there were hosts of devils trying to stop me; they did not wish me to become a “Morman.” Have I ever been sorry that I became a “Morman?” Have I ever regretted it? No, never for one moment. I may be asked whether I know Joseph Smith was a Prophet; yes, I know it just as well as I do that you
are sitting before me this day; and I also know that brother Brigham is his successor, and that I am his brother. Do not try to get between him and me, nor between me and brother Jedediah, if you do your toes will be pinched. I wish men to keep round about us to encircle us with their love and kindness, but not to get between us, for we intend to stand by each other to death. This is our integrity, and God ever help us to be one, and also the Twelve Apostles of Jesus Christ, and every Latter-day Saint, that we may all be one with Joseph, as is Joseph with Peter, and Peter with Jesus, and Jesus with his Father. This is the connection that we hold in the holy Priesthood.

Do any wish to destroy the union that exists among this people? I am opposed to every one who tries to do so, and so is every true Saint, and those who dwell here and in the heavens will say, Amen. I am an enemy to the devil and all his imps, and to all who come here to make merchandise of the Saints of God. I know that men come here and act on a principle of policy to get trade, but with us dollars and dimes are not objects of worship, for we love to deal with the true principles of righteousness. Let us go to work, every man, woman, and child, and strive to fill these valleys of the mountains with corn, wheat, potatoes, beets, and vegetables of every kind, that, when another fall comes, we may be able to say that we have food in abundance, as well as sealings and marriages. I will say a few words about divorces; do they prove that you are loving men and women, having your prayers ascend to God? No, but they prove that you are contending with each other. However, I presume that such cases will occur, that people will keep apostatizing until the Savior comes, and He says that even then they of the kingdom will be like ten virgins, five wise and five foolish.

Take the counsel that you have heard to-day and last Sunday. Stop your lawing one with another, your quarrelling one with another, and let all cease to do evil, and then will not the angels rejoice? Well, God have mercy upon all and save you from your follies, that you may be His in time and His in eternity, which is the prayer of your unworthy servant, in the name of Jesus Christ. Amen.

ONLY MOTHER KNOWS
Nobody knows of the work it makes To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by haughty blows
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender pray'r,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another,
Nobody knows of the patience sought
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather,
The storms of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For that sweet gift—a mother's love
Nobody can—but mother.
One Condition of Salvation

"At the same time came the disciples unto Jesus saying: Who is greatest in the kingdom of Heaven? And Jesus called a little child unto him and set him in the midst of them.

"And said, Verily I say unto you except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

"And whoso shall receive one such little child in my name receiveth me." —Matthew xviii, 1-5.

We are all candidates for an eternal salvation in the Kingdom of God and we should seriously canvass ourselves as to the true status of our situation, and the possible chances we may possess for that heavenly exaltation we so much desire. Unless we be converted. Converted unto what? If we seek to know the principles upon which is founded the Kingdom of Heaven we shall know unto what things we should be truly converted in heart as well as head.

We are told that this is eternal life to know the Father and the Son. Do we possess this knowledge? If we answer truthfully we know that many of us do not. Then it becomes necessary to ascertain the principles upon which we may obtain it. I believe that first we must learn the lesson of perfect humility. What is more humble, pure, chaste and perfectly lovely than a little babe? To learn God and to please Him we must become as one of these and what could make us happier than to think that we shall one day become as a babe in purity and innocence? Only the pure in heart shall see God and to see him is eternal life. It is impossible to become thoroughly pure in heart while imbued with a love of self.

I do not wish to merit the name of a faultfinder; but my desire is to do good and especially to do right; and if we have faults among us is it wrong to point them out, to lay the truth plainly before each other and to consider candidly whether or not we shall go on in the "even tenor of our way" or if it were wiser to adopt another and a better path?

Let each one ask himself whether or not his eye is single to the glory of God, or if he has not also got an eye on catching every dollar he can for his own benefit and the glorifying of himself in the esteem of others? If he really loves his neighbor as himself or if some neighbor is not considered inferior because his clothes are not so nice or he may lack some good gift which he should possess. If he cherishes the least degree of ill will towards any mortal. If his prayers for his enemies ascend from a heart of love and mercy or if they strive to call down the chastisement of God upon them? If the thought of God and righteousness hovers ever over him as a white cloud of peace? Let my young sisters consider whether self or godliness is uppermost in their hearts? Do not let apologies and a mist of self-righteousness arise between your-
selves and the truth, for some day we must meet the full force of the naked truth beneath the piercing eye of Him who is no respecter of persons, and who declares that he makes not the least degree of allowance for sin, though he forgives the humble and repentant.

Our works, not our words, will judge us. If we declare that we have given our whole hearts unto Jesus and prove by our works that we are of the world and have greater respect to the mandate of fashion and public opinion than to the principles of eternal truth wherein do we show consistency? To prove that we love and revere the Father and the Son we must obey their commands. They do not command us to devote our time, thoughts, and feelings to the world or the passion for handsome dress and ostentatious appearance. God, who knows the heart, does not approve the selfishness of the haughty, and has pronounced a curse of sure downfall upon them. This is well; if we study the principles of ethics and religion, we will find that even those things which are enwrapped in mystery to us, become clear and true as we prepare ourselves to receive them. There is something inherently evil in pride and the emulation which it engenders; it is always offensive and disgusting, and as we grow in humility and virtue, this great principle increases in grandeur and beauty; we can but long for the day when we shall, in spirit and truth, become as humble before God as a little child, and as impressionable to truth and beau-

ty. "Blessed are they which hunger and thirst after righteousness, for they shall be filled."

May God open our eyes to our own weaknesses and guide our minds to pure and lofty truth; imbue us with a love of right, and grant us power to overcome all evil!

Doubt not!

When the day of life is dreary,
And when gloom thy course enshrouds;
When thy steps are faint and weary,
And thy spirit dark with clouds:
Steadfast still in thy well doing,
Let thy soul forget the past;
Steadfast still the right pursuing,
Doubt not! Joy shall come at last.

Striving still and onward pressing,
Seek no future years to know;
But deserve the wish's-fore blessing,
It shall come, though it be slow.

Never tiring - upward gazing,
Let thy fears aside be cast;
And thy trials tempting-braving,
Doubt not! Joy shall come at last.

Keep not thou thy soul regretting,
Seek the good - spurn evil's thrall;
Though thy foes thy past besetting,
Thou shalt triumph o'er them all;
Though each year but brings thee sad,
And thy youth be fleeting fast, nay;
There'll be time enough for gladness
Doubt not! Joy shall come at last.

His fond eye is watching o'er thee,
His strong arm shall be thy guard;
Duty's path is straight before thee,
It shall lead to thy reward.

By thine ills thy faith made stronger,
Mould the future by the past;
Hope thou on a little longer,
Doubt not! Joy shall come at last.

Let us do the work before us,
Cheerily, bravely, while we may,
Ere the long nights silence cometh,
And with us is not the day.

-Whittier.
DIE HIMMLISCHE ODER MEHREHE

(5. Fortsetzung von Seite 123.)

Wir kommen nun zu den Regeln der Auslegung von Offenbarungen. Wir danken Brigham Young die folgende Erklärung:

Wenn Offenbarungen durch eine Person gegeben werden, die er wählt wurde, solche zu empfangen (Joseph Smith war in seinen Tagen dazu ausgewählt, Lehre & Bündnisse, 28:2-7), dann werden sie so gegeben, dass sie vom Volke verstanden werden. Im Laufe der Jahre werden diese Offenbarungen geheimnisvoll für jene, die nicht persönlich mit den Umständen vertraut waren, die zu der Zeit vorherrschten, als sie gegeben wurden. Journal of Discourses, Band 3, S. 333.

Dies ist eine natürliche und korrekte Regel. Es liegt auf der Hand, dass der Prophet, dem eine Offenbarung zuerst vertraut wird, besser in der Lage ist, ihre Bedeutung auszulegen als jene, die nach ihm kommen, und besonders jene einer anderen Generation und Gedankenwelt. Joseph Smith empfing die Offenbarung, und er gab die Auslegung. Er sagte:

lebe und andere dazu anhalte, sagen
de, werden sie mich töten, und ich
weiss, dass sie es tun werden. Aber
wir haben diesem Gesetz zu ge-
horchen. Es ist ein ewiges Prinzip
und ist gegeben worden als ein
Gebot und nicht nur als eine Be-
lehrende. ▪ Contributor, Band 5, S. 259.

Hier war Joseph Smith ange-
klagt, in “Polygamie” zu leben
und ein “falscher Prophet” zu
sein. Er wies die zweite Anklage
zurück und gab die erste zu, in-
dem er bestätigte, dass Gott ihm
geben habe, das Gesetz der
“Himmelslichen oder Methrehe” zu
befolgen. Kein anderer Schluss
kann aus dieser Darstellung oder
aus seiner Befolgung des Ge-
setzes gezogen werden. Für
Joseph Smith bedeutete Him-
mlische Ehe eine Mehrheit von
Frauen, mit göttlicher Genehmi-
gung und Vollmacht für Zeit und
Ewigkeit an einen Diener des
Herrn gesiegelt.

Wir lassen nun eine Anzahl
der früheren Kirchenführer über
die Bedeutung des Gesetzes
sprechen.

Präsident John Taylor:

Wir schömnen uns nicht, dieser
grossen Nation (den Vereinigten
Staaten), Herrschern und Volk, dem
Präsidenten, den Senatoren, Gesetz-
gebern und Richtern, hoch und nie-
drig, reich und arm, Priestern und
Gemeinden, zu verkünden, dass wir
fast und überzeugt an Polygamie
glauben und dass sie ein wesent-
lieher Bestandteil unseres religiösen
Glaubensbekenntnisses ist. ▪ Life
of John Taylor (Das Leben John
Taylors), S. 255.

Indem er von der Patriar-
chalischen Ordnung der Ehe
sprach, sagte er:

Wenn wir diesem Prinzip nicht
bald gehorchen, werden die Schlüs-
sel gegen uns gewendet werden.
Wenn wir nicht das gleiche Gesetz
halten, das unser Himmlischer Vater
halten hat (Himmelsiche oder
Mehrere) KÖNNEN WIR NICHT MIT
IHM GEHEN. Ein Mann, der ein
niedrigeres Gesetz hält, ist nicht
befohlt, über jene zu präsidieren,
die ein höheres Gesetz halten. ▪ Life
of Wilford Woodruff (Das Leben Wil-
ford Woodruffs), S. 542.

Wenn das Halten des Gesetzes
für uns bedeutet hätte, nur unseren
Frauen, die wir zu jener Zeit hatten
(in Nauvoo) für Zeit und Ewigkeit
angesiegt zu werden, so würden
wir das von Herzen gern getan haben;
aber als uns gesagt wurde, zusätz-
liche Frauen zu nehmen, UM DEM
GESETZ ZU GEHORCHEN, war das
eine schwere Aufgabe. Jedoch der
Prophet Joseph Smith sagte, dass
der Herr es von uns verlange. ▪ New
and Everlasting Covenant of Mar-
rriage (Der Neue und Ewige Bund
der Ehe), S. 18.

Präsident Wilford Woodruff:

Vater Abraham befolgte das Ge-
setz der Patriarchalischen Ordnung
der Ehe. Seine FRAUEN waren ihm
für Zeit und alle Ewigkeit angesie-
gelt, und so waren die FRAUEN
ALLER Patriarchen und Propheten,
die das Gesetz befolgten. ▪ Journal
of Discourses, Band 24, S. 244.

Präsident Lorenzo Snow:

Was die Lehre von der Mehrere
oder Himmelslichen Ehe betrifft **
sie wurde mir geoffenbart und später
im Jahre 1843 vom Propheten Joseph
Smith völlig erklärt. Ich habe meine
FRAUEN gehiertet, weil Gott es
geboten hat. ▪ Millennial Star, Band
48, S. 110-111.

Präsident Heber C. Kimball:

Mehrfheit (von Frauen) ist ein
Gesetz zum Zwecke der ewigen Ver-
mehrung des Samens, das Gott für
seine Auserwählten aufstellte, ehe
die Welt geschaffen wurde. Es wäre genau so einfach für die Vereinigten Staaten, einen Turm zu bauen, um die Sonne zu entfernen, als Polygamie abzuschaffen, oder die Kirche und das Königreich Gottes. –Millennial Star, Band 28, S. 190.


Apostel Orson Pratt:


Apostel George Teasdale:


Charles W. Penrose:

In einer Ansprache an die Heiligen in Centerville zeigte er, dass es sich bei der Offenbarung, die die Aufmerksamkeit auf sich gezogen hatte (Abschnitt 132) nur um die eine einzige handelte, die über die Himmlische Ehe veröffentlicht wurde, und wenn die Lehre von der Mehrehe abgelehnt wurde, so musste auch das glorreiche Prinzip der Ehe für Ewigkeit abgelehnt werden, da diese beiden unlöslich miteinander verbunden sind. –Millennial Star, Band 45, S. 454.

Ein Amnestiegesuch

In einem von der “Ersten Präsidentschaft und den Aposteln der Kirche” unterschriebenen Gesuch an den Präsidenten der Vereinigten Staaten vom 19. Dezember 1891, in dem um Generalamnestie gebeten wurde, wurde folgendes gesagt:

Wir, die Erste Präsidentschaft und Apostel der Kirche Jesu Christi der Heiligen der Letzten Tage, ersuchen respektvollst, Ihrer Exzellenz die folgenden Tatsachen vortragen zu dürfen:

Wir haben bisher unser Volk gelehrt, dass POLYGAMIE, ODER HIMMLISCHE EHE, wie von Gott durch Joseph Smith geboten, richtig ist und dass sie NOTWENDIG zur höchsten Erhöhung des Menschen im kommenden Leben ist. Diese Lehre wurde durch unseren Präsidenten, den verstörten Brigham Young, vor 40 Jahren öffentlich verkündet und die Heiligen der Letzten Tage wurden bis kurz vor September 1890 (dem Datum der Unterzeichnung des Woodruff-Manifestos) dementsprechend belehrt und beständig dazu angehalten. –Contributor, Band 13, S. 196.

Ein Protest

Am 31. März 1870 wurde eine Massenversammlung im Taber-

Um zu zeigen, wie die Kirchenführer in jenen Tagen die Bedeutung des Gesetzes der Himmlischen Ehe verstanden, führen wir die folgende Stelle aus den vorerwähnten Resolutionen an:


Wir, die Mitglieder der genannten Kirche, in einer allgemeinen Massenversammlung hier vereinigt, erklären hiermit felterlichst und in vollem Ernst vor dem Allmächtigen Gott, dass wir die besagte Ordnung der Ehe (Mehrhe) für einen der Hauptgrundsätze unseres religiösen Glaubensbekenntnisses halten und dass es uns nicht nur in dieser Welt, sondern in alle Ewigkeit beeinflusst und so geheiligt und bindend für uns ist, wie nur je ein Prinzip des Heiligen Evangeliums des Sohnes Gottes.

Drittens. Die Himmlische Ehe oder MEHRHEIT VON FRAUEN ist jenes Prinzip unserer heiligen Religion, das dem Menschen die Kraft des Ewigen Lebens, d.h. ewiger Vermehrung, überträgt und daher jenseits des Machtbereiches gesetzlicher Verordnungen liegt, indem die Frau dem Manne für alle Ewigkeit verbunden wird, durch die Autorität des ihm von Gott übertragenen Priestertums.

Wir geben nun einen Ausschnitt aus der Protestansprache, die den Resolutionen folgte:


(Fortsetzung folgt)

As the tree is fertilized by its own broken branches and fallen leaves, and grown out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.

— F. W. Robertson.

***
Las ordenanzas del Evangelio no pueden ser administradas eficazmente sin autoridad divina. Esta autoridad no emplea con los hombres y no puede ser de ellos. Es tomada, es cierto, y hombres presuntuosos dicen que son llamados de Dios, pero es sin tener comunicación con él, y sin esto es imposible tener autoridad y por lo tanto sus hechos no son válidos y jamás serán aceptados o reconocidos por Dios. El bautismo, aunque hecho según la forma y ejemplo dado por Cristo y seguido por sus apóstoles, no tiene valor y no traer además remisión de pecados, si el que oficia no está autorizado por la Deidad para hacerlo en el nombre del Padre y del Hijo y del Espíritu Santo. Los hombres pueden imponer las manos para confirmar y comunicar el Espíritu Santo al bautizado, pero sin autoridad el hecho es inútil, porque el Espíritu Santo no es comunicado por aquéllos, y por su presunción serán culpables de tomar el nombre de Dios en vano. Ningún concilio, convocación, conferencia, sino, o presbiterio compuesto de cualquier número de hombres venerables e instruídos, pero sin comunicación divina, puede conferir esta autoridad a otros. Su poder es terrestre y sus decisiones, decretos y credos son también sin valor en el plan de salvación.

Cuando el Todopoderoso quiere comunicarse son el hombre, siempre escoge sus representantes y les da el derecho de hablar y oficiar en su nombre. Lo que digan bajo la inspiración del Espíritu Santo y lo que administren conforme al ejemplo que él estableció, es reconocido de él como si fuera hecho por la misma Deidad. Cuando así poseen autoridad pueden llamar y ordenar a otros que tomen parte, y sus administraciones son aceptadas y son en todo eficaces. Esta autoridad se llama Sacerdocio y fué conferido en el principio, tenido por los patriarcas, usado en la dispensación de Moisés, poseído por los profetas y establecido en la iglesia cristiana por el Salvador mismo. Hay dos órdenes o ramas del Sacerdocio: el superior de Melquisedec; y el menor, de Aarón.

El Sacerdocio de Melquisedec.

Es llamado así porque Melquisedec, Rey de Salem, quien bendijo a Abraham, adquirió gran poder en dicho Sacerdocio. Hay referencia de esto en el capítulo siete de la Epístola de los Hebreos, el cual ha causado mucha discusión, y especialmente el versículo tercero, que dice: “Sin padre, sin madre, sin linaje; que ni tiene principio de días ni fin de vida, mas hecho semejante al Hijo de Dios, permanece sacerdote para siempre”. La discusión ha hecho que se apliquen estos
dicho a Melquisedec, y no al Sacerdocio que poseía. Este Sacerdocio no fué limitado a linaje especial, como lo fué el menor, o Levítico, en tiempos posteriores. No fué obtenido por linaje ni herencia, era en cambio un Sacerdocio Eterno, y aquellos que lo honraron, lo poseían durante toda su vida y fueron hechos reyes y sacerdotes de Dios, para siempre.

El Sacerdocio de Aarón.

Este Sacerdocio menor fué obtenido principalmente por Aarón y sus hijos en la línea del primogénito; por esta razón es llamado con su nombre. Consistía la autoridad en asuntos temporales y las ordenanzas menores, y no en las mayores y asuntos espirituales del Reino de Dios. Ningún hombre podía asumir este poder y honor, pero tenía que ser llamado por Dios como lo fué Aarón, por intermedio de Moisés el Profeta, quien lo ordenó (Heb. 5:4)

No Puede Ser Asumido

Ningún hombre puede entonces, asumir este sacerdocio si no es llamado por Dios y ordenado conforme a lo dicho, y tampoco puede poseer el de Melquisedec. Aun Jesús de Nazaret, siendo Hijo de Dios, “no se glorificó a sí mismo”, pero fué llamado por Dios, quien le dijo: “Tú eres mi Hijo, te he engendrado hoy”. Como dice en otro lugar: “Tú eres sacerdote eternamente según el orden de Melquisedec” (Heb. 5:5-6).

Conferido a los Apóstoles de Cristo.

Ha sido enseñado errónea-mente entre las sectas cristianas de la actualidad, que el Sacerdocio, en sus dos ramas u órdenes, terminó en Cristo. Que no había existido en el mundo por varios siglos, puede ser verdad, y tampoco la autoridad de oficiar en el nombre del Señor. Sin embargo, la autoridad poseída por Cristo como “Sacerdote eterno” fué conferida a sus Apóstoles por él, y a ellos les dió las llaves del poder diciéndoles: “Todo lo que ligareis en la tierra, será ligado en el cielo; y todo lo que desatareis en la tierra, será desatado en el cielo” (Mat. 18:18). Además les dijo: “Como me envió el Padre así también yo os envío” (Juan 20:21) y también: “No me elegisteis vosotros a mí, mas yo os elegí a vosotros” (Juan 15:16), y los Apóstoles, siendo así autorizados, tenían poder de llamar a otros al Sacerdocio y ministerio por inspiración del Espíritu Santo como Moisés llamó y ordenó a su hermano Aarón.

Sacerdocio Menor no Abolido.

La ley de mandamientos carnales, en que el Sacerdocio menor o de Aarón administraba, fué cumplida en Cristo Jesús. El Sacerdocio de Melquisedec, o autoridad de oficiar en el nombre del Señor, no fué abolido, sino restaurado, y es el cambio al cual se refiere en Heb. 7:12. Dice: “Pues mudado el sacerdocio, necesario es que se haga también mudanza de ley”. Es evidente de esto que cuando el Evangelio fué dado, como una ley superior, un lugar de la ley de Moisés, fue necesario otra vez restaurar el Sacerdocio su-
El Sacerdocio menor oficiaba, en el sacrificio de animales, el cual no fué requerido después del sacrificio supremo del Hijo de Dios, y por eso, las funciones del Sacerdocio de Aarón fueron dejadas. Pero la administración de las ordenanzas del Evangelio fué necesaria, y no podía ser efectuada sin autoridad y por lo tanto el Sacerdocio de Dios poseído por Cristo, sus Apóstoles y otros llamados por intermedio de ellos, fué una parte esencial y necesaria en la dispensación cristiana.

“Llamado por Dios”

La expresión “llamado por Dios” parece ser tan mal entendida por los hombres como el asunto del Sacerdocio de Dios. Los hombres ofician en el nombre de Cristo, o porque sienten o imaginan en sus corazones que han sido llamados al ministerio, o porque han sido llamados por uno que no tiene más comunicación ni autoridad divina que ellos mismos. Al contrario de esta idea consideremos el caso de Saulo de Tarso, después llamado Pablo el Apóstol. En la narración de su experiencia dada en los Hechos 22, dice: “Que en camino a Damasco el Señor se le apareció y quedó ciego a consecuencia de la visión, luego por un milagro le fué devuelta su vista y se le dijo: “El Dios de nuestros padres te ha predestinado para que conozcieses su voluntad, y vieses a aquel justo y oyeses la voz de su boca. Porque has de ser testigo suyo a todos los hombres, de lo que has visto y oído. Ahora, pues, ¿por qué te detienes? Levántate y bautizate, y lava tus pecados invocando su nombre”. Y también que sería enviado a los Gentiles (Hech, 22:12-21), pero todavía no fué autorizado o oficiar en el Evangelio, porque no había sido llamado y ordenado correctamente.

Como fueron ordenados los hombres.

Fué algunos años más tarde, según la cronología del Nuevo Testamento, que Pablo fué ordenado al Sacerdocio, o recibió la autoridad de oficiar en el nombre del Señor. Según los Hechos, capítulo 12:2-3, estaban ciertos doctores y maestros de la Iglesia en Antioquia y ministrando, pues, éstos al Señor y ayunando, dijo el Espíritu Santo: “Apartadme a Bernabé y a Saulo para la obra para la cual los he llamado”. Entonces, habiendo ayunado y orado y puesto las manos encima de ellos, despidiéronlos. Y ellos, eviados así por el Espíritu Santo, descendieron a Seleucia; etc.” (Vea también Hech. 9:15-18).

Pablo invariablemente declara ba en sus epístolas que no fué llamado por voluntad de los hombres, y enseñaba que ningún hombre de por sí mismo podría asumir la autoridad en discusión. A los Gálatas escribió así: “Pablo Apóstol (no de los hombres ni por hombres, mas por Jesucristo y por Dios el Padre, que lo resucitó de los muertos)” (Gal. 1:1), y a Tito: “Por esta causa te dejé en Creta para que corrígieses lo que falta, y pusieses ancianos por las villas, así como yo te mandé” (Tito 1:5). A Timo-
el don que está en ti, que te es dado por profecía con la imposición de las manos del presbíterio" (1 Tim. 4:13), y fué del mismo modo que los siete diáconos fueron ordenados, como se relata en los Hechos 6:6.

**Oficiales en la Iglesia de Cristo**

Debe ser evidente para cada persona que busca la verdad, cuando lea el Nuevo Testamento, que había un ministerio divinamente escogido en la iglesia establecida por Cristo. También es evidente que tal orden es tan necesario que la iglesia de Cristo no puede existir sin él. Para explicar este asunto y nombrando este ministerio, Pablo dice: "Y él mismo dió unos ciertamente apóstoles, y otros evangelistas; y otros, pastores y doctores" (Ef. 4:14). Estos hombres inspirados fueron, como hemos visto, llamados por Dios y no por los hombres, y fueron ordenados y apartados, cada uno en su posición, por autoridad divina. Se dice que éstos fueron necesarios solamente en los primeros días de la Iglesia de Cristo en la tierra, y que ya no son necesarios, pero Pablo dice en los versículos 12 hasta 14 que fueron puestos" para perfección de los santos, para la obra del ministerio, para edificación del cuerpo de Cristo, hasta que todos lleguemos a la unidad de la fe y del conocimiento del hijo de Dios, a un varón perfecto, a la medida de la edad de la plenitud de Cristo, que ya no sean niños fluctuantes y llevados por doquier de todo viento de doctrina, por estratagema de los hombres, que para engañar, emplean con estuchia los artificios del error". Sin estos hombres ordenados e inspirados divinamente y que poseen el Sacerdocio, la obra del ministério no puede ser hecha, ni aceptada por Dios, y la iglesia no puede ser perfeccionada. Son absolutamente indispensables hasta que todos lleguemos a la unidad de la fe y conocimiento del Hijo de Dios. La carencia de autoridad divina y del don del Espíritu Santo, ha creado las divisiones y contenciones que actualmente existen entre aquellos que profesan el cristianismo, los cuales son "llevados por doquier de todo viento de doctrina" y guiados acá y allá por hombres sin autorización y no inspirados, que con astucia "predican para ganar dinero, y emplean artificios del error" y hacen mercadería las almas de los hombres.

**Orden en la Casa de Dios.**

Todos los bautismos, administraciones, ordenanzas, confirmaciones, ceremonias y hechos instituidos y celebrados bajo la mera autoridad de estos hombres, ya sean hechos de un modo sincero y devoto, o con el intento de imponerse sobre la credulidad e ignorancia de la gente, son nulos e inválidos y no son reconocidos por Dios, y no poseen ninguna virtud ni ayuda en lo que atañe a la salvación. Por asombroso que parezca lo dicho, es verdad y soportará las pruebas de razón y revelación. La casa de Dios es una casa de orden y el reconocerá lo que ha autorizado y ordenado. La verdad es eterna y poderosa y ha de prevalecer.
THE DOWNFALL
OF TYRANNY

Laugh on, ye tyrants who enslave
The noble, great, the good, the brave,
Enjoy your fleeting hour;
As drops each sand in Saturn's glass,
So shall your rule as quickly pass,
And with it all your power.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.
Enjoy your thrones soon doomed to fall,
Your pomp, your wealth, your state,
your all,
For man the truth is learning;
Laugh on till woe shall wrest a tear,
Vaunt on till truth shall force a fear,
For man for freedom's yearning.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.
The past has oft crushed manly hope,
And bravest souls have shrunk to cope

With your despotic power;
But friends of freedom soon shall see
That all your slaves at last are free,
And 'tis your turn to cower,
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.
When hearts you've wrung have ceased to feel,
And iron hands are armed with steel
That tyranny denied them,
They'll hurl you shudd'ring to those graves
You had prepared in thought for slaves,
And in yourselves supplied them.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.
I hear the small prophetic voice
That bids the crushed and bruised rejoice,
The cry of liberty;
The peeling note more loudly swells,
Till roused creation proudly tells
Humanity is free.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.
In vain the sceptres, sway, and pride;
In vain the falchions by your side,
In vain your cringing courts,
In vain your hosts of sordid bands,
In vain your hired hearts and hands,
A tyrant's fierce cohorts.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.
Your soldiers lie on red fields strewn,
Their doom is yours, your knell's their groan
While life is ebbing fast;
Enjoy your now, ye tyrant slaves,
And deeper dig your yawning graves,
Your rule shall soon be past.
For the struggle of right
'Gainst pride and might
Shall wage the wide world over.

—John Hyde Jr

"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.)
PEACE WITHOUT JUSTICE???

"And He (Jehovah) shall judge among the nations, and shall rebuke many people," etc. Mark you that! Jehovah "shall judge among the nations;" then comes your promise of the beating of swords into plowshares, and spears into pruning hooks. When? When Jehovah judges among the nations — when his law, the very essence of which is justice, is observed and honored by the nations; then we may hope to find the fulfillment of the dream of the prophet, — and not until then. And when the dream of the poets and sages shall come to pass, and the federation of nations shall be a reality, and there shall be the world's parliament — what then? Why, even then you will find that law implies force to compel obedience, and that force in the last analysis of things means armies, navies — war! So that when the world shall be removed from the possibilities of

"PREJUDICE IS A GREAT TIME SAVER, IT ENABLES US TO FORM OUR OWN OPINIONS WITHOUT BOTHERING TO GET THE FACTS."
war, I do not know. My judgment is that we shall need courts, police, armies, navies—the embodiment of force, just so long as on the part of individuals and groups of individuals and communities and nations there is a disposition in man to make aggression upon his fellow-men. These things must be restrained; and, in some cases force only is the means by which they may be restrained; so that the means of the enforcement of law, so far as I can see, must live as long as there is law.

Well, this view is not so very hopeful for international—for universal peace, is it? I read, in my Scriptures, about their having war even in heaven; and I do not know but what there may be future wars in other heavens—I am sure there will be if there is rebellion against law, and justice, and good order; and it will extend into the future, as well as being a reality of the past. Now, do you not see that the end of all our reflections upon the subject simply means that you must have righteousness or you can have no peace. Neither Gods nor men have been able to have peace in the past, not even in heaven, apart from these principles; and what holds as to the past, I think is very likely to hold for the future.

As to the sorrow that war brings to us—I scarcely know what to say of that. But even sorrows have their mission in this world; and suffering has its mission. I think that any Christian who rightly understands the gospel of Jesus Christ will value all the more the salvation that comes to him, by reason of what it cost—the blood-sweat of the Christ in Getsemane, as well as his sufferings on Calvary. I think a man should value the liberties that he enjoys all the more because of the awful price that has been paid for them. I read here in our Book of Doctrine and Covenants that God inspired the fathers of our republic to establish the Constitution of our country—the United States; and he tells us that he "redeemed the land by the shedding of blood." Are these battles of the past, these sufferings and sacrifices of past generations, of no value? I prize the liberties of our age and the civilization of our times, not only because of the value of the things in themselves, but also because of the price that the generations in the past have paid for them. They become sanctified through the sufferings and the sacrifice that it has been necessary to make for them. Father Ryan has voiced some sentiments, in which I share, and I am going to read them to you. It is said by some one, whom I do not now remember, that "Calvaries and crucifixes take deepest hold of humanity—the triumphs of might are transient, they pass away and are forgotten—the sufferings of Right are graven deepest on the chronicles of nations." I do not believe that all the suffering of the past is wasted, by any manner of means, "Crowns of roses fade; crowns of thorns endure!" And now for this poem:
"Yes, give me a land where the ruins are spread,
And the living tread light on the hearts of the dead;
Yes, give me a land that is blest by the dust,
And bright with the deeds of the downtrodden just!
Yes, give me the land that hath legend and lays
Enshrining the memories of long-vanished days;
Yes, give me a land that hath story and song,
To tell of the strife of the Right with the Wrong;
Yes, give me the land with a grave in each spot,
And names in the graves that shall not be forgot!
Yes, give me the land of the wreck and the tomb,
There's a grandeur in graves — there's a glory in gloom!
For out of the gloom future brightness is born,
And the graves of the dead, with the grass overgrown,
May yet form the footstool of Liberty's throne,
And each single wreck in the war-path of Might,
Shall yet be a rock in the Temple of Right!"

Now, let us have peace, even if we have to fight for it — and in my judgment, for some time to come, if you have peace, it will be because you are prepared to fight for it; and when the great central government shall be established — the world's federation of nations — it will need the force, the power to compel men to submit to its just decrees. This dream of the poet, here in Isaiah, shall be fulfilled in very deed, when God shall judge among the nations; because when he judges among the nations; he will judge in righteousness, and he will judge in justice; that will insure the world's peace; and our national armaments will not be necessary. But what experiences, national and international, lie between where we now stand and the attainment of that end — who may tell? Another prophet caught a glimpse of that side of the question, when he declared that the nations would beat their plows into swords, and their pruning hooks into spears (Joel 3:10); and there is something in the way of experience in that kind for modern nations, in all probability. Yet, I am a man of peace, I believe in peace. I intend to work for peace, but I cannot close my eyes to some of these things that are born out of the experiences of races and nations of men; but may God grant that the spirit of peace may increase in the world — there is much need of it, but when peace becomes universal and permanent, be assured it will be so, because righteousness and justice shall have been established in the world. (Defence of the Faith and the Saints, pp. 525-528)

Our own evils make for us danger.
THE STAR OF TRUTH

OUR BODIES, AND HOW TO TAKE CARE OF THEM.

Chap. III

OUR DIGESTION

By this is meant the process of converting food into material that can be absorbed by the system, enter the circulation and provide nourishment for the body. The operation begins in the mouth, and the thirty-two teeth, with which the mouth is furnished, are intended to perform an essential part of the task. It may be said, in passing, that the teeth are, naturally, well qualified to do their share of the work, by their form and exceeding hardness of the enamel, but, unfortunately, it often happens that they decay, from various causes, and are thereby partially unfitted for their office. In this condition the individual is deprived of much of the pleasure that should accompany eating; not only that, but, the consequent imperfect mastication of food is a serious hindrance to its proper digestion. A set of good teeth is very desirable, for many reasons, and those persons who are so fortunate as to possess such should carefully endeavor to preserve them, while they who, unluckily are troubled with decaying teeth should exercise unusual care to prevent further decay and, if possible, remedy the defects. There is no better way of caring for the teeth than to thoroughly clean them after each meal, washing them with a brush and pure water, then using a quill, or wooden, toothpick freely; this treatment will assuredly preserve them, and stop further decay even when far advanced.

The first thing necessary, then, is to chew well the food; this action breaks it up into fine particles, and causes the salivary glands to pour their secreted fluid into the mouth, where it is mixed with the victuals. There is one of these glands inside each cheek, in front of the ears, with outlets in the mouth, close to the second upper grinding teeth, and there are four others in the lower jaw, below the tongue, with openings just under the tip of that "unruly" member. The saliva, which these glands furnish in large quantity, is a watery element especially requisite to mix with such food as potatoes, bread, and numerous other articles that contain starch, as it has the property of making the starch dissolve easily, by partly changing it into sugar. The food, having been well masticated, is then in a suitable condition for swallowing, an operation that is accomplished by the tongue gathering the morsel into a ball and drawing it to the back of the mouth, where it is passed over the epiglottis, a kind of trap door arrangement that covers the entrance to the windpipe, and permits the bolus to glide over into the gullet. The gullet is a muscular tube that seizes anything entering it, and quickly presses the substance, or liquid, downward into the stomach.

When the stomach is empty, as it should be before a meal is begun, it resembles a soft, elastic, contracted pouch, and, as the food enters, it becomes
distended, assuming somewhat the shape of a pear, with its larger end to the left and smaller to the right side of the body. The stomach is lined with what is called mucous membrane, which contains a multitude of small, tubular glands. Directly food enters the stomach the nerves convey intelligence of its arrival and these glands assume activity, an increased volume of blood rushes through them and they commence their duty of pouring on the food a fluid known as gastric juice. This juice possesses the special attribute of dissolving nitrogenous, or proteid, food-stuffs, such as lean meat, albumen of eggs, or gluten of flour, acting upon them in a manner similar to what the saliva does upon starch, converting proteid foods into a solution named peptone. At the same time this is going on, the stomach is in commotion, as it were, although its movements are imperceptible to us; its muscular walls are contracting and moving the material within it, causing the food to roll about, mixing it very thoroughly with the gastric juice. But little liquid of any kind should be drank with the food, as it has the effect of diluting the gastric juice too much, and so retarding its action; it is particularly advisable to avoid drinking when the aliment consists of soup and other moist material. As the food becomes dissolved, by the proper admixture of gastric juice, and the muscular action of the stomach, it assumes the form of a thin paste; in this condition it is termed chyme, and it is then ready for further progress. The time taken to transform the food into chyme varies, some of it is acted upon quickly while other portions may require as much as five hours; highly seasoned or greasy stuff, such as salted meat, requires more time than simple materials like bread, oatmeal, etc. Some of the chyme is absorbed by the walls of the stomach, and passes into the blood that is on its way to the liver, but the greater portion is gradually pressed out at the small end of the stomach, through a constricted opening named the pylorus, and thus enters that part of the intestines known as the duodenum.

The entrance of chyme into the duodenum affects the nerves situated in it, like the electric currant does a telegraph wire, a message is immediately transmitted to the pancreas and gall bladder, and those organs proceed to convey the pancreatic juice and bile to the chyme. The mucous membrane in that part lies in folds that prevent the chyme passing through too quickly, giving time for it to be properly mixed with the combined bile and pancreatic juice. The special effect of these juices is to act upon the fatty matter contained in the semi-digested food; they, also, neutralize the acid of the chyme, and further convert starchy material into sugar. All that the stomach can do with any kind of fat is to melt and separate it from the other food with which it may be associated, but, when the bile and pancreatic juice come in contact with it, they emulsify or transform it into exceedingly
minute particles, that can be absorbed by the glands of the mucous membrane which lines the intestines. There is a remarkable, wave-like movement that occurs in the intestines during the process of digestion; it is caused by a muscular contraction of the walls, commencing at the pyloric orifice (the opening where food leaves the stomach), and moving moderately quick through the entire length of the intestines, about thirty feet. The effect of this peristaltic movement is to push the mass of aliment forward, and press it against the mucous membrane. This is an important feature of the digestive process, as the food which has now become dissolved and transformed into nutritive matter, by the action of the four fluids mentioned, viz: the saliva, gastric juice, bile and pancreatic juice, is by the muscular contraction and movement described, brought closely in contact with the myriads of absorbent vessels in the canal.

Digestion and absorption are thus continued throughout the entire length of the intestines, but the process of conversion into nutriment is even then not completed. Part of the digested material is carried into the stream of blood that passes through the liver, and there undergoes further change before it becomes fit to enter the vital circulation. Another part undergoes changes in passing through the vili, a vast number of minute vessels that ramify the mucous membrane of the intestines; through them the digested food passes into the lacteals, which convey it into the thoracic duct. The thoracic duct is in the middle line of the body, adjacent to the vertebral column, or back bone, passing upwards and joining, near the left shoulder, the great veins that come from the head and left arm, pouring the chyle, which now resembles milk, into the blood that is on its way to the right auricle of the heart.

The small intestines are twisted and folded in a variety of ways and shapes, in the abdominal cavity, and end low down in the right side. From there the large intestines begin, passing upwards in the right side, then across the lower part of the stomach to the left turning down and backwards from there. The residue of digested food that reaches the large intestines is further absorbed therein, and is especially deprived of much of its remaining liquids, gradually becoming less moist until the waste is expelled.

We have now briefly traced the organs and process of digestion from beginning to end, and followed the course of the converted material into the blood vessels, it remains to say just a few words about what becomes of it hereafter. After combining with the blood, it goes to the lungs, is there further purified and impregnated with oxygen, returns to the heart and, having now become a component part of the blood, starts on the journey to all portions of the body. It furnishes nourishment and strength to every muscle, tissue, bone and nerve in the system, gives power to hand and brain, in fact constitutes the life of the indivi-
dual, as far as "the blood is the life."

Here let us again pause, silently ponder on the miraculous characteristics of our bodies, and reverently praise the Almighty Father who has given us such grand structures to inhabit.

CHAP. IV

OUR FOOD.

We will leave, for the present, further consideration of the organs and functions of the body, and proceed to investigate the subject of food, as that is fittingly connected with the topic last reviewed. The word of God and science are, happily, in accord on this subject; on the other hand, our appetites, habits and traditions, in regard to food, are oftentimes at variance with both. Learned men, who have carefully analyzed the constituents of the human body, have also demonstrated what articles are best to use as food to build it up, renew the waste that is continually going on, and sustain the strength or force. It would not be at all interesting, to the majority of our readers, to follow a scientific analysis of foods, showing the proportions of carbon, nitrogen, oxygen, hydrogen, sulphur, salts, etc., they respectively contain, also how those chemical elements are combined in our bodies, and further show that a certain proportion of them are lost daily and, consequently, have to be restored by partaking of food that can be converted into those elements. I will, therefore, merely state the results of scientific investiga-

tions, and call attention to their evident, perfect, harmony with divine teachings, thus proving we should be governed thereby in selecting food, instead of, as is generally the case, blindly following a certain regimen, ignorantly regardless of whether it is beneficial or hurtful to our bodies.

The first point to which I wish to direct attention is, that the products of the earth are declared, by both sacred and secular authority, to be the principal source from which we should derive our food, but perverse man has, universally, tried to extract aliment from almost everything eatable in the vegetable, animal, and mineral kingdoms. When the Creator placed man on this planet He said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." After the fall of man, he was permitted to eat the flesh of certain animals that fed on herbage, and we find a concise mention of those kinds that might be so used, in the 11th chapter of Leviticus: "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat." Speaking of swine, the Lord said: "Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you." In regard to the kinds of fish that are fit to be used as food, the same infallible authority states: "Whatsoever hath fins and scales in the waters, in the seas, and in the
rivers, them shall ye eat." All other kinds of animals and fish than those mentioned were positively denounced, as unsuitable for the food of man, as also the fat and blood of animals. These are easily remembered, their numbers are few, so that we cannot consistently, excuse ourselves for partaking of such as are forbidden, by representing any difficulty in comprehending what is meant. Animals that part the hoof, are clovenfooted, and that chew the cud, are such as oxen, sheep, and deer; beef and mutton, then, are among the principal meats designated; swine do not chew the cud, and consequently, as well as on account of their dirty habits, are condemned. Herring, haddock, cod, whiting, and other fish that have fins and scales, may be used, but such as eels, and all manner of shell fish are prohibited; the latter are simply scavengers, living on the slime and muck that accumulates in the bottom of seas, rivers, ponds, etc. But, man is not satisfied with the ample supplies of wholesome provision furnished by nature, and clearly enumerated in Holy Writ; especially in this the case in regard to animal foods. Beasts, birds, fish, reptiles, and insects, with hardly any distinction as to clean or unclean, have been made to pander to depraved appetite, together with the fat, blood, liver, lungs, kidneys, and other repositories of impure matter. Many staple articles of food, appearing on the tables of Christians at nearly every meal, are derived from one of the most unclean animals in existence, the pig; a beast that fattens on filth, whose scrofulous flesh sows the seeds of some of the most malignant diseases known to humanity. The laws given to the children of Israel, in relation to these matters, have never been rescinded, and, like the Ten Commandments, are equally binding on all people upon the face of the earth in every age.

In addition to what is recorded in the Bible, our heavenly Father has, in these latter days, kindly given still more explicit admonition to His children concerning what they should eat; those instructions are contained in the short and comprehensive revelation entitled The Word of Wisdom. All the elaborate treatises that have ever been written by learned men, could be resolved into no more complete and simple statement of what is best to eat, drink, and avoid, than is inscribed in that inspired Word. If its precepts were practiced, there is no doubt as to the result; health would assuredly follow, as light does the sun's rising; not only has God promised it, but research and experience verifies it. We are told therein that all wholesome herbs, fruits and grains are ordained for the constitution, nature, and use of man, and that wheat is the principal one of these; it is called "the staff of life." Flesh, also, of beasts and of fowls, the Lord says, may be used, but He also declares, in unmistakable language, that "they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine." It is impossible
to misunderstand this expression of God's will, nothing can be more clear than that flesh of any kind, when used at all, should be eaten only in cold weather, and even then it should be used "sparingly." The usual practice is, for all who can afford it, to eat meat of some kind at every meal, all the year round; need we wonder, then, that there is so much sickness, and so many untimely deaths, when we realize that the people who thus indulge are acting contrary to the laws of nature? "Nay, but," says one, "this was not given 'by commandment or constraint,' it is, therefore, not binding upon us." True, it is not a commandment, but it is the "will of God," and, as such, should be sacredly observed by those who profess a desire to do His will, especially if they wish to obtain the blessing of health, which He promised in connection therewith. It is a Gospel truth that we have our agency in all things, but, nevertheless, we are not entitled to blessings that we do not live for. In this, again, science confirms the word of God. There is great uncertainty about obtaining flesh meat that is perfectly free from disease; the Jews, who are most particular in regard to this matter, have everywhere difficulty in procuring cattle, or sheep, that are without blemish. Another evidence of the undesirable character of flesh, as a common article of daily food, is apparent to all who know how quickly fresh meat becomes putrid. Blood that is formed in the body from flesh food is vastly more impure than that produced from grains, vegetables, or fruits; as a matter of fact, when chyle is taken from the living vessels, that elaborated from flesh vessels will purify in three or four days, while that from vegetable aliment will resist such action for weeks.

We all must "eat to live;" do not let any of us make the sad mistake in our lives that some do, and simply "live to eat;" but rather let us endeavor to learn what is best to include in our eating, so that we may thus aid in making "life worth living." To drag out a miserable existence, with a body that has passed through a multitude of ailments, in its progress from infancy to old age, and then continue the battle against sickness, suffering for a further number of years, with the ever-present prospect of an early and painful death, is the too common experience. To be able to change this, substituting health in infancy, maturity, and old age, retiring to the last sleep without a physical pang, is worth striving for; and there is no doubt that self-denial and a correct diet will greatly conduce thereto.

This chapter gives but a preliminary outline of the food best adapted to our use, we will next proceed to consider the principal articles in detail.

CHAP. V

"OUR DAILY BREAD."

Bread is, undoubtedly, the principal article of food in England, it is a staple item at each meal, among the laboring classes especially; to many it is about
the only substantial portion of their substance. The qualities of an article of such importance, affecting the maintenance of health and strength, should be a serious consideration to all who depend so largely upon its use, but, strange to say, most persons seem satisfied with anything in the shape of bread, seldom thinking about quality so long as the taste is not offensive, and they obtain enough of it. To express a doubt of mind, while bread being capable of properly nourishing the body, generally excites the feeling that the individual making such a statement must be "cranky." "Have not we, and our fathers and mothers, for generations, lived and thrived on fine, white bread? What is the use of telling us it is not a sufficient nourishment? we know better!" Nevertheless, it must be said that habit and tradition have deprived people in this matter, and proof of the assertion can easily be found in the bodily condition of children, or grown people, whose chief subsistence is the article named. As a matter of fact, such children, if they succeed in living at all, are puny, colorless, nervous, fretful, thin haired, their teeth do not develop properly and soon decay; they are subject to rickets and all the long list of childhood's complaints. The contrast is very marked between them and the robust children who receive an adequate supply of oatmeal and milk, Indian Corn meal, or, better than either, the whole-meal of wheat made into bread or porridge.

The truth is that, fine, white bread is good, but it lacks various essential, elements that are in the discarded portion of the wheat from which the white flour is made; it is further spoiled by over-fermentation, in the effort to make it "light," while that bought at the shops is, frequently, made still worse by the addition of alum, ammonia, etc., for the purpose of whitening and "raising." If it were not for other nutritive food that most people manage to procure, and which supplies, in a greater or less degree, the lacking constituents, they would positively be famished on a diet of white bread, no matter how much of it they ate. A French scientist, named Magendie, proved this very clearly, by feeding some dogs on fine, white flour bread exclusively, the result was that the dogs thus fed all died within forty days, while other dogs, fed at the same time, on bread made from the whole meal of wheat, continued to live and thrive.

I will here make a few extracts, upon this subject, from the works of learned writers, whose testimonies are accepted as incontrovertible. First, I present a table showing the result of lengthy experiments and investigations, by one of them, upon the relative values of fine, white flour and whole wheat meal. One thousand pounds of each was found to contain the following:

In Fine White Flour
Muscular Matter .................. 130 lbs.
Bones and saline matter .......... 60 "
Fattening matter .................. 20 "

In Whole-wheat Meal
Muscular Matter .................. 156 lbs.
Bones and saline matter .......... 170 "
Fat and marrow matter ........... 28 "

Note the great difference in nourishing qualities in favor of the latter, especially the constituents named in the second line, which are such as provide nutriment for bones, teeth, nails, hair, brain, nerves, etc.

S. W. Dodds, M.D., says:

And yet, well as these facts are known among physiologists and scientists, people still persist in eating white flour bread, which is mostly starch, actually preferring it to bread made from the flour of the whole wheat. Really, is it not high time that we ceased to eat, and feed to our children, an article of food that dogs cannot live upon.

Dr. Graham says:

A single pound of good wheat contains about ten ounces of farina, six drachms of gluten, and two drachms of sugar; and a robust laboring man may be healthfully sustained on one pound of good wheat per day, with pure water, for any length of time he chooses, without the least physiological inconvenience.

Professor Clymer says:

The process of bolting or refining takes from the wheat most of the phosphates and nitrates, the elements that are chiefly required for making nerves, muscles, bones, and brains. The phosphates and nitrates being removed by bolting, very little remains in the flour except the starchy carbonates, the heat and fat-producing elements. The use of fine flour bread as a staple article of food, introduces too much heat and fat-producing elements into the system; and where there is too much carbon or heating substance, it tends rather to provoke the system to unnatural and abnormal action, and instead of serving as an element to warm the body, its tendency is to burn or consume, heating and irritating all the organs—getting one into that state which is properly known as "hot-blooded."

The fine white flour ordinarily used has two-thirds of the nitrogenous and mineral nutriment that God put in the wheat, taken out. Unless these deficiencies are made up by some other foods, the exclusive use of fine white flour bread will leave the nerves and bones poorly nourished, producing in some systems nervousness, dyspepsia, and all the physical ills that follow these diseases, together with impatience, fretfulness, and irritability. God intended that all the nutritive properties He put in the wheat should stay in it for purposes of symmetrical nourishment. Fine flour bread may be used for purposes of producing heat in the system, but it does not feed hungry nerves or starving bones.

One reason why children fed chiefly on white bread feel hungry all the time, and demand so much food between meals, is found in the fact that their bodies are insufficiently nourished. Their bones and nerves not receiving the nitrates and phosphates they need, are suffering from hunger.

Dr. Cutter says:

The history of the Roman Empire in the time of Julius Caesar shows that wheat, as an article of food, combined with fresh out-door-air life, is capable of producing and sustaining the highest type of physical manhood the world ever saw. The by soldiers whose main article of food was wheat.

Why should mankind, then, use white flour bread and render themselves liable to disease, because white flour is impoverished food? How can parents expect their children to grow up with strong teeth, nerves, eyes, hair, etc., on flour? In children every tissue and organ
is growing, increasing in size, and developing. Every element which belongs to those tissues and organs should be contained in the food or alimentary substances, and in normal proportions, as provided by the Creator in the natural substances designed and proved by history to be perfect food. Wheat is such an article; but white flour made from it is a substance weakened, deteriorated, and impoverished; and history shows that people eating it are more subject to tissue-wasting disease (consumption, etc.) than ever before. Why then, not use the whole of the original wheat, ground or reduced to a uniform condition, without loss or injury to the food elements, with its native normal balance of quality of mineral ingredients in a soluble assimilable form, as Liebig and others advocate; and such as it is demonstrated undeniably and incontrovertibly, by facts of history, to be capable of producing the highest type of manhood the world ever saw? Why raise a pale, feeble, nervous, and small-sized race of people on flour because flour-bread looks white and light, and therefore is considered nice?...

The whiteness of flour is, in fact, an outward sign of starvation and death within. Indeed, the present universal use of white flour is one of the most remarkable facts in the history of civilization—remarkable, because it is the only impoverished food upon the diet list. Over-boiled meats and vegetables are the only approach to impoverished food. People know enough not to eat them. But that they should love to eat white flour is certainly very remarkable indeed, and almost as evidence of a fallen nature, as there is nothing like it in the whole history of eating.

What is known as "seconds" flour is really very much superior to the best white flour, but neither, as we have shown, can compare, in nourishing qualities, with the whole meal. Where there is difficulty in obtaining good wheaten meal bread from the shops, it is recommended to procure a household mill for grinding wheat, thoroughly wash, dry, and grind the wheat, and make your own bread, or porridge, at home. There is no sweeter, nor more nutritious bread than that thus prepared, provided it is not fermented too much.

In concluding this chapter, I wish to remind the readers that God has said "All grain is ordained for the use of man." ** "Nevertheless, wheat for man." From this we may clearly understand, as confirmed by the foregoing statements, that the whole of the wheat should be used, as it was in primitive times, and thus we may obtain bread that will be, in very deed, "the staff of life."

CHAP. VI.
CEREALS

Although it has been shown that wheat contains all the requisite elements, in exact proportions, to properly nourish the human body, it must not be supposed that we, therefore, advocate the use of wheat alone, or its product in the shape of wheaten meal bread, as an exclusive article of diet. The Creator has bountifully provided a vast variety of wholesome food stuffs in the product of nature, and it would manifest a lack of due appreciation, and gratitude for His gifts, if we were to ignore all others for this one, simply because of its sufficiency. The various senses with which we are beneficently endowed, severally minister to our happiness, when
rightly used, and the sense of taste, with which appetite is allied, is one of the principal. This sense can be abundantly gratified by means of simple food, and it is a great mistake to destroy the naturally fine flavors of grains and vegetables, by means of numerous condiments or an undue admixture of gravies, fats, etc.

The cereals, or grains and the various farinaceous preparations derived from them, in the form of meal or flour that can be used as food, are the most nourishing of all eatables; wheat, of course, is the king among them. Oatmeal, maize (Indian corn), rice, barley, rye, beans, peas, and lentils, in their various forms, are each very much superior to fresh meat of any kind; one pound of either of them contains from three to five times as much substantial nutriment as the same weight of best beef, mutton, or pork. (Pig meat and lard should not, however, be included in the list of food, "they are unclean to you.") It ought to be remembered that in each pound of meat there is about eleven ounces of water, while the grains named, or the same when ground, are almost perfectly dry. Thus, in one pound of beans, for instance, we have the solid equivalent of, at least, three pounds of beef. About five pounds of beans or peas can be bought for the price of one pound of beef or mutton; from an economical standpoint, therefore, it may readily be seen that there is a very great advantage in favor of the cereals.

Not only are the grains, and farinaceous substances, more economical than meat, but they are also much more wholesome, as stated in chap. 4. Individuals whose diet has the smallest proportion of flesh in it are the least liable to disease, and they recover most easily from sickness of any kind; furthermore, there is positively more enduring strength of body derived from the cereals. The laboring classes of the world, the majority of whom live solely on the coarsest food, and many millions of them never, or but seldom, eat meat, because they cannot obtain it, are, as a rule, more robust and long lived than the wealthier people who indulge in dainty food and a large proportion of meat. There should be no hesitancy, then, in giving preference to the class of food I am now advocating.

Wheat, when broken into pieces and cooked until very soft, then eaten with a little honey, or sprinkling of sugar, and cream or milk, makes a delicious breakfast or supper. It is thus easy of digestion; when accompanied by brown bread and good butter, and some fruit, there is nothing more satisfying and sustaining. Frumenty is another excellent preparation of wheat, tolerably well known in England. It is the whole grain, cooked until each kernel is opened and perfectly soft. Crushed wheat, or wheaten meal, can also be used for porridge, as well as in bread making, for which it is best adapted; but special care should be observed to procure it as fresh as possible; and all other farinaceous articles are best when fresh. Macaroni is made from the gluten of wheat, and it is a valuable
food, either in soups, or boiled and baked.

Oats, in the shape of well cooked oatmeal or groats, are unexcelled as a breakfast or supper dish, and it is a great pity that such porridge is not more plentifully used in England; it may well be regarded as a national misfortune that the people of Scotland are becoming anglicised in this respect. The Highlanders, whose brawn and valor has made their regiments world renowned, derived their prowess and endurance, to a great extent, from oatmeal porridge; the abandonment of this diet, together with the use of whisky and fine bread, will inevitably reduce them to the ordinary status of other soldiers or peasantry. The rising generation should be made to resume the steady diet of porridge and milk, which furnished their forefathers such wonderful muscular power, and grit that came of well nourished nerves. Better teeth than are now usually seen would also result from the mastication of oat cakes and bannocks. Let us, by all means, give oatmeal a first place in our list of the best kinds of food.

Rye meal makes sweet and nutritious bread. It is used very extensively on the Continent of Europe, and might well appear more frequently on British tables. Mixed with wheat flour, it is very palatable; children like it, and thrive much better on it than on white bread.

Barley meal makes good bread, when mixed with wheat flour; but the grain is best used in the form of pearled barley, in soups, and it should not be stinted therein. It is good, also, for mild drinks, as alluded to in The Word of Wisdom. The water in which pearled barley has been well boiled, when flavored with lemon or some other fruit juice, and slightly sweetened, is a very refreshing and nourishing drink, vastly superior to tea, coffee, cocoa, beer, or any other of the popular beverages.

"Indian (maize) meal porridge, or 'hasty pudding,' is one of the cheapest and best foods in the world." So says Dr. T. L. Nichols, and so everybody else who has tried it might well say. It is warming and fattening, and is, therefore, best adapted for cold weather diet. It needs to be thoroughly well cooked. Maize also makes relishable and wholesome puddings and cakes; the latter, however, are too often spoiled by using lard in their preparation. Butter, cream, or pure cotton-seed oil, are decidedly more healthful than lard for use in pastry. Hominy is another product of Indian corn that is a desirable article of food; it requires cooking much longer than the meal, but is equally as nourishing.

Rice is an article on which about one-half of the human family mainly depend for sustenance; it is the staple article of food used by natives of India, China, and Japan. Its cheapness, ease of digestion, and nourishing qualities should commend it to extensive use in the British Isles and elsewhere.

Each housekeeper should pos-
sess a milk saucepan, that is a double pan, one placed inside the other, in which to cook maize meal, rice, hominy groats, oatmeal, or other articles of a similar character, that require much time in cooking and are likely to get scorched.

Beans, lentils, and peas rank highest among what may be called the hearty, or substantial, kinds of food; they are particularly well adapted to the physical wants of persons engaged in manual labor. Beans need to be cooked an extended time to aid in their proper digestion. The American plan of cooking is a good one, that is, soak them about twelve hours in a sufficient quantity of water to keep them covered, wash them afterwards in clean water and boil them until they become soft; then place them in a deep dish and bake in a moderately hot oven, about six hours, pouring a little cream, milk, or melted butter on top before taking them out of the oven. Bean soup is, probably, as good as baked beans, and it is more easily prepared; after soaking and washing the beans, as above stated, boil them in fresh water until they are quite soft and broken; onions, potatoes, or other vegetables can be added if desired. Lentil soup, which is equally as nourishing as the other, and is preferred by most people, may be made similarly to bean soup, it is usual, however, to strain it through a colander, to take out the husks. Peas also, split or whole, are as important as either beans or lentils, and are fully as good in soups.

I think it should easily be apparent, from the foregoing statements, that individuals who make their principal diet of cereals and farinacea, as described, live better and cheaper than they who adhere to the monotonous regimen of white bread, meat, and potatoes. I hope to yet further demonstrate various matters in this same direction, meantime let us bear in mind that God has said "All grain is good for the food of man."

Ye Latter-day Saints who are earnestly praying and striving that you may gather to the land of Zion, carefully note these facts and see if you can not find therein some valuable hints as to how you may save something towards assisting in the accomplishment of that much desired object.

CHAP. VII.

VEGETABLES

People who fail to eat some kind of vegetables, daily, neglect obtaining an important aid towards maintaining health. Vegetables are, to a great extent, nature's purifiers of the human system. They possess medicinal properties, more or less, in the saline elements, or natural salts, contained in them; and the pure liquid they draw from mother earth is more healthful than any other fluids of which we partake. It is worthy of note that our bodies are about three-fourths water, our nourishment, therefore, should be in similar proportion. As the water in vegetables is the best that can be absorbed, containing in solution various essential, chemical, elements
that thereby readily enter into the physical structure, it is manifestly a wise policy to include vegetables in our diet. The lack of a sufficiency of fresh vegetable food is known to produce scurvy, and other diseases of like character, tending, also, to weaken the nervous system.

The finely contrasted flavors that are in the great variety of edible vegetables add very much to the pleasure of eating, and they who avoid using that class of food deprive themselves, correspondingly, of considerable of the gratification that should always accompany the act of eating. Another benefit connected with a free use of vegetables, besides providing an abundance of pure nourishment, is that their bulk gives a feeling of satisfaction as to quantity, and at the same time, they furnish a proportion of indigestible material needful as a natural stimulant to the digestive organs. When food is altogether fine, or concentrated, such as white bread, meat, cheese, etc., it is mostly absorbed into the system, leaving very little residue in the intestinal canal; a sluggish condition of the alimentary organs is the consequence, resulting in constipation and its many attendant evils. All this is avoided by a proper use of vegetables.

And now, having, very briefly, shown the necessity for this class of food to be freely used, we will name the principal kinds of vegetables, displaying a variety that should be sufficient to suit all tastes. First is the potato, because it occupies the same position among vegetables that wheat does among the grains, it is king; the others are asparagus, artichoke, beets, (and young beet tops,) cabbage, carrots, cauliflower, celery, dandelions (before blossoming,) green peas and beans, kale, lettuce, leeks, onions, parsnips, radishes, rhubarb, sea-kale, shalot, sorrel, spinach, spring nettles, tomatoes, turnips, vegetable marrow, etc., to which may be added the spicy herbs, parsley, pepper grass, mustard and cress, water cress, endive, horse-radish, winter savoury, garden sage, sweet marjoram, lemon thyme, etc. From such a list as this, by judicious admixtures, we might easily have as many agreeable changes as there are days in each month.

The best time to eat vegetables is at dinner; fruits should not be eaten at the same meal with them, they do not "agree" together, potatoes are the only exception to this rule, they go well with any kind of food. It is not advisable to have many kinds of vegetables at one meal, it is best to restrict the number to one, or perhaps two, besides potatoes. The better plan is to secure the utmost satisfaction out of one or two, by providing enough and having them properly cooked, let the variety rather be at different times.

It is well to remember that, in consequence of the watery character of vegetables, their nice flavors, and the various mineral salts they hold in solution, are very easily extracted in the process of cooking, the value of the vegetable being thereby greatly diminished. To retain the natural,
"The object with me is to obey and teach others to obey God in just what He tells us to do. Whether the principle is popular or unpopular, I will always maintain a true principle even if I stand alone in it." (Joseph Smith)

This is our last issue

The above announcement will, no doubt, come as a surprise to many of our readers; but the time has come when we are amply justified in taking this step.

This publication was started upon the insistence and under the direction of a humble servant of the Lord. It was his desire, and it has always been our desire, to bring the gospel truth to those seeking it. We have tried to acquaint honest investigators with the facts, as they pertain to the restoration of the fulness of the everlasting gospel and God’s requirements of His children.

The Lord has declared the mission of the Prophet Joseph Smith. He foretold His calling of this servant in the last days, in the prophecy of Isaiah, (11:10) in the following words:

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. * * *

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

It is significant that since the restoration of the gospel through the Prophet Joseph Smith that Israel has been gathered from the nations, and Judah builds up Jerusalem, in one of the most difficult and remarkable migrations of history.

We have brought to the attention of our readers the fact that this prophet has been an instrument in the hands of the Lord in fulfilling many of the ancient prophecies, i.e., the restoration of the gospel...
once more in the last days, by an angel flying through the midst of heaven, as declared by John the Revelator, 14:6:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The ushering in of the dispensation of the "fulness of times", as predicted by the Lord, through Paul the Apostle, wherein the people are told that the Almighty had made known unto his apostles "the mystery of his will, according to his good pleasure which he hath purposed 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.)

Herein the Lord declares that in this glorious dispensation all things pertaining to the salvation of men are to be gathered together in one. Every law and principle known in former dispensations is to be restored again to men. Joseph Smith was God's servant in bringing this to pass. And now that these things have been restored, the Almighty has no intention of permitting them to be driven again from the earth, though nations, and states, and churches combine to that end.

Joseph Smith was the Lord's instrument in fulfilling the prophecy of Daniel, relating to the establishing of the kingdom of God in the last days, as foretold in Daniel 2:44, which was to "consume all these kingdoms" of the earth, "and it shall stand forever."

It was through this great prophet's ministry that the coming of the Lord should be heralded in the last days, the resurrection prepared, and the children of Israel gathered again to their own country; while the testimony of Ephraim, as recorded in the Book of Mormon, and the record of Judah, as found in the Holy Bible, were become one in the hands of the servants of the Lord, when they declared the message of the Lord to the people. (See Ezekiel 37:12-28.)

We want all people to know that Joseph Smith was and is that prophet of God; that all of those commandments of the Lord which were restored or revealed through him in this, the dispensation of the fulness of times, were given for the last time, never to be taken again from the earth. And that all men in this age of the world will be accountable for the manner in which they abide God's will, as revealed through that prophet and seer.

During the past twenty years, and through the years of this publication, an unrelenting battle has raged. All the forces of earth and hell have arrayed themselves against the perpetuation of the fulness of the gospel, and against all mortals advocating and/or adhering to its holy principles. The efforts of the hosts from the realms of darkness have
been facilitated by the combined agencies of the federal government, the governments of states, and even dignitaries and organizations in the Church of Jesus Christ of Latter-day Saints. Those numbered with the church of God have repeated history, duplicating the folly of the ancient Jews who, clamoring for authority and world renown, crucified their Savior.

All these forces have mustered their minions and pressed their cohorts in a determined effort to drive the fulness of the everlasting gospel from the earth, and exterminate all those who persist in adhering to its sacred principles.

In the relentless warfare, noble and godly men have been torn from their wives and children and have been cast into the penitentiaries. Saintly women, the mothers of wonderful and exceptionally good children, have been forced to languish in prison, where they have been obliged to associate with the most degraded of mortals. When these means were not sufficient to compel parents to abandon the laws of God, their little children were seized, by order of the court, and held as hostages by agencies of the state. Separated from their parents, deprived of their homes, scattered abroad, they have been denied every childhood dream and robbed of that priceless heritage most holy and cherished by every hopeful citizen of the country. Adopted out, they must live in the families of their avowed enemies. Their prayers do not cease ascending to God for deliverance. Their tears do not cease to flow; for their lives are forlorn and their hearts are broken.

These things may not seem true to the uninvolved, but they are a night-mare to the persecuted. The warfare has been so persistent, its scumshes so broadly heralded, that the isles of the sea and the remotest corners of the earth have been advised of it. By word or deed, most mortals have had opportunity to join one side or the other in the conflict.

The reasons for the clash of arms have been duly and amply advertised. Those adhering to the fulness of the gospel have sustained themselves by the written word of God. And they are upheld by constitutional law. The time has fully come when we do not feel justified to continue striving with those who have rejected the truth, and who seek with all their might to destroy us for believing it. We feel constrained to cease calling upon a people who are determined to bring about their own destruction by fighting against God.

In the meridian of time, the Savior advised his disciples to cease casting their pearls before swine, for such would trample the truth in the mire and turn and rend them. Those to whom the fulness of the gospel has been declared have truly turned upon us and rent us, and we are exonerated from further declaring the truth unto them.

The Lord has promised us that the worthy shall call upon him and, hearkening to the promptings of the Holy Spirit, shall be
directed in the paths of truth, and partake of the blessings of eternal life. "If ye shall truly seek me, ye shall ever surely find me."

Thus saith the Lord: In the last days when "the Gentiles shall sin against my gospel * * * and reject the fulness of my gospel, behold, sayeth the Father, I will bring the fulness of my gospel from among them."

This the Lord has done. All peoples among the Gentiles have demanded it and in every way fully merited its withdrawal. They are without excuse. For the past twenty years every historical fact, every gospel sermon, every holy revelation that threw light upon the requirements of God in this dispensation of the world has been published to the people. The truth has been made manifest. The faithful servants of the Lord stand justified. No longer need they be smitten, and driven, and peeled in order to declare God's word to an unrepentant people.

The faithful few have been imprisoned or driven from their homes into distant lands. The fury, the malice, and the wrath of their enemies has been spent upon them. Few indeed are they who may be found, either by friend or foe, amidst the former haunts of the saints. The government of the nation and the state may rejoice. And the church may breathe easily, for those who believe in the fulness of the gospel have been imprisoned or scattered abroad. However, if history may be relied upon, the cause for rejoicing may grow into a howl of lamentation, as foretold by Isaiah the prophet, in chapter 28: for when the overflowing scourge sweeps through the land, even those among Ephraim are to be taken by it, and it shall be a vexation to hear the report. This created situation will herald the just judgments of God upon those who have participated in the persecution of the saints. It will come as a natural consequence.

In the meantime, the faithful saints have more cause to be happy than to be sad. The Lord speaks to them, saying: "Let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; For I will raise up unto myself a pure people, that will serve me in righteousness; And all that call upon the name of the Lord, and keep his commandments, shall be saved." (D. & C. 100:15-17.)

In the days of Alma, the people of Ammonihah cast Alma and Amulek into prison. They burned the books of the faithful saints, and they put to death many of those who believed the gospel message. In due time, they cast out of their midst all those who had accepted the gospel. All this was preparatory to the judgments of God upon the inhabitants of that land. Before long, the faithful missionaries were delivered from prison by an earthquake which shook the walls of the prison to the earth, destroying their enemies, but leaving them to depart unscathed. When Alma and Amulek had joined the faithful who had fled into the land of Sidon, and strengthened them,
they returned to Zarahemla. And not many days had passed away until the Lamanites came upon the people of Ammonihah, utterly destroying them and their city, leaving it a heap of ashes and a symbol of desolation.

The prophets of the Book of Mormon saw our time, foretelling those events which were to take place. Many of their prophecies have already been wondrously fulfilled. The fulfillment of others are at our very doors. These things that now take place are as fig leaves that herald the coming summer. And well may the Lord speak to modern Ephraim, saying:

"Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish. * * *

"For, behold, at that day shall he (Satan) rage in the hearts of the children of men, and stir them up to anger against that which is good. And others he will pacify, and lull them away into carnal security, that they will say; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.***

"Therefore, wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!

"Yea, wo be unto him that hearkeneth unto the precepts of men, and denyeth the power of God, and the gift of the Holy Ghost!

"Yea, wo be unto him that sayeth, We have received, and we need no more!

"And in fine, wo be unto all those who tremble and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth, lest he shall fall."

"For unto him that receiveth I will give more, and from them that say, We have enough, from them shall be taken even that which they have. Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

"Wo be unto the Gentiles, sayeth the Lord God of Hosts! For notwithstanding I shall lengthen out my arm unto them from day to day, they will deny me." — (2nd Nephi 28:16-32.)

We are further told by the Savior, in the Book of Mormon, that in that day when these things should take place, of which we have spoken, the Gentile nations should reject the Gospel, and the Gentile church should sin against it.

"And at that day the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all the people of the whole earth." * * *

The Lord continues, and says that if they should do thus, committing all these evils —

"and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, AND YE SHALL COME UNTO THE
KNOWLEDGE OF THE FULNESS OF MY GOSPEL." (3 Nephi 16:10-12)

Still, the Lord holds out the hand of love and mercy to the Gentile people. He says:

"— if the Gentiles will repent AND RETURN UNTO ME, saith the Father, behold they shall be numbered among my people, O house of Israel."

But if they will not repent, the Lord informs us, the remnant of the house of Israel upon this land is to be among them as a lion in the midst of a flock of sheep, who, when he goeth through both treadeth down and tareth to pieces.

Who would venture to say that this day is not merited, or is not at hand? Are not the conditions warranting it fully justified?

Speaking of the Gentiles, the Lord continues:

"But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, AND THEY SHALL BE AS SALT THAT HATH LOST ITS SAVOR, WHICH IS HENCEFORTH GOOD FOR NOTHING BUT TO BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MY PEOPLE, O HOUSE OF ISRAEL." (Ibid 16:13-15)

Though the unbelieving Gentiles have had many favors from Almighty God, when were they ever considered by Him as "the salt of the earth or the savor of men"? Only the saints have this distinction. And in our day the Lord spake to them thus:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted AS THE SALT OF THE EARTH AND THE SAVOR OF MEN; They are called to be the Savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men." (D. & C. 101:39-40)

Now, in conclusion, we conceive that the Gentile nations are unworthy of the gospel. The time of the Gentiles has been fulfilled. And in the same light, the Church as such, is unworthy of the fulness of the gospel, having rejected it, turned from it, and participated in the war against it. Like the ancient inhabitants of this land, the Lord has ceased striving with them in regard to these saving principles, "for they are given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed."

The prophet Mormon saw the destruction of the Nephite people and he wrote of them and of the Lamanites upon this land, thus:

"They are without Christ and God in the world; and they are driven about as chaff before the wind.

"They were once a delightsome people, and they had Christ for their shepherd; yea, they were led even by God the Father.

"But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

"And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

"But behold, it shall come to pass
that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he hath made unto Abraham and unto all the house of Israel.

"And also the Lord will remember the prayers of the righteous, which have been put up unto him for them.

"And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

"Know ye not that ye are in the hands of God? Know ye not that He hath all power, and that at his great command the earth shall be rolled together as a scroll?

"Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—LEST A REMNANT OF THE SEED OF JACOB SHALL GO FORTH AMONG YOU AS A LION, AND TEAR IN PIECES, AND THERE IS NONE TO DELIVER." —(Mormon 5:16-24.)

All of the modern Gentile nations, and the majority of the house of Ephraim, which has been gathered from among them, have become like unto those of whom Mormon spoke, preceding the time of the utter destruction of the Nephites, and like unto them, it may be written: "They are without principle and past feeling, so that we cannot recommend them unto God."

And now we bid you farewell. Unto the righteous we say, God will bless and guide you. Unto the wicked and rebellious we declare the gospel of repentance, that you cease from your evil works, turn unto the Lord, and live.

The Editors.

OUR BODIES (Cont. from p. 176) delicate, taste and other good qualities of the vegetables, should be a special object of care on the part of the cook. But, how is this to be done? Certainly not by the usual process of soaking, washing, boiling, and throwing away the water in which they are cooked. To boil any kind of vegetable and empty the water into the sink is as foolish as it would be to cast away the soup in which a nice piece of juicy meat has been boiled. The extract that comes out of vegetables is of fully as much value to the human body as that derived from meat. One of the best methods of cooking potatoes is by steaming, without peeling them, but merely clean them thoroughly with a brush and water; I need hardly say how this is done, all the ladies know that a steamer can be fitted on top of an ordinary pot. If it is not convenient to steam the potatoes, then, after cleaning them as stated, drop them into boiling water and cook with their "jackets" on, as quickly as possible, in just enough water so that, when they are properly cooked, there will be little, or no water to throw away. They can be peeled and mashed afterwards, if desired. Another way, preferred by many, is to clean the potatoes and bake them; if not scorched, skins and all may be eaten to advantage, unless the potatoes are very old. No one need ever fear starvation if nothing but potatoes and butter-milk can be had; that combination makes wholesome and strengthening fare. There are a
few other vegetables that are
very nice baked, but all, includ-
ing cabbage, cauliflower, tur-
nips, parsnips, etc., are much
better steamed than boiled.

By using vegetables in soup
their juice is retained, and by
that means we get the full ben-
efit of all their excellent qualities.
It is doubtful if there is any more
healthful and nourishing diet than
a daily dinner of good soup; I do
not mean the watery stuff, flavor-
ed with meat juice, and on which
floats a layer of melted grease,
but the substantial kind, with
a good foundation of barley, peas,
 lentils, or beans, well thickened
with potatoes and other vege-
tables. That is the kind of which
it may well be said: “It will
stick to your ribs and defraud
the doctor.” Such soups, eaten
with coarse wheaten bread, will
make children robust, and impart
to the hard worker sufficient
muscular strength for the battle
of life, at a lower cost than al-
most any other food.

In the Word of Wisdom, we find
it stated, “And again, verily I
say unto you, all wholesome
herbs God hath ordained for
the constitution, nature and use of
man.”

CHAP. VIII.

FRUITS.

As previously intimated, it is
not the purpose of the writer to
dogmatically insist that readers
should adopt a special class of
food as the one to entirely sub-
sist upon, his object is simply to
point out what have been proven
to be the best kinds, leaving each
individual to follow personal in-
clination and circumstances in
regard to selection and combina-
tion. There need be no rigid
rules adhered to in the matter,
extcept as to quality, quantity,
and fitness. Vegetables, or fruits,
that are bad in quality are just
as objectionable for food as
would be diseased meat, rancid
butter, stale eggs, or decayed
fish. To eat more than is neces-
sary of good oatmeal porridge,
brown bread, vegetable soups,
grapes, or any other wholesome
food, is as likely to create ill-
ness as though an over-indul-
gence in meat was habitual daily.

Men have been known to live,
in perfect health, while using
nothing but milk as food; others
have proven that a diet composed
of meat only is sufficient to sus-
tain life; we may eat cereals
alone and maintain health and
strength; vegetables are capable
of imparting sufficient nourish-
ment; fruits, or nuts, either of
them, are excellently adapted to
support the human system, but,
without it would be foolish to
limit ourselves, as a rule, to any
one of these classes of food, ex-
clusively. They each possess
special qualities that are well
adapted to our wants, undoubt-
edly they all were designed for
our use, and ought “to be used
with prudence and thanksgiving.”
The word “prudence” is signifi-
cant; it indicates exercising care
in the selection, as well as ad-
monishing against excess. For
instance, meat is the least re-
liable as to healthfulness, to say
nothing of it being the most ex-
pensive, therefore it should be
used “sparingly,” and in cold
weather only. A prominent medi-
cal gentleman has recorded, as
the result of lengthy experience,
that “The quickest way to the
doctor’s shop lies through the
butcher’s and the poulterer’s;”
and, he might have added, the
fishmonger’s. The various grains
are strengthening sustenance, but
persons who are not engaged in
heavy manual labor need not eat
heartily of them. Fresh vegetables
are most excellent food, but, in
this climate, they would be ob-
jectionable as an exclusive diet,
all the year round. Fruits are,
probably, the most perfect form
of food, but, under ordinary cir-
cumstances, it is impracticable,
and, possible, unwise to confine
ourselves to them. So, also, in
relation to nuts, they are easily
digested when well masticated,
and are nutritive and fattening,
but we are not sufficiently ac-
customed to their use to satis-
factorily subsist on them alone.
It is true we might easily become
addicted to either class of diet,
but, except when some bodily
condition may render it neces-
sary, it would be folly to debar
ourselves the enjoyment that may
be derived from the several kinds
of food. It is not what we can
live upon, that need be taken
into such serious consideration,
as what is best for our physical
and spiritual welfare.

I have mentioned fruits and
nuts as food; being generally
looked upon as dainties, nice
things to be eaten as a sort of
pastimes, and are altogether
shunned by some persons who,
wrongfully, attribute to them in-
jurious qualities, I will explain
somewhat of their true character
and value. First then, it must
be borne in mind that fruits and
nuts are really articles of food,
and that to partake of either of
them after having already eaten
enough of other food, or to eat
them between meals, produces
the same effect as though we in-
dulged in additional quantities
of meat and potatoes, immediately
after, or between meals. Natural-
lists, who have carefully studied
the structure of the human body,
and its legitimate needs, emphati-
cally pronounce that man is
frugivorous by nature; that is,
he is a fruit eating animal.

Fluorens, Linnaeus, Ray, Rich-
ardson, Bell, and a host of other
authorities maintain that the
teeth and digestive apparatus,
in fact the whole organism, in-
dicate that fruits are the best
food for man; they point to the
tremendous strength and remark-
able agility of the gorilla as
undoubted evidence of the une-
equaled value of an exclusive
fruit diet. Arabs of the Soudan
live largely, and often entirely,
upon dates; the physical power
and courage of these tribes are,
unhappily, well known to British
soldiers. It has become a popular
plan for wealthy invalids to go
to the Continent of Europe and
live entirely on grapes, gaining
health and strength by so doing.
It is highly probable that if they
were to remain at home and eat
apples, or some other fruit, living
out of doors as much as possible,
they would be quite as success-
ful in recovering vigor of body.

Susanna W. Dodds, M.D., writes
as follows:

Fruits are almost as indispensable
to a healthful dietary as the grains,
particularly in the summer season,
and in warm climates. They supply those delightful acids that are not only agreeable to the palate, but specially suited to the needs of the vital organism. They cool and refresh us in the heat of summer; they supply organic fluids to the system, replacing those that are lost in perspiration from day to day; and they keep the vital machinery in good working order. If no other proof were furnished of the natural requirements of the human system for fruits, a very broad hint is given in the fact that they are capable of being grown in nearly every quarter of the habitable globe; throughout the temperate zones, as well as the tropics, we find them in great abundance.

The sour fruits, especially, are the best of "cholagogues," doing away with all "bilious remedies," so called; they stimulate the liver to its normal activity, and prevent that "clogging up" of the organ which causes retention of bile, thickening of the blood, and other degagements consequent upon non-performance of functional action. And it will be observed that those which have keen acids, come in great profusion just at the time we need them most; viz., after the long winter, when both fruits and vegetables are necessarily scarce.

Fruits are the natural correctives for disordered digestion; but the way in which many persons eat them, converts them into a curse rather than a blessing. Instead of being taken on an empty stomach, or in combination with simple grain preparations, as bread, they are eaten with oily foods, with meat and vegetables, pungent seasonings, or other unwholesome condiments; or they are taken at the end of the meal, after the stomach is already full, and perhaps the whole mass of food "washed down" with tea, coffee or other liquid; or they are eaten at all hours of the day; or late at night, with ice cream, cake or other rich desserts; and a few hours after, when there is a sick patient, and the doctor has to be sent for, the innocent fruits get the blame of all the mischief, when really, their only sin was in being found in bad company.

Fruits, to do their best work, should be eaten either on an empty stomach, or simply with bread—never with vegetables. In the morning, before the fast of the night has been broken, they are not only exceedingly refreshing, but they serve as a natural stimulus to the digestive organs. And to produce their fullest, finest effect, they should be ripe, sound, and every way of good quality; moreover, they should be eaten raw. What is better than a bunch of luscious grapes, or a plate of berries or cherries, on a summer morning the first thing on sitting down to breakfast? Or a fine ripe apple, rich and juicy, eaten in the same way. In our climate apples should constitute not the finishing, but the beginning of the meal, particularly the breakfast, for at least six months of the year; and fruits, raw or cooked should make a part of the morning and evening meal (provided suppers are eaten), during the entire year.

For the cost of a pound of bacon, which is always of doubtful benefit as food, we may buy at least one pound of raisins, figs, dates, prunes, currants, or various kinds of nuts, either of which are superior articles of wholesome food, and should be greatly preferred to the, probably, unhealthy pig meat. Children, whose tastes have not become vitiated, would gladly welcome the change from meat to fruit at meal time, and the older folks would soon learn to use the fruit with more relish, and decidedly greater bodily profit, than they now do the usual greasy mess.

CHAP. IX
"SEASONINGS."

Condiments, or "seasonings," are such things as are added to food with the object of improving its taste or flavor; they are also intended, sometimes, to aid digestion, but it is questionable if they are, as a rule, good for either purpose. Food that needs to be "improved" in taste or flavor may well be regarded suspiciously as to its quality. We may disguise the staleness of an egg with salt and pepper; mustard and sauce will make tainted meat more palatable; sugar or salt can overcome the obnoxious taste of noudly oatmeal; but, are either of those articles of food improved by the condiments added to them? Assuredly not. Good foods, especially the products of the earth, need no seasonings, unless it happens that their natural flavors are destroyed or washed out by bad cooking. A little salt may be requisite to give a satisfactory taste to fresh meat, but the indiscriminate use of that mineral in almost everything eaten, is not only unnecessary but, also, productive of harm.

To use condiments and pickles for the purpose of stimulating appetite, is fully as bad as using them for the other objects alluded to. If the appetite needs goading, it is an evidence there is a wrong condition of the body existing, which should be remedied by other means than inciting to eat heartily. It is a wise provision of nature that, when anything is amiss with the body, the appetite fails. If we would always heed that warning, and give the stomach a respite, oftentimes no other measures would be required to effect a cure; but no, we force ourselves to eat; put a little more mustard, pepper, sauce, or vinegar onto the food, or eat some pungent pickles, and make ourselves imagine we relish that which we ought naturally to abstain from.

If condiments are used at all, it should be in extreme moderation. Some of the articles known as seasoning, more especially pepper and cayenne, are not easily dissolved, and they, therefore, highly irritate the digestive organs; when frequently used, the effect is to inflame, and create a congested state of the mucous membrane of the stomach and bowels, thus weakening the digestive ability. Mustard and ginger are very little better than pepper or cayenne; if there is any good at all in either of them, it is best realized by homeopathic doses. Allspice, nutmeg and cinnamon are like the others, simply stimulants, of no value as food, and liable to do more harm than good. These things are, at best, medicines, fit to be used only as such; but when they are regularly and freely partaken in connection with food, the system becomes accustomed to them, and their probable beneficial effects are nullified.

Vinegar is either a fermented mass of seething rottenness full of animalculae, or the product of poisonous, chemical acids; what has been said about the other condiments applies with full force to it, and, we may add, it is more positively injurious, really worse than useless. Bread, potatoes, and other starchy articles can
not be properly digested when vinegar is used.

It is a pretty good rule that anything the stomach will not retain, when taken in a reasonable large quantity, is not good to use as food. Try swallowing a tea-spoonful of ground pepper, for instance, or a like quantity of mustard mixed in a little water, and see how quickly the stomach will reject it; a clear indication that they are objectionable in smaller quantities.

The truth is, most people have acquired a liking for unnecessary, and frequently injurious, seasonings, and have become so habituated to them that ordinary food, no matter how good its natural taste and flavor may be, seems insipid without the customary accompaniments. It is just the same in regard to these and other pernicious things, as we see manifest in the case of the tobacco slave, or the habitual drinker of spirituous liquors—the natural instinct that teaches them to avoid such poisons has been overcome by their repeated use, and a false taste created, leading the victims to obtain delusive satisfaction by indulgence.

Lemon juice, and other flavorings derived from fruits; are not to be classed with the deleterious condiments or seasonings alluded to, that are in common use. The things spoken against as articles that should not be so habitually included in food, are pepper, cayenne, mustard, ginger, spices, sauces, vinegar, pickles, and similar articles. As a recompense for curtailing the use of, or entirely dispensing with, condiments, a much better appreciation will be experienced of the superior taste and flavor there is naturally in all kinds of wholesome food when properly prepared. Discrimination between good and bad qualities of food is comparatively easy when it is not disguised by spices, etc., and we are thereby protected, to a great extent, from eating that which might be unwholesome. Reduce the seasonings to a minimum, or leave them out entirely, and our digestive organs will, to that extent, be relieved of stimulating, irritating, and inflaming materials, making it possible for those organs to more perfectly perform their functions and so conducive to the general health.

It frequently happens that we have an exemplification of "too much of a good thing" in the use of sugar. This is particularly apparent in children; the thoughtlessness, not to say ignorance, of fond mothers and kind hearted persons generally, permit the little ones too great indulgences in sweets, and many complaints arise from this unsuspected source. Sugar is a heat producer in the human body, and, when freely used, will cause feverishness, sour stomach, thirst, constipation, indigestion, headache, liver complaint, and other troubles, either of which may lay the foundation for serious illness. It is not meant by this to recommend entire abstinence from sweets, but merely to call attention to the harm that is likely to result from an immoderate use of sugar. Many an infant is surfeited with sweetened "pap," and so, un-
wittingly, made seriously sick. Let a healthy, grown person take a teaspoonful of sugar on going to bed at night, and he will be almost certain to arise in the morning with a bad taste in his mouth, the sign of a disordered stomach. Pure honey is much more wholesome than sugar.

Salt is a mineral, a substance that can not impart a single atom to flesh, bones, or any other portion of the body, it is, therefore, not food. In making this statement, I am aware that it comes in contact with habit and tradition, and it will be read with a smile of incredulity; but, the Latter-day Saints well know what an unreliable guide tradition has been in regard to religious matters, and I claim it is equally so in this. The best that can be said of salt, in its relationship to things eatable, is that it assists in preserving animal flesh from putrefaction and that it savors some articles of food; but, there are no good reasons for impregnating it almost everything we eat, on the contrary, there are many excellent reasons why it should be used in extreme moderation. Domesticated animals like man, have been trained to, and inherit, a liking for salt, but there are countless millions of animals that never taste it, and great numbers of human beings who live without it, proving that it is not the absolute necessity that it is, generally, considered. The popular notion that sickness would ensue, if salt was not freely used, is one of the many popular fallacies. It is probable that vegetables, grains, and fruits, in their natural state, contain all the salt that is essential for the need of the body, and, if it were not for the usual, bad, method of cooking vegetables, by which the salt they contain is washed out, there would be no occasion to add that mineral to them.

Let a person, who is accustomed to using salt in very moderate proportions, try the experiment of eating as large a quantity of it, at one meal, as another individual who is in the habit of lavishly mixing it with his food, and note the result. The person who thus takes more than usual will experience great discomfort, a burning sensation in his throat and stomach, accompanied by intense thirst, evidencing irritation and inflammation of those parts, as effects of the extra amount of salt he has partaken. That similar effects are not observed by the other individual, simply shows that his system has become accustomed to excessive use of the article, and the injurious results are not so perceptible to him. The same comparison is manifest between the moderate drinker and the inveterate toper, the former would be badly affected by a quantity that would hardly satisfy the latter's taste, but, surely, that can not be accepted as an argument that the strong drink was not injurious!

It is well known that the frequent use of salted meat has a tendency to produce that loathsome disease, scurvy. Sylvester Graham, whose investigations, and writings, upon "The Science of Human Life," have never been surpassed, says:
From my own extended and careful observations, during the last eight years, I have been strongly pressed to the conclusion that the dietetic use of salt is largely concerned in the production of cancer and other glandular diseases of the human system; and I am entirely certain that it exceedingly aggravates many chronic diseases. I am prepared to affirm, with great confidence, that the well-being of the human body does not require the use of salt.

Salted flesh and fish are less easily digested and less nourishing than fresh. Salt is an indigestible substance, and when it has penetrated animal substances so as to preserve from from putrefaction, it renders them more difficult of digestion, and consequently causes irritation to the digestive organs. * * * Yet it is not uncommon to see upon the table of invalids salted and smoked fish, saturated with butter, and perhaps dressed with mustard and pepper. Such a dish is enough to give a hyena a fit of dyspepsy.

In conclusion, I will merely reiterate the facts, that condiments, or seasons, are not foods; they furnish no nourishment to the body, and they are unnecessary. At best they are stimulants, and, when much used, they are positively injurious. In small amount, to impart only a slight taste or flavor, they may make food more pleasant and palatable, but there is always a tendency to use more than is requisite for that purpose. If the habit of using condiments has become so firmly fixed that it is difficult to abandon it, there might, at least, be an effort made to reduce the indulgence to reasonable moderation, and thus assist in maintaining health of body. It should be remembered that "Every man that striveth for the mastery is temperate in all things."

CHAP. X
MEAT

The word "meat," as used in the Scriptures, signifies food of any kind, but the meaning now attached to it is the one I wish to convey, namely, the flesh of animals, fish and fowls. The incidental remarks, in former chapters, about the undesirable character of meat, as a staple article of diet, may well be supplemented with a short chapter devoted exclusively to consideration of that species of food. I have already shown the advisability of limiting the use of meat to such as God decreed should alone be eaten, and have urged the necessity of observing the injunctions contained in the Word of Wisdom, viz: that meat should be used "only in times of winter, or of cold, or famine," and "sparingly." The evil effects upon the moral nature, of eating an abundance of meat, has also been pointed out, so we will now note some other phases of the subject.

In describing the process of digestion, it was shown how food is converted into blood and nourishment for the body; from what was stated, it can readily be understood that the purity, or impurity, of the blood depends largely upon the character of the food from which it is formed. Impure food can not make pure blood. All animal flesh is impregnated, more or less, with waste matter, that is, material naturally worn out in the life processes of the body, and that must be got rid of, through the
pores of the skin, and the other eliminating organs, else the flesh would soon be laden with corruption and the animal become diseased. This waste matter is, naturally, impure, varying in degree only because of the kind of food upon which the animal subsists, and the conditions in which it lives. For instance, the oxen that live in pastures, and eat good grass, will be more pure than the flesh of those that are confined in stalls, and fattened by the aid of oil cake and other unnatural kinds of food.

The flesh of those stall-fed animals is popularly considered to be the best, the mistaken idea prevailing that fatness is a sure indication of good quality. Extreme fatness in animals, or human beings, is an abnormal condition, as a rule it is a result of over-feeding and want of exercise. In consequence of this high feeding and limited exercise, an unusually large proportion of the waste matter, that has been described, is accumulated in the body; it can not be got rid of by the ordinary processes, but it must be disposed of somehow, and kind nature’s method is to convert the surplus waste products into fat. Extra fat, therefore, instead of being admired, should really be regarded as a danger signal, warning people that the animal, or human being, thus afflicted is extremely liable to disease, because of the superfluity of waste matter they carry. It is more than likely that the prevalence of various serious diseases among cattle and swine originate, largely, from this cause. The Liverpool Post records the following as existing in the immediate vicinity of that city, on March 27, 1888, and, as stall and sty feeding is the usual practice, I presume the cases alluded to are among animals being thus fattened for market:

The returns for the week, ending Saturday last, show that there was an outbreak of pleuro-pneumonia in the hundred of West Derby, and that there are now two farms infected with this disease in West Derby, two in Amounderness, and in the Leyland, and one in the Salford Hundred. There were two fresh outbreaks of swine fever in the hundred of West Derby; the places now infected in this county being fourteen in West Derby, one in Amounderness, three in Blackburn Hundred, two in the Hundred of Leyland, and two in the Salford Hundred.

The query arises: If pleuro-pneumonia and swine fever have been developed to such an extent as to become noticeable in so many places, close to Liverpool, in how many instances, in the same neighborhood, are other animals infected, but not sufficiently to be apparent? Is it not highly probably that large numbers of cattle and swine are killed, and eaten, which were in a diseased condition, but the disease not sufficiently advanced to cause the animals to be condemned before they were killed? And, how is it in other localities, all over Great Britain? Some writers on this subject do not hesitate to assert that seven out of every ten animals killed for food, in the United Kingdom, are infected with disease of a more of less virulent character.

President Brigham Young, in a discourse delivered in 1867, made use of an expression like this:
"Quit eating pork! Mutton and beef, grown from our mountain bunch grass, is more wholesome than the flesh of hogs that eat anything."

The celebrated Dr. Trall said: "Of the hog, whose filthy carcass is converted into a mass of disease by the ordinary fattening process, I need only express my abhorrence. Although swine's flesh and grease, under the names of pork and lard, are staple and favorite articles of food throughout Christendom, common observation has long since traced the prevalence of scrofula, erysipelas, and a variety of glandular and eruptive diseases resulting from impure blood, to their general employment. If there are any animals which should be exterminated from the earth, mad dogs and fatted hogs are among them."

Dr. E. B. Foote states: "One of the most common causes of blood impurities is the use of pork. It has been said that all things were created for some wise purpose. This is undoubtedly true, but hogs were never made to be eaten. We read that Christ used them to drown devils; they can never be appropriated to a more beneficent use. As an article of diet, pork exerts a most pernicious influence on the blood, overloading it with carbonic acid gas, and filling it with scrofula. The hog is not a healthy animal. From its birth it is an inveterate gourmandizer, and to satisfy its eternal cravings for food, everything in field or gutter, however filthy, finds lodgment in its capacious stomach. It eats filth and wallows in its filth, and is itself but a living mass of filth.

When, therefore, it is remembered that all our limbs and organs have been picked up from our plates—that our bodies are made up of the things we have eaten—what pork-eater will felicitate himself with the reflection that, according to physiological teachings, he is physically part hog."

Dr. J. H. Kellogg says: "Have we not seen that a hog is nothing better than an animated mass of physical defilement? Few that have seen the animal will dispute that his filthiness is a most potent fact. How wise and sanitary, then, was the command of God to the ancient Jews: 'It is unclean unto you. Ye shall not eat of their flesh nor touch their dead carcass.'"

"Adam Clarke, when once requested to give thanks at a repast of which pork constituted a conspicuous part, used the following words: 'Lord bless this bread, these vegetables, and this fruit; and if thou canst under the gospel what thou diest curse under the law, bless this swine's flesh.'"

"At the head of the list of the evil effects of pork-eating, we place Scrofula. How almost universal it abounds! How few are untainted by this ugly disease! The chronic sore eyes, glandular enlargements, obstinate ulcers, disfigured countenances, unsightly eruptions, including a long list of skin diseases, all proclaim the defilement of the blood with this vile humor. So, too, do the army of dwarfed, strumous, precocious children tell the same story. Erysipelas, too, a dreadful scourge, owes more to pork than any other pre-
disposing cause.

"Biliousness," a name which covers nearly every bad condition for which no other appropriate name can be found, is notoriously the result of pork-eating. The liver is overworked in attempting to remove from the system such a mass of impurity as is received in the eating of pork. It consequently becomes clogged, congested, torpid. Then follow all the ills consequent upon the irritating effects of biliary matters in the blood.

"Consumption is another disease which is not easily separated from pork-eating. In fact, scrofula is its great predisposing cause. The narrow chests, projected shoulders, thin features, and lank limbs of so many young boys and girls are evidence of a consumptive tendency, of which a scrofulous diathesis is the predisposing cause.

"Dyspepsia, that malady of many forms, is a frequent result from the use of pork. Especially when fat, and salted or smoked, pork is one of the most indigestible of foods, requiring between five and six hours for its digestion, when wholesome food will digest in half that time. This is the reason for the notion that salt pork is an excellent thing to stick to the ribs."

"Tape-worm is the result of eating measly pork. It is a very difficult disease to cure, and often baffles the best medical skill for many years. Few ever detect the cysts in the flesh of the hog unless their attention has been directed to the matter. "Trichinae produce in man an incurable disease. No remedy can stay the ravages of the parasite. All pork-eaters are in constant danger; for the worm is too small to be seen without the aid of a microscope. Many cases of poisoning from this source are never detected. The symptoms of the disease resemble those of several others so closely that most of the cases are treated for other diseases."

I clip the following from an American paper:

WASHINGTON, March 24, 1888.—The lard hearing was resumed before the House committee on agriculture, and William Bartle, an ex- packer of St. Louis continued his testimony. He repeated the statement that in most of the packing houses smothered hogs, pregnant sows and hogs suffering from cholera were used indiscriminately with good hogs to make prime steam lard. He could, as a pork packer and experienced farmer, verify all the statements he had heard against the "prime steam lard." He had only gone out of the business because he could not pursue it any longer and deal honestly. When he was in the business he necessarily packed cholera hogs, because they were mixed with other hogs. He had cut hogs into hams, etc., knowing them to be diseased, just as every other packer did. One of the crying evils of the time was the shipping of diseased hogs to market by the farmer.

This does not comprise a hundredth part of what can be said against pork, bacon, ham, lard, and other products of the hog, but space forbids further comment, besides the subject is nauseating, and, probably, enough has been stated to convince all, who can be convinced, that the use of this class of food should be forever abandoned. (End)
Die himmlische oder Mehrehe

Bischof Samuel Woolley

An einem Nachmittag dort (in meinem Haus in Nauvoo) kamen der Prophet und der Patriarch Hyrum Smith herein und der letztere las eine Offenbarung über die Ewigkeit der Ehe und Mehrheit von Frauen vor. Sie sagten zu mir "* * *" dass jene Offenbarung von Gott sei und dass kein Mensch eine Fülle der himmlischen Herrlichkeit und des ewigen Lebens empfangen könnte oder würde, wenn er nicht diesem Gesetz gehorchte und mehr als eine lebende Frau zur gleichen Zeit habe.

-Historical Record (Historische Aufzeichnungen), Band 6, S. 231.

Talente


Bei einer Zusammenkunft der Ersten Präsidentschaft, des Quorums der Zwölfe, und der Pfahl Präsidenten am 14. Oktober 1882 zum Zwecke der Prüfung und Annahme der Offenbarung an Präsident John Taylor von 1882 bezüglich der Berufung von Heber J. Grant und George Teasdale in das Quorum der Zwölfe und Seymour B. Young in die Präsidentschaft der Siebziger, war u.a. einer der Sprecher Apostel Erastus Snow. Er sagte:

Joseph Smith erklärte, dass das von Jesus gegebene Gleichnis von dem Manne, der ein Talent hatte und es in der Erde vergrub, sich auf einen Mann bezieht, der nur eine Frau hat und keine zweite nehmen will, und dem diese eine weggenehmten und einem gegeben werden wird, der mehrere hat.

Brigham Young gab ein ähnliches Beispiel. Er sagte, indem
er von dem Manne sprach, die die Einehe der Mehrehe vorzog

Wenn nun ein Mann in dieser Kirche sagt: "Ich will nur eine Frau haben, ich will meine Religion mit einer Frau leben", dann wird er vielleicht in der Himmlischen Herrlichkeit erlöst werden; aber wenn er dort ankommt, wird er finden, dass er überhaupt keine Frau hat. Er hat ein TALENT gehabt, und hat es verborgen. Er wird hervortreten und sagen: "Hier ist, was du mir gegeben hast. Ich habe es nicht verschwendet, und hier ist das eine TALENT." Und er wird sich dessen nicht erfreuen können, sondern es wird von ihm genommen und jenen gegeben werden, die ihre empfangenen Talente vermehrt haben, und er selbst wird sich ohne Frau finden und wird für ewig ledig bleiben. — Journal of Discourses, Band 16, Seite 166. (Siehe auch Zach. 5:7).

Apostel Erastus Snow sprach 1883 im Tabernakel über das Thema der ungeheilten Vereinigungen zwischen Mann und Frau, die unter dem Deckmantel der Einehe "Geburtenkontrolle" betrieben. Er sagte unter anderem:


setzte, um das zu vermeiden: "Nehmt von ihm das, was er zu besitzen scheint und gibt es dem, der zehn hat; denn wer besitzt und das, was er empfängt vermehrt, soll im Überfluss empfangen." — Journal of Discourses, Band 24, Seite 75.


Einige Leute haben angenommen, dass die Lehre von der Mehrehe eine Art überflüssiges Anhängsel ist oder nicht wesentlich für die Erlösung der Menschheit. In anderen Worten, einige der Heiligen haben gesagt und glauben, dass ein Mann mit einer Frau, die ihm durch die Autorität des Priestertums für Zeit und Ewigkeit angesiegt worden ist, genau so eine grosse und glorreiche Erhöhung empfangen wird, wenn er im Glauben getreu ist, wie er nur irgend erhalten könnte mit mehr als einer Frau. ICH MÖCHTE HIER MEINEN GEHEILIGTEN PROTEST EINLEGEN GEGEN DIESE IDEE, DENN ICH WEISS, DASS SIE FAL SCH IST. * * * Die Ehe einer
Frau mit einem Mann für Zeit und Ewigkeit durch die Macht der Siegelung gemäß dem Gesetz Gottes ist eine teilweise Erfüllung des Gesetzes der Himmlischen Ehe. ** Aber dies ist nur der Anfang des Gesetzes, nicht das Ganze. Deshalb, wer auch immer sich eingebildet hat, dass er die Füße der Segnungen bezüglich dieses Himmlischen Gesetzes erlangen könnte, wenn er nur einen Teil seiner Bedingungen erfüllt, hat sich getäuscht. Er kann es nicht tun. **


Während der Zeremonie, die Mann und Frau in Himmlischer Ehe vereinigt, gehen die Vertragsparteien ein heiliges "Bündnis und Versprechen" ein, nicht nur beständig und einander treu zu sein, sondern auch "ALLE Gesetze, Riten und Verordnungen zu erfüllen, die zu dieser heiligen Ordnung der Ehe unter dem Neuen und Ewigen Bund gehören". Diesem "Bündnis und Versprechen" folgend werden die erwähnten Segnungen (Lehre und Bündnisse 132:19-20) auf sie gesiegelt zusammen mit den Segnungen Abrahams, Isaaks und Jakobs, welche Segnungen sich, wie gezeigt wurde, auf die Mehrehe beziehen.

Wenn die Ehe EINER Frau mit einem Mann das himmlische Gesetz vollständig erfüllt, warum dann die Folgerung, dass es andere "Gesetze, Riten und Verordnungen" gibt, die erfüllt werden müssen, und warum dann die Notwendigkeit, für solch ein "Bündnis und Versprechen"? Es gibt nur eine Antwort: die Ehe EINER Frau mit einem Mann in der himmlischen Ordnung ist, wie Präsident Smith erklärt hat, nur der Anfang des Gesetzes der Himmlischen Ehe, die höchste Vollendung desselben wird durch die Mehrehe und das richtige Leben derselben vollbracht. Die Ehe mit einer Frau, wenn die Handlung zu dem Gesetz der Himmlischen Ehe in Verbindung steht, kann verglichen werden mit einem Fremden, der die ersten Einbürgerungspapiere einreicht, "eine Erklärung seiner Absicht", ein Bürger der Vereinigten Staaten zu werden. Wenn er es jedoch dabei bewenden lässt, wird er niemals ein Staatsangehöriger; es sind noch andere Papiere und Vorbereitungen notwendig. Ebenso sind beim Eintritten in die Himmlische Ehe noch andere Schritte notwendig.

Nothing is more fatal to intellectual and moral growth than a devotion to low and sensational literary works. – John Milton.

It is peculiar to Folly to discern the faults of others; and to forget her own.
Diese Nummer ist unsere letzte Ausgabe


Und nun sagen wir zu allen „Lebet wohl!“ Zu den Gerechten sagen wir: „Der Herr segne und leite Sie“. Zu den Gottlosen und Aufruherischen rufen wir zu: „Tut Busse!“ „Höret auf das Boese zu tun, kehret Euch zum Herrn und haltet Seine Gebote auf dass Ihr leben mogeet."

Die Schriftleitung.

A PRAYER

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet.

But pray that, when the tempest’s breath
Shall fiercely sweep my way about,
I make no shipwreck of my faith
In the unbottomed sea of doubt.

And that, though it be mine to know
How hard the stoniest pillow seems
Good angels still may come and go
About the places of my dreams.

I do not ask for love below,
That friends shall never be estranged,
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth,—Fate, I give thee these
Leave faith and hope till life is past
And leave my heart’s best impulses
Fresh and unfailing to the last

Phoebe Cary.
God gave to me a blessing
A blessing all divine;
God gave to me a father,
A father kind, and mine.

God gave to me a treasure,
A treasure sweet and dear;
God gave to me my Mother
That I, her heart may cheer.

God gave to me a sister,
A sister, kind and sweet
God gave to me another,
His kindness did repeat.

God gave to me another
That I, His hand would see.

God gave to me a home of joy
His spirit dwells within;
God gives to me my trials,
That I, His love may win.

God gave to me a promise,
A promise I must keep;
God gave to me the Gospel,
In sin, I may not weep.

God gave to me the friendship
Of everyone I've met;
God gave to me my enemies,
My love I give them, yet.

God gave to me the loveliness
Of honesty in heart;
God helps me in my mission
Wherein my joys impart.

God gave to me all happiness
That ever could be known
God gave to me my life
Eternity is shown.

God gave to me all I asked of Him
As long as I but asked,
For God is God, the Merciful,
If we will pray and fast.
INDEXES
Arranged Alphabetically and Chronologically

"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.

ALPHABETICAL INDEX — January to June, 1956

A
Abide in the Law of God .......................................................... 54
Abraham befolgte das Gesetz der Patriarchalischen Ehe .................. 153
Adulterers, Word of the Lord concerning ............................... 32
After Christmas Thoughts ..................................................... 15
Against others living the same law, Heber J. Grant turned .......... 55
An appeal to all Christians ..................................................... 95
Angels, good and evil Spirits and .......................................... 142
A people who will stand up for God ....................................... 76
A Plural Wife’s Poem ............................................................ 100
A Plural Wife speaks ............................................................ 97
Apostasia, Senales de la gran .................................................. 10
Apostasy and Whoredom in the Church prophesied ..................... 118
Apostasy, Ephraim’s ............................................................. 45
Apostle Francis M. Lyman trailed and watched Pres. J. F. Smith ........ 95
Appeal to all Christians, An .................................................. 141
A truism eternities old .......................................................... 197
Ausgabe, Diese Nummer ist unsere letzte ................................ 152
Auslegung der Mehrehe ......................................................... 121, 123
Aussagen fuer die Himmlische oder Mehrehe ......................... 121, 123
Authorized to perform Plural Marriages after Manifesto, A. W. Ivans .... 50

B
Ballard, Melvin J. macht Kompromissversuch .......................... 120
Bedeutung des Gesetzes d. Himmlischen oder Mehrehe .................. 196
Bedeutung d. Wortlautes d. heiligen Ehebundes ........................ 121
Behauptung, Offizielle Bekanntmachung unterstüzt Talmage's .......... 121
Bekanntmachung unterstüzt Talmage's Behauptung ..................... 121
Bestandteil unsres Glaubens, Polygamie ein wesentlicher .......... 153
Black, Mrs. Vera J. comforting her three daughters (Picture) .... 46
Blackest spot on earth, Utah the .................................. 95
Bodies and How to Take Care of Them, Our .......................... 110, 139, 164

C

Cannon, George Q.
Church and Kingdom of God separate .................................. 2
On trials of the Faithful .............................................. 107
Word of the Lord Concerning Adulterers .............................. 32
Change not L.D.S. Garments ........................................... 22
Charity, Invocation to .................................................. 96
Children, Covenant (Picture) ......................................... 26
Children, Governing ..................................................... 143
Christianity? Is This .................................................... 47
Christians, An Appeal to All .......................................... 95
Christmas Thoughts, After .............................................. 15
Church and Kingdom of God, separate ................................ 2
Church declares Monogamous Marriages as Celestial ............... 71
Church Leaders opposing Polygamy would be damned ............ 8
Church of Christ an ecclesiastical organization ..................... 4
Church of God, The Kingdom of God and the ....................... 1
Church Policies under Heber J. Grant, New ......................... 69
Clayton, William
Council of “Fifty” is Council of the Kingdom of God ............ 3
Wichtiges Zeugnis über die Mehrehe .................................. 88
Cleaning Processes, Two Potent ....................................... 76
Concerning Adulterers, Word of the Lord ............................ 32
Condition of Salvation, One ........................................... 150
Covenant Children (Picture) .......................................... 26
Council of “Fifty” is the Council of the Kingdom of God ....... 3
Council of the Twelve NOT the Council of the Kingdom of God 3
Counsel, The value of aged men in ................................... 31

D

Dearer Every Day ............................................................. 135
Dedicatorial Prayer of Salt Lake Temple ................................ 13
Defense of the Three Per Cent, In .................................... 5, 43, 69, 101
Deputy Marshalls invading Sleeping Quarters of Saints, U.S. ... 115
Despotism Justified? Is .................................................... 114
Die Himmlische Oder Mehrehe .......................................... 24, 56, 86, 120, 152, 194
Diese Nummer ist unsere letzte Ausgabe ............................. 197
Dispensation, Patriarchal Law of Marriage belongs to this ...... 54
Dissolution, On the Principle of ....................................... 108
Divina Autoridad ............................................................ 156
Donde Esta la Verdad? ..................................................... 90
Doubt Not (Poem) ........................................................... 151
Downfall of Tyranny, The (Poem) ..................................... 160

E

Earth, Utah the Blackest Spot on ....................................... 95
## THE STAR OF TRUTH 201

### Easy Roads (Poem) ................................................................. 64
### Ecclesiastical Organization, Church of Christ an ........................................ 4

#### Editorials:

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>After Christmas Thoughts</td>
<td>15</td>
</tr>
<tr>
<td>Governing Children</td>
<td>143</td>
</tr>
<tr>
<td>Is This Christianity?</td>
<td>47</td>
</tr>
<tr>
<td>Let No Man Think He is Ruler</td>
<td>79</td>
</tr>
<tr>
<td>The Last Supper</td>
<td>113</td>
</tr>
<tr>
<td>This is Our Last Issue</td>
<td>177</td>
</tr>
<tr>
<td>Ehe, Abraham befolgte das Gesetz der Patriarchalischen</td>
<td>153</td>
</tr>
<tr>
<td>Ehe, bezieht sich auf Mhrehe, Patriarchalische</td>
<td>122</td>
</tr>
<tr>
<td>Ehebundes, Bedeutung des Wortlautes des heiligen</td>
<td>196</td>
</tr>
<tr>
<td>Ehe eine Nebenerscheinung, himmlische</td>
<td>120</td>
</tr>
<tr>
<td>Ehe fur Ewigkeit unloeslich verbunden, Mhrehe und</td>
<td>154</td>
</tr>
<tr>
<td>Ehe oder Mhrehe nicht gleichbedeutend, Himmlische</td>
<td>121</td>
</tr>
<tr>
<td>Ehe richtig, polygamie oder Himmlische</td>
<td>154</td>
</tr>
<tr>
<td>Ein Engel gebot Joseph Smith die Vielehe zu leben, Ein</td>
<td>86</td>
</tr>
<tr>
<td>Eine Frau heiratet, hat spaeter keine Frau, Wer nur</td>
<td>195</td>
</tr>
<tr>
<td>Elders called to go on Missions</td>
<td>142</td>
</tr>
<tr>
<td>El Dia Amanece Para Los Lamanitas</td>
<td>28</td>
</tr>
<tr>
<td>Engel gebot Joseph Smith die Vielehe zu leben, Ein</td>
<td>86</td>
</tr>
<tr>
<td>Ephraim's Apostasy</td>
<td>118</td>
</tr>
<tr>
<td>Erste Prasidentschaft: Polygamie oder Himmlische Ehe richtig</td>
<td>142</td>
</tr>
<tr>
<td>Evil Spirits and Holy Angels</td>
<td>142</td>
</tr>
<tr>
<td>Ewigkeit des Ehebundes und Mhrehe gehoeren zusammen</td>
<td>154</td>
</tr>
<tr>
<td>Ewigkeit unloeslich verbunden, Mhrehe und Ehe fur</td>
<td>154</td>
</tr>
<tr>
<td>Existence of Good and Evil Spirits</td>
<td>142</td>
</tr>
</tbody>
</table>

#### F

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faithful, On trials of the</td>
<td>107</td>
</tr>
<tr>
<td>False Shepherds ??</td>
<td>65</td>
</tr>
<tr>
<td>Frauen geheiratet weil Gott es gebot, Lorenzo Snow hat</td>
<td>153</td>
</tr>
<tr>
<td>Frauen in der Mhrehe, Joseph Smith hatte 27</td>
<td>89</td>
</tr>
<tr>
<td>Frau heiratet, hat spaeter keine Frau, Wer nur</td>
<td>195</td>
</tr>
<tr>
<td>Fuelle der Segnungen, Nur Mhrehe bringt</td>
<td>196</td>
</tr>
<tr>
<td>Fuelle himmlischer Herrlichkeit, Mhrehe notwendig zur</td>
<td>144</td>
</tr>
<tr>
<td>Fullness of the Glory of God, Law of Plural Marriage instituted for a</td>
<td>108</td>
</tr>
</tbody>
</table>

#### G

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garments, Joseph F. Smith on the L.D.S.</td>
<td>22</td>
</tr>
<tr>
<td>Garments not to be mutilated or changed, L.D.S.</td>
<td>22</td>
</tr>
<tr>
<td>Gesetz der Patriarchalischen Ehe, Abraham befolgte das</td>
<td>153</td>
</tr>
<tr>
<td>Gesetzes (d. Himmlischen oder Mhrehe), Bedeutung des</td>
<td>120</td>
</tr>
<tr>
<td>Gleichnis von Talenten bezieht sich auf Mhrehe</td>
<td>194, 195</td>
</tr>
<tr>
<td>God, No</td>
<td>128</td>
</tr>
<tr>
<td>God's Prophet - President?</td>
<td>23</td>
</tr>
<tr>
<td>God, The Kingdom of God and the Church of</td>
<td>1</td>
</tr>
<tr>
<td>God, The Promises of</td>
<td>33</td>
</tr>
<tr>
<td>Good and Evil Spirits and Holy Angels</td>
<td>142</td>
</tr>
<tr>
<td>Gott gebot den Heiligen Polygamie zu leben</td>
<td>154</td>
</tr>
<tr>
<td>Gott gebot meine Frauen zu heiraten, (Lorenzo Snow)</td>
<td>153</td>
</tr>
<tr>
<td>Governing Children</td>
<td>143</td>
</tr>
<tr>
<td>Grant, Heber J.</td>
<td>54</td>
</tr>
<tr>
<td>&quot;Abide in the Law of God&quot;</td>
<td>54</td>
</tr>
</tbody>
</table>
Introduces New Policies of the Church ............................................. 69
Turned against others living the same law ....................................... 55

H
Head of the Mormon Church, The uncompromising attitude of the ...... 136
Heilige Polygamie zu leben, Gott gebot ........................................... 154
Herrlichkeit, Mehrehe notwendig zur Fuelle himmlischer .................. 194
Hewlings, L.M. — Invocation to Charity (Poem) ................................. 96
Hillel Letters, The ........................................................................... 20
Himmelsche Ehe richtig, Polygamie oder .......................................... 154
Himmelsche Ehe oder Mehrehe, Aussagen ueber und fuer die .......... 121, 123
Himmelsche Ehe und Mehrehe nicht gleichbedeutend ........................ 121
Himmelsche oder Mehrehe, Die ......................................................... 24, 56, 86, 120, 152, 194
Himmelschen oder Mehrehe, Auslegung der ................................... 152
Himmelschen oder Mehrehe, Bedeutung des Gesetzes der .............. 120
Himmelscher Ehe eine Nebenerscheinung, Mehrheit von Frauen ....... 120
Himmelscher Herrlichkeit, Mehrehe notwendig zur Fuelle ............... 194
Holiness of Motherhood, The ......................................................... 129
Holy Angels, Good and Evil Spirits .................................................. 142
How to Take Care of Them, Our bodies and ................................... 110, 139, 164
Hyde, John Jr. — The Downfall of Tyranny (Poem) ......................... 160

I
In Defense of the Three Per Cent ..................................................... 5, 43, 69, 101
Interpretation of Marriage Law by Dr. J.E. Talmage, New .......... 71
Intolerant as a righteous Mormon, None so .................................... 75
Invading Sleeping Quarters of Saints, U.S. Deputy Marshalls ....... 115
Invocation to Charity ................................................................. 96
Is Despotism Justified? ................................................................. 114
Issue, This is our last ................................................................. 177
Is This Christianity? ................................................................. 47
Ivins, A.W. — performed Plural Marriages after Manifesto (1890) .... 50

J
Johnson, Benjamin F. — bezeugte dass Joseph Smith die Mehrehe lebte ... 87
Joseph, The Testament of ............................................................... 76
Justice? Peace without ................................................................. 161

K
Kimball, Heber C.
Church leaders opposing Plurality of Wives would be damned .......... 8
Elders called to go on Missions ..................................................... 142
Good and Evil Spirits and Holy Angels .......................................... 142
Joseph and Hyrum Smith mussten Polygamisten sein .................... 154
Kingdom of God and the Church of God, The ............................... 1
Kingdom of God, Council of “Fifty” is Council of the .................... 3
Kingdom of God, Council of Twelve NOT the Council of the .......... 3
Kingdom of God, is not the Church, The ........................................ 2
Kingdom of God to be a political Institution .................................. 4
Kompromissversuch, Melvin J. Ballard macht ................................. 121

L
THE STAR OF TRUTH

N
Nebenerscheinung, Himmlische Ehe eine .......................................................... 120
Never trifle with Revelations ............................................................................ 109
New Church Policies under Heber J. Grant .................................................... 69
New Interpretation of Marriage Law by Dr. J.E. Talmage ............................ 71
No God—Poem by L.H. Sigourney .................................................................. 128
None so intolerant as a righteous Mormon ...................................................... 75
Not revoked, Law of Plural Marriage .............................................................. 10
Not to sign Manifesto forbidding Polygamy .................................................... 9
Notwendig zur Fuelle himmlischer Herrlichkeit, Mehere .............................. 194
Nummer ist unsere letzte Ausgabe, Diese ...................................................... 197

O
Offenbarung ueber die Himmlischen oder Mehere, Auslegung der .......... 152
Official Declaration forbidding Polygamy NOT from God ......................... 44
Offizielle Bekanntmachung unterstuetzt Talmage's Behauptung ............ 121
One Condition of Salvation ............................................................................ 150
Only Mother Knows ..................................................................................... 149
On Marriage (Pres. Joseph F. Smith) ............................................................ 136
On the Principle of Dissolution (Brigham Young) ........................................ 108
On trials of the Faithful (George Q. Cannon) .............................................. 107
Opposing Polygamy would be damned, Church leaders ......................... 8
Ordaining Joseph W. Musser a Patriarch and an Apostle ......................... 106
Our Bodies and How to Take Care of Them ............................................... 110, 139, 164

P
Patriarchalische Ehe, Abraham befolgte das Gesetz der ......................... 153
Patriarchalische Ehe bezieht sich auf Mehere ............................................... 122
Patriarchal Law of Marriage belongs to this Dispensation ....................... 54
Peace without Justice? .................................................................................. 161
Penrose, Charles W.  
Mehere und Ehe fuer Ewigkeit unloslich verbunden .................................. 154
Wrote Manifesto of 1890 ............................................................................. 44
People Who will Stand up for God .............................................................. 76
Plurality of Wives would be damned, Church leaders opposing ............ 8
Plural Marriages authoritatively performed after Manifesto (1890) ........ 50
Plural Marriage for a Fullness of Glory, Law of ....................................... 108
Plural Marriage Law NOT revoked ........................................................... 10
Plural Wife Speaks, A ................................................................................ 97
Plural Marriage was restored to Church ..................................................... 73
Poems:
A Plural Wife's Poem .................................................................................. 100
A Prayer ........................................................................................................ 197
Dearer Every Day ......................................................................................... 135
Doubt Not .................................................................................................... 121
Easy Roads ................................................................................................... 64
God Gave to Me ......................................................................................... 198
Invocation to Charity ................................................................................... 96
Morning ........................................................................................................ 119
No God ......................................................................................................... 128
Only Mother Knows ................................................................................... 143
The Downfall of Tyranny ............................................................................ 160
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>On Marriage</td>
<td>136</td>
</tr>
<tr>
<td>Trailed and watched by Apostle Francis M. Lyman</td>
<td>45</td>
</tr>
<tr>
<td>Smith, Lucy Walker-Emma Smith gab Einwilligung fuer wenigstens 4 Frauen</td>
<td>86</td>
</tr>
<tr>
<td>Snow, Erastus: Gleichnis von Talente bezieht sich auf Meherebe</td>
<td>194, 195</td>
</tr>
<tr>
<td>Snow, Lorenzo—hat Frauen gehiertet weil Gott es gebot</td>
<td>133</td>
</tr>
<tr>
<td>Ein Engel gebot Joseph Smith die Vielehe zu leben</td>
<td>86</td>
</tr>
<tr>
<td>Spencer, Orson—Aussagen fuer die Himmlische oder Meherebe</td>
<td>123</td>
</tr>
<tr>
<td>Spot on Earth, Utah the Blackest</td>
<td>95</td>
</tr>
<tr>
<td>Supper, The Last</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talente bezieht sich auf Meherebe, Gleichnis von</td>
<td>194, 195</td>
</tr>
<tr>
<td>Talmage, Dr. James E. — Himmlische Ehe eine Nebenerscheinung</td>
<td>120</td>
</tr>
<tr>
<td>New Interpretation of Marriage Law</td>
<td>71</td>
</tr>
<tr>
<td>Offizielle Bekanntmachung unterstuetzt seine Behauptung</td>
<td>121</td>
</tr>
<tr>
<td>Taylor, John—Polygamie ein wesentlicher Bestandteil unseres Glaubens</td>
<td>153</td>
</tr>
<tr>
<td>Taylor, John</td>
<td></td>
</tr>
<tr>
<td>Polygamie ein wesentlicher Bestandteil unseres Glaubens</td>
<td></td>
</tr>
<tr>
<td>Prophesied Apostasy and Whoredom in the Church</td>
<td>10</td>
</tr>
<tr>
<td>Received Revelation NOT to sign Manifesto</td>
<td>9</td>
</tr>
<tr>
<td>Revelation given to (1882)</td>
<td>51</td>
</tr>
<tr>
<td>Revelation given to (1886)</td>
<td>10</td>
</tr>
<tr>
<td>Teasdale, George—Ewigkeit d. Ehebundes und Meherebe ghoeren zusammen</td>
<td>154</td>
</tr>
<tr>
<td>Temple Marriage now declared Celestial Marriage</td>
<td>72</td>
</tr>
<tr>
<td>Testament of Joseph, The</td>
<td>76</td>
</tr>
<tr>
<td>Testimonio, Un</td>
<td>58</td>
</tr>
<tr>
<td>The Downfall of Tyranny — Poem by John Hyde Jr.</td>
<td>160</td>
</tr>
<tr>
<td>The Hillel Letters</td>
<td>20</td>
</tr>
<tr>
<td>The Holiness of Motherhood</td>
<td>129</td>
</tr>
<tr>
<td>The Kingdom of God and the Church of God</td>
<td>1</td>
</tr>
<tr>
<td>The Kingdom of God is not the Church</td>
<td>2</td>
</tr>
<tr>
<td>The Land with Memories</td>
<td>163</td>
</tr>
<tr>
<td>The Last Supper</td>
<td>113</td>
</tr>
<tr>
<td>The Promises of God</td>
<td>33</td>
</tr>
<tr>
<td>The Testament of Joseph</td>
<td>76</td>
</tr>
<tr>
<td>The True Law of the Land</td>
<td>23</td>
</tr>
<tr>
<td>The uncompromising attitude of the head of the Mormon Church</td>
<td>136</td>
</tr>
<tr>
<td>The value of aged men in Counsel</td>
<td>31</td>
</tr>
<tr>
<td>This is our last issue</td>
<td>177</td>
</tr>
<tr>
<td>Three Per Cent, In Defense of the</td>
<td>5, 43, 69, 101</td>
</tr>
<tr>
<td>Trials of the Faithful, On</td>
<td>107</td>
</tr>
<tr>
<td>Tribulations</td>
<td>119</td>
</tr>
<tr>
<td>Truism eternities Old, A</td>
<td>141</td>
</tr>
<tr>
<td>Two Potent cleansing Processes</td>
<td>76</td>
</tr>
<tr>
<td>Tyranny, The Downfall of</td>
<td>160</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncompromising attitude of the head of the Mormon Church, The</td>
<td>136</td>
</tr>
<tr>
<td>U.S. Deputy Marshalls invading Sleeping Quarters of Saints</td>
<td>115</td>
</tr>
<tr>
<td>Unsere letzte Ausgabe, Diese Nummer ist</td>
<td>197</td>
</tr>
<tr>
<td>Un Testimonio</td>
<td>58</td>
</tr>
<tr>
<td>Utah, The Blackest Spot on Earth</td>
<td>95</td>
</tr>
</tbody>
</table>
Verdad? Donde Esta la
Versprechens, Bedeutung des Wortlautes d. heiligen Ehebundes und Vielehe zu leben, Ein Engel gebot Joseph Smith die Vision, Washington's
Washington's Vision
Wer nur eine Frau heiratet, hat spätere keine Frau
Wesentlicher Bestandteil unseres Glaubens, Polygamie ein
Whitney, Orson F. — A people who will stand up for God
Whoredom in the Church prophesied, Apostasy and Wichtiges Zeugnis William Clayton's ueber die Mehrehe
Wife's Poem, A Plural
Wife Speaks, A Plural
Woodruff, Wilford
Abraham befolgte das Gesetz der Patriarchalischen Ehe
Dedicatorial Prayer of Salt Lake Temple (1893)
Manifesto written by Charles W. Penrose
Revelation given in 1889 to
The Patriarchal Law of Marriage belongs to this Dispensation
Woolley, John Wickersham
Woolley, Samuel: Mehrehe notwendig zur Fuelle himmlischer Herrlichkeit
Vord der Lord Concerning Adulterers
Wortlautes d. Heiligen Ehebundes u. Versprechens, Bedeutung des
Young, Brigham
A Truism Eternities old
Fuer die Himmlische oder Mehrehe
On the Principle of Dissolution
The Kingdom of God is NOT the Church
Tribulations
Wer nur eine Frau heiratet wird spätere keine haben
Zeugnis William Clayton's ueber die Mehrehe, Wichtiges

CHRONOLOGICAL INDEX

January

The Kingdom of God and the Church of God
In Defense of the Three Per Cent
After Christmas Thoughts
The Hillel Letters
Joseph F. Smith on the Garments
The True Law of the Land
God's Prophet — President?
Die Himmlische oder Mehrehe
Covenant Children (Picture)
El Dia Amanece Para Los Lamanitas
The value of Aged Men in Counsel ........................................... 31
Word of the Lord Concerning Adulterers ................................. 32

February

The Promises of God .................................................. 33
In Defense of the Three Per Cent ........................................ 43
Mrs. Vera J. Black comforting Three Daughters (Picture) ............ 46
Is This Christianity .................................................. 47
Die Himmlische oder Mehrehe ........................................... 56
Un Testimonio .......................................................... 58
Washington’s Vision ................................................. 60
Easy Roads .............................................................. 64

March

False Shepherds ?? .................................................. 65
In Defense of the Three Per Cent ........................................ 69
The Testament of Joseph ............................................... 76
Let No Man Think He is Ruler ....................................... 79
Die Himmlische oder Mehrehe .......................................... 86
Donda Esta la Verdad? .................................................. 90
Utah the Blackest Spot on Earth .................................. 95
Invocation to Charity ................................................ 96

April

A Plural Wife Speaks ............................................. 97
A Plural Wife’s Poem ............................................... 100
In Defense of the Three Per Cent .................................... 101
Our Bodies, and How to Take Care of Them ...................... 110
The Last Supper ...................................................... 113
Is Despotism Justified? ............................................. 114
Ephraim’s Apostasy .................................................. 118
Tribulations ............................................................ 119
Morning ................................................................. 119
Die Himmlische oder Mehrehe ....................................... 120
Senales De la Gran Apostasia ....................................... 124
No God ................................................................. 128

May

The Holiness of Motherhood .......................................... 129
John Wickersham Woolley ............................................ 134
Dearer Every Day ................................................... 135
The Uncompromising Attitude of the head of the Mormon Church .................................................. 136
Our Bodies, and How to Take Care of Them ...................... 139
A Truism Eternities Old ............................................... 141
Elders Called to go on Missions .................................... 142
Governing Children .................................................. 143
Only Mother Knows .................................................. 149
One Condition of Salvation ......................................... 150
Doubt Not ............................................................... 151
Die Himmlische oder Mehrehe ....................................... 152
Autoridad Divina ..................................................... 156
The Downfall of Tyranny ............................................ 160

June

Peace Without Justice? ............................................. 161
The Land with Memories ............................................ 163
Our Bodies and How to Take Care of Them ...................... 164
This is our Last Issue ............................................... 177
Die Himmlische oder Mehrehe ....................................... 194
Diese Nummer ist unsere letzte Ausgabe ......................... 197
A Prayer ............................................................... 197
God Gave to Me ...................................................... 198

“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.)