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## PREFACE.

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The author's name is withheld—not for fear—for the love of God casteth out all fear; nor for shame, for there is nothing to be ashamed of; but that attention might not be diverted from the booklet to the author. Never mind the author; he is nothing; the truth is everything. And in the language of Moroni, I would “exhort you that you would ask God the eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost.” (Moroni 10:4.)

Note this promise: “And blessed are they who shall seek to bring forth My Zion at that day, for they shall have the gift and power of the Holy Ghost.” (I. Nephi 13:37.) “Zion is the pure in heart,” “no poor among them.” The Lord never said “Follow Peter,” but He said, “I will send you the Comforter, which shall guide you into all truth, and it will show you things to come.” It is the only sure guide. The Lord says, “Satan goeth forth to deceive the nations.” But speaking of the ten virgins He says: “they that are wise, and have received the truth, and have taken the **Holy Spirit for their guide**, and have **not been deceived**; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.” (Doctrine and Covenants, Section 45:57.)

The author is not writing for money, nor the honors of men, but with a sincere desire to establish faith in the hearts of the Saints—not faith in Germany nor France, nor Paris, nor Wall Street, nor Babylon; but faith in God, and His word—His Zion—the Pure in Heart—the Order of Enoch—the love of each other in Christ Jesus—to the salvation of souls, to which may we all be dedicated.

An apology for the disilatory and disconnected nature of these writings may be offered with the statement that in the beginning there was no thought of publishing, but the writer had formed a habit of committing his reflections on the signs of the times to writing, while others slumbered and slept. This booklet is a compilation of these thoughts on various subjects at various times and circumstances, interrupted by the toils of the day, and we trust will account for many imperfections.

THE AUTHOR.

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Yes, say what is truth, 'tis the highest prize to which Mortals or Gods can aspire.

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## THOUGHTS ON THE GODHEAD.

Opponents to Mormonism say that the first articles of faith proves Joseph Smith to be a false prophet. They say that fatherhood is the result of a cause, and therefore, cannot be eternal—that fatherhood is based upon conception, and must have a beginning.

We believe in God, the eternal Father, is therefore, an absurdity. They reason thus: "No prophet ever taught an absurdity. Joseph Smith taught this absurdity; therefore he was not a Prophet." On the surface this appears to be good logic; but let us dig a little deeper. Jesus spoke of eternal mansions in the heavens prepared for those who love Him and keep His commandments. These mansions are the result of a cause, predicated upon their creation and therefore must have a beginning, and cannot be eternal. He also spoke of eternal salvation and eternal damnation, which in individual cases must have a beginning. Therefore, if Joseph Smith was a false prophet for the expression of eternal Father, then Jesus Christ must necessarily be a false prophet for using the same expression. But it is evident that Jesus meant the idea, or principle, was eternal and not each individual case. The Latter-day Saints believe and teach that as God now is, man may become, and that as man now is God once was. That is, that God and man are of the same race and species in different degrees of development. Being sons of God, we expect, on natural principles, to become like Him some time by the observance of the laws of life. If God our Heavenly Father was once a man as we now are, it is but reasonable to suppose that He believed as we do, that His father was once a man like Himself. This doctrine is as eternal as time and space; otherwise God must have created Himself, which would have been a bigger absurdity.

God says there is "no space where there is no kingdoms," and they are so numerous "they cannot be numbered;" if they could be numbered there would be a limit to the Gods and their control. It is self-evident there is no limit to time and space. It is hard to conceive, but

it is impossible to imagine otherwise. It is the basic foundation of all truth and reason. To dispute it is insanity. We cannot conceive of anything having but one end. If it has a beginning it must have an end; two ends—self creator, is an absurdity; therefore, the principle of eternal fatherhood is eternal and tends to prove that Joseph Smith was a true prophet.

In Church History, Volume 6, Page 476, we read: "I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house. I learned a testimony concerning Abraham, and he reasoned concerning the God of Heaven." "In order to do that," said he, "suppose we have two facts, that supposes another fact may exist—two men on the earth, one wiser than the other would logically show that another who is wiser than the wisest may exist. **Intelligence exist one above another, so that there is no end to them.**" If Abraham reasoned thus, if Jesus Christ was the son of God and John discovered that God the father of Jesus Christ **HAD A FATHER, YOU MAY SUPPOSE THAT HE HAD A FATHER ALSO.** Where was there ever a son without a father; and where was there ever a father without first being a son. Wherever did a tree or anything spring into existence without a progenitor? and everything comes this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that **He had a father also?** I despise the idea of being scared to death at such a doctrine, for the Bible is full of it."

This shows that Jesus Christ had not only a father, but grandfather, and a great grandfather. Common sense would show us that He has as many grandfathers as we have. This idea is in perfect harmony with the scripture, and reason, that there are many Gods, but to us there is but one God. That is, while there are many Gods there is but one to whom we look to for guidance, the one having charge of the earth or planet on which we live. There are many Presidents and Bishops, but to us there is but one Bishop—the one presiding over our ward. The many Bishops in the church do not signify any confusion or conflict of authority. It matters not how many Presidents of stakes and Bishops are in the Church.



They tend to their own business, in harmony with the presiding President of the church. And even the presiding President is subject to the voice of the people; earthly and Church governments are but a type of heavenly things.

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The Prophet Daniel says, in Chapter 12:1. "And at that time shall **Michael** stand up, the **great prince** which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that same time thy people shall be delivered, every one that shall be found written in the book. Also Chapter 10:21. "But I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but **Michael your prince.**" Also Chapter 7:9, 10: "I beheld till the thrones were cast down, and the **Ancient of days** did sit, whose garments were white as snow, and the hair of his head like the pure wool; His throne was like the fiery flame, and his wheels as burning fire. 10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

We read in Book of Doctrine and Covenant 78, Section 5, 16: "Who hath appointed **Michael your prince**, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life."

This indicates that Adam is our God, holding the keys of our salvation under the council and direction of the Holy One, just as a Bishop governs in his ward under the council and direction of his president.

Brigham Young taught this doctrine and said Adam was the only God with whom we have anything to do, just as our Bishop is the only one with whom we have direct dealings. He was once what man now is.

If Adam is not the God of this world, what is he the God of? If this is not his kingdom, which and what is his kingdom? If God is an exalted man and once was what we now are, what is the objection to Adam being

our God—our Father in Heaven, or His father being our Grandfather in Heaven, and His Grandfather being our Great Grandfather in Heaven, and etc. with no end to intelligence one above the other.” This was the doctrine of Joseph Smith and Brigham Young and why should it not be the doctrine of the church now?

Through faithfulness we may become what we now is. We understand that this doctrine has been repudiated by the present living oracles as merely the doctrine of Brigham Young. We are told that the living oracles take precedence over all other authority, living or dead. We agree that the living oracles take precedence, provided they do not conflict with the dead oracles, “To the law and the testimony if they speak not according to this word it is because there is no light in them” (Isaiah 8). If it is true that the living oracles take precedence over all others regardless of their disagreements with the dead prophets, then the saints must necessarily change their faith every time there is a change in the presidency to conform to the views of the new president. We must believe in Adam-God so long as Brigham Young lives, but so soon as a President arises differing with Brigham, we must disbelieve in this doctrine and adopt the views of the new oracles. The mention of such an attitude is so absurd as to border upon the ridiculous.

It is evident that former living oracles believed the one “Mighty and Strong to set the church in order and allot the inheritance to the Saints was yet future, as evidenced by foot notes to the 85 Section of Doctrine and Covenants. Also Journal of Discourses, Volume 21, Page 150-4. Indeed before we can go back to inherit the land in all its fullness and perfection, God has promised that He would raise up a man like unto Moses. \* \* \* Yes God will assuredly raise up a man like unto Moses, and redeem His people with an outstretched arm, as the fathers were redeemed at the first.” \* \* \* This you will find recorded in the Doctrine and Covenant and in the same book it is predicted there is to be one Mighty and Strong, as well as to be an **immortal personage**. One that is clothed upon with light as with a fountain, one whose bowels are a fountain of truth, His mission to allot their inheritance; according to their faithfulness.”—Orson Pratt. But the present living oracles repudiate this

idea, and affirm "authoritatively" that this revelation never was and never will be fulfilled, but is obsolete. The next set of oracles may take a still different view. Must the Saints change with them? If the living oracles were guaranteed to be infallible the Saints would be safe in following their lead without question. No man that ever lived on the earth from Adam to Joseph Smith has been so guaranteed against sin and error. For this reason God has given His saints their free agency and said that all things should be done by common consent, by the voice and vote of the people. (Section 26.) The people would be safe in following the Lord's anointed, Saul and David and Solomon, as long as they kept right, but when they went wrong the people who followed them went wrong. King Noah was duly appointed and anointed king by a godly father, but he went wrong, and most of the people went wrong with him. Abinadi stood out against him and was burned to death. Alma would have suffered a like fate, but he escaped. By hiding, and secret teaching, he obtained a few followers, and after establishing a church, instructed them "to trust no one to be their teacher, nor their minister, expect he be a man of God, walking in his ways, and keeping his commandments." Mosiah 23, 14.

It may be objected that we are told to pray to the Father in the name of Jesus, and that this is incompatible with the doctrine of Adam-God. Not so. We may petition our Government in the name of the United States or the President, and if we have a perfect mailing system, the petition will find its proper place. The letters will be sifted and sorted, and sent to the department having jurisdiction of the subject matter, whether it be the city or town, county, state or United States department. The President cannot see to all the business of the nation, any more than the President of the Church can see to all Church matters, or our God to all the affairs of the Universe.

Our complaints and petitions are usually presented to our teachers and they take them to our Bishop, and if too much for him he counsels with the Stake President, and he in turn to the President of the Church, if necessary, and the President of the Church may submit it to his counsellors.

Our guardian angels are our teachers and custodians of our prayers and petitions, and through the medium of the Holy Ghost, or by person, will doubtless see that those petitions go to the proper department, whether it be the Adam-Michael, the God of this world or Adam's Father, the God of many world's, or Adam's Grandfather, or the God of the Universe, or the Council of the Gods, according to the import and magnitude of the petition. As Adam holds the keys of our salvation under the council and direction of a still higher one—intelligence one above another without end. And any and all of these Gods have once been as man now is, and consequently "know the weakness of man, and how to succor them who are tempted." Doctrine and Covenants, Section 62:1.

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**"We believe the Bible to be the word of God as far as it is translated correctly. We also believe the Book of Mormon to be the word of God." And we believe it to be translated correctly.**

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### BOOK OF MORMON.

David Whitmer and Oliver Cowdery both testified that Joseph Smith read the words of the Book of Mormon to them from a parchment, while they wrote them down and that the words would not give way for other words to appear until they were correctly written. While Joseph Smith is not known to have corroborated this statement he was never known to have denied or corrected it, as doubtless he would have done had it been false. Who would be more likely to know about the manner of translating the Book of Mormon than the scribes who wrote it? and if their testimony in this matter is false what dependence can we put in the testimony of these same witnesses as recorded with Martin Harris on the fly leaf of the Book of Mormon. If they would testify falsely in the one case why not in the other?

Joseph Smith the translator wrote in our Articles of Faith, "We believe the Bible to be the world of God as far as it is translated correctly, and we also believe the Book of Mormon to be the word of God." If the translator only got the ideas, and had to think it out,

and supply the words out of his own language according to his education, then it may not be translated correctly, and is no more reliable than the Bible. The whole church has always believed and accepted the perfect translation of the Book of Mormon until of late years the leaders, the living oracles, have endeavored to satisfy the unbelievers by laying the imperfections of the Book of Mormon to the ignorance of the translator, that the Book would have read differently if translated by an educated man, and this imputation upon this sacred book is sanctioned and put forth as a fact to the Saints and taught to their children. If we are at liberty to change the grammar and rhetoric of the Book on account of the illiteracy of the translator, where will it end? If the grammar is defective for lack of inspiration why is not the rhetoric, and the logic, and the facts, and figures subject to the same imputation? In fact the whole book?

Some will criticise **this**, and want it changed, and others will criticise **that**, and insist that it read differently, to conform to their particular notions; and pretty soon there is as many doctrines and notions picked out of this sacred volume as is picked out of the Bible. According to this idea the Lord might have done better to have had the translation done by Prof. Charles Anthon of New York. But the learned linguist said he could not read a sealed book, and Joseph said, "I am not learned" So the Lord said, "I am able to do my own work," and no doubt He was able to do it just right; just as He wanted it to be done, and it is dangerous for us weak mortals to take the responsibility of changing it, or even apologizing for it. The Lord would no doubt say, "I have written what I have written." When Moroni expressed a fear that the Gentiles would mock at the words of the book, the Lord answered, "Fools mock, but they shall mourn, but my grace shall be sufficient for the meek that they shall not take advantage of your weakness." But according to this modern idea of the translation the Lord might better have answered, "Never fear, Moroni, for I will have an educated translator to put your imperfect language into classic English, or explain to the mocking Gentiles that the responsibility of the imperfections rest upon the ignorance of the translator, thus relieving Moroni of any responsibility.

If Joseph Smith was thinking it out and using his own language why does the language of the Book of Mormon differ from the language of anything else he ever wrote? It does not even resemble the Book of Doctrine and Covenants. Again, if he was at liberty to use his own language, and was actually doing so, of what consequence would the loss, or theft of the 116 pages of manuscript amount to? If he was not translating literally it would be no trap to ensnare the translator, as the Lord indicated in Sections 3 and 10, Doctrine and Covenants. If he was not pretending to translate verbatim the loss would be of little or no consequence.

Again, if he was not making a literal translation what sense was there in sending Martin Harris with a sample translation to Prof. Anthon of New York for a learned opinion. Would the joke be on Martin Harris, Prof. Anthon, or Joseph Smith?

How can the supplying of the names of men, cities, rivers, valleys, mountains and plains be accounted for under this new theory of the translation of the Book of Mormon? Did the translator think out these names? How did he think out the number of the armies? The numbers slain on each side, the names of their coins and measures and weights? By what powers of mental efforts could he do this? Let anyone try it, and though he sweat blood he cannot do it. Are we to suppose that he conjured all these names and numbers, just as the novelists do, and allow the Book of Mormon is a work of fiction as its enemies say it is? If the translation was influenced by the language of western New York, as Mr. Roberts indicates in his "New Witness for God," would he make such profuse use of the expression, "And it came to pass"—was that an expression of western New York? In Second Nephi, 5:21, we read that the Lord caused a "skin of blackness" to come upon them (the Lamanites). Would the translator have used the word "blackness" when the Lamanites are everywhere spoken of as the **Red Men**? Did he think out the chapters of Isaiah that are in the Book of Mormon or did he copy them from the Bible as unbelievers say he did.

David Whitmer relates an incident when in consequence of some family troubles Joseph was unable to proceed with the translation until after he had spent some

time in secret prayer and asked his wife's forgiveness, and Mr. Roberts refers to this as evidence of the correctness of his theory of the translation. But is it not rather against his theory than for it? If in consequence of wrongdoing he was unable to think out the translation, was it that his mind was so stupified that he could not think at all, or only indifferently? Evidently he could think to pray, and ask his wife's forgiveness, so he could surely think to translate to some degree only imperfectly. But the fact that he could not translate at all is confirmatory of Cowdery's and Whitmer's story of the translation—reading from the parchment. This theory is also confirmed by the story of Martin Harris substituting a bogus stone for the true sear stone. Joseph said: "What is the matter, Martin? All is dark." That is, the translation in English did not appear, and he was unable to read while Martin wrote. This brings up the question, why should a scribe be so necessary, especially an unskilled long hand writer, if the translator was just thinking out the language? He could just as well do his own writing, as we all do in long hand. Yet it appears he could not proceed without a scribe, though ever so unskilled, as his wife, Martin Harris and David Whitmer. This is strong proof of the testimony of these witnesses as to the manner of translating.

If Joseph was to translate in the manner indicated to Oliver Cowdery in the ninth section of Doctrine and Covenants, as intimated by the author of "New Witness for God," then he would write a paragraph or chapter, giving names, dates, and numbers, and then ask the Lord if it was right and determine its correctness by the burning in his bosom. Excuse us if we seem to ridicule, but what other conclusion can we glean from such a theory?

If Joseph got the ideas only from the Lord, and used his own language, he should write in the second or third person instead of the first person. Why should he start out with "I, Nephi, being born of goodly parents," and by what authority does he put these words into the Lord's mouth? "Behold, I am Jesus Christ, whom the Prophets testified should come into the world." (3 Nephi, 11:10.) Is it not presumptuous to say the least? The more we look into this question the more confident are we that the Book of Mormon is the word of God,

without qualification or reservation. We believe it is translated correctly, imperfections and all, as in the original. Let us examine a few quotations. Mormon, chapter 9, "Behold, I speak unto you as though I spake from the dead; for I know that ye shall hear my voice." Verse 31: "Condemn me not because of mine **imperfections**; neither my father, because of his **imperfection**, neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our **imperfections**, that ye may learn to be more wise than we have been." Also Moroni 8:12: "And whoso receiveth this record, and shall not condemn it because of the **imperfections** which are in it, the same shall know of greater things than these. Behold, I am Moroni, and were it possible I would make all things known unto you." II Nephi, 27, 20, 22, 24 verses: "Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto them. Wherefor when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised thee, then shalt thou seal up the book again and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him." II Nephi, Chapter 3: 19, 20, 21: "And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust for I know their faith. \* \* \* It shall come to pass that their cry shall go even according to the **simplicity** of their word. \* \* \* The **weakness** of their words will I make **strong** in my faith."

Ether, 12: 25, 26: "Thou hast also made our words powerful and great even that we cannot write them; wherefore, when we write we behold our **weakness** and **stumble** because of the **placing** of our words; and **fear** lest the **Gentiles** shall mock at our words."

"And when I had said this, the Lord spake unto me, saying, fools mock, but they shall mourn; and my grace



is sufficient for the meek, and they shall take no advantage of thy weakness."

If the weaknesses of these original writers were not to be transmitted in the translation into English there would be no grounds for Moroni's fears, nor point to the Lord's reply. A true translation will carry the merits and demerits of the original. Otherwise there would be no propriety in translating the great authors from one language to another; that is, a good and true translation will certainly show the difference between a classical construction of literature and an awkward construction. To attribute the imperfections of these original writers of the Book of Mormon to the illiteracy of the translators is but one step towards apostacy. It means, we also believe the Book of Mormon to be the word of God as far as it is translated correctly.

The greatest objection the opponents to the literal translation of the Book of Mormon is that it makes a "mere machine" out of the translator; but let any of these objectors attempt to translate anything if he knows but one language and he will at once see the necessity of being some kind of a machine, and that, too, in the hands of a more expert manipulator than any mortal machinist we have any knowledge of. If such a linguist is in doubt let him try it, and he will soon be convinced—convinced that any person with no language but his native tongue has no foundation upon which to begin to think into, or out of, another language. Is it such a terrible handicap, or disgrace, or calamity, to be a "mere machine," "fearfully and wonderfully made," in the hands of the Lord? If so, it must be a calamity to be "clay in the hands of the potter." If the history and teachings of the Nephites were not to have a literal translation, why worry about ore to make plates, and the awkwardness of writing on these plates, and why their anxiety and prayers that they might be preserved and handed down from generation to generation together with the interpreters for the purpose of translating if the translator was not to translate at all, but a panoramic view, or moving picture, incantation or pantomime, and then think it out in his own language?

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Some years ago a theory was published in the Y. M. M. I. A. Manual that previous to the eruptions at the time of the crucifixion, North and South America were two long islands corresponding to the Andes and Rockies, the great river valleys submerged and unconnected by the "narrow neck of land;" but later acknowledged to be an error, and recinded. But such an error is infinitesimal compared with any theory that mitigates against the full literal translation and Divine Authenticity of the Book of Mormon.

2 Nephi, 27:20. "Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; therefore thou shalt **read** the **words** which thou shalt give unto thee." Also 24th verse. Here the Lord says positively that Joseph shall **read** the **words** that shall be given to him to **read**; and Oliver and David both testify that he did **read** the **words** to them and they wrote them down as they appear in the Book of Mormon, and their testimony was never questioned until recently.. Roberts with an **overweaning** anxiety to pacify those that mock at the words of the Book of Mormon invents this new theory of its translation by the Prophet thinking out the words, and making a bad job of it for the want of education. Now how does this explanation or apology correspond with the Lord's answer, "**Fools shall mock but they shall mourn.**" Can we hope to convert these scoffing, mocking Gentiles by such flimsy apologies? The Lord says, My grace shall be sufficient to the meek that they shall not take advantage of your weakness." Not Joseph Smith's weakness, either, but **their own** weakness, transmitted into English by a literal truthful translation word for word as nearly as any translation can be made to read. Would to God we could all be machines in the hands of the Lord, or clay instead of glass or cast iron.

If Joseph Smith was just thinking out the language of the Book of Mormon, how is it that he thought out the number of slain in some battles, and in others said they were so numerous they were not numbered? Is the omission of the number owing to ignorance, indolence or indifference? Did Joseph just think the former in-

habitants had horses on this continent; if so, how did he come to think so?

How could he think they had cureloms and cumoms. How could he think out these strange animals and these strange names.

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**Who's on the Lord's side, who? Now is the time to show. We ask it fearlessly, who's on the Lord's side, who?**

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## BOOK OF MORMON PROPHECIES.

Of late years our leading brethren are frequently quoting the passages in the Book of Mormon that are favorable to this Gentile nation, which is proper as far as it goes. But why not quote it all, for and against? Are we so anxious to please and obtain the honors of men that we cannot give them the whole truth? We are watchmen upon the towers, and are commanded to warn the wicked of their wickedness and call them to repentance, and the Lord warns us in Ezekiel, 33 Chapter that if we fail to give the warning they shall die in their sins, but their blood shall be upon our hands. Think of the responsibility.

It is gratifying to read in Nephi I, 13th Chapter, 12th Verse of Columbus being wrought upon by the spirit of God to discover America, and to read its confirmation in history as recorded by the gifted author Washington Irving in his life of Columbus.

"In the latter part of his life, when, impressed with the sublime events brought about through his agency, Columbus looked back upon his career with a solemn and superstitious feeling, he attributed his early and irresistible inclination to the sea, and his passion for geographical studies, from an impulse from the Diety, preparing him for the high decrees he was chosen to accomplish.

"He never spoke in doubt or hesitation, but with as much certainty as if his eyes had beheld the promised land. No trial or disappointment could divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations, and gave them at times a tinge of superstition, but it was of a sublime and

lofty kind; he looked upon himself as standing in the hand of heaven, chosen from among man for the accomplishment of its high purpose; he read as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophets. "The ends of the earth were to be brought together, and all nations and tongues and languages united under the banner of the Redeemer. The enthusiastic nature of his conceptions gave an elevation to his spirit, and a dignity and loftiness to his whole demeanor. He conferred with sovereigns almost with the feeling of equality. His views were princely and unbounded." \* \* \*

And on the return voyage "In this hour of darkness and peril, the crew again called upon the aid of heaven. A lot was cast for the performance of a barefooted pilgrimage to the shrine of Santa Maria de la Ceuva in Huelva, and, as usual, the lot fell upon Columbus. There was something singular in the recurrence of this circumstance. Las Casas devoutly considered it as an intimation from the Deity to the Admiral that these storms were all on his account, to humble his pride, and prevent his arrogating to himself the glory of a discovery which was the work of God, and for which he had merely been chosen as an instrument."

It is inspiring to be assured this constant response to his mutinous sailors, "Sail On, Sail On, Sail On" was inspired of the Lord.

It is good to read in II Nephi, 10th Chapter that the Lord will bless the Gentiles upon this land, Verse 11. "And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;"

"And I will fortify this land against all other nations."

But why not go on and quote further:

14. For he that raiseth up a king against me shall perish, for I, the Lord the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

15. Wherefore, for this cause, that my covenants be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I

must needs destroy the secret works of darkness, and of murders, and of abominations;

16. Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

Jesus gives a perfect description of this nation in 3rd Nephi 16, 10.

“And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the peoples of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them;”

The results of this war has lifted this nation to the very topmost pinnacle of pride, even above all the nations of the whole earth. Some insist that the Gentiles have repented because they have quit persecuting us, but why have they quit? Is it not that we have surrendered the objectionable principles, and joined with them heart and soul in their financial policies, in their politics and social life? What grounds have they for persecuting us after unconditional surrender? Have they rendered the repentance that is required and commanded in 3rd Nephi, 30 Chapter?

“Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write saying,

Turn, all ye Gentiles from your wicked ways and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost,

that ye may be **numbered with my people**, who are of the house of Israel."

We all know they are not disposed to render obedience to this **commandment**, but ridicule the very idea of being baptized into the Mormon Church. They gladly join us in finance, politics and social pleasures, so long as we keep quiet on our religion. They have no use for the Book of Mormon, or Joseph Smith, and yet it is the **only repentance acceptable to the Lord**. The status of this nation before the Lord is graphically portrayed in Mormon, 8th Chapter, commencing at the 34th verse.

"Behold the Lord hath shown unto me great and marvelous things, concerning that which must **shortly come at that day when these things shall come forth among you**.

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, **Jesus Christ hath shown you unto me, and I know your doing**;

And I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

O, ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do you not think that greater is the value of an endless happiness than that misery which never dies, because of the praise of the world?

Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not?

Yea, why do you build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord;

and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

Behold, the **sword of vengeance hangeth over you**; and the time soon cometh that he **avengeth the blood of the saints upon you**, for he will not suffer their cries any longer."

Is this a true or false indictment? Are we doing justice to this nation and duty to ourselves when we fail to proclaim these truths? Would it not be more fitting to publish these scriptures, than to be so diligent in publishing and circulating our attitude (?) on plural marriage? Are we consistent in these things? Why not publish this? Doctrine and Covenant, Section 45-26:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

And the love of men shall wax cold, and iniquity shall abound;

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel.

But they **receive it not**, for they **perceive not the light** and they **turn their hearts from me** because of the precepts of men;

And in **that generation** shall the times of the Gentiles be fulfilled;

And there shall be men **standing in that generation**, that shall not pass, until they shall see an **overflowing scourge**; for a **desolating sickness shall cover the land**;

But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices, and curse God and die.

And there shall be earthquake also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another."

How can we expect to escape this "scourge" and "desolating sickness," when we open our theatres, picture shows and vaudevilles, and close our temples and churches against Sacrament meetings, fast meetings, and solemn assembly? Do we imagine the Lord is not look-

ing on? Let us not think to deceive ourselves. The Lord says, Revelation, 18th Chapter, 4th Verse, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." He further says "Reward her even as she rewards you, and double unto her double according to her works in the cup which she hath filled to her double" She rewarded you with mob law, and this retribution is coming just as fast as labor and capital can mobilize their forces. But if our capitalistic brethren continue to array themselves on the side of the trusts and corporations, and our laboring brethren on the side of the unions, how are we to escape. Let us read on:

7. How much she hath glorified herself and lived deliciously so much torment and sorrow give her, for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in **one day, death and mourning and famine**, and she shall be utterly **burned with fire**, for strong is the Lord God who judges her.

9. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning.

10. Standing afar off for the fear of her torment, saying alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over them for no man buyeth their merchandise any more."

These scriptures are just as sure of fulfillment as the one foretelling desolating sickness, and the one in 1st Nephi, 22:13 foretelling the recent world war.

13. "And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood."

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The fact that the central powers were the aggressors and wicked and cruel, does not prove that the Lord was wholly against them and on the side of the allies. If it does the same reason would prove that God was on the side of the Jews as against the Babylonians under Nebuchazzer. The Babylonians were just as aggressive and cruel as Germany. They slew all the sons of King Zedekiah but one, and burned out his eyes and yet God was not on the side of the Jews. The Romans under Titus were equally aggressive and cruel in the siege and destruction of Jerusalem. '70 A. D. And yet God was not with the Jews. The Lamanites were almost invariably the aggressors against the Nephites, and yet the Lord was using them as a scourge to punish the Nephites even though they fought for their liberty, their homes and democracy. Even so the Lord seems to be bumping the heads of the nations together as a judgment for their wickedness. See II Nephi, 27-1.

“But behold, in the last days, or in the days of the Gentiles, yea, behold **all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations.**”

If France and Italy and Belgium and Russia are righteous and fighting on the side of Michael and his angels against Satan and his angels how is it that the gospel has met with more success in Germany than in all these other nations combined?

Take one glance at the history of France in the St. Bartholomews massacre, 10,000 lives in one night. Think of the carnage and blood of the French Revolution and the aggressive wars of Napoleon and her impurity and ungodliness and how can we maintain that this great war is not a judgment upon France and Belgium as well as upon Germany?

The Lord said beginning with the rebellion of South Carolina the nations should call upon each other to defend themselves against other nations until war should be poured out upon **all nations** and the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God until the consummation decreed hath made a **full end of all nations, agree-**

ing with Daniel II that the kingdoms of this world should become as the chaff of the summer thrashing floor and no place found for them.

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“O let not vain ambition, nor worldly glory stain your minds so pure and holy; acquit yourselves like men. \* \* \* \* Then cease from all light speeches, lightmindedness and pride. Pray always without ceasing and in the truth abide.”

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### BRIGHAM YOUNG'S DISCOURSE AT LOGAN, JUNE 27, 1873.

Let the old stock—those who have lived in Babylon and who have had their trials in this wicked world—pass away. let them be taken out of the midst of the Latter-day Saints, and the young growth that know nothing of the world be left to themselves, to follow the promptings of their own wills, and what would be their condition? Would we not have all that the wicked world could desire in our midst, and we delighting therein? Think of this and draw your own conclusions. \* \* \*

What will be the history of the nations now existing? Just as fast as time and circumstances will permit they will be blotted out of existence and will be forgotten and known no more on the face of the earth. This would be the fate of the Latter-day Saints if they were to persist in following the inclinations of their own hearts: for according to that which they now make manifest, pride, arrogance and covetousness are increasing in their midst: and any people or nation that gives way to these evils curtails the measure of its existence and will soon be blotted out and will be known no more for ever. Brigham Young, Logan, June 27, 1873.”

Brigham Young doubtless had the martyrdom of Joseph and Hyrum in mind on that day, but there is no evidence of bitterness. His observations show no partiality as between Saints and Sinners. He warns Latter-day Saints as well as Gentiles against the consequences of wrong doing. He seemed to be inspired of the Lord, and sensed the dangers ahead of the Saints. Almost half a century has passed, and nearly all of those who passed through the trials of Missouri and Illinois and the troubles of emigration and colonizing of our mountain

home, have passed away and the work of the Lord has revolved upon a new generation, who know little or nothing of these fiery ordeals, and what is the result?—the “condition.” Have we not all that this “wicked world desires in our midst, and we delighting therein? Think of it, and form your own conclusions.” Have we not all the fashions of Paris here, and we delighting therein? Have we not the principles and policies of Wall Street—trusts and corporations, and secret combinations, and we delighting therein?

In the face of this overflowing scourge, and desolating sickness that covers the land, were we not the first to close our churches and temples, and open our theatres, and vaudevilles, and movies? and the last to open our churches? In the 44 years of intervening prosperity has not “pride and arrogance and covetousness” continued to increase with the tide of riches and dearth of persecution? And if we continue to give way to these evils, what will be the results? The Lord says except He cut His work short in righteousness there would be no flesh saved. With our temples and churches closed and our theatres and vaudevilles open, and our Elders and teachers advised to keep out of the Flu stricken homes, is there any wonder that the Savior with a prophetic eye on these conditions should wonder if the Son of Man should find **faith** in the earth at His coming?

Yes, but some pleasure lovers will say, Brigham Young built the Salt Lake Theatre, and encouraged dancing. True, but he only encouraged these things at the right time, and the right conditions. Let us read from Wilford Woodruff’s Journal while crossing the plains in search of new homes for God’s people in the mountains of Ephraim. \* \* \*

President Woodruff’s Journal, as recorded in his history, shows that President Young reprovved the brethren for playing cards, dominoes, quoits, checquers, and dancing and singing while enroute on a sacred mission to locate a home for the Saints. Said he would not travel with **them** or lead them if they did not repent and desist from such conduct.

When the Lehi colony was being driven before the wind on a voyage to the promised land Nephi reprovved his brethren for dancing, and singing, and frivolity on such an occasion, and the Lord sustained him in that

rebuke. And the Lord is the same yesterday, today and forever.

We are living in perilous times. The Lord has said come out of her my people that ye partake not of her sins, nor receive of her plagues. Ye are the salt of the earth, but if the salt hath lost its savor, of what use is it but to be cast out and trodden under foot of men? If we put ourselves on the same level with Babylon we will suffer with Babylon. A body of water that sinks to the same level with the ocean has neither potential nor kinetic energy, but is subject to the same winds and waves and tides, and has no inherent power. The Lord says in Isaiah 26:20, 21, "Come my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be over past. 21—For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose its blood and no more cover its slain." So far the world has covered its slain, though it has run into many millions, but the time is coming when there will be such slaughter that they will no more cover their slain. So far it has been nation against nation, but the time is coming when it will be every man's hand against his neighbor.

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The war of nations came like a bolt of lightning from a clear sky, but the industrial war of the classes is coming like a whirlwind. "For behold and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it. The Lord's scourge shall pass over by night and by day, and the report shall vex all people, yet it shall not be stayed until the Lord come. For the indignation of the Lord is kindled against their abominations, and all their wicked works. Doctrine and Covenant, Section 97:22, 23, 24. The Lord says: "I will destroy their chariots (railroads) and cut off the cities of the land, and throw down all their strong holds \* \* \* and I will execute vengeance and fury upon them, even as upon the heathen such as they have not heard." 3 Nephi, 21 Chapter.

Terrible as the late war has been it has not destroyed the big wicked cities, it has hardly touched them. But when he destroyed their chariots (railroads) the big cities

will be the first to suffer with starving mob-law. This nation is stricken with blindness or they would listen to Secretary McAdoo's recommendation to leave the "chariots" in the hands of the government for five years,—their only safety. They would have been destroyed before now, but for the government. Private owners cannot dip into a public treasury to make up the deficiencies of running expenses. The Lord says "I will turn them to the hardness of their hearts, and the blindness of their minds, even unto bringing them down into captivity, and into destruction both temporal and spiritual, according to the captivity of the devil." I Nephi 14:7.

At the time the Book of Mormon was translated, the word "railroad" was not in existence. It could only be translated chariots. But there are no horse chariots now, and if there were their destruction would not result in the destruction of cities, as the destruction of railroads would.

They are the key to the arch, or the heart and venous system by which the body is fed;—destroy the circulating medium and you destroy the body. Destroy these chariots and what will be our condition? Chicago and New York will go into anarchy in ten days, and with our mines and smelters shut down we will have tens of thousands of starving people to be cared for. The only organization on earth prepared to cope with such a situation is the Church of Jesus Christ or Latter-day Saints. The other churches have no organization except a Parson and a Deacon. No helpers outside of the walls of these churches. The state and federal government are only made to consume, and not to feed, and are powerless without the railroads even to enforce order. But the Church is so completely organized as one homogeneous body from head to foot, that the food could be mobilized under the United Order and starving mob law averted. Then will be fulfilled the prediction of the Prophet Joseph Smith, that we would be the only people on the earth not at war with each other and ready to save the constitution when it shall hang as by a thread.

When their big wicked cities are being destroyed as a result of the destruction of their chariots, the Government will be unable to ship the monthly allowances to the Lamanites, and armed to the teeth as they are they will become as "a lion among a flock of sheep that goeth

through and treadeth down and none can deliver." The government will be unable to guard the Mexican line against Lamanite invasion. But a mighty prophet is to be raised up among them, and they are to be converted as it were in a day, and when the big cities of the east are destroyed they are to be ready with the assistance of the Saints—Ephraim, to build up the new Jerusalem, under the celestial law or order of Enoch. With the Turks driven out of Europe, and the old Jerusalem under the liberal and friendly government of England, the way is prepared for the re-establishment of God's government centrally located on the eastern hemisphere, as the New Jerusalem will be on the Western Hemisphere. Then "shall the law go forth from Zion, and the word of the Lord from Jerusalem."

But some will question how these things can be while we move seemingly in such perfect unison with Babylon. "God moves in a mysterious way, His wonders to perform." We came willingly to the mountains of Ephraim to dwell just because we had to, and we will go into the United Order willingly just because we will have to. Everything will come about in such a natural way that the ungodly will not discern the hand of the Lord in it; but the wise will understand. Though all the nations engaged in the late war are drunken in iniquity and all manner of abominations (Sec. 2, Nephi 27:1) yet the Lord has His "bright designs and works His Sovereign will," even if it results in their destruction. Enlarged freedom will come, both to the world at large, and to His own people. Yes, even God's own people are in more or less bondage, patterned more or less after the German government,—a strong central government. True, we are supposed to do everything by common consent by the vote and voice of the people. And there is full freedom to vote in the affirmative, but a vote in the negative is construed as rebellion and the ban of the Church is the penalty. This is not liberty but bondage.

To illustrate: We were told during the late war that anyone failing to support the Allied cause were not in full standing. And yet Nephi says they are all "drunken in iniquity and all manner of abominations. 2 Nephi 27:1 and Jesus says the sword of His justice shall fall on all of the nations of the Gentiles, 3 Nephi 20:20.

In the Doctrine and Covenant, Section 87, the Lord says the nations shall "suffer the wrath and indignation of Almighty God until the consumation decreed hath made a full end of all nations."

The Prophet Daniel says the storm shall strike the image upon its feet and toes and break it to pieces, and they shall become as the chaff of the summer threshing floor, and no place found for them." He says nothing about destroying the central toe and saving the outside one—big and little are all to be destroyed. Of course he does not say they are all equally wicked, or that wickedness equally manifest externally. The toes of a diabetus are not usually all likewise effected externally nor is the life of the patient saved by amputating the affected toes, for all the toes are infected, if not externally, internally; and to require members of the Church of Jesus Christ to pledge loyalty to these wicked nations in the face of all this scripture or forfeit their standing in the Church is not liberty, but bondage. The Prophet Ether was neutral because he believed both sides of the Jaredites were wicked. Mormon laid down his sword and refused to take sides because both sides were wicked, and when he resumed his sword it was without faith or hope. Lehi denounced his own people as wicked and deserving the destruction that would come upon them by as wicked and cruel a nation as the Germans. Jesus also denounced his own people, the Jews, and foretold their destruction by a still more wicked and cruel nation that would not leave one stone on the other of their beautiful and sacred temple. Would to God we could all have a Lincoln mind and heart to see in this great war a judgment upon both Allies and Central Powers, as he saw in the Civil War a judgment upon both North and South instead of extolling ourselves and making a scapegoat of the Kaiser.

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To contrast the policies of the present financial institutions of Zion with the Lord's policies and purposes as recorded in the revelations of Joseph Smith, we quote the following:

"Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the spirit shall be withheld." (Doctrine and Covenants, Section 70:14.)

"But it is not given that one man should possess that which is above another, wherefore the world lieth in sin." (Doctrine and Covenant, Section 49:20.)

"For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." (Doctrine and Covenants, Section 78:6.)

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—the harvest is past, the summer is ended, and my soul is not saved.

Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other man's goods, whose eyes are full of greediness, who will not labor with your own hands.

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs." (Doctrine and Covenant, Section 56:16, 17, 18.)

"For it shall come to pass that which I spake by the mouth of my prophets shall be fulfilled, for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel." (Sec. 42:39.)

And the Bishop Newel K. Whitney also should travel around among all the churches, searching after the poor to administer to their wants, by humbling the rich and the proud. (Section 84:112.)

How can we reconcile these scriptures with the present policies of Zion's institutions? Whither are we drifting? Towards the United Order, or directly away from it. Can God's purposes ever be fulfilled under the present regime?

How can we read these scriptures—the Lord's views and policies, and still be satisfied with the conditions in Zion today? And say "Zion prospers, All is well?"

In consequence of our rejection of the law of consecration and the United Order the Lord gave us the law of tithing, as a schoolmaster to bring us to the higher



law—the celestial law. This imperfect law of tithing exacts the necessities of the poor alike with the abundance of the rich. The poor deny themselves the comforts and necessities of life to comply with this law—(blessed are the poor)—but the rich make no such sacrifice, but pay tithes out of the “superfluity of things they don’t need.” (Lincoln’s definition of wealth.) And yet Saints (?) will barricade themselves behind this law of tithing against the United Order, as the Jews did behind the law of Moses to fight Christ and the Gospel. Brigham Young, failing to establish the Order of Enoch among the Saints, tried the next best co-operation, and established Zion’s Co-operative Mercantile Institution. It is probably the best working institution in Zion; and yet look at the fruits of the thing today. The late Superintendent—an honest and capable man, retires and the Board of Directors make him a present of \$10,000. This money was exacted (we were about to say extorted) from the poor to give to this rich man, who is already cumbered with a “superfluity of things” he don’t need.” Is this in accordance with the designs of the Lord to administer to the wants of the poor by humbling the rich and the proud, or is it just the reverse? If they can spare this \$10,000 profit, to give to the rich, they could just as well left it in the pockets of the poor customers by a lower price on their goods. It may be feebly protested that it mostly came out of the well-to-do customers, but the rich customers get wholesale prices or some other rake off, while the poor pay the highest retail price.

The next thing in order will be for the Manager of the Beneficial Life to retire with a bonus of \$10,000—mostly extracted from the pockets of the poor unfortunates who have been over-persuaded through official prestige to take out policies they could not keep up, and forfeited them into the coffers of this institution; or probably worse still lost it gambling on the lives of their children. Why not donate a bonus to the late President of these institutions, Joseph F. Smith? He has about as much need of such a gift as these rich managers. Truly, “the shepherds eat the fat, and clothe themselves with the wool, but they feed not the flock.” Ezekiel 34. This scripture is just as applicable to modern Israel as it was to ancient Israel. If not, why not?

If under the prevailing financial systems of Babylon the rich accumulated their vast fortunes by dint of hard manual labor and strict economy, it would not be so objectionable. But it is the reverse. As a rule the poor are the hard workers, and the rich the idlers. The big fortunes are made by sharp practice, or the increment of values in land, that naturally belong to the public who make it, or they are made through graft and wire pulling, or the exigencies or misfortunes of war and famine and other calamities. Other peoples necessities are made their opportunities. They are beneficiaries of others calamities. Is this right and pleasing to the Lord? We try to treat our wives and children alike, and seek to perpetuate that equality, by bequeathing our property equally among them in our wills. If from a view from the other side we could look back and see some of our children by accident or sharp practices, disturbing that equilibrium and consigning some of their less designing brother and sister to the cellar or the garret, while they feasted and revelled in the parlor, and the dining room, would we feel good about it? Or would we desire to put forth our hand, readjust matters, and put them back again on just equality? Could we as parents with natural affection look with complacency upon this disparity of condition between our children? Never! Then how much more so with our Father in Heaven! Can we wonder that He has determined to upset the tables of money changers, sweep away the prevailing financial entanglements as cobwebs in a house-cleaning and establish the United Order, wherein every man will seek the interests of his brother? The spirit of the times is to **work** the brother, instead of himself; anything to get out of hard work. It is evident the Lord is against both the greedy rich, and the lazy poor, in fact against all idlers, rich and poor. But it seems useless for the Lord to talk and plead with His children to live differently. Judgments are the only persuaders. He is turning them to the hardness of their hearts and the blindness of their minds, even unto captivity and destruction, both temporally and spiritually, according to the captivity of the devil. (I Nephi 14:7.) "Satan goeth forth to deceive the nations." The industrial troubles that are brewing will humble the nations until they will be glad to accept His law of the United

Order as the only remedy for this existing inequalities, and injustices; "and it must yet be acknowledged as it was three thousand years ago that His judgments are just and righteous altogether." (Lincoln's second Inaugural.)

When the Lord gave Bishop Whitney his mission to search out the poor, and administer to their wants by humbling the rich and the proud, he also gave him a mission to the cities of New York and Albany and Boston and decreed that if they did not repent their cities should be desolated. He did not mean to single out these three cities alone for destruction. All the big cities are equally wicked, and doomed to the same fate if they do not repent. He refers to the same thing when He says; "I will destroy thy chariots (railroads) and cut off the cities of thy land, and throw down all thy strongholds; \* \* pluck up thy groves (financial God) so will I destroy thy cities." (3 Nephi, 21.)

This seems almost unbelievable, but it is just as sure as the great war, (I Nephi, 22:13) and the "desolating sickness" (Doctrine and Covenant, Section 45:31.) Babylon says, "Today I sit a queen and am no widow, and shall see no sorrow; therefore, shall her plagues come in one day; death and mourning and famine, and she shall be buried with fire; for strong is the Lord God who judgeth her." Revelation 18, 16.

Instead of publishing this \$10,000 present to the rich, the left hand should not know what the right hand doeth, not on scriptural grounds alone but good horse sense would realize that publishing of such things but tends to foment the deadly strife that is brewing between labor and capital.

Our people are confidently calculating to go back to the old system of finance at the close of this war; that is, everybody for himself and the devil for all, but they are counting without their Host, the living God; for He has said; "it is not given that one man should possess that which is above another; therefore the world lieth in sin;" and again: "except ye are equal in earthly things, ye cannot be equal in heavenly things." He wills that His people should live in common, and there shall be no rich and no poor among them. They are too proud and selfish to accept this principle now, but He will chasten and

humble them until they will be glad to accept and adopt it. When men come to understand they will not find it so objectionable as they imagine. Why do men now struggle for so much more than they need except to exceed in show? To be looked up to as smart financiers. In the United Order men will have the same desire to be looked up to and honored, but it will be founded on actual worth to the community and not predicated on sharp practice, or shrewd financial ability. The esteem of our fellows will be upon a substantial foundation of merit. Love and humility will be the ruling factor instead of pride and hate—the desire to serve instead of served. Then will Satan be bound and Christ will reign as Lord of Lords and King of Kings.

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In reading the article in the Saturday News by Apostle Whitney, we are impressed with the truths he elucidates but also with the truths he comes so breathlessly near enunciating. One of those truths he cuts so near to is the crying need of repentance, not only in the world at large, but right here in Zion; yea, much more than the cry, "All is well in Zion, yea Zion prospers, all is well." So confident are most people of our standing and self-righteousness that they will at once inquire, "Why what have we to repent of, what is wrong in Zion. Does not Zion prosper, all is well?" So have God's people always thought in their times of great peace and prosperity. Read it in the Bible, the Book of Mormon, and Doctrine and Covenant. And yet that very peace and prosperity has always been their greatest danger,—their stumbling block. The Saints on the consecrated grounds of Jackson County, Mo., in the last century, nearly a generation since, were just as confident as we are now,—were as little conscious of the crying need of repentance as we are today. At nearly ninety years distance we can see and write of their unworthiness to build up the Center Stake of Zion much better than we can see our own unworthiness. Are we getting old, that we can see better at a distance than near at hand? Is it time we were getting glasses? Do we need a Urim and Thummim to discern our own faults? It is very difficult for us to see our own unworthiness,—our own "pride and avarice, and arrogance." But there is surely a crying need of some

bold servant of God thundering it in our ears. When were the people of God prouder of their fine houses, costly autos, broad acres, flocks and herds, and big bank accounts? Are we free from the pride and vanity of the world? Can we face God and answer honor bright in the affirmative? Can we not see that we are fast sinking to the level of Babylon and that except the Lord cut His work short in righteousness no flesh could be saved? Cannot we see and feel that heavy judgments hang over our heads, and that the only way to redeem ourselves and Zion is repentance, repentance, repentance, rather than Zion prospers, all is well?

Are there any Bishop Whitneys now, going among the Stakes or branches of the Church searching out the poor, and administering to their wants by humbling the rich and the proud? See Doctrine and Covenants, Section 84:112. Are we warning this proud wicked nation and its big cities, such as New York and Albany and Boston of "the desolation and utter abolishment that awaits them if they do reject these things?" (Section 84: 114, 115 verses.) Or are we patting them on the back and saying all kinds of nice things about each other, congratulating each other on representing Michel and His angels fighting Satan and his angels? When the plain scriptural truth is the line of battle is not between Central and Allied powers, but between the kingdoms of the world and the Kingdom of God, between the great image, Babylon and the stone cut out of the mountain without hands. Can there be any true affinity between the Kingdom of God and the kingdoms of this world, between God and Mammon? Can we as His Saints serve both of these masters? Can we pattern after Paris and Wall Street and still build up Zion and establish the United Order? Are our present tendencies, private, and public, in that direction, or the very opposite? Do the financial institutions of Zion as at present managed tend Zionward, to help the poor and unfortunate by humbling the rich and the proud, or are their tendencies the very opposite? Does Zion Savings Bank extend the glad hand to the poor and unfortunate? Is the \$10,000 gift to the late Superintendent of Z. C. M. I. in that direction, or the very opposite?

The Lord says in Doctrine and Covenants; Sec. 52:11

"I will send forth judgment unto victory." What can this mean but that the coming industrial upheavals will carry judgments that will sweep away these unjust financial entanglements as cobwebs in a house-cleaning, and carry victory for His program of the love of God and each other, as embodied in the law of consecration and the United Order. The victorious triumph of the latter cannot be consummated without the judgment on the former.

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We often hear expressions averse to meddling with the mysteries, and told to leave them alone. True, time may be wasted fruitlessly discussing things we can know nothing of, and sometimes mysteries that are of no consequence to us if unraveled. But still we cannot forget that the world of knowledge advances through this unraveling of mysteries. It is knowledge, and we are saved and exalted according to our knowledge. Many of the mysteries of heat, light, and sound have been unraveled to the blessing of mankind. Electricity was once a great mystery confined to lightning in the sky, and if Franklin had not meddled with it, it might have remained a mystery still. It seemed sacriligious to some superstitious souls, for mortal man to meddle with God's thunderbolt invented and reserved expressly for the destruction of sinful man. Galileo was threatened with death for meddling with the mysteries of the planetary system, and proclaiming the spots on the sun; and Columbus took great chances and was accounted a lunatic for advocating the rotundity of the earth, for the form and motion of the earth was a great mystery.

True, in religious mysteries, we cannot advance by our own unaided researches as we can in temporal or physical things. But the mysteries of spiritual things are not unfolded and dispelled without effort. We cannot expect to advance without study or thought. The Lord helps those who help themselves, and He has promised the unfolding of the mysteries of the Kingdom to those who love Him and keep His commandments. But how can the Lord be expected to unfold these mysteries of the Kingdom to us if we refuse or neglect to study them? How can we advance in spiritual knowledge and power without unfolding the mysteries? Does it not mark the line between ignorance and knowl-

edge? And did not the Prophet Joseph say that it is impossible to be saved in ignorance, and that a man is saved no faster than he gains knowledge? And is not the dissipation of the mysteries the substitution of knowledge for ignorance? True, we may seem to be wasting time if we are not successful, but if at first you don't succeed try, try again. And above all, seek for inspiration, the help of the Lord in all our researches. Seek knowledge by thought, and study by reading good books—the scriptures a perpetual feast of fat things prepared expressly for those who hunger and thirst for righteousness.

“Ask and ye shall receive, knock and it shall be opened unto you.”

“But unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.” (Doctrine and Covenants, Section 63:23.)

“Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.” (Doctrine and Covenants, Section 6:7.)

“For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

Great shall be their reward and eternal shall be their glory;

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.” (Doctrine and Covenants, Section 76:5, 6, and 7.)

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Another class of people who have been unfairly dealt with by the authorities are those interested in what they call dream mines. Why should these people be ostracised and deprived of participating in Church activities? What proof is there that these people are deluded or reprobate. That the mines as yet have not proven to be a bonanza does not militate against them, inasmuch as they have not claimed they were for the amassing of

private fortunes, but for the redemption of Zion in the Lord's own due time.

The experiences of the authorities in some of their own ventures ought to mellow them in charity for others. For instance, the Oregon Gold Mining Company, now defunct. Many of the authorities lost money in this mining venture, and would have lost much more if a large block of the stock had not been adroitly unloaded on some of our unsuspecting Gentile friends. Then what about the Sterling mine in Nevada in which the authorities were involved? Was not that a dismal failure, the history of which is anything but to be proud of.

It may be protested, but these were not dream mines, for the redemption of Zion. Well if they were not night dream mines, they were day dream mines, and if not for the redemption of Zion the worse for them.

And anyway, are the failures of dream mines any worse than the failure of Mexican Rubber Companies, or the Utah Loan & Trust Company, of Ogden, in the banks failure of which so many of the Church authorities were involved, necessitating the people coming to their rescue to the tune of hundreds of thousands of dollars. Did not the people come to the rescue of the Consolidated Wagon & Machine Co.? Why not come to the rescue of the dream mines, or at least give them a fair show by letting them alone?

But they will point with pride to our Zion's Savings Bank, Beneficial Life Insurance Co., Utah-Idaho Sugar Co., etc. And they are certainly a success from a financial point of view. But are big dividends and big salaries all that is to be considered? They are undoubtedly a good thing for the well-to-do stockholders in the way of building up large private fortunes. But their tendency is to make the rich, richer, and the poor, poorer, and that is not Zionward, but the reverse; it is backward. Zion's Savings Bank pays 4 per cent to the poor depositors, and 30 to 40 per cent to the well-to-do stockholders, and have run the stock up to six and seven hundred per cent. The Beneficial Life uses the name of the President of the Church as a prestige to induce poor people to take insurance that they are not able to maintain and then forfeit their hard earnings into the pockets of the rich; and further still, persuade poor parents to gamble on the



lives of their children. We say gamble, because if the children die the parents need the money less than if they live; so there is nothing but the element of gamble in the business. But it will be defended all insurance companies do it. But does that justify Saints. Are we to pattern after Babylon that is to fall?

Our Sugar Company has made millions by pinching the beet growers on the one hand, and the sugar consumers on the other, making sugar the highest price in the world in a sugar center, where it ought to be the cheapest. Instead of the price increasing the farther it is shipped away, it diminishes. The freight is subtracted instead of added. If farmers and livestock people should combine and do the same thing with their products it would be called a wicked combine, and why not?

The functions of the Deseret banks, both the Savings and the Commercial is not true to the name, Deseret, the honey bee, for the bee lives in common and there is no rich and no poor among them, they live the United Order. These banks function more like the hog than the honey bee.

When Joseph Smith asked the Lord which of all the Churches was right, He answered, none of them; that they were all wrong and an abomination in his sight. No doubt He would have given the same answer regarding the financial systems of the world. He said, "It is not given that one man should possess that which is above another; therefore the world lieth in sin." And again, "For if ye are not equal in earthly things ye cannot be equal in obtaining Heavenly things." Accordingly He gave us the "United Order" for our temporal and spiritual salvation." But these institutions of Zion, so called, tend directly away from that Order, widening the gap between the rich and the poor. The Lord called His people Zion; because "they were of one heart and one mind, and dwelt in righteousness and there was no poor among them." Pearl of Great Price, page 7:18.

These financial systems that are in direct opposition to His Order will be upset as He upset the tables of the money changers in the temple. In the Industrial War that is coming they will be swept away as garbage.

When Babylon falls "the merchants of the earth will weep and mourn for her, saying no man buyeth our

merchandise any more." Revelation 18 Chapter. There will be no buying nor selling and consequently no use for money. In the United Order people's recommends will not only indicate their spiritual but their temporal standing also. Their card of standing will show that they are entitled to food, clothing, lodgings, travel, etc., so that there will be need of money. Gold and silver will be used for ornament, and that not in the vain pompous ways of the proud world of today. There will be no temptations to make displays of the distinctions of wealth for there will be no rich and no poor—neither thefts nor robberies. The devil will be powerless.

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There is vast difference between being passively good and actively good. We are all good when we are asleep—innocent as babes, but of what value is such virtue.

Just to the extent that we lull and soothe our sensibilities of right and wrong to sleep, to that degree do we neutralize and destroy the active God given principles of the virtue within us. To stand listlessly by and tolerate wrongs to others without protest because those wrongs do not immediately affect our personal welfare is almost equal to approval and makes us accessory to that wrong. Lincoln said that slavery was based upon the idea that one man had a right to enslave another man, and a third man had no right to interfere. If this is true then no one has a right to interfere with a wrong so long as that wrong is not to himself personally—he may be awake to his own wrongs, but must be asleep to others' wrongs, and just to that extent is the active principle of virtue abrogated proportionately to nocturnal slumbers.

The doctrine of abject obedience to authority tends in this direction. If it does not mean submission to leaders right or wrong, what does it mean? Is it not this very principle of unqualified obedience that has involved the German people in so much trouble, and incidentally involved the world in misery and crime? Was it not through the violation of this principle of strict obedience that enlarged religious freedom came through Martin Luther and other reformers? Do we not owe much of our civil and political liberty to such rebels as Cromwell and Washington? If they had been obedient to authority,

and asleep to the wrongs of others, how much different would it have made the world's history?

The only obedience worth talking about is obedience to God and truth and justice. If Abraham had been obedient to his earthly father, he never could have become Father of the Faithful. It is our most imperative duty to keep every sense of right and wrong fully awake and in attune with divinity. Blind obedience to mortal man has the opposite tendency. It operates like an anesthetic, to put the conscious sensibilities to sleep. The tendency is toward the dumb brute to be led by the halter. No rational being can take comfort in a salvation predicated upon such obedience. To rejoice in a crown of victory, we must feel that we have won it by the exercise of our own intelligence and will power in conjunction with the help of our Divine Maker.

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Nevertheless, I do not write anything upon these plates save it be that I think it be sacred. And now if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.—I Nephi 19:6.

And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words.—II Nephi 11:2.

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### ISAIAH CHAPTER 28.

This chapter is a photograph or moving picture of Ephraim, in the tops of the mountains of Ephraim today. We have closed our Temples and Churches and opened our theatres and movies, so let's take in this movie. Ephraim has blossomed as the rose in these fat valleys of Ephraim, but her flower is to be a fading flower and the drunken of Ephraim are to be "trodden under foot."

What does this mean: Evidently there is trouble ahead. The chastening hand of the Lord upon the pride of Ephraim; the pride and avarice and arrogance" spoken of by Brigham Young at Logan, June 27th, 1873, has continued to increase to the tide of prosperity in the intervening half century until we are now "delighting" in the ways of Babylon. In our great anxiety to avoid persecution and harmonize with the world, we covenanted with the government that we would abandon

plural marriage, not only future marriages, but the manifesto should be as broad as the law, and include the past, or old plural marriages also. This covenant was clenched in the court of chancery before Judge Loofbourow in the case of the escheated church property. But the Lord disclaims having anything to do with this covenant, and further that it will not stand, but "be annulled." He called it a "covenant with death and hell" a covenant to break solemn and sacred covenant with plural wives.

If anyone should deign to wean themselves from the breasts, the milk of first principles, and preach or teach advanced principles, strong meat or anything contrary to this covenant, the bed it is too short that a man cannot stretch himself, so that his standing, or feet must be amputated, or his head cut off to fit the short bed. He must not defend himself against the "covenants with death and hell," nor preach, nor teach plural marriage, nor the gathering, nor the United Order, nor Adam God, nor the redemption of Zion. The covering is too narrow, that he cannot wrap his convictions either in **theory**, or **practice**.

But there is a terrible storm coming that "shall sweep away the refuge of lies" and the drunken of Ephraim are to be "trodden under foot." "They have erred in vision, they stumbled in judgment." "They are drunken, but not with wine, they stagger, but not with strong drink," but with pride and worldliness. They are determined at any cost of principle to have the love and approbation of the world. The pride of Ephraim is in perfect harmony with the pride of Paris and Wall Street.

Now that the great war is over, we are felicitating, and holding mutual admiration parties, and peace conferences, and throwing bouquets at each other, and planning for great fortunes—"a superfluity of things we don't need," in the same old way. But the Lord has said that Zion cannot be built except "upon the principles of the celestial law"—the law of United Order, and Zion is to be built in this generation, the one hundred years of gospel dispensation. This new building cannot go forward until the old one is destroyed. Babylon must fall, the late war is only the beginning of troubles. It will be overshadowed by the industrial war to follow. The clash between the classes and the masses will put the firing line on every street and alley, "every man's hand

against his neighbor," and "he who will not take up his sword and fight his neighbor, must need flee to Zion for safety. The whole of America is the land of Zion," but not Zion until it is cleansed and purified, for Zion is the pure in heart. The portending industrial trouble will doubtless culminate in a destruction of our chariots (railroads) and "cut off the cities of thy land and throw all thy strongholds and execute vengeance and fury upon them even as upon the heathen such as they have not heard. 3 Nephi 21:14, 15, 21.

The chastening hand of the Lord will be upon the pride of Ephraim as well as upon the Gentiles, except we humble ourselves without the chastening rod. These railroads (chariots) must be destroyed in fulfillment of the predictions of the prophets, both ancient and modern, and we will suffer starving mob law with Babylon, except we adopt the United Order, which was given for our "temporal and spiritual salvation." We have the only organization and system in the world equal to the occasion, and if the machinery of our church organization is not put in running gear to work the united order we will suffer mob law with the rest of the world. In the meantime we all slumber and sleep but when the crucial time comes, and the cry goes out "The Bridegroom cometh," will five of every ten of us have oil in our lamps? Let us watch and pray that there be at least one people on the earth that will not be at war with each other, but be a light to the world, and ready to save the constitution of our government.

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For because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy.—II Nephi 25:4.

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Since writing the above we learn that some persons have been cut off the Church for believing and applying the Manifesto to this 28th Chapter of Isaiah. It is almost unbelievable. Neither of the two men so cut off are, or ever were polygamists. Both still adhere tenaciously "to the faith once delivered to the Saints." Why not cut Isaiah off for making the prophecy, or dig up his bones, burn them and throw the ashes into the Rhine, as the Catholics used to do with reformers and heretics?

The Manifesto is either a good covenant or bad covenant. If it was a good covenant, why did not the leaders of Ephraim observe the covenant and keep it inviolate? The President of the Church and the President of the Twelve, both testified under oath before the Smoot investigating committee, that they broke this covenant, and lived in violation of both the laws of the land and of God. Now without irreverence or irrelevance it might be suggested that if anybody is to be cut off the Church it is the men who make a covenant and then deliberately break it. They pleaded they could not keep this covenant with the government without breaking their most solemn and sacred covenants with their wives, and as both covenants could not be kept they preferred to keep their covenants with their wives and break the covenant with the government.

As these two covenants conflict both could not be of God, so one must be of the **devil** or "**death and hell**" as Isaiah says. (See also 2 Nephi, 10. "that awful monster **death and hell.**")

But the leaders of Ephraim will affirm that these agitators are discrediting and betraying their brethren, the heads of the Church—in fact repudiating them as prophets, seers and revelators. But this is not necessarily true. God told Abraham to deceive Alimalech in regard to his relationship with his wife. When Alimalech discovered the deception he did not denounce Abraham very severely, and neither did God seem to be displeased with either of them. They were all three better friends than before.

Rebecca and Jacob deceived Isaac to obtain the blessing that God had designed to bestow upon Jacob. They were obliged to do so, to fulfill the purposes of the Lord. But when the deception was discovered they were not angry with each other—neither was the Lord angry. Esau was angry, but he was in the wrong, and unworthy of the blessing.

Martin Harris' wife and friends kept begging him to persuade Joseph Smith to let, or loan him the first 116 pages of manuscript of the Book of Mormon. Twice the Lord had told Joseph not to do it; but as they persisted in opportuning, the Lord finally consented, and you all know the consequences. The manuscript was lost, or

stolen. Joseph was condemned and reproved for listening to the persuasions of men, and told that he "should have feared God more than man." Martin Harris was denounced as a wicked man for breaking his most solemn covenants, and for a time there was a general estrangement, the plates surrendered and the work of the Lord came to a standstill.

But this was all to fulfill prophecy. The Lord 2000 years previously had inspired Nephi to anticipate this seeming catastrophe, a plot of the devil—by preparing the small plates of Nephi, containing the choicest of writings, and thus thwart the cunning of Satan with better scripture than that stolen. Mormon was also inspired in the same way. (See Words of Mormon, Verse 7.)

Now, we can see by these scriptures that Joseph and Martin and his wife were almost predestined to fulfill this little episode—at least God foresaw that they would so act, and in His wisdom prepared to defeat the cunning of the devil. But the estrangement did not last long. Joseph was forgiven and reinstated in the favor of the Lord to go on with the work of translating, and later Martin Harris was forgiven and became one of the witnesses to the Divinity of the Book of Mormon. They did not cut each other off—neither did the Lord cut them off.

Just as Martin begged Joseph to importune the Lord for the manuscript, just so did the Pride of Ephraim beg President Woodruff to importune the Lord for the Manifesto. The Saints were tired of the persecutions, and many were ashamed of the scorn of the world. Pride and the desire for financial prosperity predominated, and finally the Lord gave in, and permitted the Manifesto, as He permitted Martin to have the manuscript, and the prophesy of Isaiah regarding the "covenant with death and hell" was fulfilled.

The serpent tempted Eve, and got her to tempt Adam, and Adam fell that man might be—and that he might have joy and the purposes of the Lord fulfilled. And while both came under divine disfavor for a time they were soon reinstated, and Michel, the Ancient of Days, was "given the keys of our salvation" and is destined to become the God of this world "under the counsel

and direction of the Holy One." (See Doctrine and Covenants, Section 78:16. Adam's Father, or God was once a man in the flesh, and passed through the same struggle with sin that Adam did—and consequently "knows how to succor those that are tempted.")

We have not only broken our covenant with the government in regard to the old plural marriages, but we have broken our covenant in regard to new marriages. Many of us have entered this principle since the Manifesto, and many of the leaders, living openly in this principle, are being sustained in high positions of responsibility in the Church, and we hear of no protest, except from the leaders themselves. Surely we must all be drunken. Isaiah covers us with the mantle of charity when he designates us as the drunkards of Ephraim. "When a culprit cannot extricate himself otherwise, he will plead "Drunkenness; and if substantiated, not in vain.

When Lincoln was asked if he would keep his promises, he answered, "Yes" to all his good promises; but "No" to all his bad promises; that is, if he saw the interests of the country would be better served by breaking promises, he would break them, and the people approved of his position and re-elected him. It is only good horse sense to rectify a mistake when discovered.

The Lord says: "Therefore be not afraid of your enemies, for I have decreed in my heart, sayeth the Lord, that I will prove you in all things, whether you will abide in my covenant even unto death, that you may be found worthy. (Doctrine and Covenants, Sec. 98:14.) Ephraim seems to have forgotten that God has said "Know ye not that the love of the world is enmity to God? and that all who will live Godly in Christ shall suffer persecution." They are drunken with worldliness, and determined at any sacrifice of principle to live in perfect harmony with Babylon.

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Nevertheless in the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass.—II Nephi 25:7.

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It is a coincidence that the 28th and 29th chapters



of Isaiah and 2 Nephi should so closely correspond in number and subject matter. Both of the 28th chapters of these two great favorite prophets, pertain to the Latter-day Saints, or Ephraim. Nephi after scoring the ungodly Gentiles who are stirred up, of the devil, to anger against that which is good, says: "And others will he pacify and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well." Nephi says, therefore woe be unto him that is at ease in Zion. Woe unto him that crieth, all is well." Isaiah says: "Woe to the Crown of Pride, the Drunkards of Ephraim." Have the Latter-day Saints forgotten that pride is a great sin, and has incurred more displeasure and chastening from the Lord than any other sin, because the most susceptible? Our pride is so much in the things of the world, and aspire to the honors of men, that we do not learn this one lesson, that the rights of the Priesthood are inseparately connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control or dominion or compel them upon the souls of the children of men in any degree of unrighteousness, behold, the heavens withdraw themselves, the spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood or authority of that man." Doctrine and Covenants, Sections 21, 36, 37; Verse 39. We have learned by sad experiences, 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." Joseph Smith wrote this revelation in Liberty jail, after months of weary suffering and therefore in prime condition to receive revelation.

When men are cut off the Church for wickedness, they become reprobate and go from bad to worse, but when cut off without good cause, the Lord will not forsake them. Nothing but our own sins can cut us off, or come between us and the Lord. The Priesthood has no power in unrighteousness.

Therefore, cutting people off the Church for believing that President Woodruff fulfilled the prediction of

Isaiah regarding the covenant "with death and hell," with the Manifesto, is equal to cutting people off the Church for believing that Joseph Smith fulfilled prophecy, and sinned, by letting Martin Harris have the 116 pages of manuscript of the Book of Mormon. As well cut people off for believing Adam sinned in listening to the pleadings of his wife. The cases are parallel. As Martin persuaded Joseph to do wrong, and Eve persuaded Adam to do wrong, so drunken Ephraim persuaded President Woodruff to sign that document.

In the days of Samuel the Prophet, the Children of Israel got dissatisfied with their government of God by Judges, and clamored for a king. They wanted to be like the surrounding nations; pattern after Babylon and have a king to lead them to battle, etc. They bothered Samuel about it and Samuel went to the Lord about it, and the Lord told him to warn them of all the evils of having a king; but if they still insisted and **persisted** in their worldly desires to give them what they wanted and not feel too badly about it, for He says, "they have not rejected you, but they have rejected me." So it was with plural marriage. The Saints wanted to be rid of this law of God and the persecutions and unpopularity of it and be in harmony with the world and God permitted them to go according to their desires. He is too charitable and liberal to force anything upon his children and permits them to have what they want, even though it may be wrong and contrary to His holy will.

The Lord permitted them to have a king according to their desires, even to their destruction. (I Samuel 8, Chapter ..... So the Lord permitted the manifesto according to their desires to be popular and in harmony with Babylon.

Our unmistakable proof of this position is evidenced in the revelation of President John Taylor, given October, 1882, seven months after the passage of the Edmunds Tucker Act, against plural marriage appointing Heber J. Grant and George Teasdale to the apostleship, and Seymour B. Young to the Presidency of the Seventy "provided he **obey my law,**"—plural marriage. But the opposition will argue the anti-polygamy law was not fully established until passed upon by the Supreme Court. But they surely will not argue that God did not know whether

it was constitutional or not until the court passed upon it, or that He did not know what action the court would take. Will the defenders of the Manifesto argue that when God gave Joseph Smith the revelation He did not know if plural marriage was right or wrong, and that if right any laws prohibiting it would be unconstitutional, or that God did not know this when He gave this revelation to John Taylor? Now this revelation is either true or false. If the requirement to obey my law, plural marriage—is false, then the appointment to office must be false, and these brethren are not entitled to their office, nor Seymour B. Young to his plural wife.

How can we dodge this conclusion? The decision of the Supreme Court on this anti-polygamy law did not settle this matter any more than the decision in the Dred Scott case settled slavery. Neither is polygamy slavery, any more than is monogamy. There is more liberty and free agency in polygamy than in monogamy—in fact the definition, **but one wife**, signifies a curtailment of liberty and free agency, that unjustly interferes with the inalienable rights of mankind, and is therefore unconstitutional. And to cut men off the Church for taking this view is an unrighteous exercise of the Priesthood and will not be ratified by the powers of heaven, which cannot be handled except upon the principles of righteousness. Doctrine and Covenants, Section 21 :36.

The unbounded liberality of the United States of America towards all nations and peoples is proudly pointed out as an indisputable proof that he is one of the very elect, symbolical of the angels fighting with Michel and his angels against Satan and his angels, etc. But we believe they have got their lines crossed. Satan was equally liberal. He was determined to save everybody, even the Sons of Perdition. Neither the 10 Commandments nor the principles of Faith. Repentance nor Baptism cut any figure with him. The only liberty he denied them was the liberty to go to Hell.

Uncle Sam proposes to save Cuba and the Philippines and Spain and France and Russia and Germany and the Indians and the Negroes, and even the Mormons, if they will surrender every principle that God has given them, and if they are not willing he will make them do it and save them anyway.

The people were wicked when Enoch was "but a lad" and hated him and were "offended because of his preaching. They did not love the Lord nor each other, but were selfish, avaricious and licentious. The devil laughed and his angels rejoiced. But the Lord wept. Enoch persevered until he converted multitudes and built a city—the City of Enoch—called Zion—the pure in heart, and there was no poor among them. (Pearl of Great Price, Section 7.)

The world is in this same state of wickedness today, and the Lord is trying to establish another Zion—the pure in heart—under the United Order or Order of Enoch, so there will be neither poor nor rich. What is the United States of America doing towards the establishment of this order of things, or any of the nations? And for that matter, what are the Saints doing in that line? Just joining with them heart and hand, in their combinations of trust and corporations of greed to make the rich richer, and the poor poorer, patterning after Paris and Wall Street, opening their theatres and vaude-villes, and closing their temples and churches, crying All is Well in Zion, Yea, Zion prospers, all is well. Repudiating Adam-God and yet representing these wicked nations as fighting with Michel and His angels against Satan and His angels, and their Angels calling the Kaiser a "second Joshua." A better comparison would be Sodom and Gomorah. The Lord says, I will turn them to the blindness of their minds, and hardness of their hearts, even to bringing them into captivity and into destruction, both temporally and spiritually, according to the captivity of the devil. 1 Nephi 14:7. They are termed as blind as the wicked men of Sodom, or blind Samson; otherwise they would lave the railroads (chariots) in the hands of the government—their only safety, and instead of worrying so much over the peace of the world through the League of Nations, they would see that it must come through a league of capital and labor—a union of the rich and poor. (Doctrine and Covenants, Section 104, 16:3. Also Section 58:16, 17, 18.)

Berlin and Rome and Paris and London and New York and Chicago are all of Babylon "drunken in iniquity and all manner of abominations." 2 Nephi 27, 1) and must fall. They represent the scarlet woman, the

whore of all the earth, and her daughters, the Church of the devil, the beast, and the image of the beast. The blood of the ancient saints are upon the hands of the beast, and the blood of the Latter-day Saints on the hands of the image of the beast. And except we warn them their blood will be upon our hands. (Ezekiel 33:8.)

If we cannot see the wickedness of these nations and cities, it is because we are tarred with the same stick, and turned to the same blindness. Nephi told Laman and Lemuel they could not see the wickedness of the Jews at Jerusalem because they were of the same spirit as the Jews. The Jews thought they must be right and fighting with Michel and his Angels against Satan and his Angels, because they were fighting a wicked cruel nation, for their homes, and liberty and democracy. And they thought the same thing when they fought the Romans under Titus in A. D. 70. The Jaredites fought for their liberty and free agency, and democracy, as did the Nephites after them. And this Gentile nation is warned to repent lest they bring down the "wrath of God upon you as the inhabitants of the land hath heretofore done. Ether 2:11.

The late war is truthfully described in 1 Nephi 22:13, and this nation in 3 Nephi 16:10 and command, and accept the Order of Enoch they will be destroyed by mob-law, Anarchy.

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And now behold I say unto you ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently, for great are the words of Isaiah.—Jesus Christ, III Nephi 23:1.

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Then you do not believe the Manifesto was inspired, nor the law against plural marriage constitutional?

We believe that President Woodruff was inspired to issue the Manifesto just as Joseph Smith was inspired to deliver 116 pages of the translation of the Book of Mormon to Martin Harris; and just as Adam was inspired to partake of the forbidden fruit. And we believe the law of the land against polygamy is from the same source as was the law of Ancient Babylon that threw Daniel into the lion's den, and threw his three Hebrew brethren into the fiery furnace. We believe the Supreme

Court's decision upholding this law just as binding as was the Supreme Court's decision in the Dred Scott case, extending the spread of slavery.

We believe the present financial institutions of Zion tend not to the building up of Zion, but the amassing of private fortunes. They do not help the unfortunate but only the rich and prosperous—those that don't need help. The poor man can get no benefit from The Beneficial Life unless he lays down and dies, and he must not linger long, for with doctor bills and hospital bills he will fail to meet his life insurance dues, and thus forfeit all his hard-earned payments into the pockets of the well-to-do stockholders. Zion's Savings Bank will not help the unfortunate and indigent; they will loan only to the prosperous, those that don't need help but for speculation. The Deseret Banks work on the same principle. Deseret means the honey-bee, but the honey-bee lives in common, and there is no poor nor rich among them. The functions of these two banks are more like the dog or the hog, than the honey-bee. But, it will be protested, they work on the same principles that all financial institutions work and is necessary to their financial success. Certainly, but they are all of Babylon, and must fall. The whole system is wrong, and contains the elements of their own destruction—selfishness. They are the false gods, or idols of gold and silver, that will be thrown to the moles and the bats. They are the groves where we burn incense to false gods, and will be plucked up in "the destruction of thy cities." See 3 Nephi, 21 Chapter, 18 Verse.

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"Hold to the rod, the iron rod, the word of God."

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### PLURAL CELESTIAL MARRIAGE.

Now, for a moment, let us turn to the principle of Plural Marriage; are you shocked at the idea? Theodore Roosevelt has lately declined to discuss "Preparedness" with William Jennings Bryan, on the grounds that it would be as foolish and futile as discussing the principle of "Monogamy versus Polygamy," or "Freedom versus Slavery."

But the most advanced philosophers say that Truth

need never fear or decline to brush up against error—that TRUTH will NOT be smeared but FURBISHED, brightened up and by contrast made to shine as a LIGHT in a dark place—further, “an active virulent TRUTH may become passive and dormant from dearth of opposition.”

“There must needs be opposition in all things” (Book of Mormon) so light and darkness; bitter and sweet; good and evil; must ever be contrasted in the school of experience, and the Good will be all the more evident by comparison with error.

I make bold to claim sufficient merit for the principle under discussion to justify its careful consideration, from the fact that such world renowned philosophers as Harbert Spencer, and John Stuart Mill, champion polygamy as a principle worthy of religious freedom and civil liberty—a practice which interferes with no one’s rights, but those participating of their OWN FREE will—and consequently no one else’s business. In direct contrast pared with polygamy which interferes with the free agency of NO ONE. In fact it is the laws passed against it that really interfere with Free Agency; and so are in direct opposition to civil and religious liberty. Then why should the Christian world oppose it, and especially the Latter-day Saints?

Three-fourths of the population of the world believe in and practice it. But, says Christendom, our advanced civilization proves we are right in condemning the principle.” But in reply, may not your advanced civilization be accounted for by other causes, and be in spite of monslavery interferes with free-agency, and is not to be comogamy, rather than because of it? Besides, your wars and pride, drunkenness and profanity, your foulness and gross unchastity, do not glea mas a shining star to the polygamous nations?

From their standpoint your very crimes, and evils, might be to them the surest evidence, your monogomus system was incorrect.

But some will say, “the very sight and sound of polygamy is an offense to our eyes and ears, and so we have a right to prohibit and banish it out of sound and sight.” Well, if it is so exceedingly repugnant to you, why do you tolerate, even force it upon your domestic

animals? You will no doubt say we cannot be successful financially unless our domestic animals act upon this principle; and "besides they are only brutes, and have not the feelings and sentiments of human beings." Then your love of money and success over-shadow your repugnance of polygamy in the case of your domestic animals, and still you are interfering with free agency in both cases—by forcing polygamy upon the one and monogamy upon the other.

And as to human beings, whom you presumptuously judge, are they not HUMANS, fellow children of the self-same God—neighbors perhaps, just as capable of judging their own feelings, desires, and of understanding truth and principle, as you can possibly be, perhaps better—who knows? Are you prepared to say, you can judge better than they, of the inmost desires, feelings and senti- of their hearts?

Oh! presumptuous man! will you say that monogamy is a more pure, chaste life than polygamy, considered both from physical and spiritual law, and God's purposes for the race?

How shall you judge polygamists, or say they are unclean, or that your monogamy is more pure or chaste, how can you know these things, until the day when the secret lives and thoughts of ALL MEN are revealed and proclaimed from the housetops, in God's ALL searching gaze?

Is it not a fact that many of those opposed to polygamy or plurality of wives, are also opposed to a plurality of children?

Does not the mother of a large family of ten or twelve children also shock their delicate ideals of modesty and morality? Is it not a fact that they often class such a mother as being on the level of a cow, or some other domestic brute? Do not such people love fine houses, filled with servants rather than children? Do they not desire costly autos with dogs riding with them rather than innocent children, than sweet babes? Verily they shall have their desire, they shall earn their reward, as they sow, so shall they reap. But is it right or seemly that our standards of morality should be forced upon us by such people?

How will these idealists feel when they go to dwell



with Abraham, Isaac and Jacob? Will the Lord force them to live eternally in such uncongenial company? Does the Father delight in the endless misery of his children? NO! Verily NO!

It is written "In my Father's house are many mansions," doubtless also hath the Father cottages, huts, yea even "hovels" prepared for those worthy to dwell therein, for "judgment will be rendered according to their works, and in the last analysis, each will find their proper sphere, whether it be high or low, elevated or degraded.

If some of His children would be happier in hell than in heaven, He will put them there, or rather give them their free-agency to go there. For our Heavenly Father is too kind and just to ever interfere in the slightest degree with the free agency of his children.

In hell there will be no children to bother or annoy—Lucifer and his partners have neither wives nor children, nor power of increase. "God is just is all we say."

The world through adverse legislation has forced us to abandon the practice of this principle; they are therefore responsible and accountable to God, for their opposition to this His law, and we are free from responsibility. But they cannot control our belief, or faith. God will not force us, but will hold us responsible for our attitude to His law. Can we as Latter-day Saints afford to cater to the world and follow them in both practice and faith? Or shall they rather stand firmly upon God's revealed law, and although forbidden by man to practice it, yet in their hearts, esteem the beauty, chastity, and purity of God's exalted standard, and sincerely pray for the happy time, when all the Father's laws may be honored and obeyed, that the race may be uplifted and glorified, and our Father honored in the obedience and love of His children.

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#### ISAIAH 4.

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

2. In that day shall the branch of the Lord be

beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

3. And it shall come to pass, them that are left in Zion, and remain in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem.

4. When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

Under present conditions it would not take away the reproach, but bring reproach upon them. Evidently times and sentiments must change. There are great destructions coming as evidenced by "them that are escaped of Israel," and "them that are left in Zion," after which they are to be called holy," and "shall have washed away the filth of the daughters of Zion." Evidently the Lord takes a different view of this principle than the world does today.

Opponents when driven from the right to interfere on the ground of indecency to onlookers, will claim that it is demoralizing and brutalizing to the participants themselves.

We ask in what respect? Does it call into play the selfish propensities, of their opposite? The spirit of greed or the spirit of sacrifice? We know that in every community, whether males or females predominate, there are numbers of females left on the shelf, or against the wall. Many men do not care to assume the responsibility of a family. Their home is under their hat, or wherever night overtakes them—a boarding house or club house is good enough for them. But not so with the woman who should have been mated with a good man. She is not satisfied nor adapted to that kind of a life. Her goal is a HOME and LOVED ONES. The class of girls left over, are not usually, as some might suppose, the scum, but rather the CREAM.

They are frequently those of intellect and character, who by their energy and independence have an occupation, a competency, and consequently, do not feel to jump at the first, or even the second offer of marriage unless it is exactly suitable. They are a little independent until they find themselves waning and so are obliged to "go it

alone" or take up with someone inferior to themselves—a companion to look **down** upon rather than **up** to. If plural marriages were permissible many of these superior women would prefer a **FRACTIONAL** share in an **EQUAL** or **SUPERIOR** husband, than the **WHOLE** of an **INFERIOR** one—both for the personal association and the superior children and grandchildren. All things being equal, she would no doubt prefer this husband for **herself**, but if all three are agreed, whose business is it? Whose rights are interfered with? Who is debased?

Does it not give that freedom and elasticity to marriage for which the great philosopher Herbert Spencer contends? Does not the first wife respond to a generous impulse to share her husband and fortunes with another? And if they all continue to live in that self-sacrificing spirit, are they not the better for it? Children and all? another claim superiority with the one that does?

How can the wife that refuses to share her husband with

We find many monogamous families averse to polygamy—also averse to a plurality of brothers and sisters. They claim to have a much better time when there are but a few, in a family—more pleasure, more wealth, more ease, more love of self. But we ask, is a noble or exalting spirit? Either in parents or children? Is it not the very reverse?

Then where is the debasing, brutalizing, degrading degeneracy of plural marriage? Wives sharing their husband in Holy Wedlock, sacrificing for each other's welfare, children welcoming the brothers and sisters, whether half or whole, with no thought of the division of parental love or fortune.

But some will say this is ideal and not true in all cases. But is not the **tendency** in that direction? Is it not conducive of such results? A criterion is not to be had from extreme cases, in either monogamy or polygamy. The true level is not attained from measurements from the topmost crest of the tidal wave, nor yet from the trough between the waves of the storm tossed sea. The truth is found half way between the two extremes; or the level of a calm sea. Does it not occur to the opponents of plural marriage that they are heart and hand with the lecherous and profligate? This may not be **positive** proof that they are mistaken, but is it not

significant? Or at least accumulative and supplementary evidence?

Is not this element a fly in their moral ointment? Well may moralists look askance at birds of this feather, as allies in their championship of decency. Are the devils divided against their own kingdom? If so, how can it stand? Does not every objection to plural marriage appeal rather to the selfish side of our nature, rather than to the better side? Is the argument not a close kin to the objection, of the son or daughter's objection to large monogamous families—more responsibilities, more trials and sacrifices, and less of this world's goods, less of the pleasures of this world? Is trial and trouble an invincible argument against polygamy? If so, then the ease and freedom of bachelor life must be fatal to married life. Then Malthus must be right when he says that the moral standard of any age or community is measured by the number of children—inversely, the higher the birth rate, the lower the morals—the lower the birth rate, the higher the morals. By this standard of measurement, Paris would be first and foremost in morals in this world, and Satan would stand for highest morality in the next?—the red light district the ideal.

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I find some objection to any comparison of the human family relations with the brute creation as being unfair, and in fact incomparable, and of course; now while we must agree that there is a difference, that there is love and jealousy, hate and envy, in the human family, which must of course enter into our calculations, yet this does not **exclude** the **possibility** of a reasonable analogy. If there is no comparison possible here, then opponents to prize fighting among men might still maintain that cock fighting and dog fighting as a sport was all right—that there could be no comparison of men fighting and brutes fighting—that there could be no comparison of cruelty to animals and cruelty to humans, etc.

Now we maintain the only difference is in **degree**. If it is **bad** in brutes it is a little **worse** in humans—if it is **good** in the brute creation, it is a little **better** in the human family. The Lord makes a beautiful comparison of the lost sheep with the lost child of our Heavenly

Father. He compares very appropriately, the Saints and Sinners with Sheep and Goats, gathered on His right and left hand. Comparisons, at times may be odious, especially when opposed to our prejudices—but right is right, whether found on Christian or heathen ground. Among brutes or humans—all under the same law.

It may be argued that the principle of slavery is tolerant and proper as between humans and the **brute** creation, but decidedly intolerant and improper as between human beings. But the element of slavery between human and brute is **beneficial** to the brute—for it is better cared for by its master than it can possibly care for itself in a wild state. The excuse for arbitrary power over the brute is decidedly favorable to its condition, because its master knows better what is for its good than it knows itself.

But not so in the relationship of human beings to each other.

Parents may rightly exercise such power over children, or demented persons, but any such exercise over our equals is presumptuous—it interferes with free agency; it is slavery. Now polygamy is sometimes compared with slavery—the twin relic of barbarism. But this is unfair, because the element of slavery does not enter into polygamy, but rather into **enforced** monogamy.

Lincoln says that slavery is predicated upon the proposition that one man has a right to enslave another, and a third party has no right to interfere. Now if polygamy is the twin relic of slavery, as some people claim, then it must be predicated upon the proposition that two women may enslave one man, and a fourth party has no right to interfere.

Many men refuse to marry, and when they insist that the women who should have been their wives shall not marry a man who already has a wife, they interfere arbitrarily and unjustly with the free agency of their equals. They so consign their natural partners to a long fruitless life of spinsterhood.

It may be argued that the love, jealousy and envy of the human race justifies the difference of attitude in the sexual relations of the human versus the animal. But is envy and jealousy a virtue to be fostered and encouraged, or is it to be battled with and overcome? But

still the objector will affirm that polygamy encourages and occasions jealousy; but will the objector claim that there is no such thing as jealousy under monogamy? In that order of marriage are there no divorces, no murders, no suicides, no infanticides—is all love and peace and harmony? We believe the facts will show that these evils are more prevalent in monogamy than in polygamy, and more common in monogamous than in polygamous communities. In strictly monogamous life the wife never knows—is not indeed supposed to know of her husband's inclinations towards other women. If he has any, they are sure to be clandestine, carefully hidden from her. If she discovers it, it must be by accident or secret espionage. She can never feel quite sure of her ground. It is not so in a polygamous community, especially when founded on a religious belief. The wife knows she is safe—that if her husband has any inclinations to another, he will let her know. There is no necessity for hiding it. The occasion for jealousy is reduced to a minimum. Neither need opponents fear that everybody would rush into polygamy, should its practice be legal. For all things being equal, women will prefer a whole husband to a half or third. If she accepts a "fraction" depends upon it, there are some mitigating circumstances.

Neither will a husband assume additional responsibilities and further division of his time and means without good cause. Legalized polygamy would afford that freedom and elasticity to the marriage relation to meet the ebb and flow of the emmigrating tide that disturbs the sectional equilibrium of the sexes, as well as the exigencies of war.

Objectors to polygamy presume to know best what is good for their equals—that is, if they can believe that they have any equals.

We concede their right to decline marriage themselves, but we do not concede their right to say to the women who should have been their wives, "Thou shalt not marry; because it is a gross violation of the principle of free agency, which interferes injuriously with the rights of others. With enforced monogamy, should go compulsory marriage.

We allow that monogamy makes for ease and comfort, and a selfish worldly life—and that polygamy makes

for increased responsibility, industry and economy—the crucifixion of self. But a very good and great man has said, “Blessed be trouble,” and a still greater one has said, “Blessed are those that mourn, for they shall be comforted”

The best of “books” says: “The house of mourning is better than the house of feasting.” The great writer Victor Hugo says: “Happy even in the midst of anguish is he to whom God has given a soul worthy of love and unhappiness. The soul that loves and suffers is in a state of sublimity.”

The wicked are incapable of such an attitude; with their sufferings goes hate, with their troubles, “Cursings.” Not so with the righteous. “When through the deep waters I call thee to go, the rivers of sorrow shall not thee o’erflow. For I will be with thee, thy troubles to bless, and sanctify to thee thy deepest distress.”

The Lord Himself is known as “The Man of Sorrows,” and suffered agony until He sweat blood. There can be no victory without a battle—no crown without a cross.

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We often hear people bear testimony that they have always been happy, and the returned missionaries so universally bear testimony that their missionary experience has been the happiest part of their lives until it has become almost automatum, or parrot like. They seem to think that anything short of this would indicate failure or weakness. But how men can be so supremely happy in the midst of a dying world, refusing to heed the message of life and salvation is a puzzle.

The writer will say that he has been on several missions, and while he has experienced spells of joy and gladness, and never been without faith and hope, yet they have been the most solemn and sorrowful periods of his life. How missionaries after unsuccessful attempts to hold street meetings can go off to theatres, is a mystery to the writer. It has always seemed more appropriate to go to our rooms to weep and pray.

True, Lehi says in the Book of Mormon, that man is, that he might have joy. Yet this same man speaks of his great sorrow. He said to his son Joseph, his last born in the wilderness, that he was in the depth of his greatest

sorrow when his mother bore him. His son Nephi says his pillow is wet at night and he "is left to mourn because of the unbelief and the wickedness of men." (2 Nephi, 32:7.) Jacob says we live after a manner of happiness, but we are a lonesome and solemn people, and thus we mourn out our days. Jesus Christ was and is known to this day as "The Man of Sorrows."

Lincoln was a man of sorrows with a melancholy countenance, but he said, "It is difficult to make a man miserable who feels worthy of himself, and has faith in the kinship of the God who made him." There is a difference between sorrow and misery. A man may properly be sorrowful and unhappy and yet not miserable. The wicked and ungodly are usually hilarious and happy to all outward appearances, and seem to enjoy life to the full; and every man's way is right in his own eyes, but God pondereth the heart; and He says, "The house of mourning is better than the house of feasting, for by the sadness of the countenance the heart is made better."

Continual sunshine breeds drouth and famine and continual storm winter and death. The ideal weather that is productive of life and peace is a mixture of sunshine and rain; either one without the other is a curse; famine or flood. Then let us not think for one moment that a successful life is necessarily predicated upon unalloyed joy and happiness, for God Himself is full of sorrows, and commands His Saints to refrain from all light-mindedness and loud laughter.

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We are in the midst of perilous times. Heavy judgments hang over us. It is no time for dancing and singing, (except the songs of Zion) and feasting and frivolity. They lead to light-mindedness and away from the things of God. They are as much out of our harmony with the solemnity of the time, as the dancing and singing of Laman and Lemuel and their wives on the ship during its perilous voyage to the promised land; just as much out of attune as the dancing, card-playing and chequers, and dominoes in the camp of the Pioneers, under the leadership of Brigham Young in search of a mountain home for modern Israel. The Lord says, "Let your every thought be unto me." Doctrine and Covenant, "and let the solemnities of eternity rest upon you,"



Seventy years of our bondage is completed, and the half hour of silence in Heaven almost completed. We are looking for a second Daniel, or, like Moses to lead us out of bondage, set the church in order (the order of Enoch) and allot the inheritances of the Saints. One Mighty and Strong, like unto Moses. Drunken with the wine of the wrath of her fornication she called for the vessels of Honor (Church leaders) of God's Holy House, in the Court of Chancery, and the Smoot case, and polluted and prostituted these vessels to their unholy purposes in their mad endeavor to destroy the work of God in the earth. Our leaders were seduced in testifying that the Manifesto was as broad as this law of the land, and meant that sacred covenants with plural wives would be broken. Presidents Smith and Lyman were both beguiled into testifying they were living in violation of both the laws of the land and of God. Apostle Smoot excused himself for taking the endowment on the grounds of youth, and persuasions of his father, and had never taken them a second time. J. E. Talmage gave it as his opinion that any woman entering plural marriage since the manifesto was impure and living in adultery.

But the handwriting is on the wall. Babylon is to fall and her kingdom superceded by another—even the Kingdom of God. The "time of trouble such as never was since there was a nation" is at hand. There is but one sure remedy for the industrial troubles that are brewing, and that is the Order of Enoch. The next best is Conservative Socialism—the Belling System—then Bolshevism and Anarchy. If the world will not accept the first, God's Order, nor the second, Man's Order, they must take the last Satan's Order—anarchy—death; there is no alternative. The Lord will not suffer the world to go on in its mad revelry. The fashions of Paris and the policies of Wall Street are an abomination to him, and must come to an end. If the Latter-day Saints will not voluntarily come to this Order they will come willingly, as they came to these mountains of Ephraim, because they had to. Truly "the Lord moves in a mysterious way, His wonders to perform.

Let us read of God's purposes and cures for these industrial disorders as recorded in the Holy Scriptures, and if they are too dry, let us take the next best as

recorded in such books as "Looking Backward, or Equality,"—by Edward Bellamy. But it is no time for light literature that leads away from the things of God. Let us attend our Fast meetings, and solemn assemblies, and let theatres and vaudevilles alone; for they tend to alienate our thoughts from God, and the solemnities of the times,—even the fullness of times. Even the best of our theatres usually tend to evil. They display the worst of Paris dress, or lack of dress. The heroes of the stage clink their glasses and drink to each others health in the most approved fashion; they light their cigars with a sportive flourish, and puff their smoke appealingly scientific. Their adroit use of "dam" and "hell" is approvingly commended by the ripple of merriment over the audience as a fine strain of humor. What effect must these things have upon the youth of Zion? And even upon the older generation, who are admonished: "Be ye Holy that bear the vessels of the Lord?" Considering the signs of the times, portending the mighty and solemn purposes of the Lord, what manner of men ought we to be? Truly our every thought should be unto the Lord, and the solemnities of eternity should rest upon us.

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**Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, and no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.**

**And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another even as iron is not mixed with clay.**

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The solicitations of the Doctors of political science over this great image of the kingdoms of the world, reminds me of Mark Twain's story of the Kardiff Giant. The ghost of this old giant had been haunting Mark Twain's sleeping apartments with clamoring chains and hideous incantations night after night, until Twain inquired of the object of these nocturnal raids, upon which the huge ghost pathetically related his solicitations and concern over the decent burial of his dead body, then on

exhibition in a near dime museum. Imagine his chagrin and humiliating mortification to learn that the object of his mental agony was not his body at all, but only a Paris plaster cast. But the ghost had the honor and honesty to acknowledge his mistake, beg pardon for his nocturnal intrusions, and beg Twain not to let this story get out on him.

Now if these Doctors of political science in Paris, fussing over this old plaster Paris image,—or rather heterogeneous conglomeration of gold and silver, brass, iron and clay, would be equally honest as this old guileless ghost, they would acknowledge they were on the wrong track and immediately adjourn, sine die, or make arrangements for a decent burial, or at least remove it from the operating table to the dissecting room for the benefit of the doctors of civil government and divinity. If they would just give their bibles a cursory glance, they would see the futility of any operations for a permanent cure; that all opiates, narcotics and stimulants are but so much quack nostrums for temporary relief. According to the Prophet Daniel, this old worn out image of the kingdoms of this world is to become as the chaff of the summer threshing floor, and no place found for them. But they are not as honest as this ghost of the Kardiff Giant. They will not acknowledge a mistake when it is pointed out to them in the bible they pretend to believe, but go on fulfilling these dire predictions upon their own heads. The Kingdom of God, cut out of the mountain without hands is the only thing to survive the coming industrial storm.

When the United Order is suggested as a remedy for the industrial troubles threatening, many, if not a majority of the Saints will respond that this has been tried time and again and in every case proven a failure; that it offers no incentive to financial activity, etc. Now let us investigate and enquire into the matter. Is God mistaken and His plan a dismal failure? It seems to have worked in the days of Enoch. It worked very successfully for 200 years among the Nephites on this continent after Christ's visit to them following His resurrection. If it can be made to work 200 years it can be made to work 2,000 years; and it must work for 1,000

years, for the Lord has so decreed; and woe be unto the man or set of men, who seek to thwart the purposes of the Almighty.

What actuates men to effort in the accumulation of wealth under the present order of finance. It is the love of self. But the Lord has commanded us to love our neighbor as ourselves, and when we comply with that commandment, we will labor for our neighbor just as we do now for ourselves; there will be the same incentive as there is now under this selfish order. We work for our families just as we work for ourselves, because we love them as we love ourselves, and we will do the same thing when we come to love our neighbor as ourselves. We cannot get away from this logic. It is so plain and simple that a fool cannot ere therein. When we claim to love God with all our mind, might and strength, and do not love our neighbor we make ourselves liars, for God has said so through His beloved disciple St. John. When we say we love God, and yet do not love our neighbor sufficient to seek his welfare in the United Order, we pass a verdict on ourselves—we become our own accusers—our own judges. Zion can never be built up except under the Celestial order of this law, worlds without end, and God will never come to live and rule among us until we learn to live it. If we will not come to it willingly we must then learn obedience by the things we suffer. "And blessed are they who shall seek to bring about my Zion at that day for they shall have the gift and power of the Holy Ghost." I Nephi, 13:37.

Under the present system of finance men will go on accumulating means when they already have ten times more than they need or can use judiciously; and for why? Because they imagine it is smart, an evidence of superiority and that by so doing they obtain the honors of men and are looked up to as smart financiers. But all is vanity and vexation of heart, for but few will give them sincere respect and honor. Many will regard them as greedy, Selfish and even dishonest. Under the United Order men putting forth the same effort will receive full credit in love and honor from their fellow man without suspicion of greed or selfishness. How much more satisfactory will be such esteem than the doubtful honors that come from the present man made scheme of finance!

Under present conditions these honors are sought after through the useless methods of buying cheap and selling dear; or speculating in some way that is not productive or real wealth, but shrewd practices by which wealth is diverted from the real producers into their own coffers—worse than a waste of energy for it is conducive of congestion of wealth that is harmful to the whole community.

Men isolated, like Robinson Crusoe would be accounted as crazy if they undertook to accumulate so much more than they needed even though they obtained it by honest work—the labor of their own hands. Candid and sensible reflection can lead to but one conclusion; that the United Order—God's Order is the only way to obtain the love of God and man in a genuine substantial way; that our present methods are vanity and vexation of heart and must come to an end.

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The Lord says: I, the Lord, am angry with the wicked; I am **holding my spirit from the inhabitants of the earth.**" Doctrine and Covenants, Section 63:32. Not the Germans only, or the Central Powers, but the inhabitants of the earth generally. In Section 52:14, He says: "And again I give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth **deceiving** the nations." Now if these passages of scripture are true, what propriety or safety is there for Latter-day Saints in moving along in perfect harmony, with the inhabitants of the earth, devoid of the spirit of God, or these wicked nations deceived by Satan? He further says, I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints shall hardly escape." In fact they would not escape, but sink to the same level and suffer the same fate as other Churches, except He "cut His work short in righteousness." In Section 52:11, "For thus sayeth the Lord, I will cut my work short in righteousness, for the days cometh that I will send forth **judgments unto victory**"—judgments of **mob-law and anarchy**, to the **victory of His Order,—the United Order**, or the Order of Enoch. His Saints "must learn obedience if it must needs be by the things they suffer." When the

fullness of the Gentiles comes in, and their cup of iniquity is full, He will turn them to the hardness of their hearts and blindness of their minds, even unto bringing them down unto destruction, both temporally and spiritually." I Nephi 14:7. Both labor and capital will be so hard of heart and blind of mind that like blind Samson they will pull the pillars, people and all down on their own heads. The destruction of their chariots (railroads) will destroy their cities and strongholds, and the United Order will be the only salvation for the Saints.

The very vitals of civiliation are jeopardied today by the industrial troubles that issue through the inequality and injustices that exist between capital and labor; and yet when we talk about the United Order as a remedy, many, if not most of the Saints will say it never was a success and never will be; we prefer to take chances with Bolshivism and anarchy and mob-law than to live in the Order of Enoch. Even the faithful (?) will say, "It will never come in my day, nor in your day." And yet the brethren will say all is well in Zion, yea, Zion prospers, all is well.

Statistics show that before this great war that from one-fourth to one-third of the children of Europe were born illegitimate. Since the war the condition is intensified by the addition of millions of widows and mateless maidens. The world is apprehensive and solicitous of results. The Salt Lake Telegram invited correspondence with a view of elucidating the question as to the advisability of adopting polygamy as a remedy. One Latter-day Saint (?) woman said: "Better let the race die out than revert to polygamy." And 100,000 of professed Latter-day Saints pretending to believe in Joseph Smith the Prophet will endorse this attitude without reservation. And yet the brethren will cry "All is well in Zion, yea, Zion prospers, all is well, (2 Nephi 28:24, 25.

### EXTRACT FROM "MARTYRDOM OF JOSEPH STANDING."

By John Nicholson.

On being asked whether he had anything to say why sentence should not be passed, upon him, Brother Snow read the following:

“Your honor, I wish to address this court kindly, respectfully, and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

“In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring, and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

“I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. ‘The land of the free, and the home of the brave,’ has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

“I have ever felt to honor the laws and institutions of my country, and during the progress of my trials, whatever evidence has been introduced, has shown my innocence. But, like ancient Apostles when arraigned in Pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an Apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that He is the Son of God; though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

“In ancient times the Jewish nation and the Roman empire stood versus the Apostles. Now, under an apostate Christianity, the United States of America stands versus Apostle Lorenzo Snow.

"Inasmuch as frequent reference has been made to my Apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle.

"First, an Apostle must possess a Divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

"Secondly, he must be divinely authorized to promise the Holy Ghost; a divine principle that reveals the things of God, making known His will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

"Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

"As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a President of the French republic. I have also presented works embracing our faith and doctrine to Queen Victoria and the late Prince Albert, of England.

"Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

"I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

"The prosecuting attorney was quite mistaken in saying 'the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;' and equally wrong when pleading with the jury to assist him and the 'United States of America,' in convicting Apostle Snow, and he 'would predict that a new revelation would soon follow, changing the Divine law of celestial marriage.'" What-



ever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

"Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God will be overthrown.

"Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

"In conclusion, I solemnly testify, in the name of Jesus, the so-called 'Mormon Church' is the Church of the living God; established on the rock of revelation, against which 'the gates of hell cannot prevail.'

"Thanking your honor for your indulgence, I am now ready to receive my sentence."

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## REVELATION GIVEN THROUGH PRESIDENT JOHN TAYLOR.

At Salt Lake City, Utah Territory, Oct. 13, 1882.

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding quorum of Seventies and assist in organizing that body of my priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my Priesthood; and then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist 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 doctrine of my church and in the ordinances and laws thereof, and also in things pertaining to my Zion and my Kingdom, saith the Lord, that they may be one with you in my Church and my Kingdom. Let the Presidency of my Church be one in all things; and let the Twelve be one also in all things; and let them all be one with me as I am one with the Father.

And let the High Priests organize themselves, and purify themselves, and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

And let the Presidents of Stakes also purify themselves, and the Priesthood and people of the Stakes over which they preside, and organize the Priesthood in their various stakes according to my law, in all of the various departments thereof, in the High Councils, in the Elder' Quorums, and in the Bishops and their Councils, and in the quorums of the priests, teachers, and deacons, that every quorum may be fully organized according to the order of my church, and then let them inquire into the standing and fellowship of all that hold my holy Priesthood in their several stakes; and if they find those that are unworthy, let them remove them, except they repent, for my priests whom I have called and whom I have sustained and honored shall honor me and obey the laws of my holy priesthood, or they shall not be considered worthy to hold my priesthood, saith the Lord. And let my priesthood humble themselves before me, and seek not their own will but my will; for if my priesthood whom I have chosen and called and endowed with the spirit and gifts of their several callings and with the powers thereof do not acknowledge me, I will not acknowledge them saith the Lord, for I will be honored and obeyed by my priesthood.

And then, I call upon my priesthood and upon all of my people, to repent of their sins and shortcomings, of their coveteousness and pride, and self-will and of all

their iniquities wherein they sin against me; and seek with all humility to fulfill my law, as my priesthood, my saints and my people; and I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households, and I will bless and be with you, saith the Lord, and ye shall gather together in your holy places, wherein ye assemble to call upon me, and ye shall ask for such things as are right and I will hear your prayers, and my spirit and power shall be with you, and my blessings shall rest upon you, your families, your dwellings, and your households, upon your flocks and herds, and fields, your orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power or dominion over you, for my word shall go forth, and my work shall be accomplished, and my Zion shall be established and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me, Even so, Amen.

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### THE MANIFESTO.

To whom it may concern:—Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized, and that forty or more such marriages have been contracted since last June, or during the last year; also that in public discourses, the leaders of the Church have taught and encouraged and urged the continuance of the practice of polygamy; I therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have, during that period, been solemn-

nized in our Temples, or in any other place in the Territory.

One case has been reported in which the party alleged that the marriage was performed in the endowment house, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the endowment house was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intentions to submit to those laws, and to use my influence with the members of the Church over which I preside, to have them to do likewise.

There is nothing in my teachings to the Church, or in those of my associates, during the period specified, which can reasonably be construed to inculcate or encourage polygamy, and when any Elder of the Church has used language which appeared to convey such teaching, he has been promptly reproved. And I now publicly declare that my advise to the Latter-day Saints 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.



# DATE DUE

OCT 24 1984

OCT 29 1984

JUL 25 1990

JUL 22 1990

NOV 28 1997

NOV 25 1997

MAR 24 2000

MAR 16 2000



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